

ENCYCLOPÆDIA OF INDIA

AND OF

EASTERN AND SOUTHERN ASIA,

Commercial, Industrial and Scientific :

PRODUCTS OF THE

MINERAL, VEGETABLE AND ANIMAL KINGDOMS,
USEFUL ARTS AND MANUFACTURES ;

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INDIAN, a term employed to designate plants, and animals peculiar to India as.

INDIAN AILANTUS *Ailanthus excelsa Willd*

INDIAN AFGHANS See Afghanistan

INDIAN ALMOND, *Terminalia catappa Linn*

INDIAN ALOE, *Aloe Indica — Royle*

INDIAN APPLE TREE, *Feronia elephantum. — Corr.*

INDIAN ARCHIPELAGO, the eastern archipelago or Malayanesia See Archipelago India Indonesia

INDIAN BACCHUS See Rama

INDIAN BERRY *Cocculus Indicus*

INDIAN BIRTHWORT, *Aristolochia Indica*

INDIAN BLACKWOOD, *Dalbergia sp.*

INDIAN BLISTERING FLY *Mylabris sp*

INDIAN BORAGE *Ch'hota kalpa, Hind*

INDIAN BUCKBEAN *Menyanthes Indica*

Syn of *Villarsia Indica — Vent*

INDIAN BUTLER TREE *Bassia butyracea*

INDIAN CADABA, *Cadaba Indica. — Lam.*

INDIAN CALICOES. See Calicut, Cotton manufacture

INDIAN CAUCASUS See Koh

INDIAN CEDER See Cedar; Deodar

INDIAN CELOSIA *Celosia Asiatica*

INDIAN CHESNUT, *Pavia indica — Royle*

III

INDIAN CLOVER See Clover

INDIAN COPAL TREE. *Vateria Indica. Linn*

INDIAN CORAL TREE. *Erythrina Indica — L.*

INDIAN CORK TREE. *Bignonia suberosa*

INDIAN CORN. *Zea mays* See Maize Climate

INDIAN COTTONS See Cotton.

INDIAN CRESS. *Nasturtium* See Tropæolaceæ,

INDIAN CROCODILE. See Crocodilidæ

INDIAN DAMMER WOOD *Choloroxylon dupada*

INDIAN DUGONG, *Halcore dugong*

INDIANE. Ir Chintz

INDIAN ELM *Ulmus integrifolius — Roxb.*

INDIAN ELEMI See *Coblophonia*

INDIAN EMPIRE British India it extends over 1,250, square miles from 8° to 30° N. L. and from 68° to 92° E See British India.

INDIAN FEVER FEW. *Anthemis pyrethrum, — H. Kunth.*

INDIAN FIGS. *Ficus indica — Linn.*

INDIAN GUM ANIME TREE *Vateria Indica Roxb.*

INDIAN GUM ARABIC TREE, *Acacia arabica. Willd.*

INDIAN GUTTA TREE. ENG. *Isonandia acuminata — Lind*

INDIAN HEMP. *Cannabis sativa.* See Hemp.

INDIAN HOUBARA OR BUSTARD. *Houbara Macqueenii — Gray.*

INDIAN-INK, a black pigment used for water colour painting See China ink.

INDIANISCHER ROHR, GER, Bamboo

INDIANISCHE VOGELNESTER GER. Edible bird nests.

INDIANISCHE-VOGELNESTJES DUT Edible bird nests

INDIAN ISIS See Lakshmi.

INDIAN ISLANDERS. See India.

INDIANITE. This mineral occurs in granular masses It has a hardness 5 5 to 5 5. It scratches glass The colour is white or greyish, lustre shining; translucent, specific gravity 2 64 It is infusible by the blow-pipe, and gelatinises in acids. It occurs associated with garnet, felspar, fibrolite, and hornblende.

INDIAN JACK-TREE, *Aitocarpus integrifolia*

INDIAN JALAP *Ipomœa turpethum*

INDIAN-KINO Dried juice of *Butea frondosa.*

INDIAN LABURNUM, *Cassia fistula. Linn.*

INDIAN LILAC *Azadirachta Indica — A. Juss.*

INDIAN LITERATURE See Javan.

INDIAN MADDER, LAM *Hedyotes umbellata Lam — R.* See Dyes Munjt.

INDIAN MAHOGANY. *Cedrela tuna. — Roxb.*

INDIAN MALLOW. *Abutilon Indicum. Don* Country Mallow See Chay.

INDIAN MAYA See Rama

INDIAN MOUNTAIN ASH, *Cotoneaster baccillaris*

INDIAN MULBERRY, *Morinda citrifolia, Linn*

INDIAN MYRRH., in Europe a commercial name to a substance surmised to be produced from a species of *Amyris* It is supposed to be the googul of the bazars.

INDIAN NAVY — The first name was that of Bombay Marine, and they were employed in

INDIAN NAVY.

INDIAN OCEAN

suppressing piracy and slavery and in conducting all political questions in the Persian Gulf, Red Sea, and African coasts.

Sailing Vessels

	1855	1856	1857
Full India	111	105	21
Maha	11	17	5
Norfolk	22	10	..
Maria	38	107	..
India	55	2	..
Georgiana	2	..	..
Charlotte	20	107	..
Lady	10	20	..
Augusta	17	111	..

Steam Ship's in 1855.

	Crew	Horse Power	Tons	Guns
Assaye	200	700	1800	10
Auckland	117	220	316	4
Ajdahia	..	500	1150	1
Assyria (River S Boat)	42	40	201	1
Belemce	101	230	661	1
Comet (River S Boat)	52	40	201	1
Chenau (do)	42	60	499	1
Conquerer (do)	42	50	250	1
Ferooz	200	500	1150	7
Lady Canning	90	160	700	..
Indus (River S Boat)	62	100	522	1
Jhelum (do)	12	60	199	1
Napier (do)	61	90	115	1
Nimrod	52	40	201	1
Punjab	200	700	1800	10
Planet (River S. Boat)	52	60	335	1
Dalhousie	150	180	1022	..
Prince Arthur	150	150	1216	2
Plaid	46	30	110	..
Semamis	200	300	960	8
Satellite (River S Boat)	12	60	335	1
Snake	6	10	10	..
Victoria	101	230	705	3
Zenobia	200	280	1003	8
Coromandel	150	250	1026	..
Sir H Havelock	62	110	610	..
Outram	62	110	610	..
Fiere	62	110	610	..
Sir H Lawrence	62	110	610	..
Goolanar	20	10	215	..
Lady Falkland	37	10	200	..
Mootne (Wooden Flat)	45	None	42	..
Euphrates (Iron do)	20	..	186	..
Sutledge (Iron Flat)	29	..	299	..
Beeas (Iron do)	21	..	115	..
Rayce (Iron do)	21	..	208	..
Nitocris (Iron do)	22	..	153	..
Ethersey (wooden do)	13	..	271	..
Kotree (Iron do)	21	..	150	..
Keddywany (Wooden do)	28	..	151	..
Tatta (Iron do)	21	..	150	..
Cursetjee (Wooden do)	13	..	205	..

Sailing Vessels

	Crew	Tons	Guns
Acbar (Receiving Ship)	75	1202	20
Beemah (Pattamar)	30	55	14
Chivo	114	420	4
Constance	46	182	3
Elphinstone	114	387	12
Euphrates	..	255	10

The Indian Navy was abolished in 1862. In consequence of the refusal of the Admiralty to receive Indian officers into the Royal Navy, a Bombay Marine was formed for the transport of troops and stores, or for other duties on the same footing as the Royal Marines, and under martial law. Captain of the first class standing and all officers who had completed 30 years' service received a gratuity of 25 years in India under the old regulations, to be paid in 10 instalments of £150, retaining their right to a pension of £500 on their return to England, or a pension of £250 on their return to India, or a pension of £150 on their return to the higher ranks. Officers of the second class £100, with the right to ascend to the first class pension of £150 on their return to England. Commanders whose commissions expired before 1831, £150, after 1831, £100, all of whom were returning to have their commissions re-issued as Captains in the Indian Navy. The 24 Senior Lieutenants retired with the rank of Commander, and received £100 per annum. The next 24 Lieutenants £250, and the remaining 20 Lieutenants £100. The 128 Midshipmen £150 each. All Midshipmen who had been three years on the list, £125; those who had rank as Lieutenants. All other Midshipmen, £100 each. Each Midshipman £20. The six Senior Purser's retired on £100, the next six on £250, and the remaining 11 on £200. Each Captain's Clerk received a pension of £50.

INDIAN MOUNTAIN TREES, *Celastrus orientalis*, *Spongia orientalis*, *Lox...*

INDIAN OCEAN.—The Gulf Stream of the Eastern Seas, issues from the Bay of Bengal, passes through the Straits of Malacca, and sweeps to the north along the Asiatic coast modifying the climate. It is called by the Japanese Kuro Siwo and debouches to the Philippine islands, and thence rushes into the great Pacific describing an arc of a great circle as far as the Aleutian Isles, on which it leaves strange woods. The waters of this eastern Gulf Stream are of an indigo tint. The Sargasso weed, occupies the centre of the stream. One of the large currents of water which have their origin

in the Indian Ocean, is the well known Mozambique current, called at the Cape of Good Hope the Lagullas current. Another makes its way through the Straits of Malacca, and being joined by other warm streams from the Java and China Seas, flows out into the Pacific like another Gulf Stream, between the Philippines and the shores of Asia. Thence it attempts the great circle route for the Aleutian Islands tempering climates and losing itself in the sea on its route towards the N W Coast of America. There is a counter current of cold water between it and the China shore.

INDIAN PAPER BIRCH, *Betula bhojputia* Wall, *Royle* B. Jacquemoutii. *Spach*

INDIAN PELLITORY, *Anthemis pyrethrum*. *H Kunth*

INDIAN PENNYWORT, *Hydrocotyle asiatica*. *Linn*

INDIAN PORCUPINE, *Hystrix leucura*—*Sykes*

INDIAN ROOT. *Asclepias curassavica*.—*Linn*

INDIAN PRENET, *Vitex trifolia*.—*Linn*

INDIAN PYRACANTHA, *Cratægus crenulata*.—*Roxb.*

INDIA RUBBER, or Caoutchouc, the common name of a vegetable compound which is found in all plants with a milky juice. The families of plants which furnish this milky juice in the greatest abundance are—Moraceæ, Euphorbiaceæ, Artocarpaceæ, Apocynaceæ, Cichoraceæ, Papaveraceæ, Campanulaceæ, and Lobeliaceæ. India rubber has long been known to the natives of the East Indies and South America. It was not, however, till the expedition of the French Academicians to South America in 1735 that its properties and nature were made known in Europe by a memoir upon it by M de la Condamine. And subsequent notices of it were sent to the French Academy in 1751 by M Fresneau, and in 1768 by M. Macquer. The plants employed for procuring India-Rubber are very numerous, but the tree which, in Continental India, supplies most is the *Ficus elastica*, a tree exceedingly abundant in Assam. All the species of *Ficus* yield Caoutchouc to a greater or less extent in their juices, and even the Common Fig (*Ficus Carica*) of Europe contains it. Species of *Ficus* produce the Caoutchouc brought from Java, and *F. radula*, *F. elliptica*, and *F. pinnoides* are amongst those mentioned as affording a portion of that brought from America. Next to the Moraceæ the order Euphorbiaceæ yields the largest quantity of Caoutchouc. The *Siphonia elastica*, a plant found in Gayalla, Brazil, and extending over a large district of Central America, yields the best kinds of India-Rubber that are brought into

the markets of Europe and America. The caoutchouc which is brought from the islands of the Indian Archipelago, is from the *Uiceola elastica*, a climbing plant of very rapid growth and gigantic dimensions. A single plant is said to yield, by tapping, from 50 to 60 lbs. annually. It is also obtained from the juices of *Calophora utilis* and *Camera latifolia*, plants of South America, *Vahea gummifera*, of Madagascar, and *Willughbia edulis*, in the East Indies. Caoutchouc, whilst it is in the tissues of the plant, is evidently in a fluid condition, but, after its separation from the other fluid parts, it forms a solid mass similar in its external characters to vegetable albumen. In this state it is dense and hard, but may be separated and rolled out so as to form a sheet resembling leather. The greater part of the Caoutchouc of commerce is obtained in the form of shapeless masses, collected at the foot of the tree which has been incised or cut for the purpose of extracting the juice from it, or solidified in a trench made in the earth, and coagulated in this rude mould in voluminous masses, which often resemble the trunk of a large tree. A part of it, however, possesses other forms which the rude art of the natives attempt to communicate to it. They model with plastic clay figures of animals, imitations of the human foot, and pear-shaped bodies, and repeatedly dipping these moulds in the thickened caoutchouc, they remove the mould through an opening and thus obtain hollow flasks, figures of animals, rough shippers, &c. The East Indies supplied the original specimens seen in Europe, and have ever since been a source of supply to the British markets. It comes principally from Java, but is often glutinous, and is less esteemed in commerce than that furnished by the equatorial regions of America. India Rubber from Para, on the Amazon, in 1857, was in value £139,000. The imports into England in 1850 were on the average 250 tons, value £32,500. Caoutchouc employed to rub out pencilmarks, made on paper. When distilled, it yields oils which have a composition similar to oil of turpentine.—In north west India, an India Rubber tree, probably the *Ficus elastica*, grows to some seventy to ninety feet high. Immense forests of it are found on the west side of the Burampooter, extending along the Meerec and Abor mountains. It is a stately tree—it is said some are 100 feet high. The rubber from this tree has not answered for exporting from India. The expense of making is a mere trifle; but, whether it is owing to the tree having been accustomed to a colder climate, or from some chemical property in the rubber, it cannot bear the heat of a passage to Europe. It becomes a fluid during the voyage. Otherwise in cold climate, it is equal to other rubbers, —

Bonyng America, page 258 *Reports of the Great Exhibition of 1851, Principles of Scientific Botany*, Gregory *Hand book of Organic Chemistry in Eng Cyc*—*Trans Royal As Soc Royle, Productive Resources of India*, page 76 *Tomlinson*, pp 297-299 See Caoutchouc

INDIAN SANDAL-WOODS *Santalum album* and *Sandoricum indicum*.—*Cav.*

INDIAN SAKSAPARILLA, *Hemidesmus Indicus*—*Rheede*

INDIAN SCITAMINEÆ See *Kœmpferia*

INDIAN SEMEN CONTRA See *Semen contra*

INDIAN SHOT *Canna Indica*—*Linn*

INDIAN SILVER FIR, *Pinus smithiana*, *Wall* *Abies Smithiana Hooker*

INDIAN TAMARISK *Tamarix Indica*.

INDIAN TEA, *Basella alba Linn*

INDIAN TOBACCO. *Lobelia inflata*

INDIAN TREE SPURGE. *Euphorbia tirucalli*.—*Linn*

INDIAN TURNSOL, *Crotophora plicata Juss* also, *Heliotropium Indicum* Syn. of *Tiaridium Indicum*—*Schum.*

INDIAN VALERIAN *Valeria jatamansi*

INDIAN WHITING. See *Whiting*.

INDIAN WILD BOAR See *Boar*, *Hog* *Mammalia*, *Su*

INDIAN WOLF *Canis lupus*—*Linn*

INDIAN WORM-WOOD, *Artemisia Indica*—*Willd*

INDIAN YELLOW, a dye procured from the urine of the cow, after eating decayed and yellow mango leaves, other authorities refer it to camel's dung. Analysis shows it to be composed chiefly of purric acid, combined with magnesia Its name, in some parts of the East, is *Purree*—*Simmond's Dict*

INDICATORINÆ, a sub-family of birds of the Family *Picidæ*, which may be thus shown, *Fam. Picidæ*

Sub-fam *Campephilinæ*, 6 gen 16 sp viz 1 *Campephilus*, 2 *Hemicercus*, 4 *Hemilophus*, 3 *Chrysocolaptes*, 2 *Braehypterus*, and *Tiga*

Sub-fam *Gecininae* 4 gen 19 sp viz, 12 *Gecinus*, 1 *Gacinculus*, 3 *Meiglyptes*, 3 *Micropternus*

Sub fam *Picinae*, 2 gen 15 sp. viz, 1 *Drvocephus*, 14 *Picus*

Sub-fam *Picuminae*, 2 gen 3 sp viz, 1 *Picumnus*, 2 *Sasia*

Sub-fam *Yuncinae*, 1 gen 1 sp. viz, 1 *Ynnx torquilla*

Sub-fam *Indicatorinae*, 1 gen 1 sp viz, 1 *Indicator xanthonotus* See *Birds*

INDICOLITE, a variety of *Tourmaline*

INDICOPLEUSTES, a name of *Cosmas*.

INDIENNES. Fr. *Chintz*.

INDIGO, DUT ENG FR GFR

Nil, Ar	Guz	HIND	PRR	Indaco	It
		SINGH		Nila (dye)	M/LAY
Mair-ay,		BURN		Tarum (plant)	"
Chamno-la,	Coch	CHIN		Aul	PORT SP.
Guli		Guz		Arutick	RLS
Lil		HIND		Nili, SANS	FAM. TPI.

The plants which afford Indigo dye are grown chiefly in the East and West Indies, in the middle regions of America, in Africa, and in Europe, and are mostly species of the genera *Indigofera*, *Isatis*, *Tephrosia* and *Nerium* *Indigofera tinctoria* furnishes the chief indigo of commerce, produced in Bengal, Malabar, Madagascar, the Isle of France, and St Domingo The *Indigofera disperma*, a plant cultivated in the East Indies and America, grows higher than the preceding, is woody, and furnishes a superior dye-stuff The Guatamala Indigo comes from this species *Indigofera anil* grows in the same countries, and also in the West Indies The *Indigofera argentea*, which flourishes in Africa yields little indigo, but it is of an excellent quality According to Mr Simmonds, *I pseudotinctoria*, cultivated in the East Indies, furnishes the best of all *I glauca* is the Egyptian and Arabian species There are also the *I emerea*, *I erecta* (a native of Guinea), *I hirsuta*, *I. glabra*, and several others, common to the East, Indigo of an excellent quality has been obtained in the East from *Gymnema tingens* or *Asclepius tingens*, a twining plant The *Cleer arctelinum* or gram plant is also a source Species of *Ruellia* furnish the well known Room dye of Assam and the Chinese obtain a blue dye from the *Ruellia indigotica*, another species of this genus, as also from the *Isatis indigotica* of Mr Fortune The *Wrightia tinctoria*, of the East Indies, an evergreen, with white blossoms, affords some indigo, as do the *Isatis tinctoria*, or Woad, in Europe, and the *Polygonum tinctorium*, with red flowers, a native of China *Baptista tinctoria* furnishes a blue dye, and is the wild indigo of the United States Plants of other genera are also employed for obtaining Indigo—as *Marsdenia tinctoria*, *Galega tinctoria*, but especially the former Dr Bauroft (vol 1 p 190) also adduces *Spilanthes tinctoria*, *Scaliosa succisa*, *chemanthus fenestralis* also a species of *Bignonia* and a *Tabernæmontana*, on the African coast, with *Anorpha fruticosa* and *Saphora tinctoria*, as all yielding a blue dye, or coarse sorts of indigo Indigo is at present grown for commercial purposes largely in Bengal, and the other provinces of that Presidency, from the 20th to the 30th deg of north latitude, in the provinces of Tinnevely, Cudapah and the two Arcots of the Madras Presidency, in Java, in the largest of the Philippine islands, in Guatemala, Caraccas, Central America and Brazil It is also still cultivated

in some of the West India islands, especially St Domingo, but not in large quantities Indigo grows wild in several parts of Palestine, but attention seems not to have been given to its cultivation or collection. On the eastern and western coasts of Africa, it is indigenous; at Sierra Leone, Natal, and other places it is found abundant—Bengal is, however, the chief mart for indigo, and the quantity produced in other places is comparatively inconsiderable—When America became known to Europeans, its indigo became to them a principal object of cultivation, and against their skill the native of Hindostan had nothing to oppose, but the cheapness of his simple process of manufacture. The profit and extent of the trade early induced Europeans to cultivate the plant in Hindostan, but the superior article manufactured by the French and Spaniards in the West Indies, would long have held the produce of India in subordination, if the anarchy and wars incident to the French Revolution, especially when they reached St Domingo, had not almost annihilated the trade from the West, and consequently proportionally fostered that in the East. The indigo produce of St Domingo was nearly as large as that of all the other West India islands together. From the time that the negroes revolted in that island, the cultivation of indigo increased in Hindostan. Since the year 1833, in Bengal, the cultivation of the Indigo plant and manufacture of Indigo have greatly fallen off, for Indigo planting, is now hunted out of the Lower Provinces, though once the pet scheme of Revenue Boards and Governors General in Council. In the troubles which followed the famine of 1769, the cultivation had declined, during the years which followed 1786, Lord Cornwallis, and with him Sir John Shore, re-established it under extraordinary privileges. Minute accounts of how the plant should be grown and the drug beaten out, written by high officials, appeared in the public prints, the Company's servants were permitted,—nay, encouraged,—to remit their savings in Indigo investments, in spite of the croakings of an alarmist who foretold the failure of such efforts by reason of the manufacture having been successfully introduced into the Brazils, which were nearer the European market. For a time, indeed, the Government was shy of actually engaging in the cultivation and contented itself with winking hard at its officers who were willing to venture on their own account. But the revival of the Indigo Planting, which took place in the ten years subsequent to 1786, was conducted, under the auspices of Government, though at the risk of its Commercial Residents. For long it continued to be the most profitable part of these officers' private trade, and

more than one great Calcutta House owes its origin to their operations. The valleys of the Damoodah and of the Adgie, and indeed all Burdwan, are dotted with factories belonging to an ancient firm, whose Indigo still bears the initials of Mr Cheap, Commercial Resident at Soonamookey. As independent merchants gradually found entrance into the country, the secrets of Indigo planting became better known, and the old Residents found what they had long been accustomed to consider their private preserve, intruded upon by strangers. The first kind of cultivation which they yielded seems to have been sugar-cane, but in defence of their monopoly as Indigo Planters they made a determined stand. The few who understood the signs of the times compromised matters by taking a private capitalist into partnership, but the majority could hit upon no better plan for preserving their rights than harassing their rivals. But individual jealousies and penal enactments were alike powerless to stop the advancing rush of British enterprise, and in 1813 the restrictive system finally broke down. Englishmen could not buy lands in Bengal in their own names, but they could trade where they pleased, and it was easy enough to own land in the name of another. The private trade of the Commercial Residents, like the more magnificent operations of their masters, collapsed and Indigo Planting entered on the second stage of its history.

Indigo is peculiarly Indian in its origin and takes its name from India. It was known to, and in constant use, amongst the Greeks and Romans, and is mentioned especially by Arrian in his *Periplus* as imported by way of Egypt from the country in the vicinity of the Indus. It was known to the ancients as a product of the country. "Indieum," says Pliny, "comes from India, and is obtained from a slime adhering to reeds, it is black when rubbed but a fine mixture of purple and blue when dissolved. He adds, "that the genuine Indieum may be known by the vapour it emits on being heated," and that it "emits a smell like the sea, whence some have supposed it to be obtained from rocks. So soon as the Cape route was discovered, the Venetians, the Portuguese, the Dutch, and subsequently the English imported indigo amongst other articles of the dye and dry-saltetry trade. Before the introduction of indigo, woad was used for dyeing blue, and the cultivators of this plant in England and on the Continent endeavoured to prevent the use of indigo, which, by a decree of the German Diet in 1577, was declared to be "a pernicious, deceitful, eating, and corrosive dye." Early in the seventeenth century it became of increasing consumption among the dyers, so much so indeed as to interfere seriously with the trade in woad. But so jealous were the

authorities of that age of any commercial innovation, or of any encroachment upon vested rights, that, in the year 1654, the use of this article, which was called "the Devil's dye," was, by imperial proclamation strictly forbidden within the Austrian dominions, and the people of Nuremberg compelled the dyers of their city to take oath each year, that they would employ no indigo in their work. Despite imperial edicts and Nurembergers' oaths, this dye continued to find favour generally throughout Europe, and indifferent as was the article produced in those days, the trade became one of considerable value until the close of the seventeenth century, when the Eastern Indigo was driven from the European markets by the active competition of the West Indian planters and the colonists of America. Subsequently, however, when the States declared their independence, and the culture of the West Indian plant was neglected for other articles, the English E. I. Company resumed their dealings in it, and by giving all the encouragement in their power, not only to Native but to European planters, they succeeded, after a number of years, in establishing the manufacture of indigo on such a firm footing, that the Bengal article at last ranked the highest in public estimation, having fairly driven all competition from the field. It is highly problematical, however, if the manufacture of indigo in British India would have arrived at its present state of prosperity but for the spirit evinced by the Directors of the East India Company, who, in the teeth of losing markets, continued to make extensive purchases of the article from the European planters, shipping their investment to a certain loss, until, after a series of years, the agriculture of the plant, and the chemistry of the manufacture, became so thoroughly investigated, and received so many improvements, as to place the trade beyond the necessity for any further fostering. The first, or London East India Company, carried on a very profitable trade in this dye for upwards of a century; purchasing it from the native makers at about a shilling the pound and selling it at five times that price. Between the years 1664 and 1694 their imports of the article into Great Britain did not exceed 60,000 lbs annually. In those days the scene of the native manufacture of indigo of the finest quality was at Agra. Lahore contributed a good article, as did the Golconda country. The inferior sorts came from Surat, Behampoor, Indore, Oudh, and Bengal. At the present time the finest indigo is manufactured in the Bengal presidency, where it has been found that both soil and season are highly favourable for the culture and development of the plant. A considerable quantity, about 4,000 chests, is produced in and about the vicinity of Madras,

some of which is of superior quality. Towards the close of the last century, about 1786, the shipments of indigo to Great Britain amounted to 245,000 lbs the quantity for 1795 shipped was 2,644,710 lbs; for 1799, at 4,571,420 lbs; for 1810, at 5,520,874 lbs, and for 1848-9, at 9,920,000 lbs, of which three-fourths were sent to Great Britain. During the nine years which preceded the opening of the trade with India in 1814, the annual average produce of indigo in Bengal, for exportation, was nearly 5,600,000 lbs. But the exports during the sixteen years ending with 1829-30, were above 7,400,000 lbs a year. The consumption in the United Kingdom has averaged, during the ten years ending 1852, about 2,500,000 lbs a year. In 1839-40 the export of indigo from Madras amounted to 1,383,808 lbs. A small quantity is also exported from the French settlement of Pondicherry. In 1837 the export from Manilla amounted to about 250,000 lbs. The export from Batavia in 1841 amounted to 913,693 lbs and the production in 1843 was double that amount. The annual exports of indigo, from all parts of Asia and the Indian Archipelago, were taken by M'Culloch, in 1840, to be 12,440,000 lbs. The imports are about 20,000 chests of Bengal, and 8,000 from Madras annually, of which 9,000 or 10,000 are used for home consumption, and the rest re-exported. The total crop of indigo in the Bengal Presidency ranged, between 1835 and 1855, at from 100,000 to 172,000 factory maunds; the highest crop was in 1845. The factory maund of indigo in India is about 78 lbs. In the delta of the Ganges, where the best and largest quantity of indigo is produced, the plant lasts only for a single season, being destroyed by the periodical inundation, but in the dry central and western provinces, one or two ratoon crops are obtained.

But though Great Britain largely imports Indigo, it only retains a small part of it for its own consumption.

	Imported tons	Re-exported tons
1847	3,550	2,302
1848	3,720	2,908
1849	2,956	2,504
1850	4,072	3,458
1851	3,524	2,705

STATISTICS OF EAST INDIA INDIGO

	Imported into London	Exported	Delivered for Home Consumption	Stock 31st December	Average prices of good con- suming quality
	Chests	Chests	Chests	Chests	Per lb
1853	24,929	20,616	10,269	23,324	5s 4d
1854	27,232	17,601	9,461	23,488	5s 0d
1855	22,482	20,927	9,306	15,737	6s 0d
1856	30,378	17,523	8,237	20,356	6s 3d
1857	24,169	16,873	7,874	19,779	7s 3d
1858	22,757	16,078	7,858	19,044	6s 9d

The value of the indigo imported into Great Britain ranges from 2 shillings to seven shillings the pound. The exports from India are chiefly to Great Britain, America, France and other European countries, and the exports have been as under,

Years	lbs	Tons	Value £
1850 51	11,134,272	4,970	4,980,896
1-2	11,415,682	5,098	2,025,313
2-3	10,412,868	4,649	1,809,685
3-4	11,520,099	5,143	2,067,771
4-5	9,011,376	1,038	1,701,825
5-6	13,230,641	5,906	2,124,332
6-7	10,897,930	4,865	1,937,907
7-8	9,137,855	4,080	1,734,338
8-9	9,196,389	4,105	2,188,017
9-1860	10,718,831	4,785	2,021,289
1860-1	9,831,703	4,388	1,886,376
1861-2	8,850,385		1,617,503
2-3	11,324,880		2,126,870
3-4	9,172,615		1,756,158
4-5	9,745,091		1,860,111
5-6	9,601,236		1,861,501
6-7			
7-8	9,650,206		1,823,226
8-9	11,111,072		2,893,823

The culture of indigo is very precarious, not only in so far as respects the growth of the plant from year to year, but also as regards the quantity and quality of the drug which the same amount of plant will afford in the same season. The fixed capital required in the manufacture consists simply of a few vats of common masonry for steeping the plant, and precipitating the coloring matter; a boiling and drying house, and a dwelling for the planter. Thus a factory of ten pairs of vats, capable of producing, at an average, 12,500 lbs of indigo, worth on the spot £2,500, will not cost above £1,500 sterling. The buildings and machinery necessary to produce an equal value in sugar and rum, would probably cost about £4,000. The indigo of Bengal is divided into two classes, called, in commercial language Bengal and Oudh, the first being the produce of the southern provinces of Bengal and Behar, and the last that of the northern provinces, and of Benares. The first class is in point of quality much superior to the other. The inferiority of the Oudh indigo is thought to be more the result of soil and climate, than of any difference in the skill with which the manufacture is conducted. The indigo of Madras, which is superior to that of Manila, is about equal to ordinary Bengal indigo. The produce of Java is superior to these. Large quantities of indigo, of a very fine quality, are grown in Sindh. Mr Wood, Deputy Collector of Sukkur, is of opinion that Sindh is much

better suited than Bengal for the production of this dye-stuff—the alluvial soil on the banks of the Indus is equal in richness to that on those of the Ganges, and the climate seems equally well suited for the growth of the plant. But in two years out of three, the crops of the Bengal plants are injured by excessive inundations, while the work of gathering and manipulation is necessarily performed during the rainy season under the greatest imaginable disadvantages. In Sindh, on the other hand, the inundation of the river is produced almost solely from the melting of the snows in the Himalayas, and it is not liable to those excessive fluctuations in amount, or that suddenness in appearance peculiar to inundations chiefly arising from falls of rain. The Ganges sometimes rises ten feet in four-and-twenty hours, and at some part of its course its depth is at times forty feet greater during a flood than in fair weather, while the Indus rarely rises above a foot a day, its extreme flood never exceeding fifteen feet, the limits and amount of the inundation being singularly uniform over a succession of years. Moreover, as rain hardly ever falls in Sindh, and when it does so, only continues over a few days, and extends to the amount of three or four inches, no danger or inconvenience from this need be apprehended. Mr. Wood mentions that hemp may be grown in profusion on the indigo grounds. The districts of Kishinagar, Jessore and Moorsheadabad, in Bengal ranging from 88° to 90° E longitude, and 22° to 24° of N latitude, produce the finest indigo. That from the districts about Burdwan and Benares is of a coarser or harsher grain. Tirhoot, in latitude 26 degrees, yields a tolerably good article. The portion of Bengal most propitious to the cultivation of indigo, lies between the river Hooghly and the main stream of the Ganges. In the East Indies after having ploughed the ground in October, November, and the beginning of December, they sow the seed in the last half of March and the beginning of April, while the soil being neither too hot nor too dry, is most propitious to its germination. A light mould answers best, and sunshine, with occasional light showers, are most favorable to its growth. Twelve pounds of seed are sufficient for sowing an acre of land. The plants grow rapidly, and will bear to be cut for the first time at the beginning of July; nay, in some districts so early as the middle of June. The indications of maturity are the bursting forth of the flower buds, and the expansion of the blossoms, at which period the plant abounds most in the dyeing principle. Another indication is taken from the leaves, which, if they break across when doubled flat, denote a state of maturity. But this character is somewhat fallacious, and depends upon the poverty or richness of the

soil When much rain falls, the plants grow too rapidly, and do not sufficiently elaborate the blue pigment Bright sunshine is most advantageous to its production The first cropping of the plants is the best, after two months a second is made; after another interval a third, and even a fourth, but each of these is of diminished value

Good indigo is known by its fine purple blue color and by its fracture, which, when rubbed with a hard smooth substance, exhibits a copper red lustre The quality of indigo depends upon the species of the plant, its ripeness, the soil and climate of its growth, and the mode of manufacture The East India and Brazilian indigo arrives in England packed in chests, the Guatemala in ox-hides, called serons The indigo imported from the western hemisphere was for some time considered superior in quality to that of the East Its cultivation, however, has been neglected there and the Bengal indigo is preferred at present to any imported from South America, where it is now only cultivated by the Brazilians and Colombians But as it thrives best in a moist climate, the interior of Guiana, chiefly newly cleared land would be well adapted for it

In India, indigo is produced from *Indigofera tinctoria* and *Wrightia tinctoria* In Nubia, from the *Tephrosia apollinea*, and on the banks of the Niger, from the *T. toxicaria* Cuddapah indigo is not chiefly grown by Europeans on lands held by them in direct connection with their factories, or cultivated either with their own or hired stock It is grown by ryots on contract to deliver so much indigo plant at the factory at a fixed rate per bundle The agents of the Madras firms avoid occupying the same talooks so that there is no system of forcing the cultivation upon the ryots, who are much too independent to submit to such a process The trade is quite free and the system of advances to the tenantry has done a great deal to improve their condition, as well as facilitated the collection of the revenue The cultivation of indigo is not fixed, it extends or contracts with the demand for the article It has, however, been steadily increasing of late years, many of the richer ryots cultivate it and manufacture it on their own account Native capitalists also engage in the trade Mr Wedderburn estimated the cultivation and manufacture of indigo by natives, without European superintendence, in the ratio of 10 to 1 of that produced under European management Eight lakhs of rupees were drawn by bills in 1859 on the Cuddapah Treasury by Madras mercantile houses And eight lakhs scarcely represent one half of the sum paid for Indigo, the outturn of which, on 36,000 acres, cultivated in the year 1860, at an average profit of Rupees 50

per acre will show a value of eighteen lakhs of Rupees

Mr Rohde in a MS which he furnished, mentions that two methods of preparing indigo are in use in the Madras territories—that called “Karpa” indigo and which is known in the market as Madras indigo, is prepared from the dried leaves, the Bimliputani indigo is from the recent leaves upon the Bengal plan In the indigo factories of Bengal, using the recent leaves, there are two large stone built cisterns, the bottom of the first being nearly upon a level with the top of the second, in order to allow the liquid contents to be run out of the one in to the other The uppermost is called the fermenting vat or the steeper, its area is 20 feet square, and its depth 3 feet, the lowermost, called the beater or beating vat, is as broad as the other but one-third longer The cuttings of the plant as they come from the field are stratified in the steeper till this be filled within 5 or 6 inches of its brim In order that the plant during its fermentation may not swell and rise out of the vat, beams of wood and twigs of bamboo are braced light over the surface of the plants, after which water is pumped upon them till it stands within three or four inches of the edge of the vessel, and an active fermentation speedily commences which is completed within 14 or 15 hours, a little longer or shorter according to the temperature of the air, the prevailing winds, the quality of the water and the ripeness of the plants Nine or ten hours after immersion of the plant the condition of the vat must be examined for, then, bubbles appear which rise like little pyramids, are at first of a white colour, but soon become grey, blue, and then deep purple red The fermentation is at this time violent, the fluid is in constant commotion innumerable bubbles mount to the surface, and a copper colored dense scum covers the whole As long as the liquor is agitated the fermentation must not be disturbed, but when it becomes more tranquil the liquor is to be drawn off into the lower cistern It is of the utmost consequence not to push the fermentation too far, because the quality of the whole indigo is thereby deteriorated, but rather to cut it short, in which case, there is, indeed, a loss of weight, but the article is better The liquor possesses now a glistening yellow colour, which, when the indigo precipitates, changes to green The average temperature of the liquor is commonly 85° Fahr its specific gravity at the surface is 1001.5 and at the bottom 1003 So soon as the liquor has been run into the lower cistern, ten men are set to work to beat it with oars or shovels four feet long, called basquets,—paddle wheels have also been employed for the same purpose Meanwhile two other labourers clean away the com-

pressing beams and bamboos from the surface of the upper vat, remove the exhausted plant, set it to dry for fuel, clean out the vessel and stratify fresh plants in it. The fermented plant appears still green, but it has lost three-fourths of its bulk in the process, or from 12 to 14 per cent. of its weight, chiefly water and extractive matter. The liquor in the lower vat must be strongly beaten for an hour and a half, when the indigo begins to agglomerate in flocks, and to precipitate. This is the moment for judging whether there has been any error committed in the fermentation, which, if so, must be corrected by the operation of beating. If the fermentation has been defective, much froth rises in the beating, which must be allayed with a little oil, and then a reddish tinge appears. If large round granulations are formed the beating is continued, in order to see if they will grow smaller. If they become as small as fine sand, and if the water clear up, the indigo is allowed quietly to subside. Should the vat have been over fermented a thick, fat looking crust covers the liquor which does not disappear by the introduction of the flask of oil. In such a case the beating must be moderated. Whenever the granulations become round and begin to subside and the liquor clears up, the beating must be discontinued. The froth or seum diffuses itself spontaneously into separate minute particles, that move about the surface of the liquor, which are marks of an excessive fermentation. On the other hand a rightly fermented vat is easy to work; the froth, though abundant, vanishes whenever the granulations make their appearance. The colour of the liquor when drawn out of the steeper into the beater is bright green but so soon as the agglomerations of the indigo commence it assumes the color of Madeira wine and speedily afterwards, in the course of beating, a small round grain is formed which on separating makes the water transparent and falls down when all the turbidity and froth vanish. The object of beating is threefold, first it tends to disengage a great quantity of carbonic acid present in the fermented liquor; secondly to give the newly developed indigo its requisite dose of oxygen by the most extensive exposure of its particles to the atmosphere, thirdly, to agglomerate the indigo in distinct flocks or granulations. In order to hasten the precipitation, lime water is occasionally added to the fermented liquor in the progress of beating, but it is not indispensable and has been supposed capable of deteriorating the indigo. In the front of the beater a beam is fixed upright in which three or more holes are pierced a few inches diameter. These are closed with plugs during the beating, but two or three hours after it, as the indigo subsides, the upper plug is

withdrawn, to run off the supernatant liquor, and then the lower plugs in succession. The state of this liquor being examined, affords an indication of the success of both the processes. When the whole liquor is run off, a labourer enters the vat, and sweeps all the precipitate into one corner and empties the thinner part into a spout which leads into a cistern alongside of a boiler 20 feet long, 3 feet wide and 3 feet deep. When all the liquor is once collected it is pumped through a bag for retaining the impurities into the boiler and heated to ebullition. The froth soon subsides and shows an oily looking film upon the liquor. The indigo is by this process not only freed from the yellow extractive matter but is enriched in the intensity of its colour and increased in weight. From the boiler the mixture is run, after two or three hours, into a general receiver called the dripping vat, or table, which for a factory of twelve pairs of preparation vats, is 20 feet long, 10 feet wide and 3 feet deep, having a false bottom 2 feet under the top edge. This cistern stands in a basin of masonry made water tight with chunam hydraulic cement, the bottom of which slopes to one end in order to facilitate the drainage, a thick woollen well is stretched along the bottom of the inner vessel to act as a filter, so long as the liquor passes through turbid it is pumped back into the receiver. Whenever it runs clear the receiver is covered with another piece of cloth to exclude the dust and allowed to drain at its leisure. Next morning the drained indigo is put into a strong bag and squeezed in a press. The indigo is then carefully taken out of the bag and cut with a brass wire into bits about 3 inches cube, which are dried in an airy house upon shelves of wicker work. During the drying a whitish efflorescence comes upon the pieces, which must be carefully removed with a brush, in some places, particularly on the coast of Coromandel, the dried indigo lumps are allowed to effloresce in a cask for some time and when they become hard they are wiped and packed for exportation.

In preparing indigo from dried leaves, the ripe plant being cropped is to be dried in sunshine from 9 o'clock in the morning till 4 in the afternoon during two days and threshed to separate the stems from the leaves which are then stored up in magazines till a sufficient quantity be collected for manufacturing operations. The newly dried leaves must be free from spots and friable between the fingers. When kept dry, the leaves undergo in the course of 4 weeks, a material change, their beautiful green tint turning into a pale blue grey previous to which the leaves afford no indigo by maceration in water, but subsequently a large quantity. Afterwards the product becomes less considerable. The dried leaves are infused in the

steeping vat with six times their bulk of water, and allowed to macerate for two hours with continual stirring till all the floating leaves sink. The fine green liquor is then drawn off into the beater vat for if it stood longer in the steeper some of the indigo would settle among the leaves and be lost. Hot water as employed by some manufacturers, is not necessary. The process with dry leaves possesses these advantages that a provision of the plant may be made at the most suitable times independently of the vicissitudes of the weather, the indigo may be uniformly made and the fermentation of the fresh leaves, often capricious in its course, is superseded by a much shorter period of simple maceration.

In his account of the productions of Humamboonda in the Deccan, Dr Walker mentions that only one species, *Indigofera tinctoria*, is there used for the preparation of indigo, and it is collected in the rains when the dye is commonly made. A strong decoction is made of the plant, leaves, flowers, pods and twigs being all indiscriminately thrust into a pot; when this is hot an infusion of *Engenia jambolana* (rose apple tree) is added, the indigo is immediately precipitated and the superincumbent water being drawn off, is dried in the sun.

The native plan of mounting the indigo vat merits attention. A potash ley is prepared from the ashes of the *Euphorbia tirucalli* (milk bush hedge) and lime by mixing them together and then filtering—in this ley seeds of the *Trigonella foenum-græcum* and *Cassia tora* are boiled and the liquor being strained is poured into the water drawn off after the precipitation of the indigo and the indigo itself is then put in and some more potash ley is added.

In three or four hours the fermentation is perfected and the vat filled for the purposes of the dyer. The theory of this vat is very obvious extractive matter derived from the liquor in which the indigo was first boiled, with the sugar, starch and mucilage of the two leguminous seeds cause a fermentation by which the indigo is rendered soluble in the alkaline solution. The process is more simple than that usually followed by dyers in Europe, and is in perfect accordance with every rule of practical chemistry. There is no superfluity and no waste, and on the whole it is a most favorable specimen of native ingenuity and skill. Indigo is now, 1871, largely cultivated in the North Arcot and Cuddapah and South Arcot Districts of the Madras Presidency, and the dye is prepared both from the wet or green and the dry plant.

Indigo has been manufactured from time immemorial in the districts of Moozuffergurh, Mooltan, and the country west of the river Indus called the Derajat. It is exported, but

not to any great extent, in the direction of Afghanistan. The article, as at present prepared in the Western Punjab, is quite unfitted for the European market, but under proper superintendence it might be produced of the finest quality, and to an almost unlimited extent.

Indigo might be cultivated in Ulwar, but there is a great, though by no means insuperable disinclination on the part of the people generally against its cultivation, as it is looked upon as 'napak,' unclean. The cost of the production is about two seers for the rupee.

The plant is sold in Bengal by the bundhr, which is measured by a chain. In the Doab it is sold for 1 rupee, (50 cents), for 5 to 6 maunds. 200 to 225 maunds of plant to a maund (75 lbs) of indigo, is a fair average produce. Therefore it would cost about 35 to 40 rupees, or 18 to 20 dollars, for the plant necessary to make 75 lbs of indigo. The expense of manufacturing would be but little.—*Bonynges America*, page 136.

Blancard's Manual of Trade of India, mentions what Europeans call *Green Indigo*. M. Lefevre, Vicar Apostolic of Lower Cochinchina, was acquainted with the green dye, and Quang due, one of his Cochinchinese interpreters at Touranne, informed him that the green dye plant grows in the provinces of *Quang ran* and *Quang due*, but especially in the latter in the vicinity of Houé fo—and that it imparts a green dye both to silk and cotton, and he supposes it possible that the *fecula* of the *dinh-xanh* (xang in Cochinchinese means green yellow) may be identical with the "tsai" of Poivre and Father Horta. In 1779, Charpentier de Cossigny when noticing the *dinh-xanh* asserted that the Indigo plant, when boiled by a process differing from that followed to obtain the blue also yields a green *fecula*. Neither Loureiro, in his Flora, nor Pigneux and Taberd in their dictionary, make any allusion to the "*dinh-xanh*," green dye of Cochinchina. M. Rondot seems to think that the "*Tsai*" and "*Dinh-xanh*" are identical and that the plant belongs to the genus *Melissa* or is identical with the *Melissalis perennis*. He adds, however, that Correa considers the "*Tsai*" of Poivre to be from the *Justicia tinctoria* of Lour and Roxb and the *Peristrophe tinctoria* of Nees. About 1780, Loureiro noticed the green dye of Cochinchina, called *Kim long-nhuom*, a product of this plant, the leaves of which he describes as saturated with a green dye, and used in dyeing cloths of a beautiful colour, and MM. Pigneux and Taberd agree with Loureiro in this account of its properties. The *Kai boung-boung*, and the *Cham-lon-la* were also noticed by Loureiro as green dye plants of Cochinchina. The *Kai-*

boung-boung, is the *Alstria Cochinchinensis* of Loureiro and the *Santsevera lacte-virens* of Haworth in his *Hortus floridis cocincinae*. The other plant, the *Cham-lon-la* is *Spilanthus tinctorius* of Loureiro, the *Adenostemma tinctorum* of Cassini, and both a blue and a green colour are stated by Loureiro to be obtained from the pounded leaves, *optimam tinctorum caeruleam viridemque*. He adds that this colouring matter is also obtained and equally brilliant from the indigo plant.

The indigo plant is cultivated in China to a great extent, as well as a species of polygonum from the leaves of which a colour is procured which nearly equals the blue obtained from indigo, from the buds and young leaves of a minute delicate plant, apparently of the *Columnea* genus, a most delicate but brilliant green is obtained; a most exquisite black dye is prepared from the cup of the acorn, and the finest and most brilliant scarlet from the *Carthamus*.

Althea rosea, the parent of the many beautiful varieties of hollyhock, a native of China, yields a blue coloring matter equal to indigo. Indigo of an excellent quality has been obtained in the East from a twining plant, *Gynemata tingens* or *Asclepias tingens*.

The Javanese, who of all the Malayan race, have certainly made the highest progress in all the useful arts, have a specific term for dyeing or tinting,—"madall," but the Malays express it only by the word for dipping, "*Chalup*." Yet the only generic words which either of them possesses for "colour," are the Sanscrit, *warna*, and the Portuguese, *tinta*. Their colours are usually sombre,—little varied, but generally fast. Blues are always produced from indigo, yielded for the most part by the *Indigofera tinctoria*, as in other parts of India, but in Sumatra, occasionally, from the *Marsdenia tinctoria*, a plant of the natural order of the *Asclepiadeæ*. "*Kulaf*" or "*vasma*," in the Punjab, is the pounded dried leaves of indigo plant used principally as a hair dye after the previous application of "*henna*" (*Lawsonia inermis*). The powdered leaf of *Indigofera anil* is used in the cure of hepatitis. *Capper's three Presidencies of India*. *Powell's Hand-book for the Punjab*, vi p 461. *Mr Rolde MSS Dictionary* *Simmond's Commercial Dictionary*, *Royle's Illustrations of Himalayan Botany* *Annals Indian Administration* 1870 *Bonyne, America*, p 136 *Tomlinson's Dictionary*, p 63 *Sirr's China and the Chinese*, Vol. I. p 339 *Cal. Cat. Ex.* 1862.

INDIGOFERA, a genus of plants some of which are of great economic value, of the natural

order Fabaceæ, about 150 species are known, many of which grow in the East Indies

arborescens	echinata	pentaphylla
argentea	elliptica	polygonata
anil	enacaphylla	pulchella
aspalathoides	flaccida	tinctoria.
atriopurpurea	glandulosa	trita
brunonia	hirsuta	trifoliata.
cærulea	limbata	uncinata.
cinerascens	mucronata	uniflora
disperma	pauciflora.	violacea.
dosua	pedicellata	viscosa.

There are also several undetermined species the "dug kent" and the "Kent" of Kachan; the "doun-daloun" of Burmah the latter a tree four or five feet in girth, found both in the Rangoon and Tounghoo districts, though it is scarce. Its white colored wood, is adapted to every purpose of house building—An indigenous shrub, a species of indigo, is sometimes, in Tenasserim, used in forming a blue dye and a wild indigo is found abundant in the Sutlej valley between Rampin and Sungnam at an elevation of 7,000 feet, in rocky hills. The species are indigenous in the equinoctial parts of Asia, Africa, and America, but there is some difficulty in ascertaining all the cultivated species, as the subject is usually neglected both by naturalists and cultivators.—*Mason's Tenasserim* *Wight's Icones Eng Cyc Cleghorn.* *Punjab Report.* *Vogt.* *Roxb Fl Ind* *McClelland.*

INDIGOFERA ANIL—is said by De Candolle to grow wild in America, and to be cultivated in both Indies, as also along the Gambia in Africa. The name Anil, which has passed into the Spanish, has evidently the same origin as the Arabic Neel, or Nil "blue," the Spaniards and Portuguese, who had found the way to India by two opposite courses, must there have become acquainted with Indigo, and adopted its Indian name they were the first to manufacture it in America—the Portuguese in Brazil, and the Spaniards in Mexico. Drs. Wight and Arnott state, they have not sufficient materials to determine if *I. Anil* be a distinct species. The author of the "*Flore de Senegambie*" consider them distinct, as do most botanists. According to Dr. Honigberger, anil is cultivated in some provinces of the Punjab, but more for dye, than for medicine, the leaf (*Vishaso Dame, Sans*) being used by the natives in hepatitis and powdered indigo has been employed in Germany in the treatment of epilepsy, but with very uncertain results. *O. Sharighnessy*, p 292. *Honigberger*, p 289 See Dyes.

INDIGOFERA ARGENTEA.

I Colorata.—*Roxb.*

A species usually stated to be a native of India and the authority of Dr Roxburgh might be cited for the fact, but

Drs Wight and Arnott state that it is the species cultivated in Egypt and Barbary for the sake of its Indigo, and, according to Humboldt, also in America. The Indian species which has been confounded with it is *I. paucifolia* of DeHille, which has alternate leaflets, and linear, slightly compressed, torulose legumes. *I. argentea* is shrubby, with round branches, which appear of a silky whiteness from appressed pubescence, See Dyes

INDIGOFERA ASPALATHIFOLIA.—*Roxb.* Syn of *Indigofera aspalathoides*—*Vahl*

INDIGOFERA ASPALATHOIDES—*Vahl*

Indigofera aspalathifolia.—*Roxb*
Aspalathus Indica.—*Linn*
Lespedeza juncea.—*Wall*

Small flowered aspalathus	Shevenar vembu	TAMIL
Shivamaba	Eng	Malay
	SANSK	

A shrubby low growing plant of the peninsula of India employed in medicine. The small leaves, flowers and tender shoots being supposed to possess cooling demulcent and alterative properties, are prescribed in decoction in leprous and cancerous affections. This plant appears to be the Monnet of the Hortus Malabaricus. Rhede tells us, that from the root of it an oil is extracted which is of use in dysipelas—*Ansle's Mat Med* page 113 *Voigt*

INDIGOFERA CÆRULEA—*Roxb.*

I. tinctoria, | *I. brachycarpa*, *D C*
Kar nli | Tel

This plant grows in the Dindigul Hills and the Rajahmundry Cuccars and Dr Roxburgh states that it comes near to *I. argentea*, *Linn*. DeCandolle inquires whether this be sufficiently distinct from *I. tinctoria*. It is an erect shrubby species, growing in dry barren uncultivated ground to the height of 3 feet, and higher in good garden soil. It flowers during the wet and cold seasons. The leaves are pinnate, Dr Roxburgh states that he had often extracted a most beautiful light indigo, from the leaves of this plant more so than he ever could from the common Indigo plant, or even from *Nerium tinctorium*, and in a large proportion. The process he adopted was similar to that practised with the leaves of *Nerium tinctorium*, or the scalding process—*Eng Cyc*

INDIGOFERA CÆSPITOSA *Wight*

Syn of *Indigofera enneaphylla*—*Linn*

INDIGOFERA ENNEAPHYLLA *Roxb*

Indigofera caespitosa—*Wight*
Hedysarum prostratum.—*Linn*

Chepu-naringi	TAM	Chala pachchi	TEL
Cherra gadan	TEL		

Grows at Dindigul, Saharunpore, Prome, Segain. the expressed juice is given as an alte-

native by the native physicians in old syphilitic diseases—*O'Shaughnessy*, page 292 *Voigt*

INDIGOFERA GLANDULOSA—*Willd*

Barugadum. Tel

A small shrubby species, a native of moist rich lands amongst the Girar mountains. Flowers and ripens its seeds during the wet and cold seasons. The natives of the hilly countries make meal of the seeds which they bake into bread, and use as an article of diet, when more agreeable food is scarce. Cattle are fond of the plant—*Roxburgh's Flora Indica*, vol III, p 372

INDIGOFERA GLAUCA. See Dyes

INDIGOFERA ULTRAFRANGIA. *Wall*

Kanti	Hind	Kant	of Kagh
Kbenti	Frans Indu	Shagah	of Cherab
Kath or kati	oi Bax	Katan	of Ravi
Kathawat	"	Kaker	

This, the commonest of the Himalayan species, is a shrub which is abundant in many places in the hills and the eastern skirts of the Suliman Range from 2,500 to 8,000 feet. In Kashmir and elsewhere the twigs are largely used for making baskets, &c, and in some cases they form part of the twig-bridges. In Kangra the flowers are used as a pot-herb—*Dr Stewart and Cleghorn*. See Patrons.

INDIGOFERA INDICA *Lam* Syn of *Indigofera tinctoria*—*Linn*

INDIGOFERA LINIFOLIA, *Retz* Vegetates in the lower mountains of the Punjab. There the root of this plant is said to be officinal and to be used in febrile eruptions. It is Deslising's root for Turkey—*Hornig Dr Stewart*

INDIGOFERA PAUCIFLORA—*DeHille*

I. Argentea—*Banks*

Bremontia amoxylon *Burmanni D C*

Hul Hind

INDIGOFERA PSEUDO-TINCTORIA

See Dyes

INDIGOFERA SUMATRANA *Gart* Syn of *Indigofera tinctoria*—*Linn*

INDIGOFERA TINCTORIA—*Linn R W*

I. India—*Lam* | *I. Sumatran*—*Gart*

Nil, ASSAM	BENG, DUK	Tarum,	MALAY
HIND	PERS SINGH	Ameri,	MALAY
Tayang,	BISAYA	Wasan, Basma,	PANJAB
Manray,	BURM	Nih,	SANS
Shan-may,	"	Tayum,	TAC.
Indigo plant,	ENG	Aviri,	TAM. TEL.
Tom,	JAV	Nilam,	TAM
Talum,	LAMPUNG	Nih,	TEL

This species of *Indigofera* is generally cultivated in India, whence it has been introduced both into Africa and America. It is suffruticose, erect, branched, leaves pinnate, Legumes approximated towards the base of the rachis, nearly cylindrical, slightly torulose, deflexed, and more or less curved upwards

sutures thickened, seeds about 10, cylindrical, truncate at both ends. This species is sometimes in the West Indies, called Indigo Franc, or French Indigo. It is said to be found wild along the sands of Senegal. It is grown occasionally by Karens and Burmese, but not extensively. It is not very commonly cultivated in the Punjab although indigo from the Indus is said to be mentioned in Ariana's Periplus, and many traces of an export of it by the same river to Europe are found in the historical records as early as the middle of the 17th century. At present the chief tracts for its cultivation are in the Southern Punjab, near Multan, largely in lower Bengal, in the Northern Circars, and throughout the North Aroet and the Cuddapah collectorates of the Peninsula of India — *Riddell's Gardening Eng Cyc Dr J L Stewart Punjab plants. Dr. Mason's Tenasserim Eng Cyc quoting Flore de Senegambie, vol 1 p. 178.*

INDIGOFERA TRITA — *Linn Roxb*

Indigofera cinerea — *Roxb Rheede.*

A common herbaceous plant, with trifoliate leaves and small reddish green flowers.

INDIVARA, or Nalla Kalava, *TEL Nymphaea stellata. Willd* "The blue lotus"

INDIJIRKA BASIN — The great divisions of Asia are North, Mid, and South-Asia, the 1st comprising all the river basins that discharge their waters into the North Sea, and also the N. E Peninsula, — the Indijirka basin and the other countries beyond it to the E being termed N. E. Asia, the 2nd embracing Central Asia with the western basins that have outlets into the Caspian, Black Sea and Mediterranean and the eastern basins from the sea of Okhotsk to the Gulf of Leatung, the 3rd embracing all the remainder of Asia from that Gulf to the Red Sea, the countries to the W of the Indus being designated S. W. Asia and the term, S. E. Asia, is used for the countries between China and India. The ancients termed the last of these India beyond the Ganges. Leyden included it and the Indian Archipelago under the name of the Hindu-Chinese countries. Malte Brun calls it Chin-India. Ritter, the greatest of geographers, preserves the German name Hinter-Indien. Instead of Further India, Transgangetic India, the Eastern Peninsula of India, &c., the single words Ultralandia and Transindia have been proposed by Mr Logan, as they admit of the ethnic and adjective forms of Ultralandia and Ultralandian or Transindian. The Indian ethnic influence has been considerable to the S. E. and he thinks that the whole Indian region consisting of the continental portion bisected by the Bay of Bengal, and the eastern islands as far as Indian influence reached directly, may thus be compressed under the three names of India,

Ultralandia or Transindia, and Indonesia. The earlier and wider connection of Ultralandia with China being best indicated by embracing both under the term S. E. Asia — *Logan in J. In. Archip*

INDIKE BURN Ebony

INDO-ATLANTIC — A designation of the Caucasian race of mankind, and of their language, usually styled Indo-European. See India, Iran, Indo-European.

INDO-AUSTRALIAN — A name applied by Mr Logan to the semi-negro type of men occupying the southern shores of Asia. See India.

INDO-BACTRIAN See India

INDO-CHINESE races occupy the low lands near the Brahmaputra; but the term is applied strictly to the people occupying the countries between India and China. *Campbell, p. 49* See Maha Radza weng.

INDO-EUROPEAN — Dr. Pritchard arranges the languages of the old world into

1. The Indo-European, sometimes termed Indo-Germanic, and by late writers the Arian or Iranian languages.

2. The Turanian, or as he terms them, Ugro-Tatarian languages, or the languages of High-Asia and other regions.

3. The Chinese and Indo-Chinese, or the monosyllabic and uninflected languages.

4. The Syro-Arabian, often termed Semitic, languages.

The three first of these dynasties of languages are confined to Europe and Asia, the fourth is common to Africa and those parts of Asia which are nearer to Africa. He states that the Indo-European languages are the natural idioms of all those races who at the time of the Great Cyrus became and have ever since continued to be the dominant nations of the world. He only excepts from this remark those instances in which certain Syro-Arabian or Ugro-Tatarian nations, under some extraordinary impulse, as the outbreak of the mahomedan fanaticism, assumed or recovered a partial sway over some of the weaker divisions of the Indo-European race. He considers that the Indo-European languages and nations may be arranged into many different groups. They might be distributed in the order of their affinities, but he regards the most obvious division to be a geographical one, and he styles his first, as the eastern group. This by many writers has been termed exclusively the Arian family. It includes all the idioms of the ancient Medes and Persians, who named themselves Arian, and their country Eerene, or Iran, and likewise the Sanskrit with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the

cuneiform inscriptions was written. This dialect was so near the Sanskrit that the inscriptions have been interpreted through the medium of that language. The Zend lays claim to a still higher antiquity, since the Zend is said by Burnouf, Professor Wilson and others, who have studied it most successfully, to be more nearly allied to the very ancient dialect of the Vedas, which preceded the classical Sanskrit, than it is to this last more cultivated speech. But how this claim is to be reconciled with the comparatively recent date of all extant compositions in the Zendish language, remains to be explained. That the high castes or twice born classes of the Indian race were of the same stock as the ancient Persians, may be considered as a fact established by the affinity of their languages. The twice born classes, as they term themselves, are the brahmins, the chetnyas, and the vaisyas, or the three higher of the four classes of hindus. They also have the name of Arian, which means noble or dignified, and this is doubtless the origin of the epithet which, as we learn from Herodotus, the ancient Medes assumed. The Arian hindus must have crossed the Indus and have driven the aboriginal Indians across the Vindhya mountains and the Nerbudda into the Dekhan, where they still exist and speak their native languages, though mixed more or less with the Sanskrit of their Arian conquerors, for we know that the Arian hindus emigrated into the Dekhan and Ceylon at an early period. Some other Asiatic nations, however, of inferior note, speak dialects more remotely connected with the same group of the Indo-European languages. Among these are the Pushtaneh or Afghans, the Armenians and the Ossetes, and some other nations of the chain of Mount Caucasus. Dr Prichard observes that the principal branches of the Indo-European stock of languages are,

1. The Greek language and its dialects. It is probable that the Lydian and other languages of lesser Asia, and perhaps also the Thracian and Macedonian were altered to the Hellenic or Pelasgic Greek.

2. The old Eperotic and Illyrian. The language is still well known. It is the Skipetarian or Albanian or Ainaut. It is a distinct Indo-European idiom.

3. The old Italic languages, comprehending the Latin, Umbrian, Oscan, Sicilian and excluding the Rasenic or Etruscan.

4. Probably the Etruscan was an Indo-European dialect, though distinct from the Italic. But very little is known about the Etruscan language.

5. The old Prussian, including the Lettish and Lithuanian, said to resemble the Sanscrit more nearly than any other language.

6. The Germanic family of languages.

7. Slavonian and Sarmatian dialects which comprehend the languages of eastern Europe, Russian, Polish, Bohemian and the dialects in the greater part of Europe subject to the Turkish Empire.

8. Celtic. The Teutonic and Scandinavian tribes of the German race, were known to Pytheas who sailed on the Baltic in the times of Aristotle, and the Brahmins probably spoke Sanskrit at the court of Palibothra, when they were visited by Megasthenes in the age of the first Seleucus. All ancient Germany, Scandinavia, Sarmatia, Gaul, and Britain, Italy, Greece, Persia, and a great part of India, were then inhabited by nations separate and independent of each other, speaking different languages, but languages analogous and palpably derived from the same original.

Dr. Prichard prefers the term Ugro-Tartarian to that used by other writers. He groups this class of languages into

1. The Ugrian tribes dwelling in northern Europe eastwards to the North Cape of Asia.

2. His SECOND group of nations belonging to the same great family, includes the various hordes who have been known under the names of Tartar, Turk, Mongol, Mandshurian, and Tungusian. All these nations appear, from the result of late researches, to be allied in descent, though long supposed to be quite separate. In the vast wilderness extending from the chain of Altai to that of the Himalaya are the pasture-lands, where, during immemorial ages, the nomadic tribes of High Asia fed their flocks and multiplied into those hordes which from time to time descended in immense swarms on the fertile regions of Asia and of Europe. Perhaps the earliest of these invasions of the civilized world was that of the Hiong-nu, expelled from the borders of China by the powerful dynasty of the Han. These were the people who, after their inroad on the Gothic empire of Hermanrich, made their way, under Etzel or Attila, into the heart of France. Hordes from the same regions under Togrul Beg, and Seljuk, and Mahmud of Ghizni, and Chengiz, and Timur and Othman, overwhelmed the kalifat and the empires of China, of Byzantium, and of Hindustan, and lineal descendants of the shepherds of High Asia still sit on the throne of Cyrus, and on that of the Great Constantine. As a branch of the Ugro-Tartarian, he speaks of some of the insular nations to the eastward, of Asia and near the coast of the Pacific Ocean. The idiom of the islands comprised in the empire of Nippon, as well as that of the independent Liu-kiu Archipelago, bears some signs of affinity to those of the Ugro-Tartarian nations, and he adds that Mr. Norris, who has studied the Japanese, and whose very extensive knowledge of languages renders him a great authority in

such questions, had assured him that the principle of vocalic harmony and other phenomena, of the Tartar languages prevail in the idiom of the Japanese and Liukiu islands.

As a group of his Ugro-Tartarian, he classes the aboriginal inhabitants of India, who were expelled from Hindustan by the brahmins and the Arian people who accompanied them across the Indus, and retired, as it is supposed on apparently insufficient proof, into the Dekhan. They still occupy the greater part of that peninsula, and a portion, at least, of the island of Ceylon. Their idioms—the Tamil, the Telugu and the Karnataka of the Mysore,—are sister dialects of one speech, and he considers it likely that the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others, belong to the same stock. Dr. Prichard adds that professor Rask had conjectured that these nations are also of the Tartar stock. Their languages have some of the peculiarities of structure which have been pointed out. He also observes that there are some curious analogies between the Tamulian and other dialects of the Dekhan and the languages of Australia, with which we have obtained some acquaintance through the labours of Mr Threlkeld and several other missionaries, and from the able researches of Captain Gray.

Dr Prichard's THIRD family of languages belonging to the great continent, are the Chinese and Indo-Chinese idioms. They are associated by the resemblance of their structure, consisting of monosyllabic words and not by any considerable number of common vocables. Other languages have monosyllabic roots, as the Sanskrit, but the words of the Sanskrit become polysyllabic in construction, not so the Chinese, which are incapable of inflection, and do not admit the use of particles as a supplement to this defect—the position of words and sentences being the principal means of determining their relation to each other and the meaning intended to be conveyed. Baron William von Humboldt has observed, that conversation in these languages therefore requires a greater intellectual effort than is necessary to comprehend the meaning of sentences spoken in the inflected languages. He remarks that all the nations who speak these languages bear a considerable resemblance to each other in their mental character and disposition, and still more obviously in their physical characters, in which, however, some varieties are observable. Strongly marked as the peculiarity of the monosyllabic languages undoubtedly is, they are not as a class so completely insulated as many persons imagine. The Bhotia or Tibetan language belongs to this family, but it is in some respects intermediate between the monosyllabic languages in general and the Mongolian, which is one of the Tartarian group.

His FOURTH family, the Syro-Arabian languages, he says, appear to have been spoken from the very earliest times by the various nations who inhabited that part of Asia lying to the westward of the Tigris.

In briefly remarking on the progress of ethnology in Oceania and America, he mentions that besides much other valuable information, the great work of Baron William von Humboldt, on the Kavi speech, has afforded the important result that the resemblances known to exist between the nations of the islands in the Pacific Ocean termed Polynesian, and the tribes of the Indian Archipelago, Malacca and Madagascar, are not, as some persons have thought, the effect of casual intercourse, but are essential affinities, deeply rooted in the construction of these languages. For the proofs of this assertion, and of the ultimate fact in ethnology which results upon it, viz that the races of people are themselves of one origin, he refers to M de Humboldt's work. The Papua languages, or those spoken by the black and woolly-haired nations, are for the most part as yet unexplored. One observation to be made respecting them is, that the dialects of the Papuan races often partake more or less of the Polynesian. Whether this arises from the adoption by the Papuas of the Polynesian vocabulary has not been determined, though most persons incline to this last opinion. It is however now well known that some black nations have Polynesian dialects. The idiom of the Fijian islanders, for example, is properly a dialect of the Polynesian language.

Chevalier Bunsen's names differ from those of Dr Prichard. He classes one group as the great Asiatic European stock of languages, which he subdivides into eight families, v z. 1. Celts, 2. Illyrian or Illyrian, 3. Armenian, 4. Asiatic—Iranian; 5. Hellenico-Italic, 6. Slavonic, 7. Lithuanian tribes and 8. Teutonic. His fourth or Asiatic Iranian, or the Iranian stock as represented in Asia, he again subdivides into

- 1 The nations of Iran proper or the Arian stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zend Avesta. The younger Pehlevi of the Sassanians and the Pazend the mother of the present or modern Persian tongue. The Pushtu or language of the Afghans belongs to the same branch.

- 2 The second sub-division embraces the Iranian languages of India, represented by the Sanscrit and its daughters.

His Semitic stock of languages he constructs from the following nations who form another compact mass, and represent one physiologically and historically connected family.

The Hebrews, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, who

spread their language, through their colonization, as that of the Carthaginians

The *Aramæic* tribes, or the historical nations of Aram, Syria, Mesopotamia and Babylonia, speaking Syrian in the west, and the so called Chaldaic in the east

Finally, the *Arabians*, whose language is connected (through the *Himyaritic*) with the *Æthiopic*, the ancient (now the sacred) language of Abyssinia. He calls this second family, by the name now generally adopted among German Hebrew scholars, the *Semitic*—Chevalier Bunsen further remarks, as the first lesson which the knowledge of the Egyptian language teaches, that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds that the researches of our days have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity. Those researches have made it more than probable that the *Tatars*, *Mandshu* and *Tungusians* belong to one great stock, that the *Turkomans*, as well as the *Tshudes*, *Fins*, *Laplanders* and *Magyars* (*Hungarians*) present another stock closely united, and that both these families are originally connected with each other. These nations, who probably may be reduced to two families, one centring in the Altai and the pasture land towards the *Himalaya*, and the other having its centre in the *Ural* mountains, have acted in the history of civilization a most powerful episode by conquest and destruction. They appeared in the fifth century as the *Huns*, a scourge to *Romans* and *German*, they produced *Chengiz Khan*, *Timurlang* and *Mahomed II*; they destroyed the *Persian* empire, subdued *Hindustan*, and they still sit upon the throne of *Byzantium* and upon that of *China*. They seem destined to partake only by conquest in the higher civilization of the surrounding nations, older or younger ones, the *Chinese* presenting the one extreme, the *Iranians* the other. Little disposed to learn from them as neighbours or subjects, they become more or less civilized by being their masters. They cannot resist the inward force of the civilization of their subjects, although they repel it, as an outward power. These tribes appear also as the once subdued substratum of *Iranian* civilization. So in the north of *Europe*, where the *Finnic* race preceded the *Scandinavians*. But the same great family appears also in *Asia* as the subdued or primary element. It seems probable, that the aboriginal languages of *India*, which attained their full development in the *Dekhan* dialects, belong to this stock, not only by a general analogy of structure, but also by an original and traceable

connexion—He remarks that colonies may either preserve the ancient form, or become the occasion of a great change. Thus the ancient language of *Tibet*, which is in the *Chinese* traditions the land of their earliest recollections, may have been preserved by the colonists, who formed the *Chinese* empire, while *Tibet* went further in its development.

In a similar position we find another member of that family in western *Europe*. It there preceded the *Celts*, in the *Iberians* and *Cantabrians*, whose language is preserved in the *Basque* (*Biscayans*). Those tribes were once prevalent in *France* and *Spain*, probably also in *Italy*. Their language has the same structure and certainly some signs or vestiges of a material conversion in roots, with the *Altai-Ural* idioms. He concludes by remarking that his historical formula respecting this formation will therefore be as follows—all the nations, who in the history of *Asia* and *Europe* occupy the second rank as to the civilizing power they have hitherto displayed, are probably as much of one *Asiatic* origin as the *Iranian* nations are. They centre on the northern borders of the *Himalaya*, and everywhere in central *Asia* are the hostile, savage neighbours of the agricultural *Iranian* people whom they have disturbed and dispossessed in different ages of history, having probably themselves been primitively driven by them, as nomades by agriculturists, from a more genial common home.—He indicates, summarily the relation of this great family with the three great families, into which the leading nations of civilization, as children of one stock, appear to be divided. The names of *Cham*, *Shem* and *Japhet* (the last equivalent with *Indo-Germanic*) represent to us scientifically three steps of development of the same stock. He asks with which of these leading nations is that great *Altai-Ural* family originally connected, and to which of these three great divisions, *Chamism*, *Semitism* and *Japhetism* do these secondary families more particularly approach. He considers there is no doubt of such a connexion but adds that at the same time we find these languages, although very inferior to those *Indo-Germanic* tongues, more nearly allied to them than to *Chamism* and *Semitism*. They represent like *Cham* and *Shem*, a lower degree of development, if compared with the *Iranian* languages, but a degree of their own, starting as it were from the opposite pole. The tongues of high *Asia*, form with these most perfect languages, a decided opposition to the *Chamitic* and *Semitic* branches. They are more advanced than these and therefore later, but so to say, advanced in a wrong or less imperfect way. He therefore proposes to call this whole family the *Turanian*, and the *Indo Germanic* or *Indo-*

European the Iranian, following the antitheses of Iran and Turan established by Herodotus and Carl Ritter. And, indeed, the more we go back to the most ancient historical traditions of the Japhetic family, particularly in India and Persia, the more we see how the two branches, the Iranian and the Turanian, though always in opposition to each other are to be considered but as diverging lines from the common centre. (See Lassen, *Indische Alterthumskunde*, p. 728.) In a note, he adds that Doctor Max-Müller, the editor of the *Rig Veda*, gave him the following data for this assertion: "In the hymns of the *Rig Veda* we find still the clearest traces, that the five principal tribes, the Yadu, Tuvasa, Druhyu, Anu, and Puru, were closely connected by the ties of nationality, and had their gods in common. In the succeeding age, that of the epic poetry of the Mahabharata, these five nations are represented as the sons of Yayati one of the old fathers of mankind. Yayati curses four of his sons, and the curse of Tuvasa is, to live without laws and, attached to beastly vices in the land of barbarians in the North. In this name of Tur-vasa, as well as afterwards in the name given to the Indo Scythian kings in the history of Kashmir, Turushka, we find the same root as in the Zend *Tura*, the name of the nations in the north. But *tura* itself means quick, from *ivar*, to run, to fly, and thus the very name of these tribes gives the same characteristic of these nomadic equestrian tribes, which afterwards is ascribed to them by Firdusi, and which makes them always appear in India, as well as on the Sassanian inscrip-

tions of Persia, as the *An-iran*, or non-Arian people, that is, as the enemies of the agricultural and civilizing nations."

And further on, he expresses his belief that Wilhelm von Humboldt has established the connexion between the Polynesian languages and the Malay or the language of Malacca, Java and Sumatra, and that this Malay language itself bears the character of the non-Iranian branch of the Japhetic family. Whether the Papua languages, spoken in Australia and New Guinea and by the aborigines of Borneo, of the Peninsula of Malacca and of some small Polynesian islands, be a primitive type of the same stock as the Malay which afterwards in many parts superseded it, is a point which must remain uncertain until we receive from the hands of the missionaries a Papua grammar. We thus see that Asia (with the exception of China and Tibet), the whole of Europe and probably of America and the Polynesian islands (at least in their secondary stock) belong to one great original family, divided into the Iranian and Turanian branches. Bunsen calls this definitively the Japhetic race. In many parts we know that the Turanian race has preceded the Iranian its language certainly represents an anterior step or preceding degree of development. In some parts we find that the Turanian race succeeded to a still older native element. By the method of examining languages through their grammatic forms rather than by separate words Frederick Schlegel showed the intimate historical connexion between the Sanscrit, the Persian, the Greek, the Roman, and the Germanic languages.

Grim, the philologist, discovered as the law of transposition of sounds in the Sanscrit, Greek, Roman and Gothic words, that the letters P. B. F. are interchangeable, also T. D. and H. also K. G. and X or H.

SANSKRIT		GREEK.	LATIN.	GOthic	OLD, HIGH GERMAN
Padas,	(foot)	πους	pes, pedis	fofus	vuoz
Pancha,	(five)	πεντε	quinque	finif	vinf
Purna,	(full)	πλεος	plenus	fulls	vol
Pitri,	(father)	πατερ	pater	fadrem	vatar
Upari,	(over)	υπερ	super	ufar	ubar
Visha,	(cow)	.	yacca	.	fersa
Virisha,	(hemp)	κανναβις	cannabis	.	hanf
Bala,	(young)	.	bullos	.	solo
Bhanj,	(to break)	.	frangere	brikan	prechan
Bhuj,	(to enjoy)	.	frui-fructus	biukon	pruchou
Bhratri,	(brother)	.	frater	brothel	prnodar
Bhri,	(to bear)	φερω	fero	baira	piru
Bhru,	(blow)	“οφρυς	...	....	praua
Kapola,	(head)	κεφαλη	caput	haubith	houpit
Tvam,	(thou)	τυ	tu	thu	du
Tam,	(him)	τον	is-tum	thana	den
Trayas,	(three)	τρεις	tres	threis	dri
Antara,	(other)	“ετερος	alter	anthar	andai

SANSKRIT	GREEK	LATIN.	GOTHIC.	OLD HIGH GERMAN.
Dantam,	(tooth, acc) "οδον-α	dentem	thuntu s	zand
Dvau,	(two) δυο	dou	tvai	zucne
Daxima,	(right) δεξια	dextra	tahtsvo	zicnana
Uda,	(water) υδωρ	unda	vato	wazar
Dubitz,	(daughter) θυγατηρ		daughtar	tolhtar
Dvai,	(door) θυρα	forca	dmur	tor
Madhu,	(siveet) μεθυ			meto
Svnam,	(dog) κυων	canis	hunths	hund
Hrd,	(heart) καρδια	cor (dis)	haurto	heiza
Akscha,	(eye) οκος	oculus	augo	ouga
Ashru,	(tear) δακρυ	lacryma	tagr	zahar
Pashu,	(cattle)	pecus	faihu	vilu
Svashua,	{ (German Schwahr Schwager)	zocer	svaithra	suehur
Dasan,	(ten) δεκα	decem	tuhtun	z'han
Jna,	(to know) γινωμ	gnosco	kan	chan
Jati,	(kin) γειος	genus	kun	chun
Janu,	(knee) γονυ	genu	kun	chun
Mahat,	(much) μεγα	magnus	mikls	mihil
Bansa,	(goose) χεν	anser	gans	kans
Hyas,	(yesterday) χθες	heri	gi'tra	lestai
Lih	(to lick) λειχω	lingo	lango	lickom

The Lithuanian follows generally the three old languages, Sanskrit, Greek and Latin, only substituting, from its deficiency in aspirates, unspirated for aspirated letters, for instance —

SANSKRIT.	LITHUANIAN
Ratha (waggon)	rata (wheel)
Ka (who)	ka (who?)
Dadami (I give)	dumi ..
Pati (master)	pai (husband)
Panehan (five)	penki
Tiayas (three)	trys

Leibnitz and Lacepede divide the human race into Europeans, Laplanders, Mongols and Negroes, Linnæus into white, red yellow and black — Kant into white, copper-coloured, black and olive-coloured races, Blumenbach into Caucasians, Æthiopians, Mongols, Americans, and Malays, Buffon into Northern (viz. Laplanders) Tartarian, South Asiatic, black, European, and American races, Prichard into Iranians (also Indo-Atlantics or Caucasians) Turanians (Mongolians) Americans, Hottentots and Bushmen, Negroes, Papuas (or wool-haired tribes of Polynesia) and Africanus (or Australians), and Pickering divides them into whites, Mongolians, Malays, Indians, Negroes, Æthiopians, Abessinians, Papuas, Negritos, Austrahans and Hottentots. Many of these classifications are framed from external, and for the most part unessential, marks of distinction, as colour of the skin, colour and form of the hair, or with reference to their probable origin-

al geographical position. But the imperfectness of such a classification will be evident when it is remembered that a negro, even though the colour of his skin and his woolly hair were to be changed, would not become a European, an Indian or a Malay, and a child of European parents begotten and born on one of the isles of the Malayan Archipelago or in Æthiopia will not be a Malay or an Ethiopian, but an European, by race, although the colour of its skin might possibly approach, by climatical or local influences to that of the indigenous race. — *C. C. Bunsen, Rep Brit Ass.* 1847, p. 263.

INDO-GERMANIC — A term employed to designate the Indo-Atlantic Indo-European or Caucasian race of man and the family of languages spoken by them. See Hindu, India.

INDO-GETIC — The term in use to designate the Scythic Getæ race who settled in India and on its N. W. borders. See Kathi, Krishna,

INDO-MALAYA, a name suggested by Mr Logan to designate the Eastern Archipelago See Mammalia

INDONESIA, a name suggested by Mr Logan to designate the Eastern Archipelago Writing in the Journal of the Indian Archipelago, Mr Logan remarks that amongst the sea basins whose ethnic influence has been in operation during all historic times and is uninterrupted at the present day, are the China, Malacca, Java, Mangkasar, Solo, Mindoro, Molucca, Banda, Papua, Jilolo, Papuan, Papua-Australian and Papua-Micronesian Seas, and the Archipelagian Seas of Johore, the Trans-Javan or Timorean Chain, the Bisayan group, the Moluccas, Eastern Melanesia and the different Polynesian and Micronesian groups. All these basins exert a two fold influence. They provoke a constant intercourse between the rivers of their opposite margins or the islets scattered through them, they bring the whole under the operation of foreign civilizations and, opening as they do into each other, they are as broad highways traversing the whole Archipelago in different directions, and uniting it, both for foreign navigators and for the more advanced and enterprising of its native communities. In stead of the name "Indian Archipelago which is too long to admit of being used in an adjective or in an ethnographical form, Mr Eul at first suggested the term Indu-nesian but rejected it also in favour of Malayanesian. The purely geographical term, Indonesia, is suggested by Mr. Logan is a short synonym for the Indian Islands or the Indian Archipelago, as we thus get Indonesian for Indian Archipelagian or Archipelagic, and Indonesians for Indian Archipelagians or Indian Islanders. By Mr Logan's term Malayu-land is understood all districts, whether geographically united or not, that are possessed by communities of Malays, and by Malays or Malayus is understood men of the Malay race and language. So by his Jawa-land is understood all the lands of the Jawa race, so Sunda land, Wugi land, Batta-land, &c

For compound insular districts it is very desirable that single geographical names should be used. Until unexceptionable ones are suggested we must continue to speak of the Sumatra-Philippine islands, the Moluko-Timorean, &c. The Indian Archipelago must remain, but the shorter form Indonesia might be usefully employed on many occasions. The principal divisions may be designated, 1st, Western or W Indonesia, i.e. Sumatra, the Malay Peninsula, Borneo, Java, and the intermediate islands, 2nd, North Eastern or N E Indonesia, i.e. Formosa to the Solo Archipelago and Mindanao, all included, and embracing the Philippine and Bisayan groups,

&c 3rd, South Eastern or S E Indonesia, from the East coast of Borneo to New Guinea, including the Western Papua islands and the Keh and Aru Archipelagoes, 4th, Southern or S Indonesia, the great Southern or Trans-Javan chain between Java and New Guinea or from Bali to the Timor Laut group. The different portions of the first division are sufficiently distinguished by the names of the great islands of which it is composed. The only portion of the 2nd division which has not a distinctive name is the Southern chain which has a close ethnic connection. As it is throughout the great seat of piracy in the Indian Archipelago it has been proposed to term it Pinatania, including under that name Mindanao, Solo, and the crowd of other islands extending from Mindanao, to the N E coast of Borneo and separating the Mindoro from the Solo sea. In the 3rd division, S E. Indonesia, may be distinguished as subordinate groups, the Molukas, Halamahera, Ternate, Tidore, &c (N Molukas, Banda, Ceram, &c S Molukas and the Keh Aius). The sea basins, that is the seas with the marginal basins of their affluent rivers, which are districts of the greatest importance physically as well as ethnographically, he would name after the seas. The basin of the Java sea will be the Java basin, so the Mangkasar basin, Celebes basin, China basin—or better China Malayan, &c. Mr Logan is of opinion that the post-fix "nesia" should be confined to the great divisions of the Indo-Pacific insular region, Indonesia; Melanesia (New Guinea, Australia and all the eastern Papua islands), Micronesia (all the islands between Melanesia and the Luchuan and Japanese chain), and Polynesia, all the islands of the Pacific to the east of Micronesia and Melanesia as far as Easter Island. Papuanesia may be occasionally used to distinguish the northern Melanesian islands inhabited chiefly by sprial haired tribes, from Australia.

As Oceania includes all the Indo-Pacific islands, he proposes to use the word Asianesia to indicate the great S. E. insular region, which has intimate connexions, geographical and ethnic, with Asia. It would include Indonesia, Melanesia, Micronesia and Polynesia, but not the N E chain that lies along the continent, because, it forms a distinct and well defined geographic and ethnic group. He would therefore call it Aino-Japanesia, and it will include all the Japanese and Aino islands from Formosa to Kamtschatka. He remarks that these great basins have several subordinate ethnic regions to which it is necessary to advert, if we desire to trace to their sources the successive foreign elements that have been introduced into the Archipelago. The principal one in the North Pacific is that which is surrounded by the Japanese, Luchuan,

Menakoshima, Formosa, Philippine, Palos, Oluthy, Marianne, and Bonin groups. On the S E it merges in the Muro Polynesian band, on the S W. it constitutes a portion of the Indian Archipelago, on the N W it forms the outer boundary of the China Korean basin on the N it connects itself with the basins of the Japanese and Okhotsk seas, and is thus brought into direct ethnic union or close connection with the E districts of M and N Asia. The China Sea unites the Indian Archipelago primitively with the great ethnic region of S E Asia by the districts of the Hongkiang, Tongkin, Mekong and Menam basins, and the marginal Chinese and Annam districts,—the Malay Peninsula, which forms the western bounding district, being ethnically a common portion of the Archipelago and the continent.

This Peninsular district again enters on the west into the twin basins of the Salwin and Irawadi, which are themselves closely connected more inland with all the previous basins, as well as with the great eastern one of the Yang-tse-Kiang. The latter is intimately connected with that of the Hoang ho, and forms with it the twin basin to which the most advanced and powerful eastern civilization owes its development.

The Tibetan district, the relations of which important district is central ethnically as well as geographically to all S E Asia and to Asia, unites all the preceding ones, connects them with the great plateau of mid-Asia, and abuts on the eastern extremity of the primitive Iranian region. The next ethnic region of the Indian Oceanic basin is that of the Bay of Bengal or Indo-Malayan sea which unites the western margin of the China Malayan basin with the eastern seaboard of India. As the rivers of the Indian Peninsula connect it closely with the western marginal districts, the watershed being near the Indo African sea, while the basin of the Ganges has its head nearly in the same longitude, we may consider the whole of India as a portion of this region. It contains therefore the district of the Malacca Straits, the marginal districts of the northern part of the Malay Peninsula, and the basins of the Salwin, Irawadi and Kolandan all which appertain also to the eastern region. The districts that are peculiar to the Indo-Malayan basin, some however being common to it with the Indo African basin, are those of the Brahmaputra, Ganges, Godavery, Krishna and Nerbudda, with the secondary districts between the Ganges on the one side and the Nerbudda and Godavery on the other, the great Dekhan and Singalese projection and the western marginal districts. India is connected with the Tibeto-Indonesian region,—landward by the passes of the Himalaya, the Asamese valley,

and the eastern margin of the lower Brahmaputra basin, and occasionally by the coast and winds of the Bay of Bengal. By the latter it has also a direct and independent connection with the insular portion of the first region.

The Indo African Sea, is that portion of the Indian Ocean extending from its N. W. boundary to the Mozambique Channel and including the Persian Gulf, Arabian Sea and Red Sea. It has had much influence on the ethnology of Eastern Africa. The corresponding eastern portion of the Indian Ocean may be termed the Indo-Australian sea. Important ethnic considerations—relating to the Oceanic winds,—make it necessary to distinguish these two regions from the middle one, thus with the districts of the Indus basin, the marginal district of Beluchistan, the great longitudinal one formed by the Persian Gulf and the basin of the Euphrates, the southern Arabian district, that of the Red Sea, and the marginal or Trans-Nilotic one of E Africa, forms the next region. Of these, the Euphrates and the Red Sea are of especial importance, for by them the ancient civilization of the Mediterranean and the Nile spread their influence into the Indian region, while the former was itself the seat of a great ethnic development of intellect and art. He considers that the shores of the Indian ocean were surrounded by races in an advanced stage before the seeds of a higher civilization germinated in the basins of the Nile and the Euphrates, and that they were influenced by the more powerful and populous nations of the Nile and southern India long before the later and slowly descending Iranian civilization touched them. These races included navigating tribes, otherwise they could not have spread themselves over every habitable island of the Eastern Ocean from Madagascar to the Fiji group, if not throughout Polynesia also. To account for this extension, it is not necessary to suppose that they had larger boats than those in which in modern times the Papuas have been accustomed to make descents on Ceram, and the Sakalayas on Camero and the Coast of Africa. But the far higher maritime art of southern India appears to be one of the most ancient in the world. It was certainly not derived from the brahmanical tribes of the north west and it was too much in advance of the Hymyarite to have been borrowed from them. There are abundant reasons for believing that India, before the prevalence of brahmanism, was at least as civilized as Africa, and nations who had reached this stage, were as capable of perfecting a navigation of their own as the Chinese, and far more so than the Arabs, who wanted the nurseries which the large eastern rivers gave to India. The earliest glimpse we have of the vessels of the east coast of

India is at a comparatively recent period, 1800 years ago, but it is strongly in favour of an indigenous art. Amongst all these foreign influences of which the presence can be clearly traced, two are of the widest extent and greatest importance. The first is entirely African and Indo-African in its character, it embraced the whole Indian Archipelago, Australia and Papuanesia. Whether it extended to Polynesia and Micronesia Mr Logan regards as still doubtful, but it certainly included a portion of Micronesia. Along the shores and islands of the Indian Ocean the races to which it must be referred appear to have prevailed. Their limits were those of monsoons, or from Africa to Polynesia. When they thus spread themselves over Africa, India, and the Indian Archipelago, the great outlying regions of the old world, there could have been no civilized Semitic, Hamian, Burmese or Siamese races on that sea to hinder them.

The language of their population belonged to a state intermediate between the monotonic and the inflectional, and had strong and direct affinities to the other families of language of this stage, the Ugro-Tartarian, Japanese, old Indian and African, and to a certain extent too the American, which last may be considered as constituting a peculiar family. Amongst the best preserved examples of these languages are the Formosa, the Philippine and the Australian. It is probable that some of the eastern Melanesian languages will be found to be equally characteristic.

The second of the great insular families is Tibeto-Indian and Mayama-Anam. It connects itself with all the races and languages from Tibet to Anam, but it chiefly flowed in through the ethnic basin of the Malacca sea. By a long continued influx this family spread itself over the Malayan Peninsula, Sumatra, Java, Borneo, and Celebes, but its further progress, over the many islands to the north and East appears to have been long checked by the older races. *Jour. of the Indian Arch., Vol. IV. Nos V and VI May and June, 1850, page 310*

INDOOR-KANEE PANA. BENG. *Salvinia cucullata*

INDONG MOOTIARA MALAY. Mother of Pearl

INDO-PARTHIAN DYNASTY. See Greeks of Asia

INDORE, is the capital of the maharajah Holkar. Of the feudatory territory, consisting of 71 states, supervised by the Central Indian Agency, the head quarters is Indore, but it has three grand divisions. The North East division comprises the native states of Bundelcund and Rewah. The Northern division consists of the Northern and Central districts of the Gwalior States. The South West

division comprises the table-land known in modern times as Malwa, though far within the ancient limits of the province of that name, and the submontane territory between it and the Nerbudda, as also a considerable tract south of that river, extending to the Kandesh frontier. The first or N. East division, extending from the Bengal Presidency in the east to the Gwalior State in the west, includes Rewah and 35 other states and petty chiefships. Its area is about 22,400 square miles, its population about 3,170,000 souls, and its public revenues aggregate about Rs 63,58,000. The 2nd or Northern division extends from Bundelcund and the Sangor district, and has an area of about 19,505 square miles, its population is about 1,180,000 souls, and its public revenue about Rupees 67,65,000. The 3rd or South West division goes on westward, to the Bombay Presidency, and contains the remainder of Gwalior, Holkar's states, Bhopal, Dhari and Dewas and other small states. The area of this division is about 41,700 square miles, its population about 3,320,000 souls and its public revenues about Rupees 1,30,00,000. The states and petty chiefships in Central India, form a political, and are in a natural, division of British India, and include an area of 83,600 square miles and a population of 7,670,000. This territory is divided thus,—viz.

	Principal states	Secondary.	Minor and Petty	Total.
Mahratta . .	2	2	.	4
Mahomedan,	1	2	4	7
Bundela .	...	6	11	1
Rajput	1	12	10	..
Brahmins, &c	...	1	3	.
	4	23	44	71

with a total revenue of Rupees 26,123,000.

The Indore Central Agency controls the

Puttharee thakoor who receives a tunkha of Rupees 4,835 from Dewas under a settlement mediated by Captain Boithwick and Sir John Malcolm in 1818 with Mahbub Sing. The two chiefs of Dewas are in the habit of making certain deductions from this amount.

Baglee thakoor who is a dependent of Sindia. Under a settlement effected by Sir John Malcolm in A. D. 1819 thakoor Salim Sing received Peeppha and eight other villages on a quit-rent of Rupees 5,562 a year, and five other villages on a quit-rent of Rupees 909.

Harordia, a vakeel on the part of the thakoor remains in attendance on the Agent to the Governor General.

Touk thakoor, receives *tunkhas* under sunnuds from Sindia and Holkar

Patharea thakoor obtained the village of Patharea in the pignunah of Oonchode from Sumbhaje Rao Angria on a quit-rent of Rupees 701.

Dhungong, and *Singhana* settlements were mediated by Major Henley who admitted a claim to Rupees 352

Bayee, settlement made by Sir John Malcolm in 1819 Purbut Sing and Bughoonath Sing were to maintain the security of the Sunrol Pass and to receive the taxes on merchandize levied in Alia Bai's time

Mayne Settlement of the Taiza Turwees claim was effected by Sir John Malcolm on 25th January 1819

Dhawra Kunjara, was settled by Sir John Malcolm and was similar to the settlement with the Taiza Turwee of Mayne

Ragoogurth (Dewas) An engagement with thakoor Zahir Sing was mediated by Sir John Malcolm under which he held nine villages from Tookajee Rao Puar of Dewas subject to an annual payment of Rupees 2,887-8, and eleven villages from Anund Rao Puar for which he paid Rupees 4,287-8 a year He was succeeded by his son Dowlat Sing who rebelled in 1857 for which his estates were confiscated by Dewas at the request of the Agent to the Governor-General

Kaytha—By an engagement mediated by Captain Borthwick in 1818 the thakoor receives Rupees 1,227 a year from the two chiefs of Dewas

Khursee Jhalaria—Under an engagement thakoors Suroop Sing and Futteh Sing received annually Rupees 225 from Tukajee Rao Puar of Dewas

Poonghat—Piem Sing received from Sindia a tunkha of Rupees 112 also a grant of Poonghat and twelve villages subject to an annual payment of Rupees 401.

Bhagalheree was granted to Rawut Doorjun Sing the village of Seedia on payment of Rupees 160 a year to Kotah

Indore was captured by the British on the 24th August 1804 As a city, it is of modern date That part of the Holkar capital called Old Indore, was a small village, the site of which pleased Alia Bai, who encamped at it after the death of Mulhar Rao Holkar—*Treaties, Engagements and Sunnuds Malcolm Central India, Vol I p. 11.*

INDO SCYTHI, and Indo scythian are terms employed to designate a race who became early occupants of N W. India The *Yuchi*, established in Bactria and along the Jihoon, eventually bore the name of Jeta or Yetan, that is to say, Getes Then empire subsisted a long time

in this part of Asia, and extended even into India These are the people whom the Greeks knew under the name of Indo-Scythia The period allowed by all authorities for the migration of these Scythic hordes into Europe, is also that for their entry into India The sixth century is that calculated for the lakshar from Schesungdesa, and it is on this event and reign that the Pooranas declare, that from this period "no prince of pure blood would be found, but that the Soodra, the Turabka, and the Yavan, would prevail All the Indo-Scythic invaders held the religion of Budha and hence the conformity of manners and mythology between the Scandinavian or German tribes and the Rajpoots, increased by comparing their martial poetry The Indo-Scythians of Arrian were a Scythic tribe who settled along the Indus. They attempted to penetrate Eastward by way of Kandesh and Malwah, but were opposed by Vikramaditya The Indo-Scythia of the Greeks was therefore the valley of the Indus, Northern Indo-Scythia being the Punjab proper, and occupied by the Med race, and Southern Indo-Scythia being Sind, occupied by the Jat, a tribe of the Abar hordes Pliny calls the western region of the Caucasus, Scythia Soudica, and about this were congregated the Mirdi, next to the Sindi and Kerketae; a tribe of Arii or Arichi, who gave their name to an island of Arii, or Arietas, or river Arius, a tribe of Maetes or Maetoi with towns named Madia and Matium, a tribe of Matiani with a town of Metela, a tribe of Kottæ, with a country called Kutais and cities called Kuta, and Kutana, a tribe named Kolchi, with a mountain and a district called Koli, a tribe of Iberes with a town called Iberia, a tribe called Buonomai, a district of Minyas, a city of Mule, and a tribe of Baternæ with a river called Bathys and a port named Buta, reminding the investigator of the Med, Kathi, Kol, Abhur, Mina, Mulhna and Bhatti of the valley of the Indus The bulk of the inhabitants of British India, in the Peninsula and Hindustan, are of the Turanian (Mongolian or Scythic) race, and are regarded by Europeans as the earlier inhabitants of the country They are styled by Mr Hodgson the Tamulian races, to distinguish them from those Arians (Iranians, Indo-Atlantics or Caucasians) who subsequently followed the Mongolian tribes and who are now to be found in all posts of honour from the snowy mountains in the north to the southern-most point of the Peninsula of India, Humboldt calls these the East Arians or the Brahminic Indians, to distinguish them from the West Arians, or Persians, who migrated into the northern country of the Zend, and were originally disposed to combine with the dualistic belief in Oimuzd and Ahurmanes a spiritualized

veneration of nature Mr Hodgson briefly sums up his views as to the groups to which the races in South Eastern Asia belong, when remarking that the latest investigators of the general subject of human affinities include in the great mongolian family, not merely the high Asian nomades or the Tuiks, the Mongols and the Tangus, but also the Tibetans, the Chinese, the Indo-Chinese, and the Tamulians. Under the term, Tamulian, he includes the whole of the aborigines of India, whether civilized, or uncivilized, from Cape Comorin to the snows, except the inhabitants of the great mountainous belt confining the plains of India towards Tibet, China and Ava. These last he thinks are, in the North West, derived from the Tibetan stock, and in the South-East from the Indo-Chinese stock, the 92° of East Longitude, or the Dhansiri river of Assam, apparently forming the dividing line of the two races, which are each vastly numerous, and strikingly diversified, yet essentially one, just as are the no less numerous and varied races of the single Tamulian stock, and Mr Hislop took a similar view as the result of his philological investigations. The great Turanian or Tartar family of languages is spoken by all the tribes from the Himalayans to Okhotsk and to Lapland and includes the Hungarian, Crimean and Turkish tongues. In British India and on its borders are four distinct branches of this family of languages spoken by members of the Turanian race. *In the North*, are the Himalayan tribes, with their dialects, occupying from the Kunawars on the Sutlej to the Bots of Bhutan in the extreme east. *Then* there are the *Lohitic class* of languages, comprising with the Burmese and others of the Malay Peninsula the dialects of the Naga tribes and of the Mikir in Assam, and of the Bodo, Kachari, Kuki and Garo in Eastern Bengal. Nearly related to this class is the *Kol or Munda family* of languages, including the Kol, Sonthal and Bhumi of Sin'bhhum and Western Bengal and the Mundala of Chota Nagpur, the Kur or Muasi and the Korku in Hushangabad, and westwards in the forests of the Lapti and Neibudda until they come in contact with the Bhil of the Vindhya Hills, and the Nahal of Khandesh belong to this family,—indeed Mr Hislop held that the word Kur is identical with Kol. The *fourth* branch is Tamulic or Dravidian, to which belong the Biahni of Baluchistan, the Gondi, the Tuluva of Kanada, the Karnata of the Southern Malabar country, the Todava of the Nilgherries; the Malayalam of Travancore the Tamil and the Telugu. The Kur and Sonthal are closely related and are separated from the Dravidian. The Kur or Muasi and the Korku or Kurku to the North-West and West of the Mahadeva hills, are, in language

at least, quite distinct from the Gond tribes. Mr Hodgson is of opinion that the Tamulian, Tibetan, Indo-Chinese, Tangus, Chinese, Mongol and Tuik are so many branches of the Turanian family, and he regards the aborigines of British India, as Northmen of the Scythic stem, but he remains undecided whether they owe their Scythic physiognomy to the Tangus, the Mongol or the Tuik branch of the Tartars or Scythians, and whether they immigrated from beyond the Himalayas at one period and at one point, or at several periods and at as many points. All writers are of opinion that when the Aryan race entered India, they found the country occupied by the prior Scythic races, to whom their writings applied contemptuous expressions, Dasva, M'hecha. These prior races seem to have been driven largely out of Northern India into and through the Vindhyan mountains into the Peninsula of India and Ceylon, where their idiom the Tamil, Telugu and Karnatica are sister dialects of one speech, and Dr Pichard concurs in opinion with Professor Rask who regards the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others as also of the Tartar stock, and mentions that some curious analogies have been observed between the Tamulian and other dialects of the Peninsula and the languages of Australia. Mr. Logan, however, who has had great opportunities of contrasting and comparing the Dravidians from various parts of India, inclines to call them South-Indian. He remarks that, physically, the population of Southern India, is one of the most variable and mixed which any ethnic province displays. A glance at a considerable number of Kling (Telugu) and Tamulic of different castes and occupations, shows that the varieties when compared with those of a similar assemblages of men of other races such as Europeans, Ultra Indians or Indonesians (including negroes in the last two cases) are too great to allow of their being referred to a single race of pure blood. Some are exceedingly Iranian; some are Semitic, others Australian, some remind us of Egyptians, while others again have Malaya-Polynesian and even Simang and Papuan features. Yet when the eye takes in the whole group at once, they are seen to have all something in common. They are not Iranians, Polynesians, Papuans, &c., but South Indians. The Dravidian language, however, or one of its principal elements, was probably an extension of a Mid or W Asiatic formation, and it may be inferred that the common element of the Dravidian, the Fin and Japanese languages, must be much more ancient than the occupation of Japan by the Japanese, India by the Dravidians and Finland by the Fins.

The peculiarities in the Dravidian physical type, when compared with the Scythic, are African and Africo-Semitic

The main affinities of the Dravidian formation, thus point two ways,—the linguistic chiefly to a Scythic, and the physical chiefly to an African origin or fraternity. The geographical position of the Brahmi would lead us to explain the double alliance by placing the native land of the Dravidian stock in Beluchistan and including it with Arabia, or the southern portion of the latter,—in the archaic African or Africo-Semitic era. That the African physical element prevailed over the Scythic, while a Scythic language has entirely superseded one of an African character, finds explanation in the fact that the Scythic races and languages, have in themselves an intimate archaic connection with the African, and the Dravidian language, although Scythic more than African, has special Africo-Semitic affinities. He is further of opinion that races may blend without the different types being effaced and that, while certain exclusive or excluded castes, or sequestered geographical sections of the population, may preserve one type better than another all may continue for some thousands of years, to be reproduced in softened and modified forms even in the least secluded portions, and to this he refers his explanation of the variety of physical types visible in south peninsular India. That the Dravidian race did not bring with it into India, the civilization which the present great southern nations possess, as the Arian did theirs, appears, he thinks, to be little questionable when we consider the antique character and affinities of the dialects of the Male, Orond, Khond and Toda, the very archaic and barbarous character of many of the customs of the widely separated tribes which bespeak them a prior race, and above all, the nature of the relationship of the dialects to those of the civilized nations. The known ethnic facts lead directly to the conclusion that the uncivilized Dravidian speaking tribes are genuine Dravidians who have in a great measure escaped the culture which the more exposed tribes have received and thus preserve a condition of the race, certainly not more barbarous than that which characterised it when it first entered.

The Dravidian race, every-where in India, has been long in contact with other races and shows the influence which the intermixture has produced. If the formation of their language be taken as a test, it leaves no doubt that one tribe carried a large batch of its native glossary over all India from the Himalaya to Ceylon. In the Himalaya and in Northern India, the old race has long been in contact with ultra-Indians, Tibetans and Arians. But if their physical appearance be examined even in the extreme South the diversity which prevails shows that

there has been great intermixture, but there are nevertheless widely prevalent characters most of which are not Arian, nor Tibetan, and are even distinct from Ultra Indian.

The more important of these characters are a pointed, and frequently hooked, pyramidal nose, with conspicuous nares, more long and round, a marked sinking in of the orbital line, producing a strongly defined orbital ridge, eyes brilliant and varying from small to middle sized, mouth large, lips thick and frequently turgid, lower jaw not heavy, its lateral expansion greater than in the Arian and less than in the Turanian type; cheek bones broad and large rather than projecting, as in the Turanian type giving to the middle part of the face a marked development and breadth and to the general contour an obtuse oval shape, somewhat bulging at the sides, forehead well formed but receding, inclining to flattish and seldom high, occiput somewhat projecting, hair fine, beard considerable and often strong, colour of skin very dark, frequently approaching to black.

We may, he adds, conclude from the ethnic character and position of the ancient Indian population, that it belonged to the small Irano-African type. But successive modifications of race, seem to have been going on in India from times long anterior to the Arian or even Tartar era and imply linguistic changes also.

The above is the higher and much improved type. But as in Africa, Ultra-India and Asionesa, a smaller, more Turanian, and less Semitized type is still preserved although variously crossed. The successive Turanian predominant races and formations and the Irano-Semitic have in turn influenced all the great outlying southern provinces, Africa, India, Ultra-India, and America, the last in general indirectly, through Ultra India, India and Africa. From the formation of the language, there was seemingly a still older, intrusive people, the Scythico-Semitic and pastoral who found India less Scythic and more African than it became under their influence, but the same evidence shows that the Dravidian race, and linguistic formation preceded the Ultra Indian, Tibetan and Arian in India, and prevailed everywhere to the southward of the Himalayas. Their route seems to have been from the N W where, from time immemorial, the region between the Indus and Euphrates has been occupied by the Turanian, Iranian and Semitic races. Physically the Dravidians are somewhat Turanian, and the linguistic formation of their language has a strong and unequivocal affinity to the great Asiatic-Turanian, or Ugio-Japanese alliance. The Turanian formation, physical and linguistic, evidently long preceded the Iranian and Semitic, as an expansive and dominant one and it is certain that the

Turanian was migratory and diffusive on a great scale, long before the Semitic and Iranian, which must have remained sequestered in some portions of the mountain band of Asia Minor, Armenia, and Iania and the adjacent S W. region which includes the basin of the Euphrates, during the great era that must have been occupied while the Turanian linguistic formation spread to Lapland and Japan, to North Cape and Ceylon.

The peculiarities in the variable physical character of the Dravidian physical types, when compared with the Scythic, are African and Africo-Semitic. The very exaggerated occipital and maxillary protuberances are not characteristic of the typical African head, but of a debasement of it confined to certain localities. Several east and mid-African nations have the so-called African traits much softened, and differ little from the Dravidian. Even woolly or spiral hair is not a universal feature in Africa, some tribes having fine silky hair. The Dravidian pyramidal nose, the sharp depression at its root, the slight maxillary and occipital projection, the turgid lips, the oval contour and the beard are all African. Mr Logan thinks there is reason to believe that the strong Africanism of some of the lower South Indian castes is really the remnant of an archaic formation of a more decided African character. The position of India between two great negro provinces, that on the west being still mainly negro, even in most of its improved races, and that on the east preserving the ancient negro basis in points so near India as the Andamans and Kidah. It is therefore highly probable that the African element in the population of the peninsula of India, has been transmitted from an archaic period, before the Semitic, Turanian and Iranian races entered India, and when the Indian ocean had negro tribes along its northern as well as its eastern and western shores. On this point it may be remarked that Dr Pritchard mentions as the result of Baron W Humboldt's researches into the Kavi language, that the resemblances between the nations of the Polynesian islands and the tribes of the Indian Archipelago, Malacca and Madagascar, are not, as some have supposed, the effect of casual intercourse, but essential affinities, deeply rooted in the construction of these languages, and that the races of people are themselves of one origin.

Mr W. W. Hunter describes India as partly peopled by races distinct from the Aryan population, some of whom he says, have preserved their ethnical identity in sequestered wilds, whilst others have merged as helots or low castes into the lowland hindus, and he also regards these now fragmentary peoples as the debris of a widely spread primitive race. In his dictionary of the non-Aryan languages of

India and High Asia, he classes all languages as under

1. *Reflecting types* Arabic, Sanscrit.
2. *Compounding types* Bask; Finnic; Magyar; Turkish, Circassian; Georgian; Mongolian Mantshu, Javanese, Ngoko-Javanese, Krama; Malay-Javanese.
3. *Isolating types* — Chinese of Nankin; Amoy, Peking, Shanghai and Canton, Japanese.
4. *Chinese frontier and Thibet* — Gyami; Gyarung; Takpa, Manyak, Thochu, Sokpa, Hoipa, Tibetan.
5. *Nepal (West to East)* Serpa; Sunwar; Gurung, Murmi, Magar; Thakhsya; Pakhya; Newar, Limbu.
6. *Kiranti Group, East Nepal* — Kiranti; Rodong, Rungchenbung Chingtangya, Nachheing Waling, Yakha, Chourasya, Kulungya Thulungya, Bahingya; Lohorong; Lumbichhong, Balali, Sang-pang, Dumi; Khaling, Dungmali.
7. *Broken tribes of Nepal* — Darhi; Denwar, Pahari, Chepang; Bhramu; Vayu, Kuswar, Kusunda, Tharu.
8. *N E Bengal*. Lepcha (Sikkim) Bhutani or Lhopa Bodo, Dhimal, Kocch Garo, Kachari.
9. *Eastern Frontier of Bengal* — Muni-puri, Mithan Naga, Tablung Naga, Khari Naga; Angami Naga, Namsang Naga, Nowgong Naga, Tengra Naga, Abor Miri, Sib-sagor Miri, Deoria Chutia Singhpoo.
10. *Arahan and Burmah* Burman written and spoken; Khyeng or Shou, Kami; Kumi; Miu or Toung, Sak.
11. *Siam and Tenasserim* — Talain or Mon, Sgan Karen; Pwo Karen; Toungh-thu, Shan, Annamitic, Siamese, Ahom; Khamti, Laos.
12. *Central India* — Ho (Kol), Kol (Singhbum), Santali; Bhumi, Uraon, Mundala; Rajmahali; Gond, Gayet: Rutluk, Naikude, Kolami, Madi; Madi; Kuri; Keikadi, Khond, Savara, Gadaba, Yerukala; Chentsu.
13. *Southern India* Tamil ancient and modern, Malayalam do. do. Telugu. Karnataka, ancient and modern, Tuluva Kurgi; Toduva, Toda, Kota; Badaga; Kurumba; Irula, Singhalese.

And when writing on the non-Aryan languages of India and High Asia, Mr Hunter states (p 22) that his book contains primeval roots common to both Aryan and non-Aryan speech, in a far more definite manner than the similar indications by which scholars have sought to reduce the Semitic and Indo-Germanic families to a cognate source. In support of this view he remarks that many of the non-Aryan peoples of India, he tells us, take their tribal designations

from the word for "man," in their respective dialects and the very general term *m* (man) with some prefixed or supposed syllable, supplies the basis of the race name to not less than forty ascertained tribes. Thus, Du-mi, Kami, Kumi, Angami Naga, Mithan Naga. And if we recognize the non-Aryan phonetic displacements of *m* and *l* and of *l* and *r*, the list can be greatly increased, —thus, in the Sak, *lu*, Tonng, *mu*, *mu*, *mi*, Thaksya, *ml*, and the root *li* affords the generic term *homo*, man, to a whole series of tribal names. Thus Bala-li, Ma-li, the people of Rajmahal; Dhima-li, Santa-li, Banga-li, meaning the people of Bala, Banga, and so fourth. *Li* is thus often added to specific names for man to form names for aboriginal tribes. In Santali, *li* furnishes the nomenclature connected with the propagation of our species, such as *lai*, *lah* &c and appears in *li* dihi, a child, *le dala* or *lad lo*, children, *Khi li* a generation of men, (ho-h) and the hitherto unexplained terms, *Che-la*, *Che-li* (=Khi-li=holi) for son and daughter, used by all the semi-aboriginal castes of Lower Bengal. The root *Ko*, with the generic affix *li*, is met with in all periods of history and in all India. The Mahabharata and Vishnu Purana, speak of Ko-li tribes in connection with Mikala, Dravida, Knata and others, and the Atiaveya Brahmana speaks of the Koli as Dasva. Among a section of the non-Aryan races of India, or aborigines as Mr Hunter styles them, the root *ho*, shortening in some to *lu* and *ha*, or inter-changing into *ko*, *ku* and *ka*, furnishes the specific word for man amongst the Kol tribes of Central India and is one of the oldest and most widely spread roots for man. In the Sanscrit play, the Mricchha kati, *go-ho* is man; among the Kni, near Ellichpore, it is *ho-ho*. Amongst the Siamese it is *khon* or *kun*, which is the same form as it takes amongst Khond — *History of the Tartars Histoire des Huns*, Vol I p 42 *Tod's Rajasthan*, Vol I p 65 *Dr W W Hunter, on the Languages of India*, p 22 *Logan in Journ Indian Archipelago Report Brit Association* 1847, pp 241-250 — *Tod's Rajasthan Elliot's History of India*, —pp 507-8, 417. *Cosmos V*, II p 40 See Jat, Med.

INDRA, the hindoo god of thunder, a personification of the sky, the chief of the Devata, or Suria (vide Devata), also the voga star of the 26th Naeshatra, 7 Pegasi. The attributes of Indra correspond to those of the Jupiter of the Greeks and Romans and the Thor of Scandinavia. India is nothing more than the impersonation of the commonest phenomena of the skies above our heads. He is the king of immortals and the lord of the firmament. He is represented as a white man sitting upon his celestial *vahan*, the elephant Anavati, produced at the churning of the ocean,

and holding in his hand the *vajra* or thunder-bolt. He is depicted, like Argus, covered with eyes and is thus called the thousand eyed god which distinction was not conferred upon him in consequence of his good deeds, but having become enamoured of Ahilya, the wife of the pious rishi Gotama, he endeavoured to seduce her. The rishi having discovered his intentions in time, bestowed on the god his curse that his body should be covered in a very extraordinary manner, which, on the contrition of the offending deity, he changed into eyes. The heaven of Indra is swarga or swargalocum an interesting description of which has been given, in the English language by Kasi-prasad Ghose. In Indra's heaven, this poet makes flowers of delightful perfume shed their fragrance around, and enumerates all that can fascinate the orientalist.

" Great Surya smiles with lustre gay,
And flings through azure skies his ray,
(The golden mountain's glittering brow
Is decked with many a sparkling gem,
Which shines, by Surya's brightness, now,
As if a halo circled them,
And on the mount beneath his beam,
The king of Swerga's garden smiles,
In which by many a gurgling stream,
The God his time in pleasure whiles
Here Vayu through the charming wood,
For ever creeps in gentlest mood
Now o'er the blowing grass he goes,
Now stirs the fragrance of the rose
Here many a flower of lovely hue,
Famed in the loves of former time
Blooms glittering with the diamond dew,
And sweetening the heavenly chime.
Young roses through the passing breeze,
To taste their sweets invite the bees
Here fountains round the heavenly bowers
Perpetual fall, and glittering showers
Of diamonds, pearls, and stars descend,
And sweet celestial music lend
Unto the ears of mortals, blessed,
For pious deeds, with heavenly rest.
The garden's edge is compassed round
With trees with lasting verdure crowned,
And in the garden's centre stands
A palace built by heavenly hands,
With sapphires decked, the golden walls
Of Satakiuta's courtly halls,
Reflecting all their beauteous light,
And glistening round all fair and bright,
The snow white pavements made have been
Of chrysolites of brightest sheen,
Where sweetest flowers of lovely hue
Are sparkling bright with drops of dew,
The outer wall is smooth all o'er
With rubies glittering more and more,
And through the gardens, trees appear
Like morning's light in winter's sky,
Ere the resplendent Surya rears

His glorious face of light on high
 As if in floods of ruby light,
 The court is bathed and shines so bright
 But lo ! a throng afar appears,
 Like vanished joys of former years ,
 So indistinct, that scarce the eye
 Its faint progression can descry
 As when at morning's dubious light,
 A star or two appears in sight ,
 And now beheld and now no more,
 They glimmer in the growing shine ,
 So like a mass of dim light o'er
 The garden move the gods divine ,
 And midst them those who greater are
 Shine like so many stars afar ,
 Now more and more advance they nigh
 With breast erect and statures high,
 With steps majestically slow,
 With looks cast on the ground below,
 Before them India, dignified
 With royal mien and royal pride,
 Proceeds "

It is related that on one occasion, the ceremony of *Aswamedha*, or sacrifice of a horse, for the hundredth time, was commenced which would have deposed India, and elevated King Suguru to the sovereignty of the immortals in his place. On another occasion, in the form of a shepherd boy, India robbed the garden of a peasant. In this theft he was detected and bound with cords, but released by the aid of the subordinate geni of the winds, The peasant seized, and with cordage strong Shacked the god, who gave him showers Straight from seven winds immortal geni flew, Varuna green, whom foamy waves obey, Bright Vahn, flaming like the lamp of day , Kuvera sought, by all, enjoyed by few , Stern Yama, ruthless judge, and Isa, cold , With Narit milady bold, [thunder, They with the ruddy flash, that points his Rend his vain bands asunder Th' exulting god resumes his thousand eyes Four arms divine, and lobes of changing dyes "

Fully to understand these allusions, it must be remembered that the hindus have assigned regents to each cardinal and intermediate point of the compass. Indra being esteemed the first of firmamental deities, and especially the ruler of the east, that point is reckoned first, and the others are thus ruled. Agni, south-east , Yama south , Narit, south-west ; Varuna, west , Vayu, north-west , Kuvera, north , Isa or Isani, north-east. To which are sometimes added three other quarters, or points, viz above, governed by Brahma , below, by Naga or Sesh Naga, the king of serpents, otherwise named Vauki , and the centre, ruled by Rudra, or Siva. According to Coleman's Mythology, India is the regent of showers and of the east wind , Varuna, regent of the west , Vahn, of the south-east , Kuvera, of the north , Yama, of

the south, Isa, or Isani, of the north-east, Narit, of the south-west. This account will be found to vary slightly from other descriptions of the regents of the winds or eight points of the earth, but the several accounts differ in a very trifling degree, introducing Agni instead of Vahn , instead of Narit , Chandra for Kuvera, and Chandra also, or Prithivi, for Isa. Vayu, in hindu poetry, is the north-west wind. Indra has a variety of names. He is called Sakra in consequence of being the evil adviser of the demons or asura, by whom he was so often driven from heaven and, with true mythological inconsistency, Pakushasani, he who governs the gods with justice ; Shatkratu, he to whom a hundred sacrifices are made ; Vajra pani, the bearer of the thunder bolt , Vitriha , Bularati, and Numachisadana, the destroyer of the giants , Urisha the holy , Meghasadama, he who is borne on the clouds, &c &c Indra possesses the following blessings, produced at the churning of the ocean. Kamdenu, the all-yielding cow ; Pariyataka, the tree of plenty ; and Uenis-rava, the eight-headed horse. The princes of Kangti, the rajahs of Asam, and other chiefs in the eastern parts of India, pretend to have derived their origin from Indra. India, as the king of immortals, corresponds with one of the ancient Jupiters, for several of that name were worshipped in Europe, and particularly with Jupiter the conductor, whose attributes are so nobly described by the Platonic philosophers. One of his numerous names is Dyupeti, or, in the nominative case, before certain letters, Dyupeti, which means the Lord of Heaven, and seems a more probable origin of the Hetruscan word than Juvans Pater, as Dies pater was probably not the Father, but the Lord of Day. He may be considered as the Jove of Ennius, in his memorable line

Aspicit hoc sublime candens, quem invocant omnes Jovem,

where the poet clearly means the firmament, of which India is the personification. He is the god of thunder and of nature's elements, with inferior geni under his command and is conceived to govern the eastern quarter of the world, but to preside, like the genius or agathodæmon of the ancients, over the celestial bands, which are stationed on the summit of Meru, or the north pole, where he solaces the gods with nectar and heavenly music. Hence perhaps, the hindus, when giving evidence, and the magistrate who receives it, are directed to stand fronting the east or north. The geni, named Cinnaia, are the male dancers in swaiga, the heaven of India, and the Apsara are his dancing girls, answering to the fancies of the Persians, and damsels, called in the Koran, hui ul-aun or with antelopes, eyes —

Indra is fabled to reside in the celestial city of Amravati, where his palace, Vajrayanta, is situated, in the garden Nandana, which contains the all-yielding trees Pariyataka, Kalpadruma and three others similarly bountiful. The hindus make drawings of a tree (Bluma?) yielding, if not all sorts, a curious sort of fruit, viz. men, with a man of larger mould climbing up its stem, a second, with a bow at his back, is looking on, encouraging him. Fifteen men are hanging on the boughs like fruit. Although these, or even one of them, might suffice, and qualify its owner for the title which Indra bears of Lord of Wealth, he is sometimes represented to possess likewise the all-prolific cow, Kamdenu, above alluded to, as well as Uchisrava the eight-headed horse, that arose with the cow and first named tree from the churned ocean, as related in another place. His consort is Indrani; he rides the elephant Airavati driven by his charioteer Matali and he holds the weapon Vajra, or the thunder-bolt, and is hence named Vajrapani. His chief musician is named Chitra-rat'ha, who rides in a painted car, which on one occasion was burned by Arjun, the confidential friend and agent of Krishna, or the sun. Indra is more especially the regent of winds and showers; the water-spout is said to be the trunk of his elephant, and the iris is appropriately called his bow, which it is not deemed auspicious to point out. Menu says "Let not him, who knows right from wrong, and sees in the sky the bow of India, show it to any man. His consort, is Indrani or Andri, also named Pulomaya, sometimes Powlumi and Saki; and she is very virtuous as well as beautiful.

In hindu mythology the guardians of the world are eight deities who now rank next below the hindu triad. They are, 1 India, 2 Agni or fire, 3 Surya the sun, 4 Chandra the moon, 5 Pavana the wind, 6 Yama the god of Justice and lord of the infernal regions, 7 Varuna the god of water, and 8 Kuvera the god of wealth. Indra takes a very important position in each of the three periods of hindu mythology. In the Vedic period he is the great Being who inhabits the firmament, guides the winds and clouds, dispenses rain, and hurls the thunderbolt. In the Epic period he is still a principal deity, taking precedence of Agni, Varuna, and Yama. In the Puranic period he is still a chief deity, only inferior in rank to the great triad, Brahma, Vishnu, and Siva. His heaven is called Swarga-loka or Indraloka, and his pleasure garden or elysium, his city (sometimes placed on mount Meru, the Olympus of the Greeks, his charioteer, his thunderbolt, his elephant, his bow (the rainbow) are all famed. In the present state of hinduism, in which, however,

every hindu has a separate belief and hero-worship, the worship of incarnated beings, devil-worship, the worship of the lingam are the prevailing forms, Indra is almost unheard of and unknown.

Amongst the earliest dissenters from Indra, were the Yadu race under Krishna's influence. The reasons leading him to the change are not known, but the Maha Bharata makes him say to Nanda his father, why worship Indra as the Supreme God? O father we are Vaisyas and our cattle live upon the pastures, let us therefore cease to worship Indra, pay our devotions to the mountain Govardhana. Up to that time, it was to the heaven of Indra, that the good who died were believed to proceed.

The two gods, Indra and Agni, Rain and Fire, were the chief deities worshipped by the Vedic Aryans, the sovereign of the gods, Indra, the most powerful of the Vedic deities, was the god of the firmament, the hurler of the thunderbolt, who smote the rain cloud, and brought down waters, who delighted in the Soma juice, in eating, drinking, and war, strong and drunk with wine Indra is now never invoked, but has been succeeded by Vishnu, and Siva.

Agni, another Vedic deity, is the personification of fire and was worshipped as the destroyer of forests, as useful in the sacrifice and in the household.

"When generated from the rubbing of sticks, the radiant Agni bursts forth from the wood like a fleet courser."

"When excited by the wind, he rushes amongst the trees like a bull, and consumes the forest as a rajah destroys his enemies."

"Such as thou art, Agni, men preserve thee constantly kindled in their dwellings, and offer upon thee abundant food" (*Rig Veda* I, 73.)

Varuna was the Vedic god of the waters, and god of the ocean, but the name was sometimes applied to the sun and sometimes used as a personification of day. As with other gods, when addressed, he was regarded as supreme, and capable of forgiving sin —

"Let me not yet, O Varuna, enter the house of clay; have mercy, Almighty, have mercy!"

"If I go along trembling, like a cloud driven by the wind, have mercy, Almighty, have mercy!"

"Thirst came upon the worshipper, though he stood in the midst of waters, have mercy Almighty, have mercy."

Surya or the sun, called also Savitra, Mitra, Aryaman and other names, was a vedic god, who continues to be worshipped down to the present day, by brahmins and zoroastrians. The solar race of Kshetria who appear in the Ramayana, derive their origin from the sun but in the higher spirit, the sun is regarded as divine, as pervading all things, as the soul of the world and supporter of the universe. In a

verse of the Rig Veda (iii 62, v 10) this idea is supposed to be indicated. It is O'm! Bhuvibhuvassuvāhā, O'm! Tatsa vit'hru varenuyām B'hargo dévassyā dhimahi dhiyo yonaha prachodāyāthi O'm, earth, air, heaven, O'm let us meditate on the supreme splendour of the divine sun, may he illuminate our minds and, at the present day, the enlightened brahmins regard this verse as an invocation to the several deities who are implored by the worshipper to aid his intellect in the apprehension and adoration of God.

In connection with the sun are the 12 Adityas sons of Aditi, the universe. In the latter vedic age, they were identified with the 12 signs of the Zodiac, or the sun in its twelve successive signs.

Soma, also Chandra, the moon is chiefly celebrated in the vedas in connection with the Soma plant, but in the Maha Bharata, Soma is the mythical progenitor of the great lunar race of Bharata.

The Aswin, apparently a personification of light and moisture as sons of the sun, also as the sun's rays, and noticed as the physicians of the gods. They are described as young and handsome and riding on horses.

Vayu or the air, and the Maruts as winds are personified and invoked. The Maruts are depicted as roaring amongst the forests and compared to youthful warriors bearing lances on their shoulders, delighting in the soma juice, like India, and like him, the bestowers of benefits on their worshippers.

Ushas, or the dawn, the early morning, the first pale flush of light. Ushas is compared to a mother awakening her children to a loving maiden awakening a sleeping world to a young married maiden, "like a youthful bride before her husband thou uncoverest thy bosom with a smile." As a goddess, she is styled (Rig Veda I. 23, v 2) the mighty, the giver of light. "from on high she beholds all things, ever youthful, ever reviving, she comes first to the invocation." India, according to Bunsen (iii. 587, 8, v. 459), is the prototype of Zeus, and was a personification of Ether, Soma was offered to him in sacrifice, as the regent of the east, identical with Devandra, the king of the Devas. The Erythrina fulgens, the Paurjata, or fairylocks, is supposed to bloom in Indra's gardens, and an episode in the Puranas, relates the quarrelling of Rukmini and Satyabhama, the two wives of Krishna, to the exclusive possession of this flower which Krishna had stolen from the garden. The Gandharva, in hindu mythology, a shade, a spirit, a ghost, a celestial musician, are demigods or angels who inhabit Indra's heaven and form the orchestra at the banquets of the gods. They are described as witnesses of the actions of men, and

are sixty millions in number. *William's Story of Nala*, p 126, 142, 212, *Cole Myth Hind*, p 128 *Jones's Works*, vol. xii *Ins of Menu*, chap iv v 59 *Mon*, p 272 *Wilson's Hindu Theatre*, I, 219, *Rig Veda*, I, 73, iii, v 10 *Bunsen* iii, 587-8, v 459 *Sir W. Jones*, ix iii p 269, *Argument or Hymn to Indra*. See Aditya Brahminicide, Hindu, Inscriptions; Krishna, Kurmi; Lakshmi; Mahadeva Meru; Osiris, Pandu; Polyandrya, Sakti, Saraswati, Vahan, Veda, Vidya.

INDRABHUTI or GOIAMA. See Jains.

INDRA DYOOMNA, SANS, the last word signifies riches.

INDRAGIRI or KUANTAN. See Johore.

INDRAIN. GUZ HIND. SANS Citrullus colocynthis, *Schrad* Colocynth, Cucumis colocynthis.

INDRAJIT, the son of Ravana, and in Hindu legend the conqueror of India. The term is sanscrit from jec to conquer.

INDRAJOW GUZ HIND Wrightia antidysenterica. See Concessi seed.

INDRANI SANS Vitis negundo.

INDRANI, the wife of Indra,

A sweeter strain the sage musician chose -
He told, how Sachī, soft as morning light,
Blythe Sachī, from her Lord Indram light,
When through clear skies their car ethereal
rose,

Fix'd on a golden trim her wand'ring sight,
Where gay pomegranates, fresh with early dew,
Vanted then blossoms new

"Oh! pluck, she said, yon gems, which nature
dresses

To grace my darker tresses"

In form a shepherd's boy, a god in soul,
He hasten'd, and the bloomy treasure stole
The reckless peasant, who those glowing
flowers,

Hopeful of rubied fruit, had foster'd long,
Seiz'd and with cordage strong

Shackled the god who gave him show'rs

'Straight from sev'n winds immortal Genii
flew,

Green Varuna, whom foamy waves obey,
Bright Vahnī flaming like the lamp of day,
Cruera sought by all, enjoyed by few,
Marut, who bids the winged breezes play,
Stein Bana, ruthless judge, and Isa cold
With Nami mildly bold

They with the ruddy flash, that points his
thunder,

Rend his vain bands asunder

Th' exulting God resumes his thousand eyes,
Four arms divine, and robes of changing dyes?

—*Sir W. Jones's Hymn to Indra*, Vol. XIII. p 275.

INDRAPRESTHA, an Aryan town in Pandava, Kaniava and Yadava times. Its ruins are pointed out between Delhi and the Kutub. *Indraprestha* and Delhi were two different cities situated about five miles apart, the one on the Jumna, and the other on a rocky hill to the south-west in the interior. *Indraprestha* does not appear to have been a famous place in the history of Buddha.

The historians of Alexander and Seleucus, also make no allusion to the princes of *Indraprestha* which, however, was one of the five pat or prastha which had been demanded by Judisthna as the price of peace between the rival Kuru and Pandava races and which old Dhritarashtra gave away from his kingdom to his turbulent nephews. The principality assigned to them was a bit of forest-land, then known under the name of Khandava-vana. The existence of both Delhi and Indraprestha in the second century, are recognized in the Daidala and Indabara of Ptolemy. The mention of Delhi may possibly be found in Ptolemy's Daidala, which is placed close to Indrabara (perhaps Indrapat), and midway between Modua, or Mathura, and Batan Kaisara or Sihaneswara. The close proximity of Daidala to Indrabara, joined to the curious resemblance of their names of Delhi and Indrapat seems to offer very fair grounds for assuming their probable identity with these two famous Indian cities. The date of the occupation of Indraprestha as a capital by Judisthna may be attributed, with some confidence to the latter half of the 15th century before Christ. Posterity can now hardly trace its site. The only spot that has any claim to have belonged to that ancient city, is a place of pilgrimage on the Jumna called the Negumbode Ghaut immediately outside the northern wall of the present city. Popular tradition regards this ghaut as the place where Judisthna, after his performance of the aswamedha, or the horse sacrifice, celebrated the 'Hom'. There is a fair held at the ghat whenever the new moon falls on a Monday. Local tradition, however, in this instance, contradicts the Mahabharata, which states the aswamedha to have been performed at Hastinapura on the Ganges. The Negumbode ghat may be the spot where Prithu raj celebrated his aswamedha. But it had acquired a sacredness from before the time of that prince, and was a place of resort where his grandfather Visal Deva had put up an inscription to transmit the fame of his conquests. In vain did Humayoon try to do away with the name of Indrapat and substitute that of Deepannah. None but pedantic or bigotted mahomedans make use of this name. The common people either call it Indrapat or Poorannah Killah. Neither could Shere shah have it called after him as Shereghur, the voice of tradition is not easily silenced. The Poorannah Killah, as it now stands is nearly rectangular in shape and its walls are over a mile in circuit. In the interior of the Poorannah Killah is the Keelar Kona mosque said to have been commenced by Humayoon and completed by Shere shah. It has five horse-shoe arches decorated with blue tiles and marble, and is a favorable specimen of the architecture of the

Afghan period. It is perhaps one of the most tasteful mosques in or near Delhi and is remarkable for its richly inlaid work and graceful pendentives. The prevailing material of the centre arch is red cut sandstone and black slate and towards the ground white marble and black slate, the carving throughout being very ornate. The two side arches are composed of simple redstone, picked out with yellow glaze and black slate finely carved, the outermost arches are still plainer in construction, the outer walls changing from red to grey stone — *Tr. of Hind V II pp. 130-145* See Hindu, Inscriptions, Lat.

INDRATIGE TEL *Thunbergia fragrans*. — *Roxb*

INDRAVADU TEL. Toddy drawer, employed also as palanquin bearer

INDRAWAN DURH. *Cucumis pseudo-colocynthis* Royle *Citrullus colocynthis* Schrad

INDRAYAVA SANS INDRAJAO HIND *Wrightia antidysenterica* Conessi seed.

INDRAYUN or Indrain. *Colocynth*.

INDRO See Macassar

INDRI HIND *Quercus annulata*

INDUPU CHEIU TEL also Chilla Chettu, TEL *Stychnos potatorum* — *Linn*

INDURJAO, PANJAB, *Holarhena antidysenterica* — *Wall* Indurjao i-talkh, PERS or better Indurjao are the seeds of *Holarhena pubescens*, "Roona," and *H. Antidysenterica*, the same size and colour, furrowed deeply at one side very bitter Indurjao-i-shereen, PERS Mild Indurjao, Seeds of *Wrightia anti-dysenterica*, about $\frac{3}{4}$ inch long, brown, nearly tasteless — *Ben Ph 208*.

INDURLATIB, HIND *Nardostachys jatamansi*

INDUS

Sam-po-ho .	CHIN	Singge chu or Lion
Sin-tow .	"	river, TIBETAN
Tsang-po .	LADAKI	Sin ka-bab or Lion's
Aba-Sin .	"	mouth descended
Sind'hu SANS the ad-		THE
jective Sand'hava		

This magnificent river runs to some extent through the British dominions in India, rising about lat 32° N about 17,000 feet above the level of the sea, and it disembogues near Kurachee in Lower Sind. The whole length of its mountain course, from its source to Attock, is about 1,035 miles and the whole fall is 16,000 feet or 15.4 per mile. From Attock to the sea, the length is 942 miles, making its whole length from the Kailas mountain to the Indian ocean 1,977 miles. Its maximum discharge, above the confluence of the Punjab or five rivers, occurs in July and August, when it is swollen by the seasonal rains, and it then reaches 135,000 cubic feet,

falling to its minimum of 15,000, in December. In Ladak, it is commonly designated Tsang-po Tib, or the river, and is the Sam po-ho of the Chinese pilgrim Hwan Tshang, who travelled in the middle of the seventh century. From its source to Le, it has hitherto been less known than any other part in Tibet. It takes its rise from the Gangri or Kailas range, a short way to the eastward of Gartop (Gario). The Garo river is the Singge-chu or Indus and there is no great eastern branch. The true source of the Indus, is in $31^{\circ} 20' N$ lat and $80^{\circ} 30' E$ long at an estimated height of 17,000 feet, to the north-west of the holy lakes of Manasarovara and Rawan H'rad in the southern slopes of the Gangri or Kailas mountains. Indeed from the lofty mountains round lake Manasarovara, spring four celebrated rivers, the Indus, the Sutlej, the Gogra and the Brahmaputra. A few miles from Le, about a mile above Nimo, the Indus is joined by the Zaskai river. The valley where the two rivers unite, is very rocky and precipitous, and bends a long way to the south. From this point the course of the Indus, in front of Le and to the south-east for many miles, runs through a wide valley, but the range of mountains to the north sends down many rugged spurs, which, in the shape of low rocky hills, advance close to the river. On the south or west bank, a little lower, the Indus is a tranquil but somewhat rapid stream, divided into several branches by gravelly islands, generally swampy, and covered with low *Hippophae* scrub. The size of the river there is very much less than below the junction of the river of Zaskar. The bed of the Indus at Pitak, below Le, has an elevation of about 10,500 feet above the level of the sea, but the town is at least 1,300 feet higher. From its rise in the mountains north of the lakes of Manasarovara and Rawan H'rad, it runs in general towards the north-east. Moorcroft has described its appearance at Garo or Gartop, where it is a very insignificant stream; but the intervening country is so little known, except by native report, that we can scarcely be said to have an exact knowledge of the upper part of its course. There is in some maps an eastern branch laid down, but of that we have no definite information. From the arid and snowless nature of the country through which it must flow, it is probably a very small stream, but its length may be considerable. Immediately above the open plain in which Dr. Thomson joined the Indus, it would appear to have a very rocky and rugged channel. He followed up the left bank of the Indus, which gradually assumed a more northerly direction. The mountains on both sides approached more closely to the river and those on the right continued extremely lofty. The

river now flowed more rapidly, and was often wider and more shallow, one rapid was not less than 150 yards in width. Banks of alluvial clayey conglomerate were usually interposed between the mountains and the river, forming cliffs which attained not unfrequently an elevation of fifty feet. Advancing up the stream he found that numerous hot springs rose on its banks, and sometimes under the water. The hottest of these had a temperature of 174° . From these springs gas was copiously evolved, smelling strongly of sulphur; he noticed fish in the water of Pugha, at an elevation of nearly 15,500 feet above the level of the sea, thus indicating that air at that elevation is not, from its rarity, insufficient for the support of life in animals breathing by gills. The whole of the lake plain of Pugha is covered, to the depth of several feet at least, with white salts, principally borax, which is obtained in a tolerably pure state by digging, the superficial layer, which contains a little mixture of other saline matters, being rejected. There is at present little export of borax from Pugha, the demand for the salt in upper India being very limited, and the export to Europe almost at an end. It has long been known that borax is produced naturally in different parts of Tibet, and the salt imported thence into India was at one time the principal source of supply of the European market. Dr. Thomson quotes Mr. Saunders (Turner's Tibet, p. 406) as describing from hearsay the borax lake north of Jigatzi as twenty miles in circumference, and says that the borax is dug from its margins, the deeper and more central parts producing common salt. From the account of Mr. Blane (Ph. Trans. 1787, p. 297), who described, from the information of the natives, the borax district north of Lucknow, and, therefore, in the more western part of the course of the Sanpu, it would appear that the lake there contains boracic acid, and that the borax is artificially prepared by saturating the sesquicarbonate of soda, which is so universally produced on the surface of Tibet, with the acid. At least, the statement, that the production of borax is dependent on the amount of soda, leads to this conclusion. Mr. Saunders does not notice any hot springs in the neighbourhood of the borax, but in the more western district, described by Mr. Blane, hot springs seem to accompany the borax lake as at Pugha. It is not impossible that the three districts in which the occurrence of borax has been noticed, which are only a very small portion of those which exist, may represent three stages of one and the same phenomenon. The boracic acid lake may, by the gradual influx of soda, be gradually converted into borax, which, from its great insolubility, will be deposited as it is formed. On the drainage

or drying-up of such a lake, a horax plain, similar to that of Puglia, would be left behind.

In every part of the Himalaya, and of Western Tibet, wherever the mountains attain a sufficient elevation to be covered with perpetual snow, glaciers are to be found. In the lofty chain of the cis- and trans-Sutlej Himalaya, and of the Hsuen-lun, whose peaks rise to a very great height, and collect in winter enormous depths of snow, they are of great length. In the central parts of Tibet which are often lower, and even in their loftiest parts are less snowy than the bounding chains, the glaciers are of inferior dimensions where the snow-bed is at once cut off abruptly in an ice cliff, which can hardly be said to be in motion or rather whose motion must be almost entirely from above downwards. Moraines, which, on the larger glaciers and among mountains of easily decaying rocks are of astonishing dimensions, form the margins of each glacier, and also occur longitudinally on different parts of their surface, increasing in number as the glacier advances, till at last the different series whose origin can long be traced to the different ramifications of the glacier, become blended into one. En route to Karakoram, after leaving the Nubra valley, when a sufficient elevation above his encampment had been gained, Dr. Thomson obtained a commanding view of the glacier which occupied the continuation of the main valley. It was nearly straight, and he believes, at least five or six miles long, distances, however, are so difficult to estimate on snow, that this must be regarded as a mere guess. The inclination of its surface was considerable, but, while the distance remained doubtful, no just estimate of the height of the ridge from which it descended could be made. On each side, two or three lateral glaciers, descending from the mountains by which it was enclosed, contributed to increase its size, all loaded with heaps of stones, which had at the lower end of the central glacier so accumulated as completely to cover its whole surface. One day at starting, he proceeded along the edge of the small plain close to which he had been encamped. On the right hand was an ancient moraine, which prevented him from seeing the road in advance. At the upper end of the plain he found a small streamlet running parallel to the moraine, and about a mile from camp reached the end of a small glacier, from which the streamlet had its origin. Crossing the latter, which was still partially frozen, he ascended in a deep hollow between the left side of the glacier and the moraine. The icy mass had not yet begun to thaw, the temperature being still below freezing. After half a mile he ascended on the surface of the ice, and so soon as he did so, was enabled to see that the glacier had its

origin in a ravine on the south, and entered the main valley almost opposite to him. The great body of the ice took a westerly direction, forming the glacier along which he had been travelling; but a portion formed a cliff to the eastward, which dipped abruptly into a small, apparently deep, lake. At the distance of perhaps five hundred yards there was another glacier, which descended from a valley in the northern range of mountains, and like the one on which he stood, presented a perpendicular wall to the little lake. Right and left of the lake were enormous piles of boulders, occupying the interval between its margin and the mountains, or rather filling up a portion of the space which it would otherwise have occupied. Into this very singular hollow he descended, on a steep icy slope, and passing along the northern margin of the lake, ascended on the glacier beyond, as before, between the ice and on reaching the surface of the second glacier, he found that a similar but smaller depression lay beyond it to the east, in which also there was a small lake, with another mass of ice beyond it. This third glacier also came from the north, and was a much more formidable mass than those which had already been crossed. It was very steep, and was covered with snow, which was beginning to thaw more than was convenient. When at the highest part, he found that though apparently nearly level, it sloped downwards sensibly though very slightly for nearly half a mile in an easterly direction. It was evident to him that he had now reached the highest part of the ascent, which he assumed to be 17,600 feet, and that the crest of the pass was covered by this glacier (*Dr. Thomson's Travels in Western Himalaya and Tibet*). In the mouths of the Indus the tides rise about 9 feet at full moon and flow and ebb with great violence particularly near the sea, when they flood and abandon the banks with equal and incredible velocity. At 75 miles from the ocean, they cease to be perceptible. See Floods; Glaciers.

Below the junction of the Panjab rivers down to Sehwan, the Indus takes the name of Sar, Siro or Sura, from below Hyderabad to the sea, it is called Lar, and the intermediate portion is called Wicholo (bich, hindi), or Central, representing the district lying immediately around Hyderabad, just as, on the Nile, the Wustani, or Midlands of the Arabs, represented the tract between Upper and Lower Egypt. Sir A. Burnes mentions that Sar and Lar are two Baluch words for North and South. The Indus, or Sindh, has been called by that name from time immemorial to the present day, by the races on its banks. The ancients knew that this was the native appellation. Pliny (lib 6 vi) says "Indus incolis Sindus appellatus." The Greeks wrote

the name — The Chinese call the river Sin-tou. After traversing the country of Chan-than, from the South-East to the North-west, it enters Ladakh, on its eastern frontier about thirty miles east of Leh, its capital, it bends more to the north, then inclines to the west, and having been joined by several large streams and mountain torrents, turns to the south, towards the plains, constituting the great receptacle of the masses of melted snow, which are periodically brought from the lofty ridges of Tibet, to fertilize the alluvial tracts of Western India. From the sudden melting of these vast accumulations of ice, and from temporary obstacles, occasioned by glaciers and avalanches in its upper course, this river is subject to irregularities, and especially to debacles, or cataclysms, one of which, attributed to a landslide, in 1841, produced terrific devastation along its course, down even to Attock.

At the confluence of Sinh-ka-bab with the Shayuk, the principal river which joins it on the north from the Karakorum mountains, the river takes the name of Aba Sin, 'Father Sindh,' or Indus proper, and flowing then between lofty rocks, which confine its furious waters, receiving the tribute of various streams, and at Acho expanding into a broader surface, it reaches Derbend, the north-western angle of the Punjab, where (about 650 miles from its source) it is 100 yards wide in August, its fullest season. From Derbend it traverses a plain, in a broad channel of no great depth to Attock, in $33^{\circ} 54' N$ lat., $72^{\circ} 18' E$ long, having, about 200 yards above this place, received the river of Cabul, almost equal in breadth and volume, and attains a width of 858 feet, with a rapid boiling current, running (in August) at the rate of six miles an hour. Various accounts, however, are given of the breadth of the Indus at Attock, which depends not only upon the season but the state of the river upwards. The breadth was found by Mr. Elphinstone, in June to be 260 yards; by Mr. Tiebeck, in November about 100 yards, by Sir A. Burnes, in March, 120 yards. But Lieutenant Bair found the river at Attock, in March, swollen with rain, had split into various branches, and bounded with resistless speed, dashing its waters into foam against the rocks. Its violence had swept away the bridge of boats. The river of Cabul is considered to be the Cophones of Arian, and the Cophas of Strabo.

Attock is the limit of the upward navigation of the Indus. From Attock the course of the Indus to the sea, 940 miles, is south and south-west, sometimes along a rocky channel, between high perpendicular cliffs, or forcing its way, tumbling and roaring, amidst huge boulders, the immense body of water being pent within a narrow channel, causing occasional

whirlpools, dangerous to navigation, to Kalabagh, in lat., $32^{\circ} 57' N$ long, $71^{\circ} 36' E$ situated in a gorge of the great Salt Range, through which the river rushes forth into the plain. In this part of its course it has acquired the name of Nil-ab, or 'Blue water,' from the colour imparted to it by the blue limestone hills through which it flows. There are some remains of a town on the bank of the river, named Nilab (where Timu crossed the Indus), supposed to be the Naulibus or Naulibe of Ptolemy. From the middle of May to September, the upward navigation from Kalabagh to Attock is impracticable; the downward voyage may be performed at all seasons. The villages in this section of the river are perched on the verge of its banks, standing on the bare rock, without a blade of vegetation near them. At Kalabagh, the Indus enters a level country, having, for a short time, the Khusoor hills, which rise abruptly, on the right. It now becomes muddy, and as far as Mittunkote, about 350 miles, the banks being low, the river, when it rises, inundates the country sometimes as far as the eye can reach. Hence the channels are continually changing, and the soil of the country being soft, a "mud basin" as Lieutenant Wood terms it, the banks and bed of the river are undergoing constant alterations. These variations, added to the shoals, and the terrific blasts occasionally encountered in this part of the river, are great impediments to navigation. The population on its banks are almost amphibious, they launch upon its surface, sustained by inflated skins or mussuks, dried gourds, and empty jars used for catching the celebrated pulla fish.

At Mittunkote, the Indus is often 2,000 yards broad, and near this place, in lat., $28^{\circ} 55' N$ long, $70^{\circ} 28' E$ it is joined, without violence, by the Punjnad, a large navigable stream, the collected waters of the Sutlej, Beas, Ravi, Chenab, and Jelum. Its true channel, then a mile and a quarter wide, flows thence through Sind, sometimes severed into distinct streams, and discharges its different branches by various mouths into the Indian Ocean after a course of 1,650 miles. The Indus when joined by the Punjnad, never shallows, in the dry season, to less than fifteen feet, and seldom preserves so great a breadth as half a mile. Keel boats are not suited to its navigation, as they are liable to be up-set. The Zohruk, or native boat, is flat bottomed. (See Boats.) Gold is found in some parts of the sands of the Indus.

The languages spoken on the North-western border of India are dialects of Hindi, but sufficiently distinct to be called Sindi, Panjabi and Kashmiri. Lieutenant Leech indeed has given vocabularies of seven languages spoken on the west of the Indus. The

western border tribes are still mostly under patriarchal governments. In the more southerly are the various Baluch tribes in the territories to which they gave their name, and whose language is said by Captain Raverly to be a mixture of Persian, Sindhi, Punjabi, Hindi and Sanscrit. The Brahui tribes in Scharawan and Jhalawan, whose great chief is the Khan of Khelat, ethnologists consider to be of the same Scythic stock as the Dravidian races in the peninsula, and infer from this that the passage of the Dravidian tribes from Turan was along the valley of the Indus. The Brahui physical type is Scythic and the language has strong Dravidian affinities. The Brahui is a genuine representative of the pre-Iranian population of S. E. Iran or Beluchistan. The Jat of the lower Indus, appear to be of the same race as the Brahui and are almost black—*Elliot*, p. 525. *History of the Punjab*, Vol. I. p. 3, 9. See Hurdon, Kelck; Khelat, Khyber, Koree; Krishna, Kukhi, Jet Lulab, Panjab; Seylan, Semiramus, Sudra, Tibet.

INDUS COAL. See Coal.

INDUVANSA, or Lunar race in the Raj-Tarringim and Rajah, the Induvansa family are shown to be descendants of Pandu through his eldest son Yodhishtira. These works, celebrated in Rajwarra as collections of genealogies and historical facts, by the pundits Vedyadhna and Ragonath, were compiled under the eye of the most learned prince of his period, Sowac Jy Sing of Amber, and give the various dynasties which ruled at Indraprestha, or Dehli, from Yodhishtira to Vicramaditya. The Tarringim commences with Admath, or Rishubdeva, being the Jain theogony. Rapidly noticing the leading princes of the dynasties discussed, they pass to the birth of the kings Dhritarashtra and Pandu, and their offspring, detailing the causes of their civil strife to that conflict termed the Mahabharat, or great War. The origin of every family, whether of east or west, is involved in fable. That of the Pandu is entitled to as much credence as the birth of Romulus, or other founders of a race. Their traditions were probably invented to cover some great disgrace in the Pandu family, and have relation to the story already related of Vyasa, and the debasement of this branch of the Hericula. Accordingly, on the death of Pandu, Duryodhana, nephew of Pandu (son of Dhritarashtra, who from blindness could not inherit), asserted their illegitimacy before the assembled kin at Hastinapoor. With the aid, however, of the priesthood, and the blind Dhritarashtra, his nephew, Yodhishtira, elder son of Pandu, was invested by him with the seal of royalty, in the capital of Hastinapoor. Duryodhana's plots against the Pandu and his partizans were so numerous, that the five

brothers determined to leave for a while the imperial labors on the frontier. They sought shelter in foreign countries, about the Indus and were first protected by Dronacharya, a great Pandit, at whose capital Kaampilya, the surrounding princes had arrived as envoys for the hand of the daughter Dronacharya. But the prize was destined for the eldest Pandu, and the son of Argosha, nearly obtained her the first, who "threw her at his feet, the burning of a child of marriage." He was painted pictures and set them on wheels against the axle, but from Argosha's son, he suffered the fate of Priam's son, and the Pandu brought home his bride who bore him the wife in common of the five brothers, and was deceitfully Scythic. The marriage, so consistent with human desire, is also never over. Admitting the polygamy, but in ignorance of its being a national custom, the reasons are interpolated. In the early years of the same race, predecessors of the Jewish family, the younger son is made to succeed, and also a Scythic or Tartar custom—*The Bible*, Gen. 1, 1 pp. 17, 18.

INDUPRU. See Anger, Cey.

INDZAR PRIST. Growth but color, just also Picus caricoides.

INERTIA or Apathy. See Jains.

INIANIL, Don Henrique. See Marco Polo.

INFANTICIDE. Children are greatly loved for by all the races inhabiting the south and east of Asia. A prevailing feeling regarding them is such as is expressed in Psalm cxxxv 4, 5, "as arrows are in the hand of a mighty man so are the children of the youth. Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with the enemies in the gate," for, most persons will hesitate to attack a large united family. But the longing is for male children. Amongst hindus and Chinese, with whom spirit worship largely prevails, sons are particularly longed for in order to obtain from them duties to the manes of their parents. The eastern custom of nursing a child from the hip or side, as in Isaiah lx 4, is still continued, and a child born after vows, is still, as in Proverbs xxxi, 2, called the son of a vow. As in Genesis xiv 6, the children of mahomedans, born of a wife of humbler birth, or of a harem woman, are not deemed equal in social rank to the children of a high-born wife. Infanticide is still continued amongst certain rajpoot races, not however for the fulfilment of any vow or from any religious duty, but pride or poverty induce them to destroy their female children, and many rajpoot tribes have the utmost difficulty in obtaining wives. The Chinese have complete power over their offspring

even to life, but in no country of the south-east of Asia is the sacrificing of children on religious grounds, continued, though down to comparatively recent historic times, the Phœnicians, Carthaginians, Aramæans, Syrians, Babylonians and even Israelites and their neighbours on both sides of the Jordan, sacrificed their children with the hoped for object of averting any great and serious misfortune. A Phœnician legend is of El, the strong, offering up his son Yedud or Yedid, the beloved El being the Kronos (*Bunsen*, iii 286) Malekh Bel was the same as the Tyrian Hercules, or Moloch or Bal-Moloch, to whom, as also to Hecate and Melekhet Artemis, dogs were sacrificed. In Babylonia (*Is* lvi. 3, *Ez* xiii 13, xxxiv 20) their neck or backbone had to be broken unless redeemed. The principal sacrifices offered to Hercules Usou, as well as to his mythical companion, were human beings, which in Laodicea of Phœnicia might be ransomed by a doe. At Carthage, the practice of sacrificing their favourite children, and those of the highest rank in honour of Hercules, continued down to their latest wars. The legend of the Grecian Hercules is that he became insane, burned his own children, as well as those of his twin brother Iphicles, and murdered his guest Iphitus, (*Bunsen*, iv 212, 213) The Greeks exposed their children on the highways to perish with hunger, or to be devoured by beasts of prey, and had their barbarous practice sanctioned by some of their most celebrated lawgivers. Among the Romans the custom of infanticide also prevailed as it did on the first discovery of America, among some of the savage tribes of that continent. It is probable, says Malthus, that the practice of infanticide had prevailed from the earliest of ages in Greece. And when Solon permitted the exposing of children, it is probable that he only 'gave the sanction of law to a custom already prevalent. Of all the states of Greece, the Thebans are mentioned by Ælian, as the only exception to the general practice of exposing infants at the will of their parents. By the other states of Greece, infanticide was sanctioned and regulated by law, under legal provisions, for the regulation of this practice Malthus, vol I p 291, in a note says how completely the laws relating to the encouragement of marriage and of children were despised, appears from a speech of Minucius Felix, in Octavio *Cap* 30 "Vos enim video procreatos filios nunc feris et avibus exponere, nunc adstringulos misero mortis genere cludere. Sunt quæ in ipsis visceribus medicamentibus epotis originem futuri hominis extinguunt et parricidium faciunt ante quam pariant." This crime, he adds had grown so much into a custom in Rome, that even Pliny attempts to excuse it, quoniam aliquarum

fecunditas plena liberis tali venia indiget, 4 xxx c 4

Among the Canaanites, the Phœnicians and the Carthaginians, the sacrifice of children was prescribed as a propitiation to their sanguinary deities Moloch and Kionos. In India, infanticide was long supposed to have been confined to the tribes of Rajkumar or Rajavansa, who inhabit districts in the neighbourhood of Benares, but a larger knowledge disclosed the existence of a similar practice among several tribes in Guzerat, all through Rajputana, and in many other parts of India. The Rajkumar and Rajavansa, in a portion of the territories of Oude and the adjoining provinces, and others, the Jhaicjah, in the countries of Kutch and Guzerat on the western side of the peninsula of India alleged that the practice of female infanticide had existed for 4,900 years, and the late General Walker in an account published by Major Moor, in an interesting work on this subject, estimated the number of deaths of female children annually, in Kutch and Guzerat only, at no less than thirty thousand.

When Captain Wallis visited Otaheite and the neighbouring islands in the South Sea, the practice was unhesitatingly avowed by the lascivious Etereotic societies in these islands. In China, and also in Japan, infant murder is at the present time prevalent, the horrid practice of female infanticide was common over all Arabia, in the time of Mahomed and is frequently reprobated in the Koran.

It was the custom of the Talpur dynasty of Sind to put to death all children born to the princes of slave women. Dr Burnes was informed that one member of the family alone had destroyed 27 of his illegitimate offspring. Dr Cooke saw mummy like bodies of infants in a cave in Bhagwana in Beluchistan, some of which had a comparatively recent appearance. Infanticide of girl infants was common in Sauratadah, by entombing them alive, or wrapping them in cloth and so burying them. It was put an end to by Colonel John Campbell about the year 1848. In the great cities of Peking and Canton, Sir George Staunton found the exposure of children to be very common. Among the Chinese, however, it is to be ascribed to their extreme poverty. In India, the practice of infanticide obtains under two sets of circumstances 1st, in cases of illegitimacy when widows and their paramours are the instigators, and the sex of the victim is not of much moment in determining the crime, 2nd, in the case of female infants among Rajputs, Sikhs, Jats and some mahomedan tribes. The motives to this crime are complex, though mainly, the small value and low estimate of the female sex, and the fear that women will bring disgrace on the family, but other collateral feel-

ings contribute, such as the expenses of marriage, the sense of being under a moral and pecuniary obligation to a son-in-law who, aware of the disgrace entailed by religious and traditional feelings, upon a daughter's attaining puberty unmarried, practises upon the feelings of the father for purposes of extortion; the insane sense of honor which will not brook the thought of a daughter marrying beneath her, or remaining unmarried; and the conceit and exclusiveness of a small tribe or caste which disdains intermarriage with another. The law of population which provides for an excess of the female sex, coupled with the necessity of marriage before puberty, constitute another fundamental ground of infanticide. Polygamy also, especially among the Kulin brahmins, and polyandry, as among the Koonds, prompt to the crime, because both practices abolish a mutual and reciprocal sense in the parent of the duty of supporting the offspring. But irrepressible sexual passion in the male remains, and leads to two consequent crimes—child-stealing and barter, and unnatural crimes.

Infanticide was greatly condemned by the Sikh guru Govind who says "With the slayers of daughters whoever has intercourse, him do I curse. And, again, "Whosoever takes food from the slayers of daughters, shall die unabsolved."

Female infanticide, by violent measures, has greatly decreased amongst the Jat tribes, but many children are allowed to die by neglect. The great cause of the crime was the excessive expenditure for their marriage, but this has been greatly curtailed. Mr. Duncan was the first who brought the prevalence of infanticide to the notice of the British rulers of India. He became acquainted with its existence in 1780 while at Jaunpore, and he induced the Rajkumar tribe who practised it to enter into a covenant to discontinue the horrid practice, which the covenant recognized to be condemned in the Brahma Bywai Purana as a great crime. After the conquest of the Panjab, by the British, Mr C Rankes, called a public meeting of the sirdars and chiefs at Amritsar, the meeting recognized as the causes for killing their female children the expenses of marriage for dowers and for the exactions of the Bhat, the Rai, the Dut, the Bhand, the Nai, the Meerasi and other beggars, and the meeting resolved to discontinue, and suppress the practice. Indeed among the many pressing measures of reform stopped by the mutiny, was the passing of an Act, actually draughted, to prevent and punish the crime of female infanticide. In 1856, Mr. Moore, a special commissioner, had made the most startling revelations as to the prevalence of the crime in the Bustee district

The subject was overlooked till 1867, when Mr. Hobart, a young civilian, was sent into the same district to report whether, as was supposed, the practice had abated since 1856. Instead of this he discovered that the houses of certain Rajpoot clans were floored with skulls and the tanks choked with infants' bones. Sir William Muir, at once put repressive measures in force, and applied to the Government of India for immediate legislation, the Hon'ble Mr Strachey accordingly moved for leave to introduce a Bill, and took occasion to trace the history of our relation to the crime from the days of Jonathan Duncan. If Suttee was bad, the continued prevalence of female infanticide, in our oldest districts is much worse. The races in British India, with whom it has been customary to sacrifice their female children are the Jut or Jat, the Rahtora rajputs of Jessore and Joudpore, the Jahrija rajputs of Cutch and the Rajkumar race, the Sourah of Ganjam and the polyandric Todah race on the Neilgherries — *Browne on Infanticide* *Cormack on Infanticide* *Friend of India*. *Calcutta Review* *Cormack's Female Infanticide*, pp 44, 45. *Cole Mith Hind* 178, *Malcolm's History of Persia*, Vol II p 311 *Burnes Sinde*, p. 59 *Female Infanticide*, p 43 *Calcutta Review*, January 1871, p 45. *Govind Rehet Naneh* *Exlia to the Grunt'h* *Cunningham's History of the Sikhs*, p 363 See China, Harm; Infanticide, Rajput

INFANTS — Luke xiii. 15 They brought unto Him also infants, that He would touch them. When a hindu spiritual guide (gooroo) visits a disciple, the latter takes his child to him for his blessing, placing the infant before the gooroo, and forcing its head down to his feet, the parent solicits his blessing, which he gives in some such words as these — 'Live long,' 'Be learned, or, 'Be rich'. The usual blessing of a mahomedan faquir, or of a mahomedan man or woman, is Jio-baba, Live my child, Jio sahib Live sir Jio bibi sahib, hazrat Maryam ka saya, Live, lady, under the protection of the Lady Mary

INFERNO Sp Argemone Mexicana, Linn
INGA BIGEMINA, Willde

Mimosa bigemina — Linn	|	M lucida — Roxb
Bung-mai-zah .. BURM	|	Iron wood Eng of Bur-
Ta-nyen	|	mah?
Katur konna	|	

This tree grows in the Konkans, Nepaul, Assam and Pegu. It is of smaller girth than the *I xylocarpa*, but grows to a great height, and has a black wood. Like the *I xylocarpa*, it is called Iron wood by the English in Pegu and Tenasserim. In native gardens it is an ornamental tree, with sweet scented blossoms and affording a thick beautiful shade. Its seeds are poisonous when taken internally, notwith-

standing which they are sold at a high price in the bazar, and are used by Burmese and Karens as a condiment to their preserved fish.--*Dis Roxb McClelland, Mason, Voigt*

INGA COCHLIOCARPUS See Inga
INGA DULCIS--*Willde, W and A.*

Mimosa dulcis-- <i>Roxb</i>	Pithecolobium dulce, <i>Benth.</i>
Manilla Tamarind, ENG	Sima chinta TEL
Sweet Inga	" Chinduga "
Curkapuli maram TAM	

This small tree is from the Philippines, now grown in India, attains to 12 to 15 inches in diameter, and resembles the hawthorn in general appearance. It was introduced, into the Philippine islands, but was a Mexican tree, which the Spaniards introduced into the Eastern Archipelago. It furnishes a hard wood. It is a most valuable hedge plant, perhaps the best in India, and is now sparingly used along some of the railway lines of the peninsula. The pulp of the fruit is edible, pods curiously twisted. *Drs. Voigt, Cleghorn in M E J R.*

INGA XYLOCARPA, *D C., W. & A.*

Mimosa xylocarpa, <i>Roxb</i>	Acacia xylocarpa, <i>Willde</i>
Xylia dolabriformis, <i>Benth</i>	
Pyen ka-do BURM	Jamboo .. HIND
Yerool CAN ?	Erool of MALABAR
Jambay "	Erivalu mium TAM
Jamba mara CAN MAHR	Malei averet, " "
Betada swamamki viik- sha CAN ?	Tangedu TEL
Iron wood of Arracan,	Konda Tangedu
Partridge wood ENG	Boja of the Godavery

This valuable timber tree is remarkable for its thick woody legume, it grows to a large size is a stately tree which blossoms during the hot season, at which period it is nearly destitute of foliage, and is met with in many parts of Southern India, in varying abundance. It is abundant in the Wallah forests of Coimbatore, it is also abundant in North Canara, particularly between Sirree and Yellapore, and is not uncommon in the sea board forests of the Bombay Presidency, south of Panwell. In Canara and Sunda, it grows chiefly above the ghats in Soopeh and Dandelce, where it grows large, and, there, its tough and strong wood is very useful in house building. It is met with in the Godavery forests where it grows very large on the mountains, and there is much of it in the Vizagapatam district. Dr McClelland says, that in the Southern forests of Pegu, it is a plentiful large tree, fifteen to eighteen inches in diameter, very lofty and straight, and would afford excellent spars for naval purposes, if not too heavy. It is most plentiful in Prome, especially near the forks of the Tenasserim, and very abundant in Amherst, Meigui and Tavoy. In the Prome forests, it is usually about 6 feet in girth, but in all the other branches of the

Tenasserim, it attains a larger size, frequently 8 or 9 feet. Dr Biandis says it is abundant throughout the forests on and near the hills of British Burmah, and is, there, a magnificent tree. The sap wood is attacked by white ants and decays easily, but it is very limited in large trees. The heart wood of full grown trees is of a chocolate colour and is said to last as long as teak. This wood would be invaluable if it were not for its weight. It is of a very superior quality, is dark coloured, very hard, and dense, strong and durable, &c. It is used, however, for house and bridge posts, ploughs, boat anchors, in the construction of carts for naves of wheels and for all purposes demanding great strength, such as crooks for ships—knees and bends, posts, piles, and bridges. It is excellent for railway sleepers and is recommended for handles of chisels, gauges, &c, but is too heavy for other ordnance purposes. A cubic foot weighs lbs 60 to 66. In a full grown tree on good soil, the average length of the trunk to the first branch is 50 feet and average girth, measured at 6 feet from the ground is 9 feet. It sells, there, at 12 annas per cubic foot. In the Bombay Presidency, the tree does not grow straight to any size, and there it is not available for house or ship building. An inch bar, of the Coimbatore wood, sustained lbs 550. It is one of the Iron woods of the Arracan and Pegu provinces, the other being the *I bigemina*. Nails cannot be driven into it. The hard wood is as impervious to white ants as teak and is even more durable in the ground. Natives assured Dr Mason that they had seen house posts of this wood taken up after having stood forty years, and that the part which had been buried was as sound as new timber. Mr Rohde did not meet with it in the Circars exceeding a foot or 14 inches in diameter, and, then, always faulty in the centre, he thinks it a good wood for screens, framing of furniture, linings of drawers, tool handles, and generally for all purposes, for which a moderately hard, strong wood, not liable to split or cast about, is required. In the Madras Gun Carriage Manufactory, it is used for poles, axle cases, and braces for transport limbers, poles and yokes for water carts, cheeks, axle cases for transport carriages, light mortar carts. In Mysore, it is used for furniture, shafts, plough heads and knees, and crooked timbers in ship building, and railway sleepers. It has been largely used on the Madras Railway, the sleepers exhibit a very fair durability, and it has been employed extensively for piles, transoms and walling pieces. In small scantlings, it is liable to split and warp under exposure to the weather.—*Dis. Wright, McClelland, Brandis, Mason, Gibson, and Cleghorn, in Conservator's Report Captain Dance, Mr. Rohde, Calcutta and Madras Cata-*

logues of the Exhibition of 1862 Captain Puckle and Colonel Mailland Report of Acting Chief Engineer, Madras Railway, Records of the Consulting Engineer, favoured through Mr. Elwin and Captain Prendergast Ainslie's Mat Med p 213

INGANI, or Injmi Oxide of manganese

INJAS, a Java wood of a brownish red colour, and very brittle, used for household furniture, cabinet ware, &c

INGHILIKAM TAM. Cinnabar.

INGHULAM SANS Cinnabar.

INGHURDI SANS. Amygdalus communis The almond

INGHURU SING. Ginger

INGINIGAHA SING Stachnos potatorum, L

INGIE OR ENGIE BURM A white linen jacket used as an article of dress by Burmans — *Winter's Burma*, p 54

INGIVI SING Stachnos potatorum

ING LEEF-MEN BURM An ambiguous expression adopted by Burmese, as a salve to their pride, for use when compelled to hold intercourse with a dignitary who is not in their view an anointed king It may apply to the queen of England or to the Governor General — *Fule's Embassy*

INGLIS HIND, a pensioner The word is a corruption of "Invalids"

INGOMAAS See Dohchos bulbosus

INGOT, a small wedge-shaped mass of tin, copper, gold or silver, &c of an indefinite size and weight About 40 ingots of tin go to the ton In some countries ingots of the precious metals pass current, as silver in China In Burmah gold and silver ingots, of half an ounce weight avoirdupois, form part of the local currency — *Simmond's Dict*

INGOULETZ, on leaving its banks and travelling eastward over the steppe, are to be observed innumerable tumuli of a breadth and height hardly credible The different mounds in this immense region of the dead, vary greatly in size, and, where one of unusual magnitude presents itself, it is generally surrounded by several of smaller dimensions There can be no doubt that the larger tumuli are raised over the bodies of princes and heroes, and the minor sort cover the remains of the followers of their armies, or of their state The expanse occupied by monuments of the dead, extend regularly to the very farthest stretch of sight Herodotus does not allow us to appropriate these remote regions of sepulture to the casual circumstance of war He declares them regular places of interment for whole nations, and particularly mentions, that whenever the Seythians lost a king, or a chief, they assembled in great multitudes to solemnize his obseques, and, after making the tour of certain districts of the kingdom with the corpse

they stopped in the country of the Gerih, a people who lived in the most distant parts of Seythia, and over whose lands the sepulchres were spread A large quadrangular excavation was then made in the earth (in dimensions more like a hall of banquet than a grave), and within it was placed a sort of bier bearing the body of the deceased prince Daggers were laid at various distances around him, and the whole covered with pieces of wood and branches of the willow tree In another part of the same immense tomb, were deposited the remains of one of the late sovereign's concubines, who had been previously strangled, also his favorite servant, his baker, cook, housekeeper, and even the horses themselves, all followed him to the grave, and were laid in the same tomb, with his most valuable property, and above all, a sufficient number of golden goblets. This done, the hollow was soon filled and surmounted with earth, each person present being ambitious to do his part in raising the pile that was to honour his departed lord About six miles from the ancient city of Sardis, near the lake Gygaens, is still to be seen part of the great tumulus erected in memory of Alyattes, father of Croesus It is described by Herodotus as of prodigious height, having a base of stones, on which three classes of people were employed to heap up its enormous bulk In the time of Strabo the remains were two hundred feet high, and the circumference three quarters of a mile Several other tumuli surrounded it This form of sepulture may be found all over the world, and, how lasting it is, as a monument, may be gathered from the date of this very mound of Alyattes which could not have been erected much less than two thousand four hundred years ago, Alyattes having been contemporary with Nebuchadnezzar, the king of Babylon who destroyed Jerusalem about six hundred years before the birth of Christ Probably the smaller tumuli, commonly seen encircling a large one, may contain the bodies of certain self-devoted members of the deceased great man's family, who yet did not consider themselves high enough to share his actual grave; or, perhaps, of his guards, who held it their duty to follow their master into the other world And, as the fashion of these human immolations would, likely, prevail through all degrees of rank, we may easily account for the graduated sizes of other mounds which undulate these dismal deserts, even to the very horizon In some parts, we find tumuli in distinct groups wide of each other, and in other places they appear singly, like solitary and silent watch towers at distant stations — *Porter's Travels, Vol I p from 18 to 20 See Burial, Cairns*

INGRACH, also Yang, also Tash of Kangia *Plagiana vesca.* — *Linn.*

INGROMANIYUS See Ahiman; Alians.
 INGU MALAI Assafoetida
 INGUDI TEL Assafoetida.
 INGUDI SANS Terminalia catappa, *Linn*
 INGUDI BADAM Fruit of Terminalia
 catappa

INGUDI-TAILAM TEL² Almond oil
 INGUGA CHETTU² TEL Strychnos
 potatorum

INGUVA, also Hingupatu chettu TEL.
 Ferula assafoetida, L Asafoetida. This word
 is also generally applied to several kinds of
 Gardenia, some of which yield a medicinal
 gum, particularly the G gummifera, from
 which is produced the resin called Dikamali

INGWER GER Ginger
 INGYA TEL Assafoetida.

INHAYON—² A tree plentiful, of Akyab,
 furnishing a moderate sized wood, not much
 used —*Cal Cat Ex* 1862

INIANE POL Flax seed.

INJANI, HIND Cymbopogon iwarancusa.

IN-JEEN. BURM, A large tree, common
 in the upper provinces of Burmah, flowers,
 small, pinkish yellow, very fragrant, growing
 in clusters, and celebrated in Burman poetry
 Gaudama, is said to have died near one of
 these trees —*Malcolm*, v 1, p 192

INJI SRUKKU TAM Green ginger, Zin-
 giber officinalis

INJI NAR MALEAL Fibre of Mimosa
 intsia

INJIBAR Bistort root

INJINI-GASS SINGH, Strychnos potato-
 rum — *L*

INJIN PEWOO BURM White Injin
 ANGLO-BURM Found in abundance all over
 the provinces of Amherst, Tavoy and Meigui,
 of a maximum length of 22 feet and maximum
 girth of 2 cubits It is very light and perish-
 able and only fit for firewood *Captain Dance*

INJUBIN, AR Honey.

INK, a Japanese long measure, nearly 75
 inches

INK, BLACK

Ink, Inkt.	DLT	Mashi, .	MALEAL
Encre,	FR	Tschernilo,	.. RUS
Dinte,	GER	Masi, ...	.. SANS
Seahi, GUZ. HIND PERS		Tinta, ...	.. SP
Inchiostro,	IT	Blak, . . . .	.. SW
Atramentum, . . .	LAT.	Mye, ..	TAM.
Mangsi, Dawat MALAY.		Sira, ..	.. TEL

The ordinary ink of the Chinese, composed
 of lamp black and glue, is sufficiently pure to
 be used in the arts. There are several varieties
 of ink, such as printing ink, writing ink, mark-
 ing ink, India ink, &c, composed of different
 ingredients, gall-nuts, copperas, gum, and log-
 wood, according to the purposes to which it
 is be applied. The ink of China is in small
 oblong cakes, readily diffusible in water It is
 made of very fine lamp black, prepared with a

peculiar glue, or jelly The Tamools occasion-
 ally make ink with nearly the same mate-
 rials as in Europe, but that which is used by the
 writers in the Cutcherries is thus prepared
First, a burnt rice water is to be made in this
 way, half a seer of rice burnt black is to be well
 boiled in a seer and a half of water, till but one
 seer remains then strain off the dregs To this
 seer of burnt rice water is to be added two pollams
 Komburuck or Lac, boil them well together
 and strain off the dregs Half a seer of Caipoo
 verum or Lamp black and half a pollam of
 Vullam pisin or gum arabic are then to be
 well rubbed into a fine powder, and gradually
 added to the decoction of Komburuck and burnt
 rice water, when the whole are to be rubbed
 together and well shaken, at different intervals
 for the space of three days. The mahomedans
 thus prepare their ink, Take of Lamp black and
 gum arabic equal quantities and pound them
 together into a very fine powder This powder
 is then to be moistened with the juice of the
 pulp of the Kuttalay or small Aloe, and well
 rubbed at intervals for two days together, after
 which it is to be formed into little cakes that
 are to be put on plantain leaves, and dried in
 the sun for use.

For a good writing Ink take of Nut galls 2
 lbs Sulphate of Iron 13 oz Gum Arabic 13 oz.
 pound the galls, and take 14 bottles of water, of
 which take $\frac{2}{3}$ and boil the galls in it for 8 hours,
 in a large pot, cool, and pour off the clear liquid
 and strain the remainder (careful and repeated
 straining, is the great secret of successful
 ink making)—take the remaining, $\frac{1}{3}$ of water
 and dissolve the iron and gum, boil cloves in it
 to prevent fungi, make all to 15 bottles of fluid.
 Strain every thing well —*Am's, Mat Med*
 p. 175

INK, BLACK, for printers, is made of lamp
 black, linseed oil, resin, brown soap, and a
 small quantity of indigo

INK BLUE, is made with indigo.

INK, RED

Segapoo Mye TAM

Is prepared by adding a little water to Shem
 pungie (red cotton) Inttooka doodi, TEL also
 by steeping and afterwards boiling chips of
 red dye woods in vinegar; that formed by
 lake is not permanent Red ink, is also made
 with brazil wood infused in vinegar adding
 alcohol, alum and gum.—*Am's. Mat. Med*
 p. 175 *Rohde MS S*

INKITHIUN. ARAB Ambei,

INLAID WORK of Bombay, has been
 carried on in Bombay since the commencement
 of the nineteenth century having been origin-
 ally introduced from Hyderabad in Sind. It is
 said to have been introduced into Sind about
 twenty years previously from Persia, its native
 seat is supposed to be Shiraz From Bombay
 the work has been carried to Surat. The

materials used in the work are —

A mineral green dye for dyeing the stag's horn

Tin Wire (Kylacenotur) used in the ornamental veneering

Sandalwood, ebony and sappanwood used in the frame work, and sometimes entering into the ornamental veneer

Ivory, do

Stag's Horn, do, dyed green with mineral dye

Glue, for binding Ahmedabad glue being esteemed far above all other kinds, including English

The tools employed are a wheel for drawing the tin wire into different shapes for the preparation of the ornamental patterns, — Saws of different kinds, files, chisels, drills, planes, and a square. The only mystery is in the portion of the work which appears inlaid, but which is not inlaid in the first sense of the term. The patterns are veneered on, and may be applied to any flat or gently rounded surface. The ornamental veneer is prepared by binding together the rods of ivory, tin, sappan, ebony and green dyed stag's horn, of different shapes. These rods are usually three sided, cylindrical and obliquely four-sided. They are arranged so as when cut across to exhibit definite patterns and in the mass present either the appearance of rods or of thin boards, the latter being to be sliced down into borders. The primary rods are sometimes bound together before being sliced, so as to form more complex patterns. The patterns commonly found in Bombay ready prepared for use are —

1st Chakra (i.e. wheel), the smaller being of the diameter of a four penny bit, and the larger of a shilling

2nd Kutkee or hexagonal, being composed of obliquely four sided rods, of ivory, ebony or sandalwood, and of ebony, tin wire, puttung, and green dyed stag's horn mixed.

3rd Trenkooma gool (i.e. three-sided flower), a three-sided pattern composed of tin wire, ebony, ivory, puttung, and green dyed stag's horn

4th Gool (flower), obliquely four-sided, and compounded as last. These are all for the central veneer. The border patterns are —

5th Teekee, round and varying in size from a two penny bit to a large pin's head, and used for the central patterns as well as for bordering.

6th Gundeerio (plumb, full), composed of all the materials used in this work

7th. Ekdana (one grain), having the appearance of a single row of tin beads set in ebony.

8th. 9th and 10th, Poee lehur, 'Sansoo-hansio' and 'Porohansio,' varieties of border

ornaments not easy to distinguish from one another by mere description

In 1860, about fifty manufacturers were established in Bombay, six, had been settled there from periods varying from twenty-five to forty-six years. A few employ workmen, but the majority work for the market, with the aid in many cases, of a brother or son. The inlaid work resembles Tunbridge ware — *Dr. Birdwood*

INOCARPUS See *Hernandus* &c

INOCULATION, is still practiced in the S and East of Asia

INSCHI or Inachikua Zingiber officinalis

INSCRIPTIONS. Nearly all that we know of ancient India, and of the countries on its N Western borders, with their former conquerors and rulers, has been obtained by the investigations of learned men into the legends on the numerous ancient coins found in Afghanistan, the Panjab and India, and from the inscriptions found engraved on rocks and pillars and in caves, in various places in India, in Kabul, and throughout the ancient empires of Iran and Assyria, through Hadramaut and Oman, in several districts of Arabia, and through the north of Africa. These, with the more celebrated remains of Egypt, prove that literature was cultivated in those countries at a time when Europe was inhabited by painted or tattooed barbarians. In all those countries, inscriptions which have been gazed at with stupid wonder by the descendants of the people who engraved them and ascribed to the workmanship of imps and gnomes, have been at length explained. Many curious facts in history have been made known by the coins, legends and rock inscriptions, and among others the extension of a Macedonian empire over a great part of north-Western India, and the conquest of the island of Ceylon by a buddhist sovereign of India, three centuries before the Christian era.

Not less interesting are the inscriptions in the ancient Persian language, in the Assyrian or cuneiform character, spread through the empire of the great Cyrus, which are likely to throw an important light on sacred as well as profane history. The clue to the discovery of the sense of these Persian records was obtained by Grotefend, Lassen and Burnouf, and partly aided by it, though much more by his own ingenuity, Sir Henry Rawlinson was able to decipher many of these ancient historical engravings. The records on the rocks and pillars and caves of north-Western India and in India itself, are in two characters, styled the Arian or Baetician and the Lat or Budh. The term "Lat" has been given because found on certain pillars ("Lat, Sansa a pillar") in Delhi, Allahabad, &c. The Lat or Budh or early Pali character is the same

as the Arian, but the forms of the letters differ from the Arian, and the letters are larger. Inscriptions in these characters are engraved on rocks at Kapurdigiri in Afghanistan, at Cuttack, at Delhi on a pillar, also on pillars at Allahabad, Betiah, Mutiah and Radhia.

One Delhi pillar is square with its faces to the cardinal points. On each face is a framed inscription. Another pillar near Delhi, has been called the pillar of Feroz, because it stands on the summit of a large building supposed to have been erected by Feroz shah who reigned in Delhi A. D. 1351 to A. D. 1388. It is 37 feet high, is a single stone, hard and round. Its circumference, where it joins the building, is $10\frac{1}{2}$ feet, it has a more ancient inscription and one with a more recent character, below, in Sanscrit, to the effect that rajah Vigrah or Visala Deva had, in 1169 A. D., caused this pillar to be inscribed afresh to declare that the said raja who reigned over the Sikambari, had subdued all the regions between the Himavat and Vinudhya. This pillar was erected to enjoin the doctrines of Buddha, but the reading of it somewhat differs from that of the others. Though resembling the Gurnar inscription in general purport, these inscriptions differ considerably in the structure of certain sentences. The Delhi Feroz pillar was found in a temple, and both Mr. James Prinsep and Professor Wilson have attempted translations of it. In a work by Dr. George Moore, M. D. on the "Lost Tribes" published in London in 1861, the author mentions that he has translated all these rock and pillar and cave inscriptions, after transliterating them in Hebrew, and that this one is a lamentation to the Almighty on ruin and calamity.

The same Lat or Bud'h characters found on the pillars at Delhi, Allahabad and elsewhere, are also found engraved on rocks. The ancient Budh alphabet is really the simpler and more elegant form of the refined Sanscrit.

The Allahabad inscription is similar to that at Delhi but has four short lines additional, which, according to Dr. Moore's mode of translating, treat on Hum, Vanity, Equality, and the Wrath of God.

There is a stone now lodged in the museum of the Asiatic Society at Calcutta, which was found at Banath near Bhabra, between Delhi and Jeypur, and has an inscription in the Budh character.

The same character is also found in two inscriptions at Junir, of which one is on the Naneh ghat. It is in keeping with the inscription on the Delhi pillar and on the rock at Gurnar.

The Gurnar inscription was supposed by Mr. James Prinsep to be in the Pali language. But Dr. Moore states that it is in Hebrew and has allusion to some calamity or catas-

trophe. It is said also to contain the doctrine of Sakya, and in the first section to make mention of the Arab, of the Greek in the fourth section, and of the Getæ in the twelfth, as all involved in the same trouble.

The Arian or Bactrian character is that used in the inscriptions at Jellalabad, Manikhyala, and at Kapurdigiri on topes or tumuli said to be numerous for about 300 miles around.

Jellalabad is in the valley of Kabul, and contains many sepulchral topes, which also occur at Daranta and at Hidda or Idda in its neighbourhood. That at Jellalabad was opened by Mr. Masson and the inscription makes mention of Kadiphes.

Manikhyala is situated near Jhelum, on the banks of the river of that name, called by the Greeks, the Hydaspes. There are many topes there, one of which is 80 feet high with a circumference of 320 feet.

These topes or tumuli, it is now admitted are only cairns regularly built, and this mode of sepulture is supposed to be alluded to in the "heaps" and "graves" and "tombs" spoken of in Job xxi and 32, also xxx and 24, and in Jeremiah xxxi and 21, and cairns are still found scattered over all the northern parts of Europe and Asia and down to Cape Comorin in Peninsular India.

According to Dr. Moore, the Arian or Bactrian language in which character the inscriptions at Kapurdigiri, Jellalabad, and Manikhyala are engraved, was the language of Afghanistan in the times of the Kanerki kings, in A. D. 80 and subsequently. He states that this Arian language was Hebrew, and the people of Afghanistan used the Hebrew in the period extending from the commencement of the Greco-Bactrian dominion to the commencement of the third century of our era. It was employed, he says, with some Greek, in Kabul, Bamean, the Hazara country, Lagman and the Panjab, was the vernacular language of the predominant people of the Pamir range, Afghanistan and part of the Panjab, at least up to the third or fourth century of the Christian era.

The Kapurdigiri inscription is on a rock on the side of a rocky and abrupt hill near a village of that name in the district inhabited by the Yuzufzye. It reads from right to left, is in the Arian or Bactrian character, and is nearly a transliteration of that of Gurnar, and the mode of reading it was discovered by Mr. E. Norris. The language, he says, was in use for several centuries throughout that extensive line of country over which the Selucidæ and their successors held dominion,—that is to say, from the Pamir range or Caucasus to the upper part of the

Punjab, including all Bactria, Hindu Kush and Afghanistan.

Dr Moore sums up his observations by remarking that at least two classes of people employed the language expressed in this character, the one using the Arian or Bactrian, of Bannian, Kapurdigiri, &c, the other using the Budh or Lat character, found on the Gimmer rock and on the pillar and in the cave temple inscriptions. That these two classes of people seem to be the Getae and Sakæ, the so-called Arian character being that used by the Getae, while the so-called Lat character was that of the Sakæ.

Inscriptions on stones and on copper plates have also been met with all over southern India, but few of them are of a date prior to the year 1000 of our era and the larger portion are much later. Some give valuable facts and the names of kings, but the bulk of them record matters of little importance. The Lat character occurs rarely in the southern part of the peninsula, still it is the only one used on the sculptures at Amravati, which have been described by the Rev Mr Tylor, and Mr G Fergusson and while in charge of the Government Central Museum at Madras, we dispatched a large collection of its marbles to England.

An extensive collection of inscriptions was made by the late Colonel McKenzie, Surveyor General, which also, the Rev. Mr. Tylor described.

In Malayala, as in other parts of southern India, inscriptions occur, in various ancient characters as well as in modern letters. The translation of the copper plate grant to the Syrian Christians, which is still in their possession, made considerable noise, some years since. It will be found in the Journal of the Madras Literary Society.

Compared with other nations, the use of letters in India, is recent. Though, as Professor Muller mentions, we read in the Old Testament of writings, engravings, pens and books—in Exodus xxiv, 7, xxv 16, and xxvii, 15, and 16, at least 1500 B C, in Job vii, 26, xix, 23 and 24, perhaps about the same age, and subsequently in Psalms xl, 7, xlv, 1, lvi, 8, and lxi, 28, and in Proverbs iii, 3, at least 1000 years B C.—The first authenticated inscriptions in India are those of the third century before Christ, engraved at Kapurdigiri, Dhauhi Girnar, &c. In the ten books (Mandala) of 1017 hymns in the Rig Veda, the art of writing is not even alluded to. At the time when the songs of the Rishis were collected there is no allusion to writing materials, whether of paper (papyrus) or bark (liber) or skins, nor is there any allusion to writing during the whole of the Brahmana period of Vedic literature. Even during the Sutra period all the evidence obtained from them, but

leads to the supposition that though the art of writing then began to be known, the whole literature of India was still preserved by oral tradition. The statements of Megasthenes and Strabo and Diodorus, however, show that in their times, the art of writing was known in India, and that it was practised before the time of Alexander's conquest, nevertheless the origin of the Indian alphabet cannot be traced back much beyond the date of Alexander's invasion. The Lalinivastara, however, one of the canonical books of the Buddhists, describes Sakya Samma's entry into the writing school (the-prasara) and the alphabet that he is described as learning is the common Sanscrit alphabet. But in the times even of Nearchus and Megasthenes, letters do not seem to have been a vehicle of literature. Nearchus describes the people as writing on compressed cotton, Megasthenes as making inscriptions on mill-stones, and Curtius says they wrote on the soft rind of trees. The inscriptions generally supposed to have been engraved by Asoka, three hundred years before the present era, with a view to promulgate the doctrines of Buddhism, are therefore the oldest literary remains of India but are upwards of a thousand years later than the era when the tablets were engraved on mount Sinai.

The following is a list of ancient inscriptions published in the volumes of the Journal of the Asiatic Society of Bengal, from January, 1834, to March 1841, compiled by Lieutenant Colonel W H Stiles, F R S (Journal R. A. S. Vol. VI pp 482) brought up to the end of 1851, by Babu Rajendralal Mitra.

1 Allahabad Column

Language of Inscription—Sanskrit, but not pure.

Date—About A D 800, from the character of the inscription and internal and extraneous evidence. Many of the letters are identical, and have the same phonetic value with the Tibetan alphabet, adopted in the seventh century. Many letters, eight consonants and three vowels are wanting of the modern Deva Nagari, and similarly in Tibetan.

Character used in inscription—Deva Nagari in transitu, identical with that of the Gaya inscription, and also, like Mr Wathen's inscriptions from Gijarat, and that of Mahabubpur, which was of great use in deciphering the present.

Religion, or Divinities or Sages mentioned.—Siva, Ganesa, Brahma, Varuna, Vishnu, Rudra, Chandra, Agni, Nandi, Kama, Garuda, Balarama, Indra, Kuvera, Yama, Gandharvas, Nareda, Arjuna, Pandu, Bhishma, Ganga. No mention of Tantras.

Kings or Princes mentioned—Gupta, father of Ghatotkacha, father of Chaudragupta, who is maternal grandson of Lichlavi and son of

Kumara Devi who is the father of the King of Kings Samudra Gupta

Remarks—This inscription of a sudra family is engraved upon a pillar which had been previously raised in honour of buddhism, and bore a buddhist inscription upon it. Dr Mill, the translator, in consequence of numerous lacunæ, was obliged to supply the sense occasionally. The character is that of the Deva Nagari in transitu, and approaches that of the Gaya inscription, which is known to be of the eleventh century. A fallen king, Samudra Gupta, by means of his able minister, Gira Kahla Raka, restores the fortunes of his house; but it is only his father, Chandia Gupta, and himself, who actually attain royalty. Mr Mill says that Brahmins have that honor as spiritual superiors, which we find assigned to them in the Ramayana and Mahabharata—not that excessive superiority and extravagant homage which in subsequent ages they claimed from princes; the Brahmin here contributes to the honor of the king, not as in some later inscriptions, the king to the honor of the Brahmins—*Vol III, p 263 and 339—Vol VI, p 970*

2 Oujain

Language of Inscription—Jain inscription. Pali?

Date—A D 371, but if the Jain era of Mahavira be intended, the date is B C 106

Character used in Inscription—Old character, but intelligible to the Jains

Religion; or Divinities or Sages mentioned—Not mentioned

Kings or Princes mentioned—Chandragupta

Remarks—The Mahabharata is alluded to, Nepal and Assam mentioned and Dhananjaya was ruler of the north country

This is an inscription mentioned by Col Todd, but not published. It was obtained from Jain authorities. The character required a key, but was known to the Jain hierarchs. King Chandra Gupta reigning at Oujain is unexpected—*T R A S Vol I pp 140 and 211*

But Chandra Gupta is also the name of one of the Chohan princes of Ajmeer, grandson of Manikya Rai whose date is fixed A D 695, and his descendant, Prithu Rai, was the last Hindu King who reigned in Indraprestha, or Delhi.—*Vol III p 342*

3 a Mathura near Bettiah

b Bahra;

c Rediah

Language of Inscription,—Pali.

Date—315 B C.

Character used in Inscription—Old Pali.

Religion, or Princes or Sages mentioned—Buddhist.

Kings or Princes mentioned—Piadasa, or Asoka.

Remarks—These are notices, by Mr Hodgson of Nepal, of three tall pillars, or columns, in north Behar, two of the pillars surmounted by a lion, and each having an inscription upon the shaft, which was unintelligible at the time. Mr Hodgson wrote 24th April, 1834. The Bettiah inscription is precisely the same as that of Delhi and Allahabad, No 1—*Vol III, p 482 Vol IV p 125*

4 Sanchi

Language of Inscription—Pali.

Date—B C 40² but the Samvat 18 may not be of the era of Vicramaditya

Character used in Inscriptions—Between Allahabad No 2, or Kanouj Nagari and Delhi Lat, or old Pali

Religion, or Divinities or Sages mentioned—Buddhist

Kings or Princes mentioned—Chandagutta in Pali, Chanura Gupta in Sanskrit

Remarks—Very numerous inscriptions are upon the basement of a prodigious chaitya, or relic temple, of an hemispherical form, built without cement, whose circumference is 554 feet, and fallen as it is, its height is still 112 feet. There are three gateways, each 40 feet high. Capt Fell thinks the date to be samvat, 18, or B C —² The splendid bas-reliefs represent the dedication of a chaitya. The Emperor Chandagutta buys land for the Buddhist temple, and pays for it in dinars; and killing a Brahmin is not so great a crime by five-fold as the taking away the land from the temple. It is to be observed of the figures making offerings to the chaitya that their appearance is exactly that of most modern Hindus, dressed in a dhotee round the loins and thighs, and naked from the waist upward, with a turband upon the head—*Vol III p 488.*

5 Iron pillar at Delhi.

Date—No date, but scarcely earlier than A D 800, the character looking more modern than Kanouj Nagari

Character used in Inscription—Many letters agree with the Kanouj Nagari but the general aspect is more modern

Religion, or Divinities or Sages mentioned—Vaishnava, but no invocation or names of Gods

Kings or Princes mentioned—Prince Dhava, an usurper, at Hastinapur,

Remarks—The inscription is punched upon an iron pillar, and the only thing remarkable in it is the mention of the Bactrians called Vallekhas, being still in Sindh. From the compound letters used, inscription must be long after the fifth century.—*Vol III p 494. Vol VII p 629.*

6 Kark near Poona.

Language of Inscription—Sanskrit.

Numerous inscriptions in the caves.

Language of Inscriptions—Pali.

Date — B D 543, by Dr Wilson, but if the Sahvabhana era be intended, then A. D 176, Dr Stevenson

Character used in Inscriptions — Slightly modified Lat

Religion, or Divinities or Sages mentioned.—Buddhist, the invocation is to the Triad, no doubt meaning Buddha, Dharmā, Saṅga

Kings or Princes mentioned — Dr Wilson says Vijaya Dr Stevenson, Anandhana, lord of India, Garga, ruler of the Shaka

Remarks — These are some of the numerous Buddhist inscriptions in the cave temple at Karli Drs. Wilson and Stevenson are not quite agreed about the reading Garga, the "ruler of the Shaka" (Sakyas, Buddha's tribe) is mentioned Dr Stevenson mistakes the language for Sanskrit, which Mr Prinsep proves to be Pali, from copies sent by Col Sykes. The excavation of the temples, and gifts by individuals in aid, are mentioned — Vol III, p 499

7. *On images of Buddha from the temple of Sarnath at Benares, and on an image from Bakhra, in Tirhut*

Language of Inscription — Sanskrit, but not pure.

Date — After A D 800, and that of Sarnath, probably of the eleventh century

Character used in Inscription — More modern than Kanouj Nagari, approaching the modern character

Religion, or Divinities or Sages mentioned — Buddhist Tathagata, Samanas, Buddha

Kings or Princes mentioned. — None

Remarks — These inscriptions upon images of Buddha, although in a comparatively modern form of the Deva Nagari, the Brahmins of Benares could not read They contain the quaint compendium of Buddhist doctrines, commencing with Ye dharma hetuprabhava, &c, but the Sanskrit text of the most maxim has not been found in the Tibetan Pragna Paramita These are the first Buddhist inscriptions in Sanskrit met with, and they are most remarkable, showing at their late date that Sanskrit was still imperfect The mounds and remains near Bakhra testify to a former Buddhist city From copper-plate inscriptions found near Sarnath it is conjectured the Buddhist temple was erected by the sons of Bhupala, a rajah of Gau, in the eleventh century The image and inscription would probably be of the same date, and the character of the inscription corresponds to that date — Vol IV, p 135, 181, 211, and 713

8 *Kesariah mound, 20 miles north of Bakhra, in sight of the Gandak River*

Language of Inscription. — Sanskrit.

Date — About the date of the Bakhra image inscription

Character used in Inscription — Same as Sarnath and Bakhra character

Religion, or Divinities or Sages mentioned — Brahmanical The Avatars The Sakta hymn of the Rig Veda mentioned but no invocation of Hindu gods named

Kings or Princes mentioned Chandra-datta, son of Suryadatta.

Remarks — The inscription is imperfect, but Dr Mill says that the ever-living Chandra-datta was born on the Sunday appropriated to the reading of the Sakta by his father Suryadatta The Sukta has for one of its verses the holy "gayatri" Vol IV p 128 and 286

9 *The mountain temple of Kursha of Shekavati*

Languages of Inscription — Grammatical Sanskrit, but with some unusual terms, and some unexplainable words

Date — Erected A D 961, finished A D 973

Character used in Inscription — More modern than that of the Kanouj Deva Nagari, or Allahabad inscription, No. 2

Religion, or Divinities or Sages mentioned — Mythology of the Puranas, Siva The Pramahtes Munies, and Yatics are called immortal Indra, Kama, Nandi The Nagas, Rama, Bala Rama, Vishnu, Krishna, Sambhu, Visvakarma The portico of the temple is graced with the presence of Gava, the holy Asura Gayatri is called the wife of Brahma

Kings or Princes mentioned — Gavaka of the Chauhan family, A D 800 Chandra Raja, his son, A D 830. Gavaka, his son, A D 860 Chandra, his son, A D 890 Vakpata, his son, A D 920 Sinha Raja who appears to have lost his kingdom of Shakavati A D 961 Vighraha Raja of the Solar race not related to Sinha Raja, and probably of Kanouj

Vakpata appears to have had a hostile opponent, Tantia Pala, whom he defeated, his younger brother was Dailabha. Ajaya Sri Raja gives grant of village

Remarks — The inscription is at a temple of the Linga (Siva), and Dr Mill says "the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy" The temple was built to commemorate the destruction of the Asura, or demon Tripura, who had expelled Indra and the gods from heaven, and, on the mountain, Siva was solicited by the gods, whence the name Harsha (joy) The princes are but donors and benefactors, the Brahmins are represented as the real builders, their spiritual genealogy is traced, one of them is made an incarnation of Nandi, similar in splendour to the great deity himself,

and they are called "Lords of the Earth" Indra is called Bharata in the inscriptions Siva is identified with his phallic emblem, and he is also called the eight formed one. The sandal-wood of Malabar mentioned Nudity, clotted hair, and ashes, characterize the Brahman teachers The revenues of numerous villages are given for the support of the temple. It is singular that Ganapati, the son of Siva, is not mentioned; seeming to indicate that his worship was not yet established *Vol IV. p. 367*

10 *Balabhi, in Gujarat Copper plates*

Character used in Inscription — Resembles Dr Wilkins's Gaya inscriptions of eleventh century, but near Kanouj Nagari of eighth

Religion or Divinities or Sages mentioned — No invocation to the gods Mahesvara, Menu, Dhurma Raja, or Yudhishthira, Bhagavata (or Vishnu) Surya Savara (or cupid) Kuvera, Ganga. Mahabharata, is quoted

Kings or Princes mentioned — Generals, Bhatarka Dhara Sena Maharajas, Diona Sinha Dhruva Sena 1st Dharapattah Griha Sena, Sudhara Sena 1st, Siladitya 1st, Charagriha 1st, Sridhara Sena 2nd, Dhruva Sena 2nd, Sridhara Sena 3rd, Siladitya, 2nd Two Princes Charagriha 2nd, Siladitya, 3rd

Date — A. D. 328

Remarks — These are grants of land to Brahman priests. Mr Wathen, like Mr. Prinsep, refers the modern Deva Nagari, through various changes which he shows in inscriptions of different ages, to the old Pali, Lat, or column character. The era used in the inscription is the Valabhi era, corresponding to the 375th of Vikramaditya, or A D 319 Balabhi, or Balharra, is represented to have been destroyed under Siladitya 3rd, A D 524, by a Bactro-Indian Army; it is supposed to be the Byzantium of Ptolemy In the first inscription, Dhruva Sena is a follower of Bhagaveta, and Dharapattah of the sun, all the rest worship Siva. The Brahmans are not spoken of with any respect or veneration, as the grants simply say, I give to such and such a Brahman Very considerable doubt exists with respect to the accuracy of the date of the inscription The character corresponds to that of the eighth century. When Huiian thsang was at Balabhi in the seventh century, there were 100 Buddhist monasteries, and 600 Buddhist priests, and the king, although a Kshatriya, was a buddhist

11. *Sindhapura Copper-plates much defaced*

Date — A D 559?

Kings or Princes mentioned — Siladitya Musabla

12. *Stone slab in the fort of Chunar, near Benares*

Language of Inscription — Sanskrit, and no mention of it being ungrammatical.

Date — A. D 1333

Character used in Inscriptions — Modern Deva Nagari, very slightly altered

Religion, or Divinities or Sages mentioned — Opens with a salutation to Ganapati, Shambhu, Bhagavati (the goddess Anna Puana Devi).

Kings or Princes mentioned — Devaka father of Devana, father of Chandiagana, elder brother of Swami Raja

Remarks — The inscription records the attacks on the fort of Chunar by Mahommed Shah, Emperor of Delhi, defended by Swami, a Raja of Benares, who together with his progenitors, are unknown in history The inscription is valuable as showing the state of the Deva Nagari in the fourteenth century The invocation to Ganapati shows that his worship was now established, which probably was not the case at the time of the Haisha inscription — *Vol V p 341*

13 *Caves at Adjunta*

Language of Inscriptions — Pali?

Date — Not mentioned

Character used in Inscriptions. — One resembling Balibhi and one in the Seoni parallelogram headed character, which is of the eleventh and twelfth centuries

Religion, or Divinities or Sages mentioned — Buddhist

Kings or Princes mentioned — None, but the sculptures and paintings evidently represent royal personages and royal doings

The first is one of the numerous inscriptions in the Buddhist caves at Adjunta, and is of interest from the character resembling that of Wathen's Balibhi inscription, which with others show the gradations of the character upwards into antiquity The caves are remarkable for their paintings as well as sculpture Capt Giesley says amongst the paintings there are three Chinese figures! — *Vol p 558*

14. *Piphanagar in Bhopal, on copper plates*

Language of Inscriptions — Sanskrit

Date — A D 1210

Character used in inscriptions — Deva Nagari, little altered

Religion, or Divinities or Sages mentioned — Instead of the usual Hindu invocation, it is to Virtue. The snake Shesha, Parasurama, Rama, Sita, Yudhishthira, Bhima, Kansa, India, Saraswati, Sambhu.

Kings or princes mentioned. — Raja Bhoja Deva, son, Udayaditya Naravarma Yashovarma, 1137 A D. Ajayavarma, 1143, A. D Vindhayavarma son Amushyavarma, son, Arjuna, living.

The inscription was communicated by Mr. L Wilkinson It gives away the revenues of a village to a Brahman family by the young Raja Arjuna. It is remarkable for the fre-

quent reference to the heroes of the poems, and the absence of the usual reverential notices of the now popular Hindu gods. Picturism in the thirteenth century could not have been used, for the successes in war of the princes are owing to flights of arrows. Subhatavijaya appears to have destroyed Patan in Gujarat. The term Peigannah being used, the Mahomedans must have previously arranged the districts. The capital of the Princes was Mandu or Oujein—*Vol V p 377*

15 *Asugar, a fort in Kandesh on a seal.*
Language of Inscriptions—Sanskrit, but not quite grammatical.

Date—Tenth or eleventh century, by the character

Character used in Inscriptions—Deva Nagari, resembling the Gaya or Gour, approaching Allahabad No 2.

Religion or Divinities or Sages mentioned—There is not any invocation, or any mention of gods, but only mums, but there is a bull on the seal, and two men, one with a sceptre and axe, and the other with umbrella and axe

Kings or princes mentioned—The great Kings Hari Varma, son, Aditya Varma, do, Isvara Varma; do. Sinha Varma, do Kharva Varma, who is called King of Kings

Remarks—Mention is made that the Rujas Aditya Varma and Isvara Varma were married to the eldest daughters of the Gupta race, which may be that of the Allahabad inscriptions and Kanauj coins. If so, the Deva Nagari of the inscription would confirm the belief of the Guptas being of the ninth and tenth centuries. The Rajas were probably Princes of Kandesh—*Vol V p 482*

16 *Barahat and Gopesvara in Gashwal, upon two bronze tridents respectively twenty one and sixteen feet high*

Language of Inscriptions—Semi-barbarous Sanskrit

Date—Not mentioned.

Character used in Inscriptions—The oldest inscriptions approaching Allahabad No 2, and the others nearly modern Deva Nagari

Religion, or Divinities or Sages mentioned—No religious invocation beyond Svastis, and no mention of Hindu gods whatever in the more recent inscription on the Gopesvara trident, the invocation is Aum Svasti, and the spot is called sacred to Mahadeva

Kings or Princes mentioned—Names not made out in the old inscription, but in the recent Sanskrit inscription from Gopesvara, the name of prince Anie Mall occurs

Remarks—The tridents with their inscriptions are instructive they are precisely of the form of the trident on the Indo-Scythic coins, with the axe attached to the shaft the oldest inscriptions—which, however, from the form of

the Deva Nagari, cannot be before the seventh century—are in relief upon the shaft, and make no mention of Mahadeva or Hinduism, but the more recent are cut into the trident, which must have been taken down to admit of the incision. In one of these is the Aum and the name of Mahadeva, which had no association originally with the trident. The facts strengthen the inference that the trident on the coins has nothing to do with Hinduism—*Vol V p. 347 and 485*

17. *Harburenni and other places in Ceylon numerous rock inscriptions.*

Language of Inscriptions—Pali

Date—From 104 B C to twelfth century

Character used in Inscriptions—From the Lat to the modern Tamil character

Religion, or Divinities or Sages mentioned—Buddhist

Kings or Princes mentioned—Not stated

Remarks—Sir Wilmot Horton says, there are thousands of these inscriptions in Ceylon and they exhibit the Deva Nagari in all its transitions. The inscriptions would appear to be much defaced, and little is yet made of them.—*Vol V p 554*

18 *Adjunta caves in Kandesh, several inscriptions.*

Language of Inscriptions—Pali

Date—Before the eighth century, A. D

Character used in inscriptions—Intermediate, between the Lat and Allahabad, No 2

Religion, or Divinities or Sages mentioned—Buddhists, one of the inscriptions commencing with the formula, "Ye dhmma"

Kings or Princes mentioned—Not stated

Remarks—These inscriptions appear to be of different ages, from variations in the character; but owing to mutilations, Mr Prinsep had done little with them. One of them is in the Seoni parallelogram headed characters. It is very curious that the figures of Chinese are represented in the fresco paintings in the caves. The paintings are admirable for their spirit and variety of subjects—*Vol V p 556*

19 *Nagarjuna Cave, Buddha Gaya, numerous inscriptions*

Language of inscriptions—Sanskrit; but requiring the aid of a Pali scholar to translate it.

Date—Samvat 73 or 74 of the Gopala or Bhupala dynasty of Gaur, corresponding to 1197 A D, or 1140

Character used in Inscriptions—Gaur alphabet, the immediate parent of the modern Bengali, and like the Harsha

Religion, or Divinities or Sages mentioned.—Salutation to Buddha, Mahvra Swami, Sahasrapada, the treasurer of the raja, is called a conscientious Bodhisatwa

Kings or princes mentioned—Asoka Chandradeva, his brother, Dasaratha Kumara, and Sri Mat Lakshmana Seva Deva

Remarks.—This inscription is of considerable importance as, by its era of 73, it confirms Mr Colebrooke's correction by a thousand years of Dr Wilkin's date of the Gaya inscription translated by the latter. It is of great importance, also, as it distinctly shows the Buddhist impression in those days, of what Nibutti or Nirvana meant, namely—as expressed in the inscription—"the absorption of his (the writer's) soul in the Supreme Being," disposing of the question of Buddhist atheism. The inscription shows that the Buddhists had still a hold in India in the twelfth century. It was recorded by Sahasrapada, the treasurer of the Raja Dasarath, Kumara. The Princes are not met with in Hindu history.—*Vol V p 660.*

20 *Nagayuna, at Gaya*

Language of Inscription Sanskrit

Date.—Eleventh century

Character used in Inscription—Gaur

Religion or Divinities or Sages mentioned Buddhist

King or Princes mentioned.—Yagna Varma, and his grandson Ananta Varma

Remarks.—The cave called Nagarjuna, after a celebrated Buddhist patriarch, is said in the inscription to have been excavated by Ananta Varma. *Vol V p 657*

21 *On images of Buddha at Gaya*

Language of Inscription Not stated.

Date.—Not stated

Character used in Inscription Not stated

Religion, or Divinities or Sages mentioned—Buddhist

Kings or Princes mentioned.—Raja Vijayabhadra

Remarks.—By the inscription on the images, one of them was raised by the Rajah Vijayabhadra, and the other by Jngasen and Kumara Sen, sons of Panyabhadra, private persons. The Brahmans now call a figure of Buddha—of course a male—and with the Buddhist text "Ye dharmaheti," &c, upon it, the Hindu goddess Saraswati!—*Vol V p 158*

22 *On a stone at Buddha-Gaya*

Language of Inscription—Sanskrit

Date.—Samvat 1005 or A. D. 948

Character used in Inscription—Allahabad No. 2.

Religion, or Divinities or Sages mentioned—Buddhist

Kings or Princes mentioned—Not stated

Remarks.—The inscription is cited, by Dr Wilkins, to support that the temple of Buddha, at Buddha-Gaya, was built by Amara Deva, the author of the Amara Kosha but it must mean restored, as it was seen before Amara Deva's time by Fa-hian. *Vol. V p 189*

23 *On a stone at Buddha-Gaya*

Language of Inscription.—Burmese

Date.—A. D. 1305

Character used in Inscription Pali.

Religion, or Divinities or Sages mentioned—Buddhist

Kings or Princes mentioned—The Burmese King is mentioned

Remarks.—The Burmese inscription says the Chaitva, or temple, was first built by Asoka, 218 years after Buddha, or B. C. 325, often restored and finally restored by the Burmese Envoy, A. D. 1305—*Vol V p 157*

24 *Bhutar Lat or Pillar, Ghazipur*

Language of Inscription—Not pure Sanskrit, nor easily intelligible

Date subsequent to Allahabad No. 2, and Dr Mill says, not earlier than Charlemagne in Europe, A. D. 800, if the Guptas be those of the Puranas. Moreover, the mention of the sectarian worship of the Bhagavata and Tantras makes the date comparatively modern.

Character used in Inscription—Same as Allahabad No. 2, or Kanauj Nagari, with numerous mis-spellings

Religion, or Divinities or Sages mentioned—No invocation. Indra, Varuna, Yama, Krishna, Siva, Sita, the Tantras, Devaki, the mother of Krishna, Rudra, but loads of forest timber are collected for the completion of sacrifices for Indra, Varuna, and Yama only, and not for Siva or Vishnu. These last, therefore, may have had honour, but not sacrifice

Kings or Princes mentioned—The great King, Gupta. His son, do, Ghatot Kacha. do King of kings, Chandia Gupta, do. King of kings, Samudra Gupta, do. Chandia Gupta 2nd do. Kumara Gupta, do. Skanda Gupta a minor, Mahendra Gupta?

Remarks.—This inscription, like that of Allahabad, No. 2, is intruded on a Buddhist column, and is subsequent to it, as it carries on the Gupta family from Samudra to the boy Mahendra. Chandra Gupta 2nd, and Kumara Gupta followed Vishnu worship, but Skanda Gupta attached himself to the opposite doctrines, now so prevalent, of the mysterious and sanguinary Tantras. Skanda Gupta was dispossessed of his kingdom, for a time, by a treacherous minister. This was the case when the Chinese traveller, Huan-thsang reached Behar, in the seventh century, and he may refer to the event mentioned in the inscription, but he calls the king by a name construed to be Siladitya, and no king of this name reigned in Behar, not nearer than in Gujerat. The Guptas, probably, succeeded the Buddhist kings of Behar. The absence of the insertion of the Tantras in the Allahabad inscription, and their insertion here, would seem to indicate the period of the origin, of this worship—*Vol V p 661.*

the very excellent religion of the people which it is hoped will endure for ever

Kings or Princes mentioned —Not made out

Remarks —The inscription, which is imperfect, refers to the foundation and endowment of some Buddhist institution. It says, "place is not to be given to the dispute of Buddhism," nevertheless praises those who relieve the guest and the Brahman, and considers injuries to the gods and Brahmans as great sins!! At the date of the inscription, therefore, there was not any hostility between Buddhists and Brahmans. *Vol VI p 218*

31 *Slab in Museum A S B from Bhubaneswar Companion Slab of the one before noticed from the same place.*

Language of Inscription.—Polished Sanskrit, and exceedingly inflated

Date —A D 1174, is the date of Aniyanka Bhima's ascent of the throne, in the annals of Orissa

Character used in Inscriptions —Haisha, or Shekwatti, almost modern Deva Nagari.

Religion, or Divinities or Sages mentioned

Salutation to Siva, and Gautama is called the chief of Sages, India, Vishnu, Brahma, Rama, Kamadeva, Ananta

Kings or Princes mentioned —Aniyanka Bhima

Remarks —This prince was celebrated in Orissa and endowed Jagannatha. He had the misfortune to kill a Brahman, and raised numerous temples in expiation of his offence at one of which was the slab, and the slab led to the identification of the preceding at Bhubaneswar, but that inscription was Vaishnava, this Saiva. *Vol. VI p 277.*

32 *Sanchi, near Bulsa, Bhopal, on the Buddhist temple Gateway*

Language of Inscription Sanskrit prose.

Date —Samvat 403, or 1009 or 18? The same, Samvat 18, is mentioned in the inscription at Brahmeswara, but the character is of the tenth century

Character used in Inscription —Evidently later than Allahabad, No 2

Religion, or Divinities or Sages mentioned —Buddhist. The inscription is addressed to the Sramanas, or buddhist priests, and salutation is offered to the eternal gods or goddess

Kings or Princes mentioned —The great emperor Chandragupta, called by his subjects Deva Raja or Indra. Possibly Chandragupta 2nd, of the Bhitari column inscription. But he must have deserted the religion of his family.

Remarks. The inscription records a money contribution, the coin being called "Dinar," and a grant of land by the great Emperor Chandragupta, for the embellishing of the chaitya and the support of five Buddhist priests

for ever, and it records the remarkable fact of the purchase of the ground by the Emperor for the purpose at the legal rate. It is uncertain whether the Samvat in the inscription is that of Vikramaditya; it is much more likely to be a Buddhist family era. It is said, "whoso shall destroy the structure, his sin shall be as great, yea five times as great, as that of the murder of a Brahman." So that the Brahman was at a discount of five hundred per cent compared with the Buddhist chaitya! From the corruption indicated by the salutation of the Eternal Gods and Goddesses and the alphabet used, the inscription is probably not older than the eighth century —*Vol VI, p 454*

33 *Second inscription ditto, ditto, on the Buddhists temple at Sonchi*

Language of Inscription —Ditto.

Date —Numerals unintelligible

Character used in Inscription —Ditto

Religion, or Divinities or Sages mentioned —Buddhist. Mentions the holy monastery of Kakunada Sphola, and the four Buddhas are thrice named, and images of four Buddhas are in niches

Kings or Princes mentioned —Not mentioned.

Remarks —This inscription records that a female devotee, Haiswami, to prevent begging, caused an almshouse to be erected, and money was given for the lamps of the four Buddhas, so that, at this period, as Fa-hian states, more than one Buddha was worshipped. The numerals of the date are not understood. —*Vol VII p 459*

34 *Inscriptions 3 to 25, on the Buddhist temple at Sanchi.*

Language of Inscriptions —Old Pali

Date —Ditto, but before the fifth century.

Character used in Inscriptions —Varying from Lat to Allahabad No 2, or Gaya

Religion; or Divinities or Sages mentioned —Gifts to the chaitya recorded.

Kings or Princes mentioned —Not mentioned.

Remarks —All the inscriptions are in the character before the Allahabad No 2, or Gaya, therefore before the eighth century, and they are of different ages. They record small gifts by Buddhists to the chaitya—particularly by different communities of Buddhists from Ongem, and there is a regular progression in the form of the letters, from the simple outline to the more embellished type of the second alphabet of Allahabad —*Vol VI p 461*

35 *Columns at Delhi, Allahabad, Mathrah, Radhrah*

Language of Inscriptions.—Pali, but of an old character, between Pali and Sanskrit, possibly the original of both. The phraseology simple and straightforward, opposed to Sanskrit hyperbolic eulogy and extravagant exaggeration.

Date —By the Mahawanso, the fourteenth year of Asoka's reign corresponds to the 232nd year after the death of Buddha, and therefore to B. C. 311 and the inscription being in the 27th year of his reign, the date is B. C. 298. The Dipawanso says, Asoka was inaugurated 218 years after the death of Sakya, therefore B. C. 325.

Character used in Inscriptions —Lat, or oldest form of Deva Nagari, which latter is deducible from it, letter by letter through successive ages, excepting the new or additional Sanskrit letters.

Religion ; or Divinities or Sages mentioned.—Buddhist, of this there can be no doubt from the injunctions to teach, "Dharma" under the sacred tree, and turning the wheel of the law, the mention of the ascetic disciples, certain dogmas, and the observance of the three holy days, monthly, mentioned by Fa-hian, preachings, &c, and Babhava or (Brahmans) are to be converted, and kindness and condescension shown to Brahman and Siamans

Kings or Princes mentioned —Piyadasi or Asoka, emperor of all India, identified as Asoka by the Hon Mr Tinnou, from the Pal Dipawanso, which states that he was the grandson of Chandagutto, and viceroy of Ougren.—*J. A. S. B. Vol VI p. 791*

Remarks —The inscriptions are the same on all the columns. Five hundred years ago, the author of the Haft Aklim, Mahomed Amin, said the character was unintelligible to the learned of all religions. No images of Buddha, no temples or relics mentioned. But Dharma (the doctrine) is to be taught under the sacred tree. The chief object is the interdiction of the slaughter or destruction of any living creature, and the abolishment of torture in punishments, and the punishment of death for criminals, and the exempting animals from work on the stated days. But the days, 8th, 14th, and 15th of the moon, do not quite accord with modern Buddhist practices. The name of Buddha, Gotama, or Sakya Muni, not mentioned, but the expression, Sugatam Kachhato, which Mr Prinsep supposes is intended for Sugatam Gachhato, or Sugato (well come) a name of Buddha, and the inscriptions have frequent references to the acts to be done under the holy fig-tree, Buddha's Ficus Indica. The inscription opens in the twenty-seventh year of the king, Deva nampiya Piyadasi's anointment. Asoka distinctly says, the object of his doctrines is to increase the mercy and charity, the truth and purity, the kindness and honesty, of the world. The King, says he, prays for those of every creed that they, with him, may attain eternal salvation. This is not atheism.

36 *The above stone pillar at Delhi.*

Language of Inscriptions.—Sanskrit

Date —Samvat 1220, or A. D. 1163

Character used in Inscriptions—Almost modern Deva Nagari

Religion ; or Divinities or Sages mentioned.—Hindu.

Kings or Princes mentioned —Vesala Deva.

Remarks —This inscription was cut upon one of the old lat, or Buddhist columns, to record Vesala's victories, but not against the Buddhists, because they were gone —*Vol. VI p. 576*

37. *Slab from Kurgouda, in Canara.*

Language of Inscriptions.—Canarese, but invocation Sanskrit

Date —Zahwahana 909, A. D. 987, and there is an era of the family Machmal, 710, corresponding to the above.

Character used in Inscriptions, Hala Canara

Religion, or Divinities or Sages mentioned

—Invocation to Siva as Swayambhunath, Parbate, Sambhu

Kings or Princes mentioned. —Machmal Deva and his son Bachwan

Remarks —The inscription is remarkable, adverting to the date, for the terms "suppressor of the pride of the Dantyas," applied to Sambhu (Siva), having relation apparently to the extermination of the Buddhists, not long previously, by the Saivas. The inscription gives lands to a temple of Sambhu, and houses to the native priesthood. Not a word about Brahman, and the mention of "native priesthood" would seem to confirm the belief of the modern introduction of the Brahman into Southern India —*Vol. VI p. 664*

38 *Fort of Kalinyar in Bundelkhand, on a black marble slab*

Language of Inscriptions —Sanskrit

Date —A. D. 1246?

Character used in Inscriptions —Peculiar elongated and narrow Deva Nagari, not unlike Seoni, or the Lower Kanouj coins

Religion, or Divinities or Sages mentioned. —Invocation to Siva, Sambhu, Parbate, Ganga, Pyramic imagery.

Kings or Princes mentioned.—Parmahk, or the Milleki rajis of the mussulman historians

Remarks —The inscription is mutilated. It was from a temple of Mahadeva. The Raja was defeated by the Delhi monarch, Mahomed bin Altanish, A. D. 1216 —*Vol. VI p. 665*

39 *Gumsu, Cuttack, on Copper-plate*

Language of Inscriptions.—Mixture of Sanskrit, Oriya and Tamil

Date —Nalgulhera Samvat 1, unknown, but the writing is after the tenth century

Character used in Inscriptions.—Gaur or Bhubaneswar of tenth century.

Religion, or Divinities or Sages mentioned. —Invocation to Kara, Kama, Ganga, Sesnag

The Yajur Veda and the Raja Dharma Sastra mentioned

Kings or Princes mentioned —Kalyana Kulasa of the Bhanjamalla family, or Sri Netri Bhanja grandson of Shatra Deva, son of Rana Bhanja

Remarks —This inscription gives a village to a Brahman, resembling the god of the Bhanja mountain. It concludes with the usual quotation from the Dharma, that he who disturbs the grant, and all his ancestors, shall become loathsome maggots in dung

40 *Buddha Gaya Vaulted cavern, or Nagarjuna. Other inscriptions twenty three. Inscript No 1*

Language of Inscriptions —Sanskrit.

Date —After Allahabad No 2, and of the ninth or tenth century

Character used in inscriptions.—Gaya, and differs slightly from the Gujarat alphabet of Wathen, having many compound letters, and is therefore more modern than it

Religion, or Divinities or Sages mentioned —Devi Maheshasura. The image of Katyayni, is placed in this cavern of the Vindhya mountains, so that this part must have been considered part of the Vindhyas.

Kings or Princes mentioned —Yajna Varma, Sardula Varma, Ananta Varma

Remarks This is the inscription translated by Dr. Wilkins, but subsequently more literally done by a boy educated in the Sanscrit College at Calcutta. The inscription gives the village of Dandi to Devi, but there is not a word about Brahmins, nor Puranic fables, unless the word Mahishasura implies it.—*Vol VI. p 671*

41 *Buddha Gaya, Vaulted cavern, or Nagarjuna. Other inscriptions 15, inscription No 1*

Language of Inscription —Sanskrit

Date.—After Allahabad No 2, and of the ninth or tenth century.

Character used in Inscriptions —Gaya, and differs slightly from the Gujarat alphabet of Mr. Wathen, having many compound letters, and is therefore more modern than it.

Religion, or Divinities or Sages mentioned. —No gods mentioned.

Kings or princes mentioned Sardhula Varma, Krishna

42 *Buddha Gaya, Vaulted cavern or Nagarjuna. Other inscriptions 16 and 17*

Language of Inscription —Sanskrit.

Date —After Allahabad No. 2 and of the ninth or tenth century

Character used in inscriptions —Gaya, and differs slightly from the Gujarat alphabet of Mr. Wathen, having many compound letters, and is therefore more modern than it.

Religion; or Divinities or Sages mentioned —No gods mentioned. Yama,

Kings or princes mentioned — Son of Ananta Varma

Remarks —These inscriptions, in the same character as the preceding, only contain praises of the Varma princes, who, Mr. Prinsep thinks, were of the Gupta family. They are all in the Buddha cave of Nagarjuna.

43 *Budda Gaya, Vaulted cavern, or Nagarjuna. Other inscriptions 2 and 3.*

Language of Inscription.—Old Pali.

Date —B. C. 280 to B. C. 247

Character used in inscriptions.—Old Lat.

Religion, or Divinities or Sages mentioned. —Buddhist, Buddha, Ascetics mentioned, for whose use the cave was formed

Kings or Princes mentioned —The beloved of the gods, Dasalathana, in Pali, Dasaratha, in Sanscrit.

Remarks —The title of raja not applied, but the terms are “immediately upon his receiving regal anointment.” These inscriptions are of great moment. In the Puranic prophecy Dasaratha is placed next but one below Asoka, and the character and language make him nearly the contemporary of Agathocles in Bactria and Mahasewa Sutatissa in Ceylon. The inscriptions record that the Brahman guru's cave and the milkmaid's cave were excavated by the Buddhist ascetics, and devoted to them in perpetuity by Dasaratha, who, like Asoka, is called “Beloved of heaven.” The Mitras of the Sunga family are identified from these caves, and from coins.—*Vol VI p 671.*

44. *Buddha Gaya, Vaulted cavern or Nagarjuna. Other inscriptions 4, 5, 6, &c., &c including all the remaining to No 23*

Language of Inscriptions —Various.

Date —Various.

Character used in inscriptions.—Various, but none of them Lat.

Religion, or Divinities or Sages mentioned. —Various.

Kings or Princes mentioned.—None mentioned.

Remarks —The remaining inscriptions are all short, and in every variety of the Deva Nagari, from Allahabad No 2, to modern Deva Nagari, and notice the Buddhist Bo-tree or Hindu images subsequently introduced.—*Vol. VI p. 671.*

45 *An inscription on a seal Sri Vati (or Bhati) Khuddak from Ougem*

Language of Inscription —Sanskrit.

Date None

Character used in Inscription —Saurashtra legend coins.

Religion, or Divinities or Sages mentioned. —Not mentioned.

Kings or Princes mentioned.—Sri Vati (or Bhati) Khudda, upon a seal from Ougem.

46 *Bareilly, Village of Illahabas At the ancient village of Mayula, district of Bhushana, on a stone slab.*

Language of Inscriptions — Sanskrit verse the language and poetry superior to any thing of the previous date, seen by the Society's Pandit, Kamalakanta

Date — Samvat, 1042, A D 992

Character used in Inscriptions — In the Inscription it is called the Kulda, and is midway between the Deva Nagari and the Gauri. Some of the vowel inflections wanting

Religion, or Divinities or Sages mentioned — Brahmanical. Ananta, Ravana, Lakshmi, India, Rama, Siva, Gunga, Iswara Madhu, and Sambhu, Parvati, Devi The Vedantas mentioned

Kings or Princes mentioned — The founder Chyavan, a Maha rishi, son Viravarma, son Marschanda, Paratapa, brother, Malhana, son Lalla

Remarks — The inscription dedicates a temple to Siva and Parvati by Lalla, whose fathers are all of the royal race of Chhindu. The inscription inflated and highly poetic, and the language polished, nevertheless, there are variations in spelling and inflections from modern Sanskrit. The inscription was found at a temple in the jungle, and there were the appearance of the ruins of a town about. A gift of villages and trees to Brahmans. None of the names occur in Hindu works, although the petty princes are called masters of the world — *Vol VI p 778*

47 *Multaye, Bartool, near the source of the Tapti river, Copper plate grants*

Language of Inscriptions — Sanskrit

Date. — Mr Ommaney says A D 1573, Mr Prinsep says A D 709 or 909, but the character is rather that of 909

Character used in Inscriptions — After the Allahabad No 2 and Gujarati

Religion, or Divinities or Sages mentioned — No invocation, but simply Svasti, Vyasa, and the donor pronounces himself a firm Brahmanist, and a firm Bhagavata, or disciple of Vishnu

Kings or Princes mentioned — Sri Daiga Raja, son Govinda Raja, son Maswamika Raja, son Sri Nanda Raja, Sri Yuddhasura

Remarks — The Raja Yuddhasura, of Raktore Rajput origin, gives a village to Brahmans, but the inscription is remarkable for the absence of the display of Puranic gods and goddesses. The usual threat about resuming lands is quoted from the Vedas. The inscription is otherwise curious for using the era of the Buddhist Sahavahana. None of the princes are in the lists of the Garha Mandala Rajas — *Vol VI p 869*

48. *Hunda, near Attock, on the Indus, on marble Slab.*

Language of Inscriptions Sanskrit mixed with Hindi

Date — Seventh or eighth century probably, or later.

Character used in Inscriptions — Deva Nagari in transitu

Religion; or Divinities or Sages mentioned. — Deva, the husband of Parvati

Kings or Princes mentioned — Not made out
Remarks — Too mutilated to be useful, speaks of the chief having bland speech for superiors and Brahmins, and talks of his kindly and priestly rule. The flesh-eating Turushcas (Turks) mentioned — *Vol VI p 879*

49 *Kalmyar, in Bundelkhand Stone Slab in the Museum of the Asiatic Society*

Language of Inscriptions — Sanskrit verse, but language and poetry of low estimate

Date — A D 1288, Samvat 1345

Character used in Inscription. — Bundelkhand, Deva Nagari

Religion, or Divinities or Sages mentioned — Deva as Vishnu, Lakshmi, and all the Avatars of Vishnu, Gnanapati, Rama, and the Rakhshas. Kashyapa is called the first expounder of the Vedas.

Kings or Princes mentioned — Family names of chief, the last of whom, Nanda, married daughter of the king of Ougein

Remarks — The inscription is full of poetical and labored images, but the Sanskrit is bad, and Kamalakanta, who translated it with Mr J Prinsep, protested against Mr. Prinsep retaining the original errors of the text. The inscription was recorded to dedicate an image of Vishnu — *Vol VI p 881*

50 *Allahabad column, Inscription 2.*

Language of Inscriptions — Not pure Sanskrit, seventy lines metrical, the rest prose

Date. — Seventh or eighth century.

Character used in Inscriptions — Allahabad or Gaya.

Religion, or Divinities or Sages mentioned. — Five lines wanting, Dhanada (Kuvera), Varuna, India and Anrika (Yama) Vrihaspati. Tumburu Narada. The Ganges coming from the hair of the Lord of men (Siva) noticed. The Shastras, so far from any of the kings being made to worship Hindu gods, Samudra Gupta is said to put to shame India, Yama, Kuvera, and Varuna

Kings or Princes mentioned — Sri Gupta son, Sri Ghatot Kacha, son Chandra Gupta, son Samudra Gupta, son Chandra Gupta, the second, living.

Remarks. — This is the last revised reading of new impression by Mr J Prinsep. The column was raised again by the dewan of Chandra Gupta 2nd, probably. A curious thing in the inscription is the use of ka, the prototype of the modern genitive sign in Hindi. None of the numerous kings named

are met with in the Puranas, and few of the countries even. No mention of Brahmans whatever. The poet Dhruva Bhuta calls himself the slave of the feet of the great king and hopes it will be acceptable to the dewan Hani Sena. It is professed to be executed by the slave of the feet of the supreme sovereign, the criminal magistrate Tala Bhatta. Uses the terms Shahan Shahi, king of kings, which applies to the Sassanian dynasty of Persia, extinct in the seventh century. The Scythians and Huns mentioned. By this inscription the power of Brahmanism was plainly only incipient.—*Vol. VI p. 970 to 980.*

51 *Junir and Karli caves and other places in Deccan. Collected by Col Sykes, Seven inscriptions.*

Language of Inscriptions.—Old Pali

Date.—Second to third century before Christ

Character used in Inscriptions.—Old Lat, but not so old as Delhi Lat character.

Religion or Divinities or Sages mentioned.—Buddhist. The inscriptions narrate by whom the caves were excavated, and for what objects. That at Kunli is for foreign pilgrims, the great Chaitya cave excavation at Junir is for the comfort of the attendants at the temple, &c.

Kings or Princes mentioned.—Dharmika Sena is called the author of the 100 caves at Junir, but is not called King. Vira Senaka excavated the Dehgope temple. Suhisadatta is called Lord of the City of Thaka.

Remarks.—The curious fact connected with these seven inscriptions, in the multitudinous cave temples of the Dekkan, is that they do not record positively the titles of any princes, nor name Samanas and others of the priesthood; but it must be borne in mind that the moment a prince became a "Samana" he abandoned his titles. The inscriptions are remarkable, also, for having [initial or final] many of the emblems on the coins, Nos 8, 12, 34, 35, and 36.—*Journ Rl As Soc. VI, p. 454—Vol VI p. 504 and 1038.*

52 *Udayagiri and Khandgiri caves in Cuttack 5 miles west of Bhubaneswar, Numerous inscriptions. But the more modern inscriptions on the same rocks are Sanskrit.*

a Language of Inscriptions.—Old Pali

Date.—Before the second or third century before Christ

Character used in Inscriptions.—Old Lat.

Religion or Divinities or Sages mentioned.—Buddhist Arhantas, or Buddhist saints Gotama and Buddha is understood.

Kings or Princes mentioned.—The mighty sovereign of Kalunga, but not named. Prince Vattaka.

Remarks.—Caves are stated to be excavated by Kalunga Rajas. Five of the emblems found

on the Buddhist coins are met with in these inscriptions of the forms, 9th, 6th, 35th, 8th, and a new form of the bo-tree.—*J Rl As Soc Vol VI p. 454*

The moment an approach to modern Deva Nagari is seen, there is an association with Hindu gods, and not before.—*Vol VI p. 1072.*

b Language of Inscriptions.—Sanskrit

Date.—Some of fifth or sixth century, A D. One of the tenth century, Samvat 9, which, if of the Gauri era, would be A D. 1132.

Character used in Inscriptions.—Kutula

Religion, or Divinities or Sages mentioned.—Brahmanical, Holy ascetics, Prabhaswara, or Jagannath.

Kings or Princes mentioned.—None mentioned.

Remarks.—This inscription of the tenth century, in Sanskrit, speaks of an equitable prince having the cave excavated within the holy precincts of the Lord of Gods (Jagannath,) for the holy ascetics. In the tenth and eleventh centuries, therefore, Jagannath was worshipped.—*Vol. VI, p. 1075.*

53 *Khandgiri rock in Cuttack, in ancient kingdom of Kalunga*

Language of Inscriptions.—Old Pali

Date.—The great inscription is after the Raja Dasalath, 2nd of the Gaya inscription, but before the Junir inscriptions, therefore third or fourth century before Christ. The year 1300 is twice mentioned in words and if this be the Buddhist era mentioned by Fa-Hian in Ceylon, then the date is A. D. 215.

Character used in Inscriptions.—Old Lat

Religion, or Divinities or Sages mentioned.—Buddhist, and opens with salutations to the Arhantas, or Buddhist saints, and the sculptures represent figures of Buddha, the worship of the Bo-tree, processions, &c. &c. Merry dancing guls spoken of, and a chaitya temple and pillars. The Kalunga Raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody.

Kings or Princes mentioned.—Ana, the great King; and speaks of a Raja who was in his 85th year, and just dead, Raja Khavavela Sanda, (King of the ocean shore,) Nanda Raja. Note.] Bhamadatta is on one of the coins of the Ramadatta series and Brahmadatta is said by Mr. Turnour to have received the tooth relic at Buddha's death at Remarks.—The inscription makes the young prince learn navigation, commerce, and law, as well as other school matters. At his accession, in his twenty-fourth year, he chose the Brahmanical faith, but afterwards called about him the Buddhist priests who had been settled there under the ancient kings. Subsequent breaks in the inscription interrupt the sense, but the dedication of chaityas is mentioned.

Benares is noticed under its Pali name, and it evidently must have been Buddhist, as the king, Asoka, distributes much gold there.

The Brahman caste is written Paiman caste — *Vol VI p 1085*

54. *Kuhaon, Gorakhpur on a column*

Language of Inscriptions — Imperfect Sanskrit with errors of orthography

Date — Not before tenth century

Character used in Inscriptions — The Gupta or Allahabad No 2, a little before the Gaya alphabet

Religion, or Divinities or Sages mentioned — No invocation. No Hindu gods named. India mentioned, and five images of him are set up by the road side, which the pillar records. The naked figure on the column, backed by the seven headed snake, is the same as a drawing presents from the Buddha cave at Ellora. Vide Appendix (J R A S Vol VI)

Kings or Princes mentioned — Mentions the death of Skanda Gupta, [of Allahabad?] 134 years before the date of the inscription, but the recorder of the inscription belonged to a wealthy private family

Remarks — This is an inscription on a column, by a wealthy individual (Madia), in honor of himself and family, son of Rudra Soma, son of Bhatta Soma, son of Amala. Madia professes to be the friend and patron of Brahmans, Guisus, and Yatis, but there are not any Hindu gods named in the inscription and all the naked figures cut on the pillar are evidently the same as are found in some of the Buddhist caves of Ellora. The translator speaks of the errors in the text. The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitar, was cut on a previously existing Buddhist column — *Vol VII p 32*

55 *Bakerganj, Bengal 120 miles east of Calcutta On Copper plates.*

Language of inscriptions — Sanskrit verse, inflated, eulogistic, and punning

Date — Samvat 3, of Kesava Sena's reign, which, from the Ayin Akbari list, makes the year A D 1136

Character used in Inscriptions — Gaur, a little less simple than the earlier alphabets of the Pala dynasty

Religion, or Divinities or Sages mentioned — Aum, salutation to Narayana, Vedas, Hara (Siva) Saraswati, Kama, Rudra, India. The seal of Siva is called Sadasiva. Ravana, Lakshmi, Sesnag, Ganga, Balarama, Jagannath, Satis, mentioned.

Kings or Princes mentioned — Vijaya Sena, son Ballaba Sena, son Laksmāna Sena, son raja Kesava Sena

Remarks — This inscription is on copper plates, in a singular state of preservation. The Sena dynasty was of low origin, calling

themselves Sankaya Gauriswara, or Lord of Gaur. The inscription gives a grant of three villages to a Brahman, called Iswara Deva Sarina, but uses no terms of reverence. In referring to the numerous battles of the princes there is not any mention of her-arms, but of bows, arrows, swords, &c. The founder of the family was a Doctor. The inscription says that Lakshmana Sena erected pillars of victory and altars at Benares, Allahabad, and Jagannath — *Vol VII p 12*

56 *Jain images, in marble, dug up at Ajmir.*

Language of Inscription — Prakrit, derived from the Pali

Date. — Twelfth century A. D. 1182 is an image

Character used in Inscriptions — Deva Nagari

Religion, or Divinities or Sages mentioned — Jain, of the Digamberi class. The name of one of the images Prajnanath

Kings or Princes mentioned — None

Remarks — Five images of naked Jain saints were dug up at Ajmir, in a Mussulman burial ground, and the inscriptions on them are curious for showing the Prakrit (not Pali) of the twelfth century — *Vol VII, page 53*

57 *Girnar, on the coast of Gujerat, at Junaghar, and the inscription occurs at Dhaulti, in Cutlack, on the opposite side of India, with the addition of three local edicts, one of which would seem to have been done by Asoka's father, as it enjoins the young prince at Ougein to issue similar ordinances to his own*

Language of Inscriptions — Old Pali, or intermediate between Sanskrit and Pali, but supposed to represent the Pali of the West of India of the fourth century B C and the inflexions at Dhaulti and Girnar are not quite the same, and there is a difference in the grammar of the two series of inscriptions. From Mr Prinsep having referred a Sanskrit inscription at Girnar to the third century before Christ, instead of the fourth or seventh A D (which he afterwards rectifies), he was induced to derive the Pali from the Sanskrit

Date — B C 330, by the Buddhist Chinese and Burmese chronology, but the Greek notices, will make it B C 280, and the Mahawanso makes the accession of Asoka B C 325

Character in Inscriptions — Old Lat

Religion, or Divinities or Sages mentioned — Buddhist. Upholds Dhammo, or the law, mentions days and periods for humiliation, prayers, &c, the sending of the missionaries, preachings, expatiates on the sources of true happiness, virtue, benevolence, peace, charity, reverence, &c, reward with temporary blessings in this world, and endless moral merit in the next, and the victory of victories is that which overcometh the passions. It speaks of the wicked being punished in the nethermost

regions of hell, and the good having final emancipation, and they are to hope ardently for heaven. The promotion of the King's salvation, and the salvation of all unbelievers, and another existence, are expressly spoken of; also the propitiation of heaven, and the King's immortality. Where is atheism here?

Kings or Princes mentioned—Asoka, or Pivadasī. The Great King Antiochus, and one of the Ptolemies of Egypt, and Antigonus.

Remarks.—These inscriptions are on a rock at Girnar, a celebrated Buddhist locality, and are edicts of Piyadasi, in the tenth and twelfth years of his reign, and are, therefore, older than those of the Delhi and Allahabad Lats, which are in the twenty-seventh year of his reign. The chief object is to prohibit the slaughter of animals, both for food and in religious assemblies. The second edict provides medical aid for men and animals. The third orders the quinquennial assemblies (vide Fa-huan) for prayer and preaching. The sixth appoints custodes morum (Vide Asian and Buddha's Sermon). In all, there are fourteen edicts inculcating Buddhism. The remarkable fact of the mention of the name of Antiochus and Ptolemy of Egypt in the thirteenth occurs. In Asoka's zeal for proselytism he sent to those Greek Princes. In the first edict Asoka distinctly says—formerly hundreds of thousands of animals were sacrificed for food in the refectory and temple, but that not one should be killed for the future. The third edict enjoys kindness to Brahmins and Sramanas, and forbids slaughter of animals. The Raja Tarangini mentions King Mahavahana, a Buddhist sovereign of Kashmir of the third or fourth century, issuing an edict against the slaughter of animals, similar to those of Asoka—*Vol VII p. 217 to 262*.

58 *Brahmeswara in Cuttack, not far from Bhubaneswara, on a slab in the Museum of the Asiatic Society of Bengal*

Language of Inscription—Sanskrit verse

Date.—No intelligible date, but the character is after the tenth century 1141? certainly after Salat Indra Kesari, A D 617

Character used in Inscriptions—Gaur alphabet, or Haisha

Religion, or Divinities or Sages mentioned—No invocation. Brahma, Upendra (Vishnu), Maheswara, India, Bah, Siva. Vedas, grammar, poetry, logic, &c, mentioned, but no Puranas. No eulogy of Brahmins.

Kings or Princes mentioned—Janamejaya, Lord of Telunga, son, Dirghadeva, son Apavara, raja Vichitravina, son, Abhimanya, son, Chandihara, raja Udyotaka Kesari Deva.

Remarks—Commemorates the temple of Brahmeswara being erected to Siva by Kolavati, the mother of Udyotaka. The era Samvat 18 is used. The temple was no doubt

erected after that to Siva at Bhubanesar, which Mr Sterling says was completed A. D 657, and that at Kanarak, A D 1241. If the Samvat era 18 be that of Gaur of the dynasty that subverted the Bhupalas, it corresponds to A D 1141.—Vide *J A S B Vol. V p 600, Vol. VII p 557*

59 *Naneh Ghat, Deccan, in a cave chamber*

From Colonel Sykes' collection

Language of Inscriptions—Old Pali

Date—Before Christ.

Character used in Inscriptions. Old Lat

Religion, or Divinities or Sages mentioned.

—Buddhist. Glory to Dharma, India, the Lords of Sakra, sun and moon, sanctified saints. Yama, Varuna, and spirits of the air, and Lokapala, or upholders of the world.

Kings or Princes mentioned—Young Prince Rakesa. The great warrior Tunakayiko. Prince Hakusaro, connected with the house of Amata Pala.

Remarks—This is part of a long inscription in the chamber cut in the rock overlooking the Konkan in one of the passes, which was evidently the high road from Adjunta, Ellora, Junn, to Kahan and the cave temples in Salsette. The inscriptions in all these localities are very numerous, and call for translation—*Vol VII p 565*

60 *Piplanagur in Bhopal, on copper, being one of the four plates formerly noticed by Mr L Wilkinson.*

Language of Inscription—Sanskrit.

Date—Samvat 1235, A D 1178

Character used in Inscriptions—Peculiar open parallelogram attached to Deva Nagari letters

Religion, or Divinities or Sages mentioned. Glory to Sri Ganesa. Siva, Kamadeva, India, Varuna, Ramachandra. No mention of Puranas.

Kings or Princes mentioned—Great King Sri Uddyaditta, son Great King Sri Nara Varma Deva. Son Great King Sri Yaso Varma Deva. Son Great King Sri Jaya Varma Deva, Prince Sri Hanschandra Deva.

Remarks. Gives shares of Government of villages to Brahmins. The Patels of villages mentioned. The capital was Nilagiri. Hanschandra was the son of the great Sri Lakshmi-varma Deva. The Paramar, Ponwai, or Powai tribe spoken of, evidently the ancestors of the present Mahratta Powars of Dhar—*Vol VII p 737*

61 *Kaira, Gujarat. Copper plate. There is only an analysis of the inscription given.*

Language of Inscriptions—Sanskrit prose, each word having a double meaning.

Date—Samvat 380, A D 323, but if the Bahbhi era be used, three hundred and nineteen years must be added.

Character used in Inscriptions — Before Allahabad No 2, but not quite Lat

Religion, or Divinities or Sages mentioned — Four Vedas mentioned, but not one name of the Puranic gods.

Kings or Princes mentioned. — Prasanga Raja, grandson of Samanta Datta

Remarks — The grant is of a village, and the donees are designated "those who are versed in the four Vedas," and the term Brahman is not used. The grant was for the worship of the five Jagnas, Bah, Chaitu, Baiswadeva, and Agnihotia. There is the usual quotation about the resumption of lands

62 *Junaqhar, near Gurnar, in Gujarat, on a rock with the Pali edicts of Asoka*

Language of Inscriptions — Sanskrit Prose, but with grammatical errors, and punning

Date — If after Wathen's inscription or the Andhra kings, then between the third and end of the sixth century, A D. On the coins of some of the princes of this dynasty are the dates 283, 323, 360, 385 and 390, but of what era is not known. Rudra Dama mentioned in the inscription is the father of the Rudra Sah of the coins, with the Samvat 385

Character used in Inscriptions — Altered Lat approaching Wathen's plates. Old Deva Nagari, nearly Wathen's.

Religion, or Divinities or Sages mentioned, — Buddhist. The invocation is Sidham, and there is not the slightest trace or allusion to Brahmanism. On the coins of the princes, the chaitya is impressed, and one of the princes is called Jina Dama, Dama or votary of Buddha

Kings or princes mentioned — Rajah Maha Kshatriya, or Swami Chastana, his son was Raja Aridama. Chandragupta Maurya of Magadha is referred to, and his grandson Asoka. The following names of the Rudra Sah family appears on the coins. Rudra Sah, his son Aga Dama. Dama Sah (no coins). His son Vijaya Sah. His brother Vira Dama. His son Rudra Sah date 283. His brother, Viswasah, date 324. Rudra Sah 332? His son Utri Dama, date 360? His son Siswa Sah. Swami Rudra Dama (no coins). His son Swami Rudra Sah, Samvat 385 and 390

Remarks — Records the repeated repairs of a bridge, — by Pupya Gupta, treasurer of Raja Chandia Gupta, Maurya, then by the Greek (Yavana) Raja of Asoka, Tushaspa, and, lastly, by Rudra Dama. The names of eleven sovereigns of this dynasty have been made out from their silver coins, which are unquestionably Buddhist, the chief and central emblem on the reverse being the chaitya. Rudra Sah is called the son of Jina Dama, the votary of Buddha. One of the completion of the bridge, is in the seventy-second year of the son of the Raja Swami Chastana, called the Raja Aridama, although

this inscription be in Sanskrit, there is not the slightest relation to Brahmanism in it. Both by the inscription and coins, the princes are Buddhists and Swami Rudra Sah has the Samvat date 385, which if of Vikramaditya, places him in the fourth century of the Christian era, but if the era be the Bahubhi, the date is A D 704. The inscription mentions the election of a king Rudra Dama by the people who did not permit the sacrifice of animal life; and he is called the Lord of the country of Ougain. Mathura, Sindh, &c, and the conquered Sakarini, King of the Dekkan — Vol VII p 339

63 *Dharuli two separate local edicts, at Dharuli in Cuttack, the remaining edicts corresponding with those at Gurnar in Gujarat*

Language of Inscriptions — Old Pali

Date — Third or fourth century before Christ, but the year of the King's reign is not stated, as in the other edicts B C 306?

Character used in Inscriptions — Old Lat

Religion; or Divinities or Sages mentioned, — Buddhist. Commands the non-destruction of life, non-infliction of cruelty, charity, kindness, virtue. The King says, for my subjects I desire this only, that they may be possessed of every benefit and happiness as to things of this world and of the world beyond

Kings or Princes mentioned — Devanampiya, or the beloved of the gods, and, as the young Prince of Ougain is named, the king is probably the father of Asoka, who was regent at Ougain

Remarks — The first edict is addressed to the public officers of the city of Tosali, and commands murderers to be imprisoned. Both edicts appoint two Tuphas, or colleges for meditation and the propitiation of Heaven. The question of atheism in ancient Buddhism is set at rest by these edicts, which repeatedly speak of this world and the world hereafter; and the people are expressly commanded to propitiate Heaven, and to "confess and believe in God, who is the worthy object of obedience," or more literally, Him the eternal, ye shall propitiate by prayer — Vol VI p 442

64 *Anun, in Bhopal, on an image of the Boar Avatar in a temple to Vishnu*

Language of Inscriptions — Sanskrit, but with words written corruptly

Date. — Of the same period as the following inscription. Dhanya Vishnu being alive at the time both were written. Probably about the eighth century, A D

Character used in inscriptions — Subsequent to Kanauj Nagari, or Allahabad, No. 2, but before the Gaur or Haisha character. Religion, or Divinities or Sages mentioned — Invocation to Vishnu as the Boar Avatar, or incarnation. Vedas Bhagavan. The Sakta hymn of the Rig Veda. Vishnu

is called Jagan Narayana Narayana in the form of Varaha, or the boar.

Kings or Princes mentioned—Raja Indra Vishnu, his son, Varuna Vishnu, his son Hari-Vishnu, his son, Matri Vishnu, also Raja Tarapani, of Surashtra, who is called King of Kings and governing the earth.

Remarks—The temple was built in the first year of the reign of Raja Tarapani, by Dhanya Vishnu, the confidential minister and brother of Raja Matu Vishnu. The inscription is the first in honor of the boar incarnation of Vishnu, and the boar coins probably belonged to this family of princes, who worshipped Vishnu as the boar. The minister Dhanya obtained his office by public election and through the grace of God. Dhanya is called a Rishi amongst the Brahmans and the devoted worshipper of Bhagavan; but there is not any preposterous eulogy of Brahmans.—*Vol VII, p. 633.*

65. *Airun, in Bhopal, on a pillar in front of the temple.*

Language of Inscriptions.—Same as the last inscription.

Date. The year 165 of the era of some dynasty, which, from the mention of Buddha Gupta, is possibly of the Kanouj family. Probably about the eighth century A. D.

Character used in Inscriptions—Same as last.

Religion; or Divinities or Sages mentioned—Vishnu, Garuda, Lokapalas, Bhagavan, Janardana or Vishnu Punyajanas or Rakshas.

Kings or Princes mentioned—The King Buddha Gupta, who governed the country between the Jumna and the Narmada.

Remarks—The pillar was raised, at the expense of Dhanya Vishnu, before the temple of the preceding inscription, by Vaidala Vishnu, who had been elected to the Regency. The notice of a new Gupta, and a date of the dynasty, 165, is of great interest, as Buddha Gupta necessarily followed those mentioned on the Allahabad and Bhitari columns, and up to Buddha Gupta's time, if he belonged to the Kanouj dynasty, its duration had been only 165 years. In the early part of the fifth century, A. D. Fa-Hian found a buddhist king at Kanouj, and in the early part of the seventh century Hian Tshang found a Hindu king reigning. The dynasties, therefore had been changed between the fifth and seventh centuries, and the Gupta family had sprung up in the interval.—*Vol. VII, p. 634.*

64. *Arnakunda, or Warangal, in Telingana, on a slab.*

Language of Inscriptions.—Telugu and Oorya, with Sanskrit slokas.

Date—Saka 1054, or A. D. 1132, being the year Chetrabhanu of the Vrihaspati Chakar, or sixty years' cycle of Jupiter.

Character used in Inscriptions—Not mentioned.

Religion, or Divinities or Sages mentioned—Kari, Ganesa, Saraswati, Siva, Maheswar, Ravi, Souli (or Vishnu).

Kings or Princes mentioned.—Raja Rudra Deva.

Remarks. Rudra Deva is the Raja mentioned in the Jagannath temple annals as Churang or Chorzunga, and was the founder of the Gunga Vansa dynasty. He was a benefactor to Jagannath, adorned it, and populated its neighbourhood. The inscription contains a long account of Rudra Deva's genealogy and of his battles. There are not any praises of Brahmans, or even mention of them! From the mention of Ganesa, his worship must have been used in the twelfth century.—*Vol VII, p. 901.*

67. *Kaira, in Gujarat. Copper plate, one of four, from Dr Burn.*

Language of Inscriptions—Sanskrit prose, each word having a double meaning,—and incapable of being closely rendered into English.

Date—Samvat 390, or A. D. 323, if the era that of Vikramaditya, but if of the Balibhi era, then A. D. 640.

Character used in Inscriptions—Closely allied to the Kanouj Nagari, or Allahabad No. 2,—possibly a little earlier.

Religion, or Divinities or Sages mentioned—The four Vedas mentioned; but not one word of Brahmanical gods or Brahmans.

Kings or Princes mentioned—Raja Samanta Datta. His son, Vijaya Bhatta, or Vita Raja. His son, Prasanga Raja Datta.

Remarks—The Raja Prasanga, of the royal race of Gajjara, gives a village to those who are versed in the four Vedas, not for the worship of Brahma, Vishnu, or Siva, or their offsets, but for the worship of the five Jagnas, Bah, Charu, Baswadeva, and Agnihotra. Brahmans, although alluded to, are not even named, even the writer Bewa is not called a Brahman.—*Vol VII, p. 900.*

No 1, *From a temple at Oodypur, from Dr Burn.*

Language of Inscriptions. Sanskrit prose.

Date—Samvat 366, or A. D. 309; but if of the Valibhi era, then 319 years must be added.

Character used in Inscriptions. The same as the last.

Religion; or Divinities or Sages mentioned—Opens simply with "Glory," instead of other invocation. Ganges river, Lakshmi, Saraswati (as wealth and knowledge), Upendra, Swayambhu, four Vedas.

Kings or Princes mentioned — Bhātarka Senapala, Guha, or Gīḥa Sena Śiḍhara Sena 1st Chāra, Gīḥa, or Iswara, Guha, Śiḍhara Sena 2nd Dhārva Sena 2nd Śiḍhara Sena 3rd Dhārva Sena 3rd, or Dharmaditya.

Remarks.—This is No 1 of four plates found by Dr. Burnat Kaira, and is similar to one published by Mr. Wathen in the J A S B. It confirms the order of the reigns given by Mr. Wathen, and affords additional dates and circumstances of high interest, respecting the Valabhi, or Balhara, dynasty of Gujarat. This plate omits four princes between Bhātarka and Gīḥa Sena, and terminates with Dhārva Sena 3rd, the granter Mr. Wathen's plate gives one prince more Siladitya 2nd. Although six reigns intervened between Mr. Wathen's and Dr. Burn's plates, the son, named Madana Hila, of the minister Skāna, Bhatta, who prepared the first plate, is a witness of the present grant. The bow the chief military weapon. No fire arms, chariots used. From the absence of all mention of the gods of the modern Hindu Pantheon, it is plain they could not have been respected in Gujarat in the fourth century. A D Dhārva Sena 3rd, indeed says he is liberal to Brahmins, (but without mentioning them with respect) and to the temples of the gods. The grant gives a field to a Brahman, for the sake of the donor's father's and mother's virtue. On the seal is "Sri Bhātarka," under a bull, as in Mr. Wathen's plate. Vol VII. p. 966.

69 Kaira, in Gujarat Copperplate.

Language of Inscriptions — Sanskrit, with gross errors of grammar and incorrectness of expression.

Date, — Samvat of Vikramaditya, 1116, corresponding to 981 Salivahana, and to 446 of the era of Udyaditya, A. D. 1059.

Character used in Inscriptions — Almost modern Deva Nagari.

Religion; or Divinities or Sages mentioned. — Salutation to Ganesa, Parvati Siva, with five faces, Vedas, Swaha, Meru, Sastias.

Kings or Princes mentioned — Raja Suravira, of the Pavara (Powar?) line. Gondala, his son. Arevalamathana, son Udayaditya, his son. Salivahana, his son.

Remarks — This inscription is of importance, as it discloses a new era, that of the family of Udyaditya, the probable founder of Oodypur, corresponding to the era of Vikramaditya 1116, and of Salivahana 981, and Kalyoga 4160. This would place the foundation of Oodypur A. D. 614. The Raja's name is not in the chronological tables of the Sesodi Rajputs, or of any other dynasty. Arevalamathana went to Malava, and recovered his former kingdom of Nadbyadesa.

70, Khajrao, eighteen miles from Chatarpur, in Bundelkhand

Language of Inscriptions — Sanskrit verse in an ambitious inflated style, the verses polished and elaborate, but some obscure, and abounding with quaint pedantry and punning.

Date — The first part of inscription, Samvat, 1019, A. D. 962, last part, Samvat 1173 or 1063.

Character used in Inscriptions. — Allahabad No 3; and therefore resembling the Harsha and Bhabaneswar. In the inscription it is called the Kakuda character, and in the eleventh and twelfth centuries appears to have prevailed from Cuttack to Shekavati.

Religion, or Divinities or Sages mentioned — Invocation to Siva, Maheswara, Shambhu, Bhairati, Pasupati, Brahma, Maricha and Brahma's other sons, the Munis, Atri, Chandratya, Vayvarma, Arjuna, and the Puranic heroes Pithuka and Kunda, Sumitra, Bhuma, Upendra Sagar, and the Puranic origin of the ocean noticed, Ijuga, Yuddhistira, Viswakarma, Rudra, Vedas. The temple is dedicated to Pramatha Nath.

Kings or Princes mentioned — Rajas Nanuka, Vag Yate, Vijaya, Vahila, Srihansa, Yaso, Dharma Deva, Banga, Jaya Varma Deva.

Remarks — The inscription is chiefly in honor of Banga (by his son), who as is usual, is elevated into a great king. The kings of Oudh and Ceylon attend to do him homage, and his captives are the wives of the kings of Andra, Radha, and Anga! Banga, of course, eulogized by the Brahmins, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the Brahman minister of his father and grand-father. It is to be remarked, that the inscription had twice before been engraved in irregular characters, and it was only in A. D. 1016 that it was put into proper Deva Nagari. The story of creation from Brahma and the eggs is told. The influence of the moon on the tides is alluded to. The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha, more than 1500 years before this time, and is much more suitable to his human and life-sparing character than to the bloody Siva. Here again we have got a Brahman (Sri Rama), whose feet earthly kings adored. Vol VIII. p. 176.

71 Baroda in Gujarat, found in digging the foundations of a house. Copper plates

Language of inscriptions — Sanskrit, with punning, but the grammatical structure not isolated.

Date — Saka 734, or A. D 812

Character used in Inscriptions.—Not exactly resembling any other character, but sufficiently near Wathen's plates to admit of its being easily made out by Kamalakanta of Calcutta, though not by all the Brahmans of Gajapati

Religion, or Divinities or Sages mentioned — Brahma, Siva is called the god of gods, Dharma, Vishnu, Swayambhu Sambhu, Ganga Yamuna river, Partha, Indra The gods, Kinnaras, Siddhas to Seddhys and Vedyadharas, Hara, Four Vedas, Cows are called the daughters of the sun, Ramchandra

Kings or Princes mentioned — Govind Raja, Karka, his son Krishna, his son Dhruva, his son Govind 2nd, his son, India, his brother, Kaika 2nd son of India, and his brother, Danti Verma, is here presumptive These are of the Lateswara dynasty

Remarks — At the time of this inscription (the period of Charlemagne in Europe), Hindustan and the Dekkan were divided into four Kingdoms, — that of Gujara (Gujarat) westward; that of Malwa central, to the east Gourha Raj, including Bengal and Behar, and the Lateswara Raj to the south The Surastia kingdom spoken of, but, in Kaika's reign, it is expressly stated to have been called, before his time, Soweajya, the identical name of the Sattarah sovereignty at this day Krishna Raja was devoted to Brahmans, and the nominal Brahmans, through their greediness for his gifts, resumed their former rites His fort was Elapur, Indra Raja, who ruled the Lateswara kingdom conquered that of Gujarat, and he aided the owner of Malava against the King of Gourea (Bengal) The inscription gives a village to the Brahman Bhauu, but without expressions of veneration, for the sake of his father and mother's memory. It is curious for enumerating the privileges consequent on possession, fishing, fruit, marriage and other fees, fines for petty offences, free labour, fcasure trove, mines, &c It concludes with the denunciation from Veda Vyasa, against resumers of lands, in the story of the Sagara Raja The grant is confirmed by the counter-signature of Danti Varma, the heir presumptive, — Vol VIII. p 300

72 *Dug up at Kumbhi, in the Saugor territory thirty five miles north-east of Jabalpur, on Copper plates.*

Language of Inscriptions — Sanskrit verse and prose, quaint, and with obsolete names, and punning, and orthographical errors

Date — Samvat 932, or A. D 876

Character used in Inscriptions.—Nearly the same as the Chhattarpur inscriptions, and therefore like the Harsha and Allahabad No. 3.

Religion, or Divinities or Sages mentioned — Invocation "Om," and glory to Brahma. Vishnu, Atri, Bodhana, the Sun,

Puravaras, Arvasi, Bharata, Yama, Purandava or Indra, Prayang, Parusavaram, India, Varma Deva, Mahadeva, Samaveda

Kings or Princes mentioned — Yuv Raja Deva, Kokalla, his son, Gangaya Deva, his son, Kaima Deva, his son, Yasus Karna, Deva, his son, Gaya Karma, his son, Nar Sinha Deva, his brother, Vijaya Sinha, his brother These princes are called of the Kulachuri dynasty

Remarks — The grant gives a village to a Brahman, Sitha Sarma, but without expressions of veneration Kaina Deva's wife, Analla Devi, is stated to have been of a Hun family The 21st verse likens the king Nara Sinha, to Parusaima, making the world the dominion of Brahmans by the destruction of the Kshetriyas The inscription is curious for enumerating the chief officers of the king, Vijaya Sinha, namely the prime minister, chief priest, the chief scribe or secretary of state, the chief councillor, the chief judge, the powerful secretary for foreign affairs, the great chamberlain, the incorruptible superintendent of police, the treasurer, and the master of the horse and elephants The usual interdiction to resuming lands and the story of Sagara are quoted

73 *Babra, three marches from Jeypur, on the road to Delhi, on a block of stone or rock on a hill*

Language of Inscriptions — Old Pali, with two or three grammatical errors

Date — B. C. 309, because the inscription evidently refers to the first convocation at Pataliputra, or Patna, in that year, in the 17th of the reign of Asoka.

Character used in Inscriptions — Oldest Lat or column character, or Delhi No. 1

Religion, or Divinities or Sages mentioned — Buddhist, the supreme Buddha, Dharma, or the law, or faith,

Kings or Princes mentioned — Asoka as Piyadasa Raja.

Remarks — This is another of Asoka's edicts, from a new locality, showing the wide extent of his domain It differs somewhat in style and language from the pillar and rock edicts The subject is the Buddhist commandment, forbidding the sacrifice of four-footed animals The Vedas are alluded to, but not named, and condemned as, "mean, and false in their doctrine, and not to be obeyed." The scriptures of the Munis (which must be the Vedas) are spoken of as directing blood-offsprings and the sacrifice of animals. Priest and priestesses, religious men and religious women, amongst the Buddhists, are commanded to obey the edict, and bear it in their hearts Vol XI p 617

74 *Muhamalapur rock inscription.*

Language of Inscriptions. — Sanskrit.

Date — Eighth to tenth century
Character used in Inscriptions.—Kutilla
Gaur character

Religion, or Divinities or Sages mentioned.—Siva

Kings or Princes mentioned.—None named

Remarks —These inscriptions related to the well known sculptures at Mahamalaipur, and are little more than names applied to the figures in the sculptures They are described in the Transactions of the Royal Asiatic Society.—*Vol II p. 617.*

75. *Dug up near Tezpur in the Durrung division, lower Assam, copper plates*

Language of Inscription,—Sanskrit

Date —None 10th century.

Character used in Inscriptions.—Slightly modified Kutilla.

Religion, or Divinities or Sages mentioned.—Invocation to Siva and the Brahmaputra River The boar incarnation and his descendants, also Vishnu, Krishna and Laskhmi.

Kings or Princes mentioned —Yudhisthira, Bhima, Karna, Arjuna, Bhagadatta king of Kamrup and his descendants Pralambha, Hajara, and Vanamala

Remarks —This inscription records the grant of a village called Abisuravataka on the West of the Ganges, to a Brahman of the Sandhya race named Indoka The donor is Vnamala of the dynasty of Bhagadatta —*Vol IV p 766.*

76 *To the west of the northern gate of the old Fort of Behar on a broken stone pillar.*

Language of Inscriptions —Sanskrit

Date —None 10th century

Character used in inscriptions,—Not exactly resembling any other character allied to the Kutilla.

Remarks —The translation is wrong throughout —*Vol IX p 65.*

77 *Found in the relic chamber of one of the Keneri caves Copper plate*

Language of Inscriptions —Old Pali

Date —2nd century B C about 100 years of the reign of the Trukudaka dynasty

Character used in Inscriptions —No 2 cave character

Religion, or Divinities or Sages mentioned —Buddhist, Salutation to Sarvajna, Bhagaven Sakya Muni and chaitya mentioned.

Kings or Princes mentioned.—Trukudaka

Remarks —Pushya Barina of the conquered country called Taromi, dedicates a chaitya Mention is made of the forests around Bardhamana, a country noticed in the Prataprudra inscription —*Vol X p 97*

78 *Fyzabad in Oudh Copper plate.*

Language of Inscriptions —Sanskrit

Date —S 1243 A C 1187.

Character used in Inscriptions —Not mentioned.

Religion, or Divinities or Sages mentioned —Vaishnava, Lakshmi

Kings or Princes mentioned —Yasovigraha, Mahi Chandra, Chundra Deva, Madana Pala, Govinda Chandra, Vyaya Chandra, Jaya Chandra.

Remarks —The last prince, on the 7th day of the moon in the month of Asadha 1243, grants in fee simple to Alonga Auda Ravata, son of Atala Rayuta of the Bharadonja line the village of Kemali in the district Ashwata Pattana The grant concludes with the usual anathema against the resusers of rent-free tenures The genealogy is of the Rahtore princes of Kanouj —*Vol X. p 98.*

79 *Baolee at Bussuntgah at the foot of the Southern range of Hills running parallel to Mount Abo*

Language of Inscriptions,—Sanskrit.

Date —S 1099 A. C 1042.

Religion ; or Divinities or Sages mentioned,—Salutation to Vani, goddess of wisdom, and Hari.

Kings or Princes mentioned.—Utpala, Aranya. Adphuta Krishna, Srinath Ghosi, Mahi Pala, Vandhuka, Purna Pala alias Baladarpada. His sister Lahini married to Vighraha son Bora, son of Chara, son of Ballabha, son of Sangana of the line of Bhahugupta of the line of Kashiswara Of the former line was Visistha.

Remarks —Lahini, wife of Vighraha, on the death of her husband, takes shelter with her brother and causes the temple of the sun in the Aravalli range to be repaired and a Baolee to be excavated The recorder is Mantri Sharma, a Brahman poet, and the engraver Sirapala, engraver ordinary to Raja Aswapati —*Vol X p 664.*

80. *Temple at Basantagurh*

Language of Inscriptions —Sanskrit.

Date —27 Magh 1053 S

Religion, or Divinities or Sages mentioned —Salutation to the sun

Kings or Princes mentioned —Harivarua, Viswavarna, Arona, Dhavala

Remarks.—This inscription is very imperfect, several entire stanzas and many words being effaced. From what remains, appears to be the record of the consecration, by Dhavalha, of a temple at a village called Mahid-dhaja

81 *Aden*

Character used in Inscriptions —Hymyaritic.

Remarks —This record has not yet been deciphered —*Vol. XI p 958.*

82 *Ningpo*

Character used in Inscriptions —Uchen ?

Religion, or Divinities or Sages mentioned. —Buddhist

Remarks This record has not yet been deciphered — *Vol XIII, p. 113*

83. *Caves of Būrabur*

Language of Inscriptions Pali

Character used in Inscriptions — Old Pali No 1, Lat.

Religion, or Divinities or Sages mentioned. Buddhist.

Remarks Very imperfectly deciphered. — *Vol XVI p. 412*

84. *Moorshedabad, on a gun*

Language of Inscriptions Persian.

Date. — 1047 Hegira

Character used in Inscriptions. — Persian.

Religion; or Divinities or Sages mentioned. — Mahomedan

Kings or Princes mentioned — Shah Jehan

Remarks. — The gun on which this inscription is recorded, was constructed at Jahangirnagar, otherwise called Dacca, under the Darogaship of Sher Mohammed. — *Vol. XVI. p. 592*

85. *Nagaryuni cave*

Language of Inscriptions — Sanskrit.

Date — 1st century B C.

Character used in Inscriptions No 2 Lat. Religion; or divinities or Sages mentioned. — Saiva

Kings or Princes mentioned. Yajna Varma. Ananta Varma

Remarks This remarkable inscription, found inscribed in a Buddhist cave, records the consecration of the Saiva images, Dheetapati and Devi — *Vol XVI p. 595*

86. *In a temple at Oomga.*

Language of Inscriptions — Sanskrit.

Date — S 1496 A. D. 1439

Character used in Inscriptions — Kutila.

Religion; or Divinities or Sages mentioned. Vaishnava

Kings or Princes mentioned. Durdama, Kumara Pala, Lakshmana Pala, Chandra Pala, Nayana Pala, Sandha Pala, Abhaya Deva, Mala, Deva, Kashiraja, Barasinha Deva, Bhanu Deva.

Remarks — Bhairavendra records the consecration of the images of Jagannath, Balarama and Subhadra The princes recorded evidently belong to the Pala dynasty of Gaur *Vol XVI p. 1220*

87. *Ranode, on a stone slab in a temple*

Language of Inscriptions — Sanskrit.

Date. — 10th century

Character used in inscriptions — Kutila

Religion, or Divinities or Sages mentioned — Siva.

Kings or Princes mentioned Someswara, Bhairavendra.

Remarks — There are several names in this inscription, but as the reading and the translation are both incorrect, I have not thought proper to insert them here. — *Vol XVI. p. 1081.*

88. *Behar, near the village of Passerawa*

Language of Inscriptions — Sanskrit.

Date — 9th century.

Character used in Inscriptions — Kutila. Religion, or Divinities or Sages mentioned. — Buddhist

Kings or Princes mentioned — Yasovarma Dava Pala

Remarks Record the raising of two topes, and a temple. — *Vol XVII, p. 492*

89. *Kalnger.*

Language of Inscriptions — Sanskrit

Date — S 1298 10 Kartik

Character used in Inscriptions — Not known. Religion, or Divinities or Sages mentioned. Siva.

Kings or Princes mentioned. — Paramardi

Remarks. — A poetical eulogium — *Vol. XVII p. 316.*

90. *Kalnger*

Language of Inscriptions — Sanskrit.

Date Not known.

Character used in Inscriptions. — Not known. Religion; or Divinities or Sages mentioned. — Siva.

Kings or Princes mentioned — Vijaya Pala, Bhumi Pala, Jaya Varma, Deva Varma, Madana Varma, Pratapa Varma.

Remarks — The subject of the record is probably the consecration of certain images of Siva, Kamala and Kali, the inscription however is too imperfect to admit of satisfactory decipherment *Vol XVII. p. 317.*

91. *Kalnger.*

Language of Inscriptions Sanskrit.

Date — Not known

Character used in Inscriptions Not known. Religion, or Divinities or Sages mentioned. Siva.

Kings or Princes mentioned. — Jatiladhi, Sri Bachchha.

Remarks Very imperfect — *Vol VII. p. 320.*

92. *Kalnger.*

Language of Inscriptions — Sanskrit.

Date Not known.

Character used in Inscriptions — Not known. Religion; or Divinities or Sages mentioned. — Siva

Kings or Princes mentioned — Raja Deva, son of Kamalenda, son of Madana Varma Deva, king of Kalnger.

Remarks — Record of the consecration of an image of Varada *Vol XVII p. 321.*

93. *Kalnger*

Language of Inscription — Sanskrit.

Date Not known

Character used in Inscription — Not known. Religion, or Divinities or Sages mentioned. — Not known

Remarks — Five very imperfect modern inscriptions, from Kalnger of no value — *Vol. XVII, p. 68*

94 *Vijaya mandir, Udayapur*
 Language of Inscriptions — Sanskrit
 Date — Not known
 Character used in Inscriptions — Kutila
 Religion, or Divinities or Sages mentioned — Salutation to the sun
 Kings or Princes mentioned — None
 Remarks — An eulogium on the sun. — Vol XVII p 68

95 *Not known, on Copper plate*
 Language of Inscriptions — Sanskrit.
 Date — 65 of some local era
 Character used in Inscriptions — Gaur.
 Religion, or Divinities or Sages mentioned — Vaishnava

Kings or Princes mentioned — Deva Sacti Deva, Vanya Raja Deva, Naga Bhatta Deva, Rama Chandra Deva, Bhoja Deva, Mahendia Pala Deva, Bhoja Deva, Vinayaka Pala Deva
 Remarks — Vinayaka Bala, the nephew of Bhoja Deva II. grants to his class-fellow Bhulluka Bhatta the village of Tikkarika in the district of Benares. The place is to this day known under the name of Tikkari. The donor is evidently a scion of the well known Pala dynasty of Gaur — Vol XVII. p 71

96 *Singapur*
 Language of Inscriptions — Pali
 Character used in Inscriptions — Rather peculiar, allied to No 2
 Religion, or Divinities or Sages mentioned — Buddhist

Remarks — Buddhist maxim — Vol XVII, p 66

97 *Keddah*
 Language of Inscriptions — Pali,
 Character used in Inscriptions — Rather peculiar, allied to No 2
 Religion, or Divinities or Sages mentioned — Buddhist

Remarks — Buddhist maxim Vol XVIII, p 247

98. *Jaunpur on a burnt brick*
 Language of Inscriptions — Sanskrit
 Date — S. 1273.

Character used in Inscriptions. — Gaur, of Raja Jayachandra's time

Religion, or Divinities or Sages mentioned. — Not known

Remarks — This is a deed of mortgage executed in favor of two bankers, Ra Sri Bahina and Ra Sri Maha ditya by Ra Gangadevi to ensure the liquidation of a debt for 2,250 drammās — Vol XIX p 454.

99. *Oojein*
 Language of Inscriptions — Sanskrit
 Date — S. 1036 A. C 980
 Character used in Inscriptions — Kutila.
 Religion, or Divinities or Sages mentioned — Vaishnava.

Kings or Princes mentioned — Krishna Raja, Vairi Simha, Siyaka, Amoghvasara alias Vakpati, alias Valabha Narendra.

Remarks — The gift of the village Sem bhalapura to a priest in order to defray the expenses of a temple — Vol XIX. p 475

100 *Phewa in Thuneswar, on a slab of sandstone in a temple.*

Language of Inscriptions — Sanskrit.
 Date — 279 Samvat, probably of the Valabhi era

Character used in Inscriptions — A variety of Kutila

Kings or Princes mentioned — Mahendar-pala, Jatula — Vajrata, Yajnika, Sagga, Purna, Devaraja, Ramachandra Bhoja.

Remarks — This inscription is very imperfect, but interesting, as throwing some light on a dark period of Indian history. If we may assume the Bhoja of the document to be the first of that same noticed by Abul Fazel and Prinsep, his era is definitely fixed Vol XXII p. 673

101 *Khumara in Kangra*
 Language of Inscriptions — Old Pali.
 Date — 1st century A C

Character used in Inscriptions — Arian Pali.
 Remarks — Of Pallographic importance as shewing the transition state of the Arian-Pali character — Vol XXIII p 57

INSECTS

Insecte	Fr	Insecta	LAT
Insect	GER	Puchi	TAM
Entoma	GR	Purbu	TEL

Insects are a class of invertebrate animals, belonging to the articulata, with little joints. They are six legged, air-breathing, articulate animals. Invertebrate animals are divided by Lamarck into two groups, which he calls Animaux Apathiques, and Animaux Sensibles. The latter, or the Sensitive Animals, contain six classes, of which Insects are the first. According to Latreille's arrangement, in the 'Regne Animal,' the class *Insecta* forms the third great division of articulated animals — articulated referring to the numerous joints of which this class of animals is composed.

The following is another classification of the Articulata

- Articulata, with little joints —
1. Rotifera, wheel animalcules
Examples, animals with ciliated jaws
 2. Cirripedia, cirripeds
Examples, barnacles, sea acorns
 3. Crustacea, ten-legged, aquatic family
Examples, crabs, lobsters, shrimps, prawns
 4. Insecta, six legged, air breathing, articulate animals
Examples, the wasp, the bee, the butterfly, the beetle, the flea

5. Arachnida, eight-legged, air-breathing articulate animals

Examples, mites, spiders, scorpions

Insects have also been classified by other naturalists as under

- 1 Aptera, *example* fleas and lice,
- 2 Diptera, *example* gnats, flies, &c
- 3 Hemiptera, *example* bugs, &c
- 4 Lepidoptera, *example* butterflies, moths.
- 5 Orthoptera, *example* grasshoppers, crickets, &c.
- 6 Hymenoptera, *example* bees, wasps, &c.
- 7 Neuroptera, *example* Libellula, or dragon-fly, Ephemera or may-fly, Phryganea or alderfly.
- 8 Strepsiptera, *example*, parasites on various hymenoptera.
- 9 Coleoptera, *example*, cockchafers and beetles.

The insect or Insecta class of animals, is now generally arranged into seven orders, viz

- | | |
|----------------------------|-------------------------|
| i Coleoptera | v Homopterous hemiptera |
| ii Hymenoptera | vi Lepidoptera |
| iii Orthoptera | vii Diptera |
| iv Heteropterous hemiptera | |

True Insects may be thus defined — Articulated animals possessing six legs, two antennæ, two compound eyes, a small brain at the anterior extremity of a double medullary chord. Circulation effected by a pulsating dorsal vessel provided with numerous valves. Respiration by tracheæ, which form two lateral trunks and ramify through the body, generation oviparous, two distinct sexes, adult state attained through a series of metamorphoses. Insects generally possess two pairs of wings, the trunk in the adult animal is usually composed of three chief parts, the head (or caput), thorax, and abdomen, or the trunk of an insect may be described as consisting of thirteen segments, of which one constitutes the head, three form the thorax, and the remaining nine compose the abdomen. The head includes the organs of sensation and mandication, and its principal parts have received the following names — the clypeus, vertex, occiput, lenæ, canthus gula, oculi, stemmata, antennæ and the trophi.

Some insects are hurtful, but some are useful to man and his industries, some are of wonderful beauty, or are of interest from peculiarity of structure.

The Greeks ate grasshoppers, and liked them amazingly, the aborigines of New South Wales eat them raw, first taking off their wings. The Chinese thriftily eat the chrysalis of the silkworm, after making use of the silk; the larvæ of a hawk-moth are also much relished. The negroes in Jamaica eat the Bagong butterflies, after removing the wings, and store them up by pounding and smoking

them. The Hottentots and the peoples in the East Indies eat the termites, or white ants, boiled, fried and raw, the female white ant in particular is eaten in India and Broughton, in his "Letters written in a Maharatta Camp in 1809," tells us that they were carefully sought after, and preserved for the use of the debilitated Lujee Rao, prime minister of Scindia. The natives mix them with flour, and make a variety of pastry, or they parch them in pots over a gentle fire, stirring them about as is done in roasting coffee. They eat them by handfuls, as we do comfits; "I have discoursed with several gentlemen," observes Smeathman, "upon the taste of the white ants, and on comparing notes we have always agreed that they are most delicious and delicate eating." Dr. Livingstone says: "The white ants, when roasted, are said to be good, somewhat resembling grains of boiled rice. An idea may be added, be formed of this dish by what once occurred on the banks of the Zouga. The Bayei chief, Palani, visiting us while eating, I gave him a piece of bread and preserved apricots, and as he seemed to relish it much, I asked him if he had any food equal to it in his country? 'Ah!' said he, 'did you ever taste white ants?' As I never had, he replied, 'Well, if you had, you would never have desired to eat anything better.'" Humboldt mentions ants as being eaten by the Marivatuos and Marguerataies, qualified with resin, as a sauce. Bees are eaten in Ceylon. Mites in myriads are consumed in cheese. The grub of the palm-weevil, which is the size of a thumb, is a favourite dish in some parts of India. Alian relates of an Indian king, who for a dessert, instead of fruit, set before his guests a roasted worm, taken from a plant (probably the larva of this insect,) which was thought very delicious.

In nature, the Helopidæ devour agaries under bark.

Scarabæus atlas, one of the Priomidæ is a native of Java.

Therates, a genus of Coleoptera, of the tribe Cicindelidæ, is confined to South Eastern Asia. The following genera, belonging to the Cicindelidæ, are not uncommon in India, viz. *Therates*, *Tricondyla*, and *Colluris* the two former are characteristic of a southern range, while the latter is abundant throughout the eastern continent. More than sixty species of Indian Cicindelidæ had fallen under Mr Hope's notice the most splendid of the race abound in Nepal. Among various species, however, peculiar to the Himalayas, only one approaches the form of the European *Germanica*.

Dytiscus griseus, one of the aquatic Coleoptera, is found in Europe and in Bengal.

Ateuchus sacer, the sacred beetle of the Egyptians, is found in Egypt and Western Asia

The *Lampyridæ*, are a tribe of the Malacodermous Coleoptera, including the glow worm and fire-fly. The *Fire-fly* is the name given to species of *Elatér* and *Lampyrís*, of the order Coleoptera, and to the *Fulgora* of the tropics. *F. laternaria* is of South America, *F. candelaria* of S. E. Asia. The latter resort to moist places.

The *Lampyrís* Fire-fly is the *Mouche lumineuse* of the French. The Romans styled the luminous insects by the common names *noctiluca*, and *luciola*

The *Phasmæ* or spectre insects are found in Asia, Africa, S. America, and Australia, and from their varied shapes are called Spectres, Phantomæ, Devils Horses, Soldiers of Cayenne, Walking Leaves, (*Phylhum*) animated sticks, &c. The *Mantis religiosa*, amongst the peasants of Languedoc is held almost sacred, they call it the *Prega Deori*, or *Prie Dieu*

Three new species of *Paussus* have been found under stones in Hongkong in the nest of a small yellow ant at upwards of seventeen hundred feet. The three species all crepitate, and at least one of them has a discharge stinging like that of a *Brachinus*. The *Passalus* genus abounds over India and the Archipelago. Bees are useful in producing honey, and in Afghanistan they are semi-domesticated as in Europe. The *Langeh* bee of Borneo, and one of smaller size called *Nuang*, produce valuable honey. They generally place their nests underneath the larger branches and the *Dyaks* ascend the trees by means of a rail of bamboos. Amongst the insects which infest books in India are two genera, which are usually regarded as accomplices in the work of destruction, but which on the contrary pursue and greedily feed on the larvæ of the death watch and the numerous acari which are believed to be the chief depredators that prey upon books. One of these malignant genera, is a tiny tailless scorpion (*Chelifer*) of which three species have been noticed in Ceylon, the *Ch. librorum Temp*, *Ch. oblongum Temp* and *Ch. acaroides Hermann*, the last of which it is believed had been introduced from Europe in Dutch and Portuguese books. Another genus of book insects is the *Lepisma*, the fish insect genus, and called so by Fabricius from its fish like scales, tiny silvery creatures which feast on the acari and soft bodied insects that infest books. There have only been two species described, viz., the *L. niveo-fasciatus* and *L. niger Temp*. It has 6 legs. As insects are very destructive to books in India and the pastes or gums employed in the bindings, form special objects for the attacks of certain tribes, it may be useful to be

known, that insects refuse to attack the gum of the cashewnut fruit

Bugs belong to the family Hemiptera, several genera of which occur in India, amongst others are *Cantuo ocellatus*, *Leptocelis marginalis*, *Callidea Stockerius*, &c. Of the aquatic species, the gigantic *Belostoma Indicum*, attains a size of nearly three inches. Some of them are most attractive in colour a green one is often seen on leaves. They are quite inoffensive, if unmolested, but if irritated exhale an offensive odour. Insects known as bugs have in recent years attracted much attention from the anxiety and losses they have occasioned to the Coffee planting interests. The Coffee plant has very many enemies to contend with, and the following is a list of them by Mr Nietner.

1 *Pseudococcus adonidum*, White or Mealy bug

Parasites; *Scymnus rotundata*, *Motch.*
Encyrtus Nietneri *Motch.*

Chartocerus musciformis, *Motch.*

Acarus translucens *N.*

2 *Lecanium Coffeæ*, *Walk.* Brown or scaly bug

Parasites; *Scutellista cyanea*, *Motch*

Oephaleta purpureiventris *Motch.*

„ *brunneiventris* *Motch*

„ *fusciventris*, *Motch*

Encyrtus paradisiacus, *Motch.*

„ *Nietneri* *Motch*

Cirrhopilus coccivorus, *Motch*

Marietta leopardinus *N.*

Chilocorus circumdatus *Schönh*

Acarus translucens *N.*

3 *Lecanium nigrum* *N.* Black bug

4 *Syncladium Nietneri* *Rabh* *Dresd*
Hedwig 1858.

Trisposporium Gardneri *Berk* *J. Hort.*
Soc. Lond 1849

A fungus

5 *Aphis coffeæ* *N* Coffee-louse.

Parasites *Syrphus Nietneri* *Schmer* in litt

„ *splendens* *Dollesch*

Mycromus australis *Hag* *Verz Wien.*

Strachia geometrica, *Motch*

Lepidoptera.

7 *Aloa lactinea* *Cram*

8 *Orgyia Ceylanica* *N*

9 *Euprocitis virguncula*, *Walk.*

10 *Trichia exigua* *Feld.*

11 *Narosa conspersa* *Walk*

12 *Limacodes graciosa*, *Westo* *Ent cat*

13 *Drepana* ?

14 *Zeuzera Coffeæ* *N.*

15 *Agrotis segetum* *Wien* *V* Black grub.

16 *Galleriomorpha lichenoides* *Feld*

17 *Boarmia Ceylanica* *Feld*

18 „ *leucostigmata* *Feld*

19 *Eupithecia coffearia* *Feld.*

- 20 Tortrix coffearia *Feld*
 21 Gracilaria [?] coffeifoliella *Motch*

Diptera

- 22 Anthomyza [?] coffeæ, *N* in *Motch*

Orthoptera.

- 23 Phymatea punctata, *D*

Coleoptera.

- 24 Ancylopercha *spec* [?] White grub.
 25 Arhines [?] destructor *N*.

Aptera.

- 26 Acarus coffeæ *N*.

Mammalia.

- 27 Golunda Elliott *Gray* Coffee-rat

The "rat" does much mischief by gnawing off the young branches, apparently to get at the tender pith, it is called "Daddewedda" by the Singalese, is as large as a weasel and of a greyish black colour. The rat, monkeys, and squirrels commit great depredations in fruit time, they are partial to the sweet pulp which they digest but evacuate the beans whole.

Of the locusts which, at intervals, devastate some countries, the *Acridium* (*Gryllus*) migratorium is that of Africa and the south of Asia and *G. gregarius* that of Sinai. The Migratory Locust, *Acridium* (or *Edipodium*) migratorium, which occurs in Africa and the south of Asia is greenish, with transparent elytra, of a dirty grey, whitish wings and pink legs. They have the power of inflating themselves with air and of travelling about 18 miles a day. They are bred in the deserts of Arabia and Tartary. The *Cephalæmia ovis* (syn *œstrus ovis*) is found in Europe and the E. Indies, it lays its eggs in the nostrils of the sheep and the worm from it occupies the frontal sinuses.

œstrus equi occurs in the south of Europe and in Persia. It is a dipterous insect. Its eggs are deposited on the hair of the horse and licked into the stomach, and when complete the insects pass through the canal.

The *Butocera rubus*, *Curuminya*, of Ceylon, is a beetle of the south of India which penetrates the trunk of the cocoanut tree near the ground and there deposits its eggs, and its grubs, when hatched, eat their way upwards through the centre of the tree, to the top, where they pierce the young leaf buds and do incredible damage.

Beetles, belong to the class of insects called *Coleoptera* they are very numerous in tropical India, and the blistering beetles of India, are several species of *mylabris*, the market value of which in Britain is only 5s 8d the pound.

From other Indian Beetles is obtained an article of commerce in the beautiful wing cases or elytra of the *Buprestis* they are of a brilliant metallic green colour and are imported into

England principally from Calcutta, as ornaments of khushkhus saus, baskets, &c, and on muslins to enrich the embroidery. The beetles wings of Akyab, of Buimah are called Chenk Poorie, and Thungou Poorie.

The name *kantharis* was applied by the Greeks to a species of Coleopterous Insect which was distinguished by yellow transverse bands. This is the characteristic of species of *Mylabris*, one of which, *M. Fusselani*, occurs in the south of Europe, and another, *M. Cichorii* in Syria, and throughout the east. In India it is called *telee* and *telee mukhee*, or the Only Fly, no doubt from the oil-like exudation which the insects of this genus give out from the articulations of their legs when seized. Another species, *M. Trianthema*, is mentioned by Dr Fleming, and the *Lytta gigas*, *Fab* is found there as well as in Senegal. One is mentioned by the Arabs under the name of *zurareh*. It is not known when the officinal Blistering Fly came to be used, but it has had a variety of names. It was called *Meloe vesicatorius* by Linnæus, *Lytta vesicatoria* by Fabricius, and *Cantharis vesicatoria* by Geoffroy. Geoffroy grouped the Vesicatory Beetles in a small tribe corresponding nearly with the Linnean genus *Meloe*, and distinguished it by the title *Cantharidæ*. This he divides into eleven genera, among which are *Cantharis*, *Mylabris*, and *Meloe*, all of which species have been employed as vesicatories. *Meloe majalis*, or Mayworm, is a specimen of the genus.

The blistering flies of India are chiefly the *Mylabris* or *Meloe cichorii* the *Cantharis gigas*, and the *Cantharis violacea*. *Mylabris cichorii* is common in the neighbourhood of Dacca, in the Hydrabad country, in Kurnool, and numerous other localities. Dr Hunter published a good account of it in the 5th vol of the Transactions of the Asiatic Society, p 216. The insect is about an inch long, and $\frac{1}{3}$ rd broad; the elytra or wing covers are marked with six cross stripes of deep blue and russet brown. The *Buprestis* of ancient writers is met with in the bazaars under the name of the golden fly (*sonamukki*). The *Cantharis violacea* is often mixed with specimens of *Meloe* in the bazaars. The Teluri fly, if procured before the mites have commenced its destruction, yields on an average one-third more of cantharidin than the Spanish fly of the European shops. The blue fly is of uncertain strength; *Meloe trianthema*, is so called from its being usually found on the plant named *Trianthema decandra* (*biscopra*, Hind.) At the Madras Exhibition of 1855, specimens of the Indian blistering beetles, *Mylabris pustulata*, and *M. punctum* were exhibited. Both insects are found in large quantities at certain seasons all over Southern India. *M. Cichorei* and *M. Pustulatus*.

are used by the Chinese — *Figuer. Timent's Ceylon Hooker's Him Jour, Vol II p 65. Royle O'Shaughnessy, page 684*

The *Coccus* genus of insects belongs to the order Hemiptera. The species known in India are the *C. cacti*, the cochineal insect, the *C. lacca* that yields the stick lac of commerce, and the *C. manipains* of Arabia, which punctures the *Tamarix gallica*, and causes the exudation of the Arabian manna. There are two varieties of *Coccus cacti*, the true or *grana fina*, and the *grana silvestris*, and after prolonged efforts on the part of Drs James Anderson and Berry of Madras, in 1795, the *C. silvestris* or wild species of the cochineal insect was introduced into Bengal by Captain Neilson of H M 74th Regiment. It thrived rapidly on the *Cactus indica*, indigenous *opuntia*, the country nopal, and between 1800 and 1807, 74,366½ lbs of the cochineal amounting to Rupees 142,916 in value was shipped to England, but at a loss, as the wild species was greatly inferior to the true. The cochineal insect was introduced into Java about the year 1825, as a Government experiment, and apparently with more success in its production than in British India, for so long ago as 1844 it was exported from Batavia to the estimated value of 93,319 guilders. The species introduced into India swarms at certain seasons, and settles on one of the species of *Cactus*, which they immediately destroy. The whole neighbourhood of Homana-bad near Beder in 1865, was surrounded with prickly pear which then disappeared under one of these swarms. The *Coccus lacca*, produces the substance called lac, it inhabits India, is found on various trees in great abundance (*Ficus religiosa* and *F. indica*, *Butea frondosa*, cotton trees and *Rhamus jujuba*). When the females of this *Coccus* have fixed themselves to a part of the branch of the trees on which they feed, a pellucid and glutinous substance begins to exude from the margins of the body, and in the end covers the whole insect with a cell of this substance, which, when hardened by exposure to the air, becomes lac. So numerous are these insects, and so closely crowded together, that they often entirely cover a branch, and the groups take different shapes, as squares, hexagons, &c., according to the space left round the insect which first began to form its cell. Under these cells, the females deposit their eggs, which, after a certain period are hatched, and the young ones eat their way out. It is found encircling twigs and branches. The broken twigs covered with these incrustations are called 'stick lac' in commerce. After the colour has been extracted and further purified shell lac results. *Coccus polonicus* is a species which is used in dyeing a red colour. It is now chiefly employed by the Turks for dyeing wool,

silk, and hair, and for staining the nails of women's fingers.

Lac lake was first made in Calcutta in the beginning of the 19th century and afterwards the lac dye *Coccus sinensis* of China secretes a wax from which candles are made.

Silk — M P Mailla in his *l'Histoire generale de la Chine*, mentions that B C 2,600, Si-hing-chi, wife of the emperor of China, Hoang-ti, was enjoined by him to utilize the thread of the silk worm in which she succeeded. It is produced by several genera of the *Bombycidae* called *Silk* worms. Silk worms are liable to several diseases. *Lussetta*, are worms which have not strength to moult. They should be early removed, as they die and infect the room. *Asprins* have exhausted all their strength in the last moult and have not even strength to eat.

The yellow or flat worms easily die. The flat or mous, are soft and indolent worms, become very fat from eating a great deal, soon die and become putrid.

The most severe disease, as the most general, is the *muscadine*. The losses occasioned by it are reckoned in France to be equal to one-sixth of the profits. A worm may be eating as usual, when suddenly it becomes a dull white and not long after dies, becomes reddish and rigid. Twenty four hours after death, a white efflorescence shows itself round the head and rings and soon after all the body becomes stony. This flour is a fungus, the *Botrytis bassiana* of which the mycelium develops itself in the fatty tissue of the caterpillar, attacks the intestines and fructifies in the exterior. Some suppose this disease to be contagious.

The *Galline ailment* is another epidemic disease which shows itself from the very beginning of the rearing. The losses it has occasioned in Europe in the past ten years are very great, and the countries of the Cevennes, the principal seat of the silk culture in France have been ruined.

Anthera paphia, the Tusseh silk worm, called Bughay in Northern India, is found in Assam, Bengal, Bheerbhoom and Bahar and feeds on the *Zyziphus Jujuba* or Ber and on the Assan. It has not been domesticated.

Saturnia arrundi is the Arrundi Tusseh Silk moth of India. It feeds on the arandi or castor oil plant.

Bombyx Cynthia, is met with in the lower ranges of the Himalaya, at Darjeling, Mussoorie and Nepaul. It is partial to the leaves of the *Ailanthus glandulosa* but eats also those of the *Xanthophyllum hostile* and *Ricinus* com-meases.

Three species of *Attacus* feed on the oak, in Japan, viz, *A. Yama-Mai*, *A. Pernyi*, and *A. Mylura*. The silk of the *A. Yama-*

Mai, is next to that of the mulberry silk worm. It is as bright, but is less fine and strong. The larvæ are of great size. The cocoon resembles that of the mulberry, and the moth is large and beautiful and of a bright yellow colour. It was introduced into France in 1862.

Attacus Pernyi yields a remarkably beautiful silk, fine, strong and brilliant and which can be spun with great ease. The tissues obtained from it partake of the qualities of ordinary silk, of wool and of cotton. It feeds on the oak in Mantchouria. It has been acclimatized in France and hopes are entertained of it.

Attacus mylitta produces a silk even superior to *A. Pernyi*. This worm is found in various parts of Bengal, and in the Panjab and its brownish silk of bright firm texture is the tusseh of commerce, which is largely exported.

The *Attacus (Bombyx) cynthia* feeds on the *Ailanthus*. Its silk is a sort of floss silk, holding a middle place between wool and the silk of the mulberry tree worm, and in France the silk has been successfully wound off its cocoon.

The *Attacus (Bombyx) ricini* produces a silk which much resembles that of *A. Cynthia*.

The *Saturnia pavonia major* spins a brown cocoon, with a coarse silk. It inhabits France, but not further north than the latitude of Paris.

Saturnia carpinis, the Emperor moth occurs in England.

Bombyx neustria, the Lackey, and *B. processionea*, the Procession moth occur in Europe.

Himalayan entomology in character is both Asiatic and European, and the intermingling of forms of temperate and tropical climates is one of its most distinguishing peculiarities. In its valleys, probably influenced by the heat and moisture of the jungle, southern forms predominate over northern; and it is not unlikely, that to the uninterrupted belts of jungle stretching along the mountain ranges, we may partly trace several tropical phytophagous genera far beyond their apparent natural limits. Some carnivorous insects are also found ranging far to the north in the Himalayas, an example of which is *Anthia 6-guttata*, a well-known native of the tropics, the specimens, however, are mere dwarfs, compared with those of Peninsular India, a fact which may be regarded as a proof, that *Anthia* has here reached its extreme limits, and consequently will soon disappear (as is the case) and be represented by another type, fulfilling the same functions, only under a difference of form. Among the *Cicindelidæ*, *Colliuris* appears, among the *Carabidæ*, we find *Deseia*, *Omphra*, and *Cyclosomus*, among the *Lamellicornes*, *Eucolora*, *Mimela*, and *Dicronoccephalus*, and to these may be added, *Anisotelus* belonging to *Telephoridæ*,

and *Podontia* and *Phyllocharis* to the *Chrysomelidæ*; all of these are attached to warm countries, and some, indeed, are seldom found but within the torrid zone. Many genera from the Himalayas evince an affinity to European types, various Himalayan genera closely approximate Siberian forms, and some of the species described by Dr. Gebler from the Altaic chain of mountains, particularly some *Chrysomelidæ*, are believed to be indigenous in both regions, some few, however, are worth noticing, such as *Broschus* and true *Carabus*, *Geotrupes* and *Pimelia*, the two last have been declared by high authority never to be found in India. Regarding identity of insects occurring in the Himalayas, as well as in Europe, there are several species of the following genera of *Coleoptera*, namely, *Elatr*, *Melolontha*, *Chrysomela*, *Cassida*, and *Coccinella*, which seem to be the same as those of England, among the carnivorous insects, *Deimestes lardarius*, and *vulpinus*, *Coxyetes violaceus*, and *rufipes*, and some of the *Staphilinidæ*, are essentially the same in Europe and the Himalayas. Of *Lepidoptera*, *Papilio machaon*, is evidently the same as that met with in England, the same remark will apply to *Vanessa atalanta*, and *Cynthia cardui*. The pervading character of Indian Entomology is uniformity. It is true that we meet with numerous genera, both of tropical and temperate climates, associated together, the former more abundant, the latter less frequent (as we might naturally expect) than in the Himalayas. There is, however, a greater intermingling of forms than at first sight would be readily imagined, but when we take into consideration, that many of the species resembling those of Europe may have been captured on the mountain ranges, at a considerable elevation we may partly account for it. When we look to the range which genera here enjoy, it is very considerable in part of the Himalayas, at the extreme southern points of India, in the West, and even in its Eastern Isles, there is one pervading character, evincing everywhere the prevalence of tropical genera. To speak more specifically, in Nepal and the southernmost extremity of the Mysore, and in Ceylon, at Bombay, and at Madras, at Calcutta and Singapore, in Japan and Java, with the rest of the Polynesian Isles, the majority of the same types abound; and what is of more consequence, a great majority of the same species also occur in most of the abovementioned regions. Having noticed the intermingling of genera belonging to Europe and Asia, if we turn our eyes to Africa, we shall there find a considerable similarity in the entomology of this quarter of the globe with that of Asia; among the *Carabidæ* occur *Anthia*, *Orthogonius*, *Trigonodactyla*, and *Siagona*. Among

the earth or air, is the reason we meet with the self-same species in the interior of India and the south of France. *Dyticus* appears confined to Northern Europe or America, while *Cybister* is dispersed throughout the world. *Eunectes* and *Hydaticus* belong to Nepal and India, and to the latter country we may add also the following genera, viz *Colymbetes*, *Laccophilus*, *Noterus*, *Hyphydrus* and *Hydroporus*

Gyrinidæ—Many gigantic species of *Gyrinidæ* abound in India. *Dineutus Nepalensis*, *politus*, and *spinosus*, have been found within the Himalayan districts—*Royle*, page 57. *Crawford Dict* page 112. *Kirby and Spence*, Vol I, p 320 Vol IV 142, quoted in *Eng Cyc Vol. II* p 144. *Royle on the Productive Resources of India*, p 57. *L. Figuer, Insect life*

Hydrophilidæ.—Several genera of this family are as widely distributed as the *Dyticidæ*, and most of those found in India inhabit Nepal.

Necrophaga—Carrion feeders abound more in warm countries than is generally believed. The religious prejudices of the Indians not allowing them to touch a dead body, may account for the few species which have hitherto reached Europe from the East. *Necrophorus*, *Necrodes*, *Silpha*, and *Oiceoptoma*, are met with in India and Nepal.

Nitidulidæ, which have been captured in India. In the *Engidæ* family we find *Tripax*, *Ips*, and *Dacne*; in the *Erotylidæ*, *Erotylus*, and next to this group, *Languiria* and *Eumorphus* should be placed, genera abounding in species in Nepal and India.

Dermestidæ This genus, and its congeners, is apparently a predominant group throughout the world. In General Hardwicke's collection, there is a Nepalese specimen of *Dermestes*, similar in every respect to *D. lardarius* of Europe, a second species is closely allied to *D. vulpinus* of Africa. It is scarcely possible that either of them can have been imported into the Himalayas by commerce.

Byrrhidæ Among the drawings of the Nepal collection, made purposely for General Hardwicke, two species of *Anthrenus* are figured; they appear novel in form.

Histeridæ.—This family abounds in India, more than fifty species are known from the East.

Lucanidæ—Some of the *Lucanidæ* resemble British species very closely, while others are the same as those in Java and Singapore. Forty species had been submitted to Mr. Hope's inspection.

Passalidæ are not equally abundant in the Old, as in the New World.

Lamellicornes—The celebrated *Ateuchus Egyptiorum*, or Sacred Beetle, has almost an

exact representative in India. *Gymnopleurus capicola*, *Hope*, and *G. azureus* *Jab* both of them African species, are replaced in the East by *G. sinuatus*, *Jab*, and *splendens*, *Hope*. *Sisyphus* is met with in both hemispheres. *Epirinus* is an African, as well as an oriental form. Several Indian *Copridæ* resemble those of Egypt. *Coprus midas* of India and Nepal, exactly corresponds with *C. Isidis* of Africa. *C. Sabæus* and *C. Pithecius* appear common to both continents, and are equally abundant in Ceylon, and several smaller species of *Coprus*, from the eastern part of Africa, if not the same, approach so closely to those of Western Asia, as to induce a belief that they are the same insects, only modified by climate. *Onitis* and *Oniticellus* have also several representatives in both regions, if not in some instances the self-same species. *Onthophagus* abounds more in India than any other country, some of them unrivalled in size, splendour, and variety of form. More than 120 oriental species may be seen in European cabinets; *Pactolus* of Nepal and India, is represented in Senegal by *Harpax*, *Jab*, *Aphodius*, compared with *Onthophagus*, as an Indian group, is quite insignificant; scarcely twenty species are recorded, including those of Manila and the Eastern Isles. There was only a single specimen of *Trox* in General Hardwicke's collection.

Geotrupidæ—Of three species of *Geotrupes* one is from Delhi, a second from Japan, a third from the Himalayas. *Bolboceas* appears in some measure to supply the place of *Geotrupes*, which last is not so important a group in the East, as in a northern region. *Orphnus*, *Athyreus*, and *Hybosorus*, occur in India.

Scarabæus—Under this term, the most gigantic and remarkable insects of the Old World are ranged. Four species, allied to *S. Atlas*, *Jab*, are indigenous to Nepal, there are several genera of *Scarabæidæ*, besides *Oryctes*, found on the Himalayas some of them approaching African types.

Melolonthidæ—Some of the *Melolonthæ* of Nepal are closely allied to the British *M. vulgaris*; others again, with the margins of the thorax serrated, evince their affinity to tropical species. *Gemates*, *Apogonia*, &c are common to the Himalayas, the whole continent of India, and the Southern Isles the genera *Mimela* and *Euchlora* appear peculiar to the East. there are thirteen *Mimela* described, several from Nepal. *Euchlora* appears wherever *Mimela* ranges, and is more abundant in species. The genus *Popillia*, appears nearly equally abundant in Asia and Africa, and is common to the Old and New World. Fourteen species have been collected in Nepal. Also, the following genera of *Melolonthidæ* *Anomala*, *Hoplia*, *Apogonia*, and *Adoretus*.

Trichidae — *Acanthurus*, *Trichius*, and *Dicronocephalus*, inhabit the Himalayas. The first of these forms approaches European type, the latter is the representative in India of what *Gohathus* is in Africa, and *Incas* in Southern America. *Gohathidae* is a conspicuous family, and may justly be ranked among the most extraordinary forms of the Insect world.

Cetoniidae — *Campsiura xanthohippa*, *Hope*, is represented in Africa by *Cetonia scutellaria*, *Jab* *C. cornuta*, *Jab* is found in Africa, as well as Asia. More than 111 species occur in India, it is evident that the metropolis of *Cetoniidae* is situated in the tropical regions.

Buprestidae — Of this superb and extensive family, comprising at present more than one thousand species, the most magnificent inhabit India, the splendid *Sternocera* and giant *Catantaxanthia* ring the equator and the tropics. Ninety species belong to the continent of India, many to Nepal, the isles of Java and Sumatra, among them are forms of temperate as well as of northern climes.

Elaterridae — Several Nepalese *Elaterridae* closely resemble British species, in Nepal *Elaterris cœnosa*, *Hope*, and various species, which in Europe frequent the oak, alder, and willow, have Nepalese species nearly resembling them, and we have stated that there is a correspondence of vegetation between Europe and the Himalayas.

Cebrionidae — Few examples occur in India.

Lampyridae — The East boasts of numerous fine species, unsurpassed probably by those of South America. The warm damp of the jungle is peculiarly adapted to the habits of this family. *Lycus* and *Omalysus*, as well as *Lampyrus* abound in the Himalayan range.

Malacodermoti — The families composing this group are more abundant in Nepal than Central India, and yet they are not of rare occurrence. *Amisotelus*, appears to be peculiar to the East. Several species of *Malacchus* and *Melyris* enjoy an Asiatic and African climate.

Oleridae, — abundant in the East.

Ptinidae, have been found in the Mauritius.

Bostrichidae are abundant, and it is not unlikely that the *Paussidae* commence where the *Ptinidae* terminate.

Circulionidae of the numerous genera of this family, Nepal contains many tropical forms, as well as other, which are peculiar to temperate climes, some of them extending from the Himalayas, even to New Holland, particularly *Sipalus*.

Cucujidae are common to India and Nepal.

Prionidae, *Prionus* loves the torrid and tropical zones, some of the Himalayan species indicate an alliance to European types.

Lamiidae. — The largest, as well as the most beautiful species of this family, are found in Nepal — *Lamia Roylei*, *Hope*, is unrivalled in size; and *L. Wallachi* surpasses all other in beauty and colouring; it is found in Nepal, Japan, at Singapore, and the Isle of Java. *Cerambyx*, *Callidium*, *Clytus*, and *Saperda*, are predominant groups, and are found in all countries and climates. Many Nepalese species exactly represent European types.

Sagridæ — *Donacia* occurs in Java, several species of *Sagra* are found on the *Nymphaeaceæ*. Whether *Sagra* attaches itself to peculiar water-plants or frequents the same as the former genus is doubtful. *Megalopus* is found in Nepal, in Africa, as well as South America. *Crioceris* also appears to be a predominant group, while *Adorum* is confined more to Asia than Africa.

Gallerucidae — *Galleruca* and *Auchenia* abound in Nepal, *Halticæ* are found throughout the world, and are intended probably to keep in check particular vegetation. In Europe, the genera *Blasticæ* and *Sinapis* almost annually suffer from their depredations; they appear to abound more in light and sandy soils, and where lime is used instead of animal manure, the crops are less attacked.

Chrysomelidae — Many of the Nepalese species resemble those of Siberia, others approximate closely to European forms, so much so, that in many instances if not the same, they are certainly similar representatives of their respective countries, and probably fulfil the same offices and functions. *Podontia* and *Phyllochæris* seem peculiar to Asia and New Holland.

Eumolpidae — The *Eumolpidae* of India are not surpassed in beauty or splendour by those of South America. They seldom, however, equal the latter in size. *Clythra* and *Cryprocephalus* occur in the east, both of them abounding more in temperate than tropical countries, several species occur in the Himalayas.

Cassidae — About fifty species of Indian *Cassida* have come under notice, some of the Nepalese species resemble English specimens, and may be parasitic on the thistle.

Coccinellidae — *Coccinella 7-punctata*, *Fab* appears common to Europe and Asia.

Hispidae — *Hispæ erinacea* and two undescribed species are abundant in Nepal.

Tenebrionidae — *Hegeter* and *Tagenia*, are common to India, *Upis* and *Tenebris* are found in the Himalayas, and are abundant in the tropics.

Pimeliarice — *Pimelia* occurs in the vicinity of Poona. *Sepidium*, *Blaps*, *Eurynotus*, and *Opatrum*, occur in the East, the first prefers the southern tropic, the two next appear at Bombay, Calcutta, and Nepal, and the last is widely dispersed throughout the East.

Diaperidæ and *Cossyphus*, are both common to Asia and Africa, *Cistela* and *Lagria* the latter apparently a predominant group *Pyrochroa*, also has been discovered in Java

Helopidæ—This family is the grand receptacle for the various forms of the Heteromera. Among the Indian genera we find *Amaurygmus*, *Cnodulon*, and *Platycrepis*, with several true *Helopidæ*, rivalling in splendour and magnitude those of the South American Continent

Mordellidæ.—Most of these Insects are parasites of the Hymenoptera, and abound in tropical climates. Their office is probably to keep in check, and prevent the too rapid increase of *Vespidæ* and *Bombidæ* they are common to the Old and New World

Cantharidæ—This family contains insects which are used in Medicine, and denominated Blister Flies. *Lytta gigas*, *Fab.*, is found abundantly in India, and also in Senegal, and several species of *Myiabras* common to both continents

Staphilinidæ—By the families *Notoxidæ* and *Scydmaenidæ*, we arrive at the *Pselaphidæ*, and afterwards at the *Brachelytra*, which terminate the *Coleoptera*. *Anthilephila* and *Notoxus* occur in Nepal, and *Scydmaenus* in Java, various other genera of *Staphilinidæ* are widely dispersed throughout the East

Lepidoptera—There appear to be a much greater number of species of *Lepidoptera*, widely disseminated throughout the world, than of any other Order. In Asia and Europe we meet with *Papilio machaon*, *Gonepteryx rhamni*; with some species of *Colias* and *Pontia*, with *Vanessa atalanta*, and *Cynthia cardui*, and to these might be added, several identical *Sphingidæ*, particularly *Acherontia*, *Atropos*, *Deilephila*, *Celerio*, and *Sphinx*. Among the *Noctuidæ*, *Geometridæ*, *Tortricidæ*, and *Tineidæ*, many species will also be found inhabitants of both continents. In the *Orthoptera*, some *Gryllidæ* are common to countries remotely situated, which may partly be accounted for by the migratory habits of these insects, and the same remarks may be applied to the *Sphingidæ*. Among the *Blattidæ*, several tropical species range widely, some of them have become naturalized even in a northern climate, and it is no uncommon occurrence to find Indian, Brazilian, and New Holland species in a high state of perfection alive in the houses of London, and among the Eastern Neuroptera, there occur various *Libellulidæ* and *Hemerobidæ*, closely resembling English species

Among the *Hymenoptera*, may be noticed the universal range, *Evania appendigaster*, ever attendant on *Blatta*; some *Ichneumonidæ*, *Crabronidæ*, *Apidae*, and *Vespidæ*, all of them presenting identical species with those of Britain

In referring to the *Diptera*, may be mentioned the wide range of the Orange Fly, the same in England, India, and America, the Gnats and Mosquitoes, common to the four quarters of the globe, alike the pest of the Indian and Laplander, and, lastly, various species of *Musca*, as widely dispersed as the half-domesticated sparrow of Great Britain. Passing by the *Aptera*, and the various parasites of birds, quadrupeds, and of man himself, we find among the *Hemiptera*, several identical species of *Pentatoma*, *Reduvius*, *Tettia*, besides *Cimex lectularius*, the scourge of all countries and climates. Asia and Europe have many insects in common, and probably other parts of the world will eventually be found to present not only similar genera and representatives, but also the same identical species, subject to the modifications of climate, and other external circumstances.—*Mr Hope in Madras Lit Society's Journal*, 1840

The coast region of Ceylon, and fully one-third of its northern part, have a much drier atmosphere than that of the rest of its surface; and their climate and vegetation are nearly similar to those of the Carnatic with which this island may have been connected at no very remote period. The difference of its Fauna from that of Central Hindustan and the peninsula of the Dekkan in its insect-fauna will probably be found to have more resemblance to that of Ceylon than to the insects of northern and western India just as the insect fauna of Malaya appears more to resemble the similar productions of Australasia than those of the more northern continent.

A collection made by Mr Layard was partly formed in the dry northern province of Ceylon, and among them more Hindustan insects are to be observed than among those collected by Dr Templeton, and found wholly in the district between Colombo and Kandy. According to this view the faunas of the Neilgherry Mountains, of Central Ceylon, of the peninsula of Malacca, and of Australasia would be found to form one group, while those of Northern Ceylon, of the western Dekkan, and of the level parts of Central Hindustan would form another of more recent origin. The insect fauna of the Carnatic is also probably similar to that of the low lands of Ceylon, but it is still unexplored. The regions of Hindustan in which species have been chiefly collected, such as Bengal, Silhet, and the Punjab, are at the distance of from 1,300 to 1,600 miles from Ceylon, and therefore the insects of the latter are fully as different from those of the above regions as they are from those of Australasia to which Ceylon is as near in point of distance, and agrees more with regard to latitude.

Hagen believes the fauna of the mountains of Ceylon to be quite different from that of the plains and of the shores. The south and west district have a very moist climate, and as then vegetation is like that of Malabar, their insect-fauna will probably also resemble that of the latter region.—*Tennent's Sketches of the Nat Hist of Ceylon*, p 442, 443

Chinese insects were described as far back as 1798 in the times of Fabricius and of Donovan, with this exception, there were very scanty notices of other Chinese insects until Mr Hope, in March 1812, published half a century of the Coleoptera of Canton and Chusan, collected by Dr Cantor. Part of Mr Bowring's Coleoptera and Homoptera of Hong Kong and neighbourhood were published in the Annals of Natural History, Vol IV, December 1844, by Mr Adam White. The rarer species of the Carabideous genera, frequent marshy localities or the summits of mountains. Several fine species were there captured in tolerable abundance; a fine *Galerita*, several *Chlæni*, three species of *Hellus*, *Panagæus*, several large *Pherosophi* (*Brachimæ*), a *Chivina*, *Dyschirius*, *Casnomia*, and *Arga* or *Leptotracheilus*. The beetles belonging to *Radister*, the *Amaræ* and *Harpalidæ* are of small size. The largest carabideous form has much the appearance of *Omasus*. It is thirteen lines long. Including the tiger beetles and their allies with carabideous beetles, Hong Kong cannot produce much under sixty species. The carabideous genera are the most abundant of all the insect tribes during winter in Hong Kong, some forms commencing to appear with autumn. In April they are very abundant, and there are still found a few in May. They then, however, give place to the *Cicindelidæ*, none of which are found here during winter. Of *Cicindela*, Mr Bowring mentions ten species, *Colliuris longicollis* is found on the flowers of *Bauhinia Vahlii* (?) *Tricondyla pulchripes* (White) on Litchiee trees, differing in habit from its congeners by being found on trees, not at their roots. It is apterous, like other species. A small species of *Lebia* and of *Brachinus* is found on flowers, *Scarites* has not hitherto been found in Hong Kong and *Calosoma* and *Carabus propeus* occur. The following Ceylon insects, given by Sir J E Tennent, will show the Orders and the principal families and genera, which occur in the South and East of Asia

ORDER COLEOPTERA

Linn
Fam, *Cicindelidæ*, Steph
Cicindela, Linn.
Tricondyla, Latr
Fam, *Carabidæ*, Leach,

Casnomia Latr.
Ophionea, Klug
Euplynes, Niet
Heteroglossa Niet.
Zuphium, Latr
Pheropsophus Solzei

Cymindis, Latr
Anchista, Niet
Dromius, Bon
Lebia, Latr
Cresgris, Niet
Ellothia, Niet.
Maraga, Wlk
Catascopus, Kirby
Scarites, Fabr.
Chivina, Latr
Leistus, Frahl
Isotarsus, Luferte
Pannæus, Latr.
Chilenus, Bon
Anchomenus, Bon.
Agonum, Bon
Colpodes, MacL.
Argutor, Meg
Strophysus, Niet.
Bradytus, Steph
*Curtonoti*s, Steph
Harpalus, Latr
Calodromus, Niet
Megaristerus, Niet.
Platysma, Bon.
Morio, Latr
Barysomus, Dej.
Oodes, Bon.
Selenophorus Dej.
Orthogonius, Dej
Helluodes, Westw
Physocrotaphus, Parry
Physodera, Esch
Eschscholtzi, Luray
Omphra, Latr.
Phrynetes, MacL
Cardiaderus, Dej.
Distrigus, Dej
Drimostoma, Dej
Cyclosomus, Latr.
Ochtheophilus, Niet
Spathius, Niet
Acupalpus, Latr
Bembidium, Latr
Fam *Paussidæ*, Westw
Cerapterus, Sied.
Pleuropterus, West.
Paussus, Linn
Fam *Dytiscidæ*, MacL.
Cybister, Curt
Dytiscus, Linn
Eunectes, Erich
Hydaticus, Leach
Colymbetes, Clavv
Hydroporus, Clavv.
Fam *Girindæ*, Leach
Dinectes, MacL.
Porrorhynchus, Lap
Gyretes, Brulle
Gyrinus, Linn
Orectochilus, Esch
Fam *Staphylindæ*, Leach
Ocypus, Kirby
Philonthus, Leach
Xantholinus, Dahl
Supius, Leach
Edichirus, Erich
Pæderus, Fabr
Stenus, Latr
Orosius, Leach.
Prognatha, Latr
Leptochinus, Perty
Oxytelus, Grav.
Trogophilæus, Mann.

Onitium, Grav
Aleochara, Grav
Dinarda, Leach
Fam *Pselaphidæ*, Leach
Pselaphanax, Wlk
Fam *Seydmanidæ*, Leach
Eumens, Wlk
Seydmanus, Latr
Fam *Ptilidæ*, Wo
Trichopteryx, Kirby
Ptilium, Schupp
Ptenidium, Frich
Fam *Phalacridæ*, Leach
Phalacrus, Payk.
Fam *Nitidulidæ*, Leach
Nitidula, Fabr
Nitidulopsis, Wlk
Melgethes, Kirby
Rhizophagus, Herbst
Fam *Colydiidæ*, Woll
Lycetus, Fabr.
Ditoma, Illig
Fam *Trogonidæ*, Kirby
Trogosita, Oliv
Fam *Cucujidæ*, Steph
Læmophilæus, Dej
Cucujus, Fabr
Silvanus, Latr
Brontes, Fabr
Fam *Lathridiæ*, Woll.
Lathridius, Herbst
Corticaria, Marsh
Monotoma, Herbst
Fam *Dermestidæ*, Leach
Dermestes, Linn.
Attagenus, Latr
Trinodes, Meg
Fam *Byrrhidæ*, Leach
Inchus, Wlk
Fam *Histeridæ*, Leach.
Hister, Linn
Saprinus, Frich
Platysoma, Leach
Dendrophilus, Leach
Fam *Aphodidæ*, MacL
Aphodius, Illig
Psammophilus, Gyll
Fam *Trogidæ*, MacL
Trox, Fabr
Fam *Copridæ*, Leach.
Ateuchus, Weber.
Gymnopleurus, Illig
Sisyphus, Latr
Oreprocerus, Kirby
Copris, Geoffi
Onthophilus, Latr.
Bonassus, Fabr
Onitis, Fabr.
Fam *Dynastidæ*, MacL.
Oryctes, Illig
Xylotrupes, Hope
Phileurus, Latr
Orphnus, MacL
Fam *Geotrupidæ*, Leach.
Bolboceras, Kirby
Fam *Melolonthidæ*, MacL
Melolontha, Fabr
Rhizotrogus, Latr
Phyllopertha, Kirby
Silphodes, Westw.
Trigonostoma, Dej
Sericus, MacL
Popilia, Leach
Sericesthus, Dej.

Plectris, <i>Lep</i>	Necrobia, <i>Latr</i>	Strophosomus, <i>Bulbug</i>	Cassida, <i>Linn</i>
Isonychus, <i>Mann</i>	Fam Ptinidæ, <i>Leach</i>	Puzosinus, <i>Schon</i>	Lacoptera, <i>Boh</i>
Omalophia, <i>Meg</i>	Ptinus, <i>Linn</i>	Astycus, <i>Schon</i>	Copleycha, <i>Chev</i>
Apogonia, <i>Kirby</i>	Fam. Diaperidæ, <i>Leach</i>	Cleonus, <i>Schon</i>	Fam Sagridæ, <i>Kirby</i>
Phytalus, <i>Erich</i>	Diaperis, <i>Geoff</i>	Mylocerus, <i>Schon</i>	Sagra, <i>Fab</i>
Ancylouycha, <i>Dej</i>	Fam Tenebrionidæ, <i>Leach</i>	Phyllobius, <i>Schon</i>	Fam Donacidæ, <i>Lacord</i>
Leucopholis, <i>Dej</i>	Zophobas, <i>Dej</i>	Episomus, <i>Schon</i>	Donacia, <i>Fab</i>
Anomola, <i>Meg</i>	Pseudoblaps, <i>Guer</i>	Lixus, <i>Fab</i>	Coptocephala, <i>Chev</i>
Mimela, <i>Kirby</i>	Tenebrio, <i>Linn</i>	Aelces, <i>Schon</i>	Fam Eumolpidæ, <i>Baly</i>
Parastasia, <i>Westw</i>	Trachysceles, <i>Latr</i>	Aleides, <i>Dalm</i>	Corynodes, <i>Hope</i>
Euchlora, <i>Muel</i>	Fam Opatridæ, <i>Shuck</i>	Acicenus, <i>Larm</i>	Glyptoseclis, <i>Chev</i>
Fam. Cetoniadæ, <i>Kirby</i>	Opatrum, <i>Fab</i>	Apotombrinus, <i>Schon</i>	Eumolpus, <i>Fabr</i>
Glycyphana, <i>Burm</i>	Asida, <i>Latr</i>	Cryptorhynchus, <i>Illig</i>	Fam Cryptocephalidæ, <i>Kirby</i>
Chintzia, <i>Burm</i>	Crypticus, <i>Latr</i>	Campitornus, <i>Schon</i>	Cryptocephalus, <i>Geoff</i>
Tæniodera, <i>Burm</i>	Phaleria, <i>Latr</i>	Desmudophorus, <i>Chev</i>	Dipromispha, <i>Lac</i>
Protæta, <i>Burm</i>	Toxionia, <i>Latr</i>	Sipalus, <i>Schon</i>	Fam Chrysomelidæ, <i>Leach</i>
Agestrata, <i>Erich</i>	Boletophagus, <i>Ill</i>	Mecopus, <i>Dalm</i>	Chalcolampa, <i>Baly</i>
Coryphocera, <i>Burm</i>	Uloana, <i>Meg</i>	Rhyuchophorus, <i>Herbst</i>	Templetoni, <i>Baly</i>
Nacronota, <i>Hoffm</i>	Alphitophagus, <i>Steph</i>	Protocerus, <i>Schon</i>	Labi, <i>Meg</i>
Fam Trichidæ, <i>Leach</i>	Fam Heloidæ, <i>Steph</i>	Sphærophorus, <i>Schon</i>	Chrysomeli, <i>Linn</i>
Valgus, <i>Scriba</i>	Ondara, <i>Wlk</i>	Gossonus, <i>Clav</i>	Fam Galerucidæ, <i>Steph.</i>
Fam Lucanidæ, <i>Leach</i>	Cholipus, <i>Dej</i>	Scitophilus, <i>Schon</i>	Galeruca, <i>Geoff</i>
Odontolabis, <i>Burm</i>	Helops, <i>Fabr</i>	Mecurus, <i>Ger</i>	Graptoidea, <i>Chev</i>
Ægus, <i>Mael</i>	Cumia, <i>Lep</i>	Fam Prionidæ, <i>Leach</i>	Monolepta, <i>Chev</i>
Singhala, <i>Blanch</i>	Amarygus, <i>Dalm</i>	Tricentenotus, <i>Gray</i>	Thymus, <i>Steph</i>
Fam Passalidæ, <i>Muel</i>	Fam Meloidæ, <i>Holl</i>	Prionium, <i>White</i>	Ceylonicus, <i>Baly</i>
Passalus, <i>Fabr</i>	Epicauta, <i>Dej</i>	Acanthophorus, <i>Sci</i>	Fam Coccinellidæ, <i>Latr</i>
Fam Sphærididæ, <i>Leach</i>	Cassites, <i>Latr</i>	Cnemidites, <i>Acum</i>	Epilachna, <i>Chev</i>
Sphæridium, <i>Fabr</i>	Myliaris, <i>Fab</i>	Agosoma, <i>Scri</i>	Coccinella, <i>Linn</i>
Ceryon, <i>Leach</i>	Attractocerus, <i>Fab</i>	Fam Cerambycidæ, <i>Kirby</i>	Neda, <i>Muls</i>
Fam Hydrophilidæ, <i>Leach</i>	Fam Odenieridæ, <i>Steph</i>	Cerambyx, <i>Linn</i>	Coclophora, <i>Muls</i>
Hydrons, <i>Leach</i>	Cistela, <i>Fabr</i>	Sebasma, <i>Pasc</i>	Chilocorna, <i>Leach</i>
Hydiobius, <i>Leach</i>	Ailecula, <i>Fabr</i>	Callichroma, <i>Latr</i>	Scymnus, <i>Kug</i>
Philydrus, <i>Solier</i>	Sora, <i>Wlk</i>	Homalomas, <i>White</i>	Fam Erotylidæ, <i>Leach</i>
Berosus, <i>Leach</i>	Thacoma, <i>Wlk</i>	Colobus, <i>Scri</i>	Fatua, <i>Dej</i>
Hydrochus, <i>Germ</i>	Fam Mordellidæ, <i>Steph</i>	Thranus, <i>Pasc</i>	Triplax, <i>Payk.</i>
Georyssus, <i>Latr</i>	Acosmus, <i>Dej</i>	Denteromma, <i>Pasc</i>	Tritoma, <i>Fab</i>
Dastarcus, <i>Wlk</i>	Rhipiphorus, <i>Fab</i>	Obrium, <i>Meg</i>	Ischyrus, <i>Chev</i>
Fam Buprestidæ, <i>Steph</i>	Mordella, <i>Linn</i>	Psilomerus, <i>Blanch</i>	Fam Endomychidæ, <i>Leach</i>
Sternocera, <i>Esch</i>	Myrmecolax, <i>Westw</i>	Clytus, <i>Latr</i>	Eugonus, <i>Gerst</i>
Chrysochiron, <i>Solier</i>	Fam Anthicidæ, <i>Wlk</i>	Rhipidura, <i>Pasc</i>	Ennomorphus, <i>Weber</i>
Chrysodoma, <i>Lap</i>	Anthicus, <i>Baul</i>	Ceresium, <i>Neum</i>	Stenotarsus, <i>Per ty.</i>
Belionota, <i>Esch</i>	Fam Cissidæ, <i>Leach</i>	Stomatium, <i>Scri</i>	Lycopidina, <i>Lath.</i>
Chrysobothris, <i>Esch</i>	Cis, <i>Latr</i>	Hesperophanes, <i>Muls</i>	Ancylopus, <i>Gerst</i>
Agilus, <i>Meg</i>	Fam Fomicidæ, <i>Shuck</i>	Fam Lamidæ, <i>Kirby</i>	Saula, <i>Gerst</i>
Fam Elateridæ, <i>Leach</i>	Apate, <i>Fabr</i>	Nyphona, <i>Muls</i>	Mycetina, <i>Gerst</i>
Camposternon, <i>Latr</i>	Bostriellus, <i>Geoff</i>	Mesora, <i>Scri</i>	
Aglypnus, <i>Esch</i>	Platypus, <i>Herbst</i>	Coptops, <i>Scri</i>	
Alans, <i>Lech</i>	Helaigus, <i>Latr</i>	Xylophora, <i>Dry</i>	
Cardiophorus, <i>Esch</i>	Hylesinus	Cicia, <i>Neum</i>	
Corymbites, <i>Latr</i>	Fam Curculionidæ, <i>Leach</i>	Batocera, <i>Blanch</i>	
Lacra, <i>Lap</i>	Bruchus, <i>Linn</i>	Monoharminus, <i>Meg</i>	
Athous, <i>Esch</i>	Spermophagus, <i>Steen</i>	Cercopinus, <i>Dup</i>	
Ampedus, <i>Meg</i>	Dendropteron, <i>Schon</i>	Pelagoderus, <i>Scri</i>	
Legna, <i>Wlk</i>	Dendrotrogus, <i>Jek</i>	Olenocampus, <i>Chev.</i>	
Fam Lampyridæ, <i>Leach</i>	Encorynus, <i>Schon</i>	Pranethra, <i>Dej</i>	
Lycus, <i>Fab</i>	Bistropis, <i>Jek</i>	Apocryna, <i>Scri</i>	
Dictyopterus, <i>Latr</i>	Litocerus, <i>Schon</i>	Ropica, <i>Pasc</i>	
Lampyrus, <i>Geoff</i>	Tropidicus, <i>Sch</i>	Hatilia, <i>Scri</i>	
Colophotia, <i>Dej</i>	Cedus, <i>Wateh</i>	Iola, <i>Pasc</i>	
Harmatelia, <i>Wlk</i>	Xylinaea, <i>Latr</i>	Glenea, <i>Neum</i>	
Fam Telephoridæ, <i>Leach</i>	Xenocerus, <i>Gerst</i>	Stibara, <i>Hope</i>	
Telephorus, <i>Schaff</i>	Callistocerus, <i>Dohrn</i>	Fam Hispidæ, <i>Kirby</i>	
Eugenia, <i>Westw</i>	Anthrabus, <i>Geoff</i>	Oncocephala, <i>Dohrn</i>	
Fam Cebrioidæ, <i>Steph</i>	Aiacerus, <i>Schon</i>	Leptispa, <i>Baly</i>	
Callichrys, <i>Latr</i>	Dipieza, <i>Pasc</i>	Amphisba, <i>Baly</i>	
Fam Melyridæ, <i>Leach</i>	Apolceta, <i>Pasc</i>	Dohrn, <i>Baly</i>	
Malachius, <i>Fabr</i>	Arrhenodes, <i>Steen</i>	Estigmene, <i>Hope</i>	
Malthinus, <i>Latr</i>	Cerobates, <i>Schon</i>	Hispia, <i>Linn</i>	
Emicopus, <i>Steph</i>	Coecephalus, <i>Schon</i>	Platypria, <i>Guer</i>	
Honocera, <i>Wlk</i>	Nemoecephalus, <i>Latr</i>	Fam Cassididæ, <i>Westw</i>	
Fam Cleidæ, <i>Kirby</i>	Apoderna, <i>Olue</i>	Epistictia, <i>Boh</i>	
Cylidrus, <i>Lap</i>	Rhyndites, <i>Herbst</i>	Hoplionota, <i>Hope</i>	
Stigmatium, <i>Gray</i>	Apion, <i>Herbst</i>	Aspidomorphia, <i>Hope</i>	

ORDER ORTHOPTERA, *Linn*

Fam Forficulidæ, <i>Steph</i>
Foicula, <i>Linn</i>
Fam Blattidæ, <i>Steph.</i>
Panesthia, <i>Scri</i>
Polyzosteria, <i>Burm.</i>
Corydia, <i>Scri</i>
Fam Mantidæ, <i>Leach.</i>
Empusa, <i>Illig</i>
Harpax, <i>Scri</i>
Schizocephala, <i>Scri.</i>
Mantis, <i>Linn</i>
Fam Phasmodæ, <i>Scri.</i>
Acrophylla, <i>Gray</i>
Phasma, <i>Licht</i>
Phyllium, <i>Illig</i>
Fam Gryllidæ, <i>Steph</i>
Acheta, <i>Linn</i>
Platydictylus, <i>B. all.</i>
Steirodon, <i>Scri</i>
Phyllophora, <i>Thunb.</i>
Acanthodius, <i>Scri</i>
Phaneroptera, <i>Scri</i>
Phymatocera, <i>Thunb</i>

Truxalis, Linn
Acidulum, Geoffr

ORDER PHYSAPODA, Dum.

Thrips, Linn

ORDER NEUROPTERA, Linn

Fam Sericostomidae, St

Mormonia, Curt

Fam Leptoceridae, Leach

Masionema, Pict

Molanna, Curt

Setodes, Ramb

Fam Psychomyidae, Curt

Chumarra, Leach

Fam Hydropsychidae, Curt

Hydropsyche, Pict

Fam Rhyacophilidae, St

Rhyacophila, Pict

Fam Perlidae, Leach

Perla, Geoffr

Fam Siliidae, Westw

Dilar, Ramb

Fam Hermerobidae, Leach

Mantispa, Illig

Chrysopa, Leach

Micromerus, Ramb

Hermerobius, Linn

Coniopteryx, Hal

Fam Myrmeleontidae, Leach

Palpares, Ramb

Acanthochisis, Ramb

Myrmeleon, Linn

Ascalaphus, Fabr

Fam Psocidae, Leach

Psocus, Latr

Fam Tenebrionidae, Leach

Termes, Linn

Fam Embiidae, Hagen

Oligotoma, Westw

Fam Ephemeridae, Leach

Bætis, Leach

Potamanthus, Pict

Cloe, Burm

Cænis, Steph

Fam Libellulidae

Calopteryx, Leach

Euphaea, Sclys

Micromerus, Ramb

Trichocnemys, Sclys

Lestes, Leach

Agrion, Fabr

Gynacantha, Ramb

Epophthalmia, Burn

Zyxomma, Ramb

Acisoma, Ramb

Libellula, Linn

ORDER HYMENOP- TERA, Linn

Fam Formicidae, Leach

Formica, Linn

Polyrhachis, Smith

Fam Poneridae, Smith

Odontomachus, Latr

Typhlopone, Westw

Myrmica, Latr

Crematogaster, Land

Pseudomyrma, Gure

Attr, St Farg

Phedole, Westw

Merrinoplus, Smith

Ontaulacus, Smith

Fam Mutillidae, Leach

Mutilla, Linn

Tiphia, Fabr

Fam Eumenidae, Westw

Odynerus, Latr

Scolia, Fabr

Fam Crabronidae, Leach

Philanthus, Latr

Stigmus, Jur

Fam Sphegidae, Steph

Ammophila, Kirby

Pelopæus, Latr

Spinalæ, St Farg

Spheg, Fabr

Ampulex, Jur

Fam Latridæ, Steph

Larrada, Smith

Fam Pompilidae, Leach

Pompilus, Fabr

Fam Apidae, Leach

Andrena, Fabr

Nomia, Latr

Allodaps, Smith

Ceratina, Latr

Cœloxys, Latr

Crocea, Jur

Stelis, Panz

Anthophora, Latr

Xylocopa, Latr

Apis, Linn

Trigona, Jur

Fam Chrysidæ, Wlk

Stilbum, Spin

Fam Dorylidae, Shuck

Enictus, Shuck

Fam Ichneumonidae, Leach

Cryptus, Fabr

Hemiteles, Grav

Porizon, Fall

Pimpla, Fabr

Fam Braconidae, Hal

Microgaster, Latr

Spathius, Nees

Heratæmis, Wlk

Nebartia, Wlk

Psytalia, Wlk

Fam Chalcidæ, Spin

Chalcis, Fabr

Halticella, Spin

Dinrhinus, Dalm

Eurytoma, Ill

Eucharis, Latr

Pteromalus, Swed

Encyrtus, Latr

Fam Diapriidae, Hal

Diapria, Latr

ORDER LEPIDOP- TERA.—Linn

Fam Papilionidae, Leach

Ornithoptera, Boisd

Papilio, Linn

Pontia, Fabr

Pieris, Sch

Callosone, Doubl

Idmais, Boisd

Thestias, Boisd

Hebomoia, Hubn

Eroma, Hubn

Callidryas, Boisd

Terias, Swain

Fam Nymphalidae, Swain

Euploea, Fabr

Dinaus, Latr

Hestia, Hubn

Teleclima, Hubn

Cethosia, Fabr

Mesarus, Doubl

Atella, Doubl

Argynnis, Fabr

Lrgolis, Boisd

Vanessa, Fabr

Libythea, Fabr

Pyrausta, Hubn

Junonia, Hubn

Precia, Hubn

Cynthia, Fabr

Parthenos, Hubn

Ismentis, Fabr

Nepitæ, Boisd

Diademæ, Boisd

Symphædra, Hubn

Adolpha, Boisd

Nymphalis, Latr

Ypthima, Hubn

Cylo, Boisd

Mycalæsis, Boisd

Cœnonympha, Hubn

Timesia, Latr

Fam Lycaonidae, Leach

Anops, Boisd

Loxura, Horsf

Myrina, Godt

Amblypodia, Horsf

Aphæus, Hubn

Dipsas, Doubled

Lycena, Fabr

Polyommatus, Latr

Lucia, Westw

Patheops, Horsf

Fam Hesperidae, Steph

Goniloba, Westw

Pyrgus, Hubn

Nisoniades, Hubn

Pamphila, Fabr

Achylodes, Hubn

Hesperia, Fabr

Fam Sphingidae, Leach

Sesia, Fabr

Macroglossa, Och

Calyman, Boisd

Chærocampa, Dup

Porgesa, Wlk

Panæra, Wlk

Daphnis, Hubn

Zonila, Boisd

Maïosila, Boisd

Sphinx, Linn

Acherontia, Och

Smerinthus, Latr

Fam Castniidae, Wlk

Eusemia, Dalm

Agocera, Latr

Fam Zygaenidae, Leach

Syntomis, Och

Glaucopsis, Fabr

Enchomina, Hubn

Fam Lithosiidae, Steph

Scaptosyle, Wlk

Nyctemera, Hubn

Euschema, Hubn

Chalcosia, Hubn

Eterusia, Hope

Trypanophora, Koll

Heteropan, Wlk

Hypsa, Hubn

Vitessa, Moor

Lithosia, Fabr

Setina, Schr

Dohebe, Wlk

Pitane, Wlk

Emene, Wlk

Platæ, Wlk

Cyllene, Wlk

Bizone, Wlk

Delopha, Steph

Fam Alope, Wlk

Tinodora, Wlk

Cretonotus, Hubn

Aemonia, Wlk

Spilosoma, Steph

Cyena, Hubn

Anthous, Wlk

Aloa, Wlk

Ameria, Wlk

Amathia, Wlk

Fam Liparidae, Wlk

Artia, Wlk

Acypas, Wlk

Lacida, Wlk

Ainsactia, Wlk

Antipha, Wlk

Anaxila, Wlk

Procodera, Wlk

Redora, Wlk

Euprocis, Hubn

Cispa, Wlk

Dasychira, Hubn

Lymantia, Hubn

Enome, Wlk

Dreata, Wlk

Pandila, Wlk

Charmida, Wlk

Fam Psychidae, Brw

Psyche

Metisa, Wlk

Eumeta, Wlk

Cryptotheca, Temp

Fam Notodontidae, St

Cerura, Schr

Stenopus, Germ

Nioda, Wlk

Rila, Wlk

Ptilomacra, Wlk

Elavia, Wlk

Notodonta, Och

Ichthyura, Hubn

Fam Limacodidae, Dup

Scopelodes, Westw

Messata, Wlk

Miresa, Wlk

Nysia, Herr, Sch

Neara, Herr, Sch

Narosa, Wlk

Naprepa, Wlk

Fam Drepanulidae, Wlk

Oreta, Wlk

Arna, Wlk

Ganisa, Wlk

Fam Saturniidae, Wlk

Attacus, Linn

Anthera, Hubn

Tropæa, Hubn

Fam Bombycidae, Steph

Trabala, Wlk

Lastocampa, Schr

Megasoma, Boisd

Lebeda, Wlk

Fam Cossidae, Newm.

Cossus, Fabr

- Zeuzera, Latr.*
Fam Heparidae, Steph
Phussus, Steph
Fam Cymatophoridae
Herr Sch
Thyatira, Ochs
Fam Bryophilidae, Guen
Bryophila, Treit
Fam Bombycoidea, Guen
Diptera, Ochs
Fam Leucanidae, Guen
Leucania, Ochs
Brada, Wlk
Crambopsis, Wlk
Fam Glottulidae, Guen
Polytela, Guen
Glottula, Guen
Chasmina, Wlk
Fam Apamidae, Guen
Lamphygma, Guen
Piodenia, Guen
Calo-gramma, Wlk.
Heliothobus, Boisd
Hydræcia, Guen
Apamea, Ochs.
Celæna, Steph
Fam Caradrinidae, Guen.
Amyra, Guen
Fam Noctuidae, Guen
Agrotis, Ochs.
Fam Hadenidae, Guen
Eurois, Hubn
Epicora, Wlk
Hadena, Treit
Ansa, Wlk
Fam Xylinae, Guen
Ragada, Wlk
Cryassa, Wlk
Egelista, Wlk
Xylina, Ochs
Fam Heliothidae, Guen
Holothis, Ochs
Fam Hemerisidae, Guen
Ariola, Wlk
Fam Acontidae, Guen
Xanthodes, Guen
Acontia, Ochs
Chlumetia, Wlk
Fam Anthophilidae, Guen
Micra, Guen
Fam Eriopidae, Guen
Gallopistria, Hubn
Fam Eurhipidae, Guen
Penicillaria, Guen
Rhesal, Wlk
Eutelia, Hubn
Fam Plusiidae, Boisd
Abrostola, Ochs
Plusia, Ochs
Fam. Calpidæ, Guen
Calpe, Treit.
Oræsia, Guen
Devn, Wlk
Fam. Hemiceridae, Guen
Westermannia, Hubn
Fam Hyblæidae, Guen
Hyblæa, Guen
Nolasena, Wlk
Fam Gonopteridae, Guen
Cosmophila, Boisd
Anomis, Hubn.
Gonitis, Guen
Eporedia, Wlk
Rusicada, Wlk
- Pasipeda, Wlk*
Fam Toxocampidae, Guen
Toxocampa, Guen
Albonica, Wlk
Fam Polydesmidae, Guen
Polydesma, Boisd
Fam Homopteridae, Boisd
Alamia, Guen
Homopter, Boisd
Diacuista, Wlk
Daxata, Wlk.
Fam Hypogrammidae, Guen
Briada, Wlk
Brana, Wlk
Corsa, Wlk
Aratha, Wlk
Gadirtha, Wlk
Eicheia, Wlk
Plotheia, Wlk
Diomea, Wlk
Draumina, Wlk.
Lasia, Wlk
Abunis, Wlk
Fam. Catephidae, Guen.
Cocytodes, Guen.
Citephia, Guen.
Sterira, Wlk.
Anchra, Wlk
Agilia, Wlk.
Maceda, Wlk
Fam Hypocalidae, Guen
Hypocala, Guen
Fam Catocalidae, Boisd
Blenina, Wlk
Fam Ophideridae, Guen
Ophideres, Boisd
Potamophora, Guen
Lygniodes, Guen
Fam Erebidæ, Guen
Oxyodes, Guen.
Fam Ornatothoracidae, Guen
Speiredonia, Hubn
Serica, Guen
Patula, Guen
Argiva, Hubn
Beiegra, Wlk
Fam Hypopyridæ, Guen
Spiramia, Guen.
Hypopyra, Guen
Oitospana, Wlk
Eutomogamma, Guen
Fam Bendidae, Guen.
Homæa, Guen
Hulodes, Guen.
Fam Ophiuridae, Guen
Sphingomorpha, Guen
Ligoptera, Guen
Ophlodes, Guen.
Cerbia, Wlk
Ophiura, Guen
Achæra, Hubn
Seiroides, Guen
Naxia, Guen
Calesia, Guen
Hypætra, Guen
Ophiura, Ochs
Rodina, Guen
Grammides, Guen
Fam Eucilidae, Guen
Trigonodes, Guen
Fam Remigidae, Guen
Remigia, Guen.
- Fam Facillidae, Guen*
Focilla, Guen
Fam Amphigynidae, Guen
Lacera, Guen
Amphigonia, Guen
Fam Themisidae, Guen
Sympie, Guen
Thermesia, Hubn
Azania, Wlk
Selenis, Guen
Ephyrodes, Guen
Cyphodes, Guen
Ballathra, Wlk.
Daramissa, Wlk.
arsa, Wlk.
Fam Urapteryidae, Guen
Lagya, Wlk
Fam Ennomidae, Guen.
Hyperythia, Guen
Orsonoba, Wlk
Fascellina, Wlk
Lagina, Wlk
Fam. Boarmidae, Guen
Amblychra, Guen
Boarmia, Treit
Hypochroma, Guen
Gnophos, Treit
Hemerophila, Steph
Agathia, Guen.
Bulonga, Wlk
Fam Geometridæ, Guen
Geometra, Linn
Nemoria, Hubn
Thalassodes, Guen.
Comibæna, Wlk
Celenna, Wlk
Pseudoterpna, Wlk
Amaurina, Guen
Fam Palydæ, Guen
Enmelea, Dunc
Fam Ephyridæ, Guen
Ephyra, Dup
Fam Acidalidae, Guen
Drapetodes, Guen
Pomana, Guen
Acidalia, Treit
Cabera, Steph
Hyria, Steph
Timandra, Dup
Agyris, Guen
Zanclopteryx, Herr, Sch.
Fam Micronidae, Guen
Micronia, Guen
Fam Macaridae, Guen
Macaria, Curt.
Boara, Wlk
Fam Larentidae, Guen.
Sauris, Guen.
Camptogramma, Steph
Blemyia, Wlk.
Coremia, Guen.
Lobophora, Curt
Mesogramma, Steph
Eupithecia, Curt.
Gathynia, Wlk.
Fam Platydidae, Guen.
Tingonia, Guen
Fam Hypenidae, Herr.
Dichromia, Guen.
Hypena, Schr
Gesonina, Wlk
Fam Herminidae, Dup
Herminia, Latr.
- Adrapsa, Wlk*
Bertula, Wlk
Bocana, Wlk
Orthaga, Wlk
Hipoepa, Wlk.
Lamira, Wlk
Echana, Wlk
Dragana, Wlk
Fingiasa, Wlk
Egnasia, Wlk
Berriesa, Wlk
Imma, Wlk
Chusaris, Wlk.
Corgatha, Wlk
Catada, Wlk
Fam Pyralidae, Guen
Pyralis, Linn
Aglossa, Latr
Labanda, Wlk
Fam Emychidae, Dup
Pyrausta, Schr
Fam Asopidae, Guen
Desmia, Westw
Ædiodes, Guen
Samea, Guen
Asopia, Guen
Agathodes, Guen
Leucnades, Guen
Hymenia, Hubn
Agrotera, Schr
Isoteryx, Guen
Fam Hydrocampidae, Guen
Oligostigma, Guen
Cataclysta, Herr, Sch
Fam Spilomelidae, Guen
Lepyrodes, Guen
Phalangiodes, Guen.
Spilomela, Guen
Nistra, Wlk
Pagda, Wlk
Massepha, Wlk
Fam Margarodidae, Guen.
Glyphodes, Guen
Phakellura, L Gu'd
Margarodes, Guen
Pygospila, Guen
Neurina, Guen
Ilurgia, Wlk
Fam Botyidae, Guen
Botys, Latr
Ebulea, Guen
Pionea, Guen
Scopula, Schr
Godara, Wlk
Heicilia, Wlk
Melyna, Guen
Fam Scoparidae, Guen.
Scoparia, Haw
Davana, Wlk
Darsania, Wlk
Boara, Wlk
Fam Choreutidae, Stant
Niaccaba, Wlk
Simethis, Leach
Fam Phycidae, Stant
Myelons, Hubn
Dascusa, Wlk
Dyrons, Wlk
Homæsona, Curt
Nephopteryx, Hubn.
Pempela, Hubn
Prionapteryx, Steph
Pindictora, Wlk.

Lacipca, Wlk
Araxes, Steph
Ctagela, Wlk
Fam Crumbidae, Dup
Ciambus, Fabr
Daibhaca, Wlk
Jathoca, Wlk Wlk
Bulna, Wlk
Bembus, Wlk
Chilo, Zuck
Darius, Wlk
Airhade, Wlk
Dainensis, Wlk
Fam Chlorophoridae, Staint
Thigora, Wlk
Erirs, Hubn
Fam Tortricidae, Steph
Lozotema, Steph
Peronea, Curt
Lithogramma, Steph
Dictyopteryx, Steph
Homona, Wlk
Hemona, Wlk
Achroa, Hubn
Fam Yponomeutidae, Steph
Attera, Wlk
Fam Gelechiidae, Staint
Depressaria, Haw
Decuria, Wlk
Gelechia, Hubn
Gizama, Wlk
Enisipia, Wlk
Glypharia, Wlk
Goesa, Wlk
Cimbia, Wlk
Ficula, Wlk
Fresia, Wlk
Gesontha, Wlk
Agnis, Wlk
Cadra, Wlk
Fam Glyphiptidae, Staint
Glyphyterix, Hubn
Hybele, Wlk
Fam Tineidae, Leach
Tinea, Linn
Fam Lyonetidae, Staint

Cachura, Wlk
Fam Pterophoridae
Pterophorus Geoff
ORDER DIPTERA,
Linn

Fam Mycetophilidae, Hal
Sciua, Meig
Fam Cecidomyiidae, Hal
Cecidomyia, Latr
Fam Simuliidae, Hal
Simulium, Latr
Fam Chironomidae, Hal
Ceratopogon, Meig
Fam Culicidae, Steph
Culex, Linn
Fam Tipulidae, Hal
Ctenophora, Fabi
Gymnoplister, Westw
Fam Stratiomidae, Latr
Ptilocera, Wied
Pachygaster, Meig
Acerthina, Wied
Fam Tabanidae, Leach
Pangonia, Latr
Fam Asilidae, Leach
Timpana, Macq
Asilus, Linn
Fam Dolichopidae, Leach
Psilonus, Meig
Fam Muscidae, Latr
Pachira, Fabi
Musca, Linn
Dacus, Fabi
Orthis, Fall
Selomyia, Fall
Diosiphia, Fall
Fam Nycteribidae, Leach
Nycteribia, Latr
ORDER HEMIPTERA,
Linn
Fam Pachycondria, Dall

Cantno, Bmyot & Seri
Callidia, Lap
Fam Eurygasteridae, Dall
Trigonosoma, Lap
Fam Plataspidae, Dall
Coptosoma, Lap
Fam Halydidae, Drill
Halyx, Pubi
Fam Pentatomidae, St
Pentatomia, Oli
Catacanthus, Spin
Rhaphigaster, Lap
Fam Edessidae, Dall
Aspongopus, Lap
Tesacatomia, Lep d
Cyclopelta, Am and
Fam Phyllocaphalidae, Ser
Phyllocephala, Lap
Fam Mictidae, Dall
Mictis, Leach
Crinocerus, Burm
Fam Amrocephalidae, Dall
Leptoscelis, Lep
Scriathia, Spin
Fam Alydidae, Dall
Alydus, Fabi
Fam Stenocaphalidae, Dall
Leptocoris, Latr
Fam Coreidae, Steph
Rhopalus, Schill
Fam Lygaeidae, Westw
Lygus, Fabi
Rhyprochromus, Gitt
Fam Aradidae, Wlk
Piestosoma, Lap
Fam Tingidae, Wlk
Callomana, Wlk
Fam Cimicidae, Wlk
Linx, Linn
Fam Reduviidae, Steph
Pirates, Burm
Acanthaspis, Am Ser
Fam Hydrometidae, Leach

Philomera, Am Ser
Fam Nepidae, Leach
Isotoma, Latr
Nepa, Linn
Fam Notonectidae, Steph
Notonecta, Linn
Corixa, Geoff

ORDER HOMOPTERA,
Latr

Fam Cicadidae, Westw
Onidubia, Am & Ser
Cicada, Linn
Fam Fulgoridae, Schill
Hobitus, Am & Ser
Pyrops, Spin
Aphana, Guer
Phidiptera, Spin
Fam Cixiidae, Wlk
Larybrachys, Guer
Cixia, Latr
Fam Issidae, Wlk
Hemipharis, Scherr
Fam Derbidae, Scherr
Threia, Westw
Derbo, Fabr
Fam Histiidae, Scherr
Latidus, Guer
Riccia, Germ
Pecopteris, Latr
Fam Membracidae, Wlk
Oxyrhinchus, Germ
Centrotus, Latr
Fam Cercopidae, Leach
Cercopis, Fabr
Pyelus, Lep. and Ser
Fam Tettigoniidae, Wlk
Tettigonia, Latr
Fam Sciridae, Wlk
Ledra, Fels
Gypsa, Germ
Fam Issidae, Wlk
Acoccephalus, Germ
Fam Psyllidae, Latr
Psylla, Geoff
Fam Coccidae, Leach
Lecanium, Illig
Coccus

There are many small beetles and other insects which come out only at night. These are very interesting to the entomologist, but at the same time very difficult to catch. Toads are not unfrequently turned into beetle-traps, and made to catch these little night insects. A brigade of skirmishing toads is turned loose into the garden in the evening; and in the morning their master makes them eject all their night-work. In this way many curious and rare specimens of minute nocturnal insects have been obtained. To catch the night moths smear the trunk of a tree with sugar and beer boiled together. A lantern is then placed near the trap, the moths attracted by it come flying around, and are caught by the sticky mixture.—*Curiosities of Natural History, by Francis T. Buckland, M A., 1857*
Tennent's Ceylon. Tennent's Sketches of the Natural History of Ceylon, pp 442-443

Mr Hope in Madras, Lit Soc Journal 1840
Journal of the Bengal Asiatic Society Royle's
Materia Medica Royle on the productive Re-
sources of India, p 57 Kirby and Spence,
Vol I p 320, Vol IV p 142, quoted in
Eng. Cyc Vol II p 144 L. Figuer, Insect
Life Hooker's Himalayan Journal, Vol II
p 65 O'Shaughnessy's Materia Medica

INSECTIVORA, the order of Insectivorous mammals, which, in India, is represented by genera of the families, Talpidae, Soricidae and Erinaceidae. *Talpa micrura, macrura*, and *leucura* of Nepal, Sikkim, Sylhet, Tenasserim, and Japan *Urotrichus talpoides* of Japan

Sorex caeruleus, *murinus*, *nemorivagus*, *Griffithi*, *serpentarius*, *heterodon*, *saturatus*, *Tytleri*, *socatus*, *niger*, *leucops*, *Hodgsoni*, *Periotei*, *micronyx*, *melanodon*, *Sikkimensis*, *oliguris*, *homourus*, *maerinus* and *holosericeus*, of various parts of India.

This order may also be thus shown

<i>Fam</i> Talpidæ Moles,	<i>Corsus</i> , 1 sp
<i>Talpa</i> , 4 sp	„ <i>Feroculus</i> , 1 sp
<i>Urotrichus</i> , 1 sp	„ <i>Myogaler</i> , 1 sp
<i>Fam</i> Soricidæ; Shrews	<i>Fam</i> Erinaceidæ Hedge-
<i>Sorex</i> , 20 sp	Hogs
<i>Soriculus</i> 1 sp	<i>Erinaceus</i> 7 sp
<i>Crossopus</i> , 1 sp	„ <i>Tupaia</i> , 2 sp

INSESSORES, an order of birds, known also as the Perchers, very numerous in India. Amongst the order, the wagtails, some of the pipits and larks, stonechats, several warblers, and thrushes, buntings and the shrike, hoopoe and two starlings are the chief groups amongst which migratory birds occur.

ORDER III—Insessores or Perchers

Sub Ord Picæ

Fam Bucerotidæ

Sub-fam Bucerotinæ, 1 gen 19 sp viz, 19 Bucerotus

Sub-fam Ibisidæ, 1 gen 1 sp viz, 1 Ibis

Fam Upupidæ, 1 gen 2 sp viz, 2 Upupa

Fam Halcyonidæ, 5 gen 23 sp viz, 2 Halcyon 8 Halcyon 2 Todinhamphus 2 Ceryle 9 Alcedo 2 Ceryx

Fam Coraciidæ, 1 gen 4 sp viz 4 Coracias pileata, garula, Indica, affinis 2 Euiystomus, orientalis, Pacificus, page 470

Fam Meropidæ, 2 gen, 8 sp viz, 2 Alcedo 6 Merops

Tribe Zygodactyl, Sub Div. 1 Climbis, viz 1 Zygodactyl

Fam Picidæ

Sub-fam Campephilinæ, 6 gen 16 sp viz, 1 Campephilus, viz, 2 Hemicecus, 4 Hemilophus 3 Chrysocolaptes 2 Brachypterus 4 Titya

Sub-fam Gecininae, 4 gen 19 sp viz, 12 Gecinus 1 Gecinulus 3 Meiglyptes 3 Micropternus

Sub-fam Picinæ, 2 gen 15 sp viz, 1 Dryocopus, 14 Picus

Sub-fam Picumninæ, 2 gen 3 sp viz, 1 Picumnus. 2 Sasia

Sub-fam Yuncinæ, 1 gen 1 sp viz, 1 Yunc torquilla.

Sub-fam Indicatorinæ, 1 gen. 1 sp viz, 1 Indicator xanthonotus.

Sub-Division II Perchers, viz

Fam Megalamidæ, 2 gen 15 sp viz, 14 Megalama, 1 Megalohynchus

Fam Cuculidæ, viz

Sub-fam Cuculinae, 3 gen 2 sub-gen 17 sp viz, 9 Cuculus 2 Sturniculus 3 Chrysococcyx 1 Eudynamis, 2 Oxylophus

Sub-fam Phœnicophanæ, 4 gen. 1 sub-gen 19 sp viz, 1 Dasylophus superciliosus, Cuv 3 Phœnicophanus 5 Zanclostomus 1 Rinortha, 4 Taccocua 3 Centiophus

Fam Trogonidæ, 1 gen 6 sp viz 6 Trogon

Fam Caprimulgidæ

Sub-fam Podagrinæ, 1 gen 3 sp viz 3 Podargus auritus, Javanensis and affinis

Sub-fam Caprimulginae, 2 gen 9 sp viz 2 Euiostopodus 7 Caprimulgus.

Fam Cypselidæ

Sub-fam Cypselinæ 3 gen. 11 sp viz 3 Acanthylis 6 Cypselus, 2 Collocalia

Sub-fam Macropteriginæ, 1 gen 3 sp viz 3 Macropteryx coronatus, klecho, comatus

SUB ORDER Passeres

Fam Corvidæ

Sub-fam A Corvinæ, 1 gen 7 sp viz A Crows, 7 Corvus, culminatus, corone;

cornix, splendens, macrohynchus, frugilegus.

B Nucifragæ 1 gen 1 sp viz 1 Nucifraga hemispila

C Choughs, 2 gen 2 sp viz 1 Pyrrhocorax alpinus 1 Piegulus graculus

Sub-fam Garrulinæ

A Magpies, 4 gen 9 sp viz 3 Pica, 4 Dendrocitta, 1 Cypserina, 1 Temnoris

B Jay-Magpies, 6 gen 10 sp viz 2 Cissa, 3 Psilorhinus, 2 Garrulus, Perisoreus, 1 Lophocitta, 1 Turnagra

Sub-fam Garrulacinæ 5 gen 27 sp viz 20 Garrulax, 2 Actinodura, 2 Sibia, 1 Cutia, 2, Pteruthius

Sub-fam Leiothricinæ 5 gen 15 sp viz 9 Leiothrix, 2 Ixulus, 2 Yuhwa, 1 Myzornis, 1 Eipornis

Sub-fam Parnæ, 8 gen. 20 sp viz 1 Conostoma, 1 Heteromorphia, 3 Suthoria 1 Falcunculus, 10 Parnus, 1 Orites, 1 Sylviparus, 1 Ægithalus flammeiceps

Sub-fam Paradiseinæ, 2 gen 4 sp viz 3 Paradisea, 1 Cichnus regius

Sub-fam Graculinæ 10 gen 27 sp viz 4 Gracula, 1 Ampeliceps, 3 Acridotheres, 4 Sturnus, 1 Psaroglossa, 9 Sturnia, 2 Colornis;

1 Pastor 1 Enodes 1 Mino

Fam Fringillidæ

Sub-fam Ploceinæ, 1 gen 4 sp viz 4 Ploceus

Sub-fam Estreldinæ, 5 gen 16 sp viz 11 Munia, 1 Erythrura, 2 Amadina, 2 Estrela, 1 Scissirostris

Sub-fam Passerinæ 2 gen 7 sp viz 6 Passer, 2 Petrona

Sub-fam Fringillinæ, 14 gen 2 sp viz 1 Montifringilla 1 Fringilla 1 Pyrrhospiza, 1 Procarduelis 3 Capodacus, 1 Hæmotospiza, 2 Pyrrhula 1 Propyrrhula, 2 Loxia, 1 Chrysomitris, 1 Carduelis, 1 Liguinus, 1 Serinus, 3 Coccothraustes

Sub-fam Embærinæ, 2 gen. 10 sp viz 2 Emberiza 8 Euspiza

Sub-fam Accentorinæ, 1 gen 4 sp viz 4 Accentor

Sub-fam Alaudinæ, 4 gen 1 sub-gen 14 sp viz 3 Alauda, arvensis, gulgula, Malabarica, 2 Calandrella, 2 Galeida, 6 Mniotilta 1 Pyrrhuloxia

Fam Motacillidæ 5 gen 2 sub-gen 20 sp viz 1 Heterura, 8 Anthus, 2 Dendromanthus, 1 Nemoricola, 5 Motacilla, 3 Budytes

Fam Sphenuridæ 24 gen 78 sp viz 1 Sphenura, 1 Megalarus, 1 Sphenæacus, 2 Dumetia, 9 Malacocercus, 10 Dryinorica, 6 Pima; 1 Neornis, 3 Orthotomus 1 Horreus; 2 Cisticola, 1 Pellorinam, 1 Turdrositis, 10 Pomatorhinus, 1 Xiphorhampus, 1 Turdinus, 4 Trichostoma, 2 Malacopteron, 9 Alcippe, 1

Macronous 2 Mixonins, 4 Timaha, 1 Chrysomma, 4 Stachyris

Fam Laniidae 6 gen 23 sp viz 1 Gampsolynchus, 1 Thamnocephalus 10 Iamus, 6 Tephrodornis, 3 Hemipus, 2 Xanthopygia

Fam Brachyuridae 5 gen 19 sp viz 9 Pitta 1 Hydrobata, 2 Troglodytes, 1 Eupetes, 6 Enicurus

Fam Merulidae 3 gen 7 sub-gen 31 sp viz 2 Myiophonus 1 Zoothera, 5 Pterocera, 5 Tuidus 7 Merula, 5 Geococcyx, 4 Petrochelidon, 1 Monticola 1 Luscinia

Sub-fam Saxicolinae 35 gen 5 sub-gen 103 sp viz 2 Thamnobia, 1 Kittacunda, 2 Copsychus 1 Notodonta, 1 Grandala, 5 Saxicola, 1 Cyanocitta, 8 Rhipidura, 3 Calliope, 1 Tarsiger, 5 Pratincola, 2 Anthracoceros, 3 Erythrosteron, 4 Siphia, 1 Antipes, 3 Muscipapa, 5 Cyornis, 1 Ochromia, 3 Niltava, 1 Cymopterus, 4 Stoparola, 1 Butor, 4 Hemiteles, 1 Acanthiza, 1 Syltaria, 1 Callene, 4 Brachypteryx, 2 Ictinia, 3 Pterocypus, 1 Arundinax, 2 Acrocephalus, 1 Locustella, 1 Pseudoluscinia, 1 Dumetia, 3 Phylloscopus, 4 Abrodon, 1 Caliopterus, 3 Reguloides, 8 Phylloscopus 2 Regulus

Sub-fam Sylvianae, 1 gen 3 sp 3 Sylvia

Fam Certhiidae

Sub-fam. Certhinae, 1 gen 3 sp, viz 3 Certhia

Sub-fam Sittinae, 2 gen 1 sub-gen 6 sp viz 1 Tichodroma, 4 Sitta, 1 Dendroica

Fam Graucalidae, 3 gen 5 sp viz 1 Graucalus, 3 Campephaga, 1 Lalage

Fam Pterocotidae, 1 gen 8 sp viz 8 Pterocotus

Fam Ampelidae 1 gen 1 sp viz 1 Cochlospermum purpureum of Nepal

Fam Pipridae, Sub-fam Eurylaiminae 3 gen 3 sub-gen 8 sp viz 1 Corydon 2 Eurylaimus, 2 Cymbalophorus 1 Psarionus 2 Serilophus

Sub-fam Pipinae 1 gen 1 sp viz 1 Calyptomena viridis

Fam Huandidae, 1 gen 10 sp viz 10 Huando

Fam Artamidae, 1 gen, 1 sp viz 1 Artamus fuscus

Fam Diuridae 1 gen 5 sub-gen 14 sp viz 1 Chibia 2 Chaptalia 1 Bhringa 3 Edolus, 9 Diurus

Fam Tachypteriae, 6 gen 12 sp viz 3 Tachypteria, 2 Philentoma, 1 Rhipidura, 4, Leucocerca 1 Myiagra, 1 Cryptolophus

Fam Pycnonotidae, 8 gen 38 sp viz 7 Hypsipetes, 2 Iole, 2 Hemixos, 4 Criniger, 18 Pycnonotus, 1 Microtarsus, 2 Brachypodius, 1 Setornis

Sub-fam Phylloscopinae, 3 gen 12 sp viz 7 Phylloscopus, 4 Iora, 1 Irena puella

Fam Meliphagidae, 2 sub-fam 4 gen 14 sp

Sub-fam Oriolinæ, 2 gen 12 sp viz 11 Oriolus, 1 Sphecotheres viridis

Sub-fam Meliphaginae, 2 gen 2 sp viz 1 Entomyza cyanotis, 1 Zosterops palpebrosus

Fam Nectarinidae, 6 gen 36 sp viz, 8 Arachnoterpes, 19 Nectarinia, 5 Dicæum, 1

Myzanthus, 2 Pteronochilus, 1 Piprisoma See Birds p 467

INSRA¹ HIND Rubus bistris

INSTITUTES of Menu, composed at least 800, but probably 1280 years before Christ, according to Sir W Jones, and the Vedas 1000 or 1980 years before them

INTAN MALAY. Diamond.

INULIA. MALFAL Phoenix farinifera.—Rorb

INUB. ARAB Vitis vinifera The grape

INULA, a genus of plants belonging to the natural order Compositæ and the sub-order Asteraceæ

INULA Viscosa and Gracilens have been lately recommended as diuretics, and as useful in calculous diseases.—Houngberger, p 290

INULA HELLINIUM See Confection of black Pepper.

INULA ROYLEANA, grows in the Cashmerean hills, but as the plant is considered poisonous it is not used. Dr Houngberger is of opinion, that important virtues lie hidden in it, and that it is well worth of being experimented with.—Houngberger, p 290.

INULEAULINE Fr Elecampane

INUNDATIONS are of frequent occurrence in India Those of the Laccadive Islands in a hurricane of April 1847, were described by Captain Biden in Madras Spectator 1st, and Bombay Times, 4th Oct 1847, and in the Bombay Times, August 13, 1850 An account of remarkable inundations in India in 1849, was given by Dr Ruist, in Bl As Trans. 1851 and Edin. Phil JI 1851, singular results of inundations of the Brahmapootra in Assam, were described by Dr McCosh in Topography of 1837, 1 vol 8vo Remarkable inundations occurred of the Ganges in Aug 21, 1838 It rose at Allahabad 43 feet, and did immense damage at Benares Hussingabad was on the same occasion flooded by the rise of the Nerbudda One of the Indus in 1841, supposed to be occasioned by the bursting of a glacier, was described in Bl As Trans 1848, vol XVIII Those of the Taptee, for the past 30 years, were described in Bombay Times, 1851 Inundations at the mouth of the Ganges, occasioned by hurricanes, occurred in May 1823, and May 1830 Bl As. Trans. vol 1, p 25 In August and September 1871, much of Central Hindustan was inundated In the Legends of the peninsula of India, the occurrence of inroads of the ocean, are often mentioned—Dr Ruist See Cyclones; Hurricanes; Typhoons, Winds

INYANA See Vaishnava

INYANI See Kabir Panthi

IN-YONG, CHIN. Mandarin Teal.

INZAR HIND Ficus caricoides

INZARRA HIND Pusht. *Grewia betulæfolia*, *Juss* *Grewia Rothii*.
IOD GER IODE FR Iodine
IODINE

Iode . . . FR | Iod GFR
(I=126), from *ιώδης*, violet, the colour of its vapour, was obtained by M Courtois in 1812 in the residual liquor of the process for obtaining soda from kelp Though but lately discovered, its effects have long been obtained in medicine, as it is found in sea and several mineral waters, and in seaweeds, sponge, corals, and some molluscous animals. In the present day, the leaf of a sea-weed (a species of *Laminaria*, *Dr. Falconeri*) is employed in the Himalayas, and called the *goitre-leaf*, *gulur-ka-patta*, and in S America the stems of a sea-weed are sold by the name of *goitre-sticks*, because they are chewed by the inhabitants wherever goitre is prevalent—Iodine is procurable by burning large quantities of sea-weed or of the conferva of the salt water lake near Calcutta but to prepare it from these, the process is only economical where the weeds yield enough of impure carbonate of soda, to cover the general expense of this operation. This is not the case with the Calcutta conferva—*Beng Phar* p 370 *Royle Materia Medica*.

IONIA. This name occurs in ancient Sanscrit writings and is supposed to refer to the Bactrian Greeks See Javan, Kabul

IONIC See Veda

IONIDIUM SUFFRUTICOSUM W. & A.

Viola suffruticosa—*Roxb Linn*

Nunbora	BENO	Nela kobbari	TEL
Ruttan puruss	DUK	Purnsha ratuam	"
Urela tamara	MALE TAM	Surya kanti chettu	"
Charati	SANS		

A rugged and somewhat prickly reclining herb, having a small crimson flower It is common over the peninsula of India, and is used as a demulcent Dr. O'Shaughnessy examined carefully specimens obtained from the Calcutta Garden, but did not detect the least trace of the active principles emetine or violine—*O'Shaughnessy*, page 209

IORA, or Jora, a genus of birds established by Dr Horsfield, and placed by Mr Swanson among his *Brachypodinae*, or short-legged thrushes. There are four species of the bright little *Iora* with bright lemon yellow feathers which may seem to represent the Titmouse.

IPEI TAM. *Bassia latifolia*, *Willd*

IPECACHUANHA.

Ipecachuanha	ENG FR	Ipecoacanna	IT
	LAT PORT	Cipo de camaras	PORT
Amerikanische	brech-	Ipecacuanza ..	.. SP
wurzel	.. GER	Raiz de Oro "

A valuable emetic medicine obtained from the root of *Cephaelis ipecachuanha* and other species It is a plant of South America

IPHIGINIA See India, p. 340.

IPHIS SEPTEMSPINOSA *Edw* One of the crustacea belonging to the Indian seas

IPI CAN *Bassia longifolia*

IPOMŒA, a genus of plants of the natural family Convolvulaceæ Most of the species are ornamental Roxburgh in his *Flora Indica* describes eleven species of *Ipomœa*. Dr Wight in *Icon* gives *Ipomœa bracteata*, *campanulata*, *chrysoides*, *pes-tigridis*, *pileata*, *pulchella*, *rugosa*, *sessiliflora*, and *Wightii* The species and varieties of *Ipomœa* are pretty creepers flowering in the morning They greatly enhance the beauty of Indian gardens, when the various colors are well arranged The plants are raised from seeds sown at the commencement of the rains, they may be sown where intended to flower. Any garden soil will suit, if not too heavy In China, many beautiful species of *Ipomœa* are cultivated for their flowers, especially the *Ipomœa quamoclit*, found about the houses even of the poorest people It is an elegant little twining species with arrow-headed shaped leaves and also occurs in Burmah The corolla is cream-coloured with a purple eye It is in bloom in the hedges of Maulmain at the close of the rains Other cultivated species are *Ipomœa Bona-nox*; *I. Muricata* (Hairy.) *I. Rudro-Cœrulea* (blue and pink) *I. Tyrianthina* (Bright violet) *I. Violaacea*, (Violet Blue) *I. splendens*, (pale red) *I. Tuberosa* (yellow species) *Ipomœa coccinea*, is a beautiful herbaceous and shrubby species well adapted for covering trellis work, walls, or pillars, growing easily from seed, at the commencement of the rains in any good soil, when they produce flowers in profuse abundance—*Riddell Williams' Middle Kingdom*, page 287 *Roxb Flor Ind. W Ic Mason*

IPOMŒA BATATAS—*Lam.* Syn. of *Batatas edulis*—*Choisy*

IPOMŒA BILOBA. *Forsk* Syn of *Ipomœa-pes-capræ* *Sweet*.

IPOMŒA BONA NOX. *Linn*, the Munda Valli of Van Rheede is a syn of *Calonyction speciosum*—*Choisy*

IPOMŒA BRASILIENSIS. *Meyer* syn. of *Ipomœa-pes-capræ*

IPOMŒA CARNOSA *R. Br.* syn. of *Ipomœa-pes-capræ* *Sweet*

IPOMŒA CATESBII—*Meyer* syn of *Batatas edulis*—*Choisy*

IPOMŒA CŒRULIA *Kæn Roxb* syn of *Pharbitis nil*—*Choisy*

IPOMŒA CUSPIDATA, is a creeping weed, its leaves are used medicinally—*Dr Homberger*, p 291.

IPOMŒA DASYSERMA Dr Honigberger received the seeds of this plant from Hindostan, as an antidote to hydrophobia. It is called Kut'ta ki binj : e the seeds for dogs — *Honigberger, p. 291*

IPOMŒA ERIOSPERMA. *Beaur* syn of *Batatas paniculata* *Choisy*

IPOMŒA GEMELLA *Roth*

Convolvulus gemellus, Linn

Shu Tah .. TAM | Chinna Tah ... Tru

These leaves are said to have a pleasant smell and mucilaginous taste. When dried, powdered and boiled with a certain portion of ghee, they are considered as a valuable external application in apthous affections — *Ains Mut Med p 115*

IPOMŒA GOSSIPIFOLIA *Willd* syn. of *Batatas paniculata* — *Choisy*

IPOMŒA GRANDIFLORA, *Roxb* syn of *Calonyction Roxburghii* — *G Don*

IPOMŒA INSIGNIS, *And* syn of *Batatas paniculata* — *Choisy*

IPOMŒA JALAPA JALAP PLANT

Convolvulus jalapa, Linn *Ipomœa purga, Wenderoth*

A native of South America, Jalappa and on the Eastern declivity of the Mexican Andes. The roots are fleshy, large oval, oblong, rugose, and blackish externally, while recent, in a dry state, and as sold in the shops, they are cut in flakes of variable diameter, sometimes cleft lengthwise and pyriform. If entire they are usually small, wrinkled, heavy, unequal, hard, brittle, deep brown grey externally, of a dirty grey within, fracture smooth and wavy, showing a great number of resinous points, visible to the lens, and often to the naked eye. The odour is peculiarly nauseous, though weak. The taste acid and disgusting. A brisk cathartic. The powder is of brown grey colour, and must be prepared with caution, as it is exceedingly irritating. The worm eaten roots are much more active than the sound, as the worms only attack the amylaceous and sweet parts. According to Humboldt 400,000 lbs weight of jalap roots are annually exported from Vera Cruz. The plant thrives best on cool shady hills, about 2,000 feet above the level of the sea — *O'Shaughnessy, pages 502, 503*

IPOMŒA LATIFLORA — *Rom & Schult* syn of *Calonyction grandiflorum* — *Choisy*.

IPOMŒA MACRORRHIZA. A native of Georgia and Carolina. In 1834, Lord Auckland introduced this to the Calcutta Garden. The roots attained such an enormous size that a cluster belonging to one plant weighed 70 lbs while recent it was fleshy, white, juicy of mild flavour, and altogether devoid of the acrid resin. It had a sweetish taste, and has been eaten by several

persons without any ill effect being experienced. To test the applicability of the root as fodder, seven sheep were led on it, but six of them died suffering from diarrhoea within a month — *O'Shaughnessy*

IPOMŒA MARITIMA *R Br.* syn. of *Ipomœa pes-caprae* — *Sweet*

IPOMŒA MAURITIANA *Jacq* syn of *Batatas paniculata* — *Choisy*

IPOMŒA NIL *Roxb* Syn of *Pharbitis nil* — *Choisy*

IPOMŒA ORBICULARIS. *Ell* Syn. of *Ipomœa pes-caprae*

IPOMŒA PES-CAPRÆ *Sweet*

<i>Ipomœa maritima</i> <i>R Br</i>	<i>Convolvulus maritimus,</i>
<i>Ipomœa orbicularis, Lill</i>	<i>Desfont</i>
<i>Ipomœa carnea, B B</i>	" <i>pes-caprae, Linn</i>
<i>Ipomœa Brasilensis,</i>	" <i>Brasilensis, Linn</i>
<i>Meyer</i>	" <i>hibernica, Roxb Rh</i>
<i>Ipomœa biloba, Forsk</i>	" <i>baubiumefolius, Salisb</i>

Chagul khuri	BEVA	Beda tige	Tri
Goats' foot creeper	ENG	Bilabandi tige	"
Do patte lita	IND	Chiculla pilli tige	"

This is a useful sand binding plant on the shores of the south and east of Asia and has the widest range in India. In China it is a plant of extensive range, trailing over the sandy heathes along the coast from Hainan to the Chusan Archipelago — *Williams' Middle Kingdom, p 287*

IPOMŒA PANICULATA. *R Brown.* syn. of *Batatas paniculata* — *Choisy*.

IPOMŒA PENTAPHYLLA *Jack* syn of *Batatis pentaphylla* — *Ch W Ic*

IPOMŒA PESTIGRIDIS, *Linn, Roxb*

Tigers' foot Ipomœa, ENG	Pora batal,	IND
Kurra	IND	Mekam udugu TEL

In Tenasserim the tiger-footed ipomœa, with large palmated leaves is not uncommon, very common in the rains every where in Rappootanah — *Genl Med Top p 182*

IPOMŒA. *Sp.* One most beautiful, extensive perennial *Ipomœa* is generally called the Malabar creeper, it has bright yellow flowers and glabrous palmate leaves. This species seems to agree with the *Ipomœa tuberosa* of the West Indies, only this has no scent. This plant extends an immense length and affords a very close shade — *Mason*

IPOMŒA PHÆNICEA, Scarlet *Ipomœa*, common in hedges and gardens during the rains — *Genl. Med Top p 181*

IPOMŒA PILEATA *Bonnet* *Ipomœa*. In October, as soon as the rains close, this pretty little twining species of *Ipomœa* is seen blushing through every hedge and bush in Tenasserim. It is peculiar for its coneave bonnet shaped involucre, in the midst of which half a dozen tiny blossoms hide their rosy lips — *Mason*

IPOMŒA QUAMOCLIT

Quamoclit pennatum

Wing leaved Ipomœa	Lal Kama luta	HIND
Cyprus Vine	Sweta Kama luta	"
Crimson Quamoclit	Aishq pecha (love's ringlets)	PERS.

The Cyprus Vine or Crimson Quamoclit flowers in the cold weather and of a most beautiful bright crimson colour, tube long, slender, in gardens pretty common. The crimson variety is Lal kama-luta or red ringlets of Kama the hindu god of love Sweta kamaluta, white, is the persian Ishk pecha (love's ringlets) — *Genl Med. Top p 181. Riddell*

IPOMŒA QUINQUELOBA. Willd syn of Batatas paniculata

IPOMŒA RENIFORMIS

Perretay-keeray TAM

A perennial creeper with yellow flowers, the leaves used as greens mixed with tamarind; very common during the cold months. — *Jaffrey*

IPOMŒA REPTANS, Poir

Ganthian	HIND	Nali	TAM
Vellay-keeray	TAM	Tota-kura	TEL
Vari	"		

A creeping annual with rose colored flowers, found about the borders of tanks and moist places. The leaves are used as greens, and in places its root also appears to be eaten. — *Jaffrey J. L. Stewart, M D.*

IPOMŒA SEPIARIA

Thalee Keeray TAM

A climbing perennial plant with rose colored flowers, found in hedges, the leaves are eaten mixed with others as greens — *Jaffrey*

IPOMŒA SESSILIFLORA. Roth.

Bhruwai HIND

Occurs sparingly in the Punjab plains, up to the western frontier. It is one of the plants which is eaten in India in famines. *Dr J. L. Stewart, M D*

IPOMŒA SPECIOSA. PERS. Syn of *Argyrea speciosa* — *Swt*

IPOMŒA TRILOBA grows both wild and planted in Japan. The roots of it are either white or black, the latter are used as laxatives. — *Thunb. Travels, Vol. iii p 63.*

IPOMŒA TUBEROSA, the Malabar Creeper, a native of tropical America, is a climbing plant with a woody stem; common in gardens, leaves palmated, seven-parted. Flowers yellow and showy, appear in October and November. It is in general use for covering old walls, tielluses, &c, and for which purpose, from its exceeding rapid growth, it is well adapted. — *Riddell*

IPOMŒA TURPETHUM, R Br Rorb
IP III

Convolvulus turpethum, Linn

Hud ul-Zingī	AR	Tarwai	... PUSHT
Turbid	"	Tirwi	... HIND
Teon	BENG HIND	Nasut	... HIND.
Dud Kalmi	"	Niswut	"
Square stalked Ipomœa	ENG	Nig putta	"
Indian Jalap	"	Tinvoita	... SANSK
Turbeth root	"	Trasta-walu	... SINGH
Turord	HIND	Shcvadi	... TAM
Chita brusa of	PANJ	Nalli Tegada	... TEL
		Tella	... "

The root

Turbud .. HIND | Nisot .. HIND

A native of Ceylon, the East-Indies, Malayan Archipelago, Australia, Timor, Otaheite, Friendly Islands, Marianne Islands, Timian, &c. Its root is perennial, and has long been employed in India as a common purgative, rubbing up a slip of the bark with water or milk on a stone and swallowing the emulsion thus formed. A strip six inches in length from a root as thick as the little finger is deemed a sufficient dose. Dr O'Shaughnessy asserts that the action of the medicine is so extremely uncertain that it does not deserve a place in our Pharmacopœia. Price 12 annas the pound. Dr Bellew states that it is considered beneficial in diseases of the mucous membrane, in leprosy and paralysis. It contains a purgative resin, resembling that of jalap — *O'Shaughnessy, page 504 Dr Rorb Fl Ind, Vol 2 p 476 Carey's edition of Dr. Roxburgh's Fl Ind 2 p 57 Powell Hand Book, Vol 2 p 367 Dr J I Stewart, M D*

IPOMOPSIS, a genus of twining plants requires the same treatment as the Ipomœa IPOR, PLRS Thyme, wild Marjoram

IPO TOXICARIA PERS. Antianis toxicaria

IPPA CHETTU or Ippe Chettu, also Ippa manu TIL Bassia latifolia — *Rorb* This tree furnishes a strong wood, but is never sold by the natives, the flowers yield a toddy, and an oil is extracted from the seeds — *Captain Beddome*

Ἰππος, GR Horse.

IPPU, the name of a tree in Borneo from which is obtained the famous Borneo poison, with which the Idan tribe poison their darts. The poison is collected by this tribe only, and its effects are similar to those of the Liana and Ticiuma of South America — *Dalrymple's Account of Sulu*

IRA See Saraswati

IRAK also Miswak PLRS Salvadora Indica

IRAK, in Arabic, a territory which is divided into two portions, Irak-i-Arabi, ancient Babylonia or Chaldea, and Irak-i-Ajam, Media. Irak-i-arabi of the Persians is also described as the ancient Mesopotamia, the territory known

the gallows. Then the smaller Arabian breed (first introduced by Nadir shah); and, lastly, a fourth, between this animal and the Turkoman horse, the badpai (wind-footed), which, being the most prized by the Persians, is almost always among the horses of a great man's retinue. But there is an unusual proportion of mules, which, though small, are very much used for caravans. This surprising animal seldom goes so far as 30 miles in a day, though carrying a load of about 3 cwt., and passing over such kuttals or passes, as would appal even a Spanish mulcteer. In the gradual diffusion of mankind, the western provinces of Iran appear to have fallen to the share of the Arameans and Elamites, while the mass of the Kossæi, Ariani, Mardi and other tribes, composing the earliest inhabitants, moved more eastward, leaving some of their numbers in the mountainous districts, to mix with or become subject to the new comers. The Shemitic people and language having thus become dominant instead of the Cushite, the ethnography of the former rather than that of the latter, becomes an important consideration. From this primitive language, or rather from one of its cognates (as the Himyaritic, may possibly prove to have been) two distinct branches were derived, the original Arabic, with the Musnad, Koreish, and other dialects of that tongue, being one of these, and the Aramaic the other. The latter had two grand sub-divisions, from one of which, known as the Western Aramaic were derived the Amharic, Syriac, Hebrew, &c., and from the other or Eastern Aramaic, came the Assyrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the eastern seems to be more ancient than the western Aramaic, and it appears likewise to be the root of the Zend, Pehlevi, Sanskrit, and other dialects in use throughout a portion of the territory along which it had spread eastward. Whether the first of these languages was once in general use, or was merely the sacred language of Iran, the affinity of all of them is such as to imply a common origin. Pehlevi was the court language in the time of the Sassanian monarchs, and, according to some authorities as far back as that of Cyrus it contains many words which belong to the Chaldaic and Syriac tongues, and Sir William Jones was of opinion that one of these must have been its root - but it is now generally presumed that the root of the Pehlevi is the Aramaic itself. The cognates of the latter spread westward and eastward, and one of them, the Chaldee, can scarcely be distinguished from the parent root. Another, the Parsi, being a softer language than the Pehlevi, became general in Farsistân, and gave rise to the Dari, or modern Persian. The Pehlevi, how-

ever, is still partially used in their sacred writings, in Shirwan, and also by some of the Gabr of the eastern provinces, as well as by a numerous section of the natives of India, but among the Parsees it is largely intermixed with the Hindustani and other Native dialects, which are less or more connected with the Sanskrit. The affinity of the latter to the Parsi is so great that a learned philologist has pronounced it to be one of its derivatives. The number of words which are identical among the different dialects of Iran and Turan, and some portion of the territory more eastward, goes far to show, that at a period anterior to anything like connected history there must have been some common language, and this was probably the Aramaic. Perhaps one-third of the inhabitants of Iran are nomadic, and this section, by its habits, as well as mode of life, constitutes a race separate from the other or fixed portion, which consists of Persians, Kurds, Armenians, Arabs, Jews, and Parsees. *Xenophon Anabasis, Euphrates and Tigris, Col Chesney, p 38.* See Fars, Arians, Hindoo; India, Kabul, Turan.

IRANIAN LANGUAGES — In Dr. Pritchard's classification he has four groups or dynasties of language, three of which are confined to Europe and Asia, a fourth being common to Africa and those parts of Asia which are near that continent. The first of his four groups is (1) the Indo-European, sometimes termed Indo-Germanic, and by late writers the Arian or Iranian languages. He considers that the Indo-European languages and nations may be divided into many different groupings, in the order of their affinities for instance, but he regards the most obvious division to be a geographical one, and he styles his first, the eastern group, which, by many writers has been termed exclusively the Arian family of tongues. It includes all the idioms of the ancient Medes and Persians, who named themselves Arian, and their country Eriene or Iran, and likewise the Sanskrit with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the cuneiform inscriptions was written. This dialect was so near the Sanskrit that the inscriptions have been interpreted through the medium of that language.

The Zend lays claim to a still higher antiquity, since the Zend is said by Burnouf, Professor Wilson and others who have studied it most successfully, to be more nearly allied to the very ancient dialect of the vedas, which preceded the classical Sanskrit, than it is to this last more cultivated speech. How this claim is to be reconciled with the comparatively recent date of all extant compositions in the

Zendish language, remains, he considers, to be explained. But that the high castes or "twice born" classes of the Indian race as they term themselves, the brahman the chetviya and the vaisya hindu, were of the same stock as the ancient Persians, may be regarded as a fact established by the affinity of their languages.

Chevalier Bunsen's names differ from those of Dr Pritchard. He classes one group as the great Asiatic European stock of languages, which he sub-divides into eight families, viz 1, Celts, 2 Thracian or Illyrian; 3 Armenian, 4 Asiatic-Iranian, 5 Hellenico-Italic, 6 Slavonic, 7 Lithuanian tribes, and 8 Teutonic. His fourth or Asiatic Iranian, or the Iranian stock as represented in Asia, he again sub-divides into

1 The nations of Iran proper or the Arian stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zend Avesta. The younger Pehlvi of the Sassanians and the Pazend, the mother of the present or modern Persian tongue. The Pushtu or language of the Afghans belongs to the same branch.

2 The second sub-division embraces the Iranian languages of India, represented by the Sanscrit and her daughters.

His Semitic stock of languages he constrains from the following nations who form another compact mass, and represent one physiologically and historically connected family,—the Hebrews, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, who spread their language, through their colonization, as that of the Carthaginians, the Aramaic tribes, or the historical nations of Aiam, Syria, Mesopotamia, and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east, finally, the Arabians, whose language is connected (through the Himyaritic) with the Æthiopic, the ancient (now the sacred) language of Abyssinia. He calls this second family, by the name now generally adopted among German Hebrew scholars, the Semitic. Chevalier Bunsen further remarks as the first lesson which the knowledge of the Egyptian language teaches that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds that recent researches have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity. Those researches have made it more than probable that the Tartar, the Mantchu and Tungusau belong to one great stock that the Turkoman, as well as the Tshude, Fin, Laplander and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other.

The Iranian family of language seems to be called Arian, by Mr Farrar, it is the Indo-European and Indo Germanic of some philologists. Pictet and Burnous called it Arian from the Sanscrit word Arya meaning noble, Rask called it Japhetic, and according to Mr Farrar, it has 8 divisions.

Hindu	Greek	Lithuanian,	Teutonic.
Persian	Latin	Slavonic	Celtic

Of these it is uncertain whether Celtic or Sanscrit represents the older phase. But it is known that all of them are the daughters of a primordial form of language which has now ceased to exist, but which was spoken by a yet undivided race at a time when Sanscrit and Greek had as yet only implicit existence.

The term Iranian is derived from Arya and the old Persian and old Bactrian or Zend are its oldest representations. Old Persian is the language of the Avesta; Huzvaresch or Pehlvi, is the language in which the commentaries and the more recent versions of the Avesta are written. Fardusi's Shahnamah is in Parsi or Pazend. Bunsen says the first cuneiform character on the Bisitun was Median or west Iranian and is to be distinguished from the language of the Zend books which is East Iranian or old Bactrian, worn down.—*Dr Pritchard, in Report of the British Association Chevalier Bunsen.*

IRANIAN RACES called, also, Indo-Atlantics, also Caucasians, have always been known for their refinement, and high civilization, from which Europe borrowed through the Byzantine and Greek culture, and the Persians have long and faithfully retained the features of its national characteristics. Though overrun by the Semitic and Turanian races, the Iranian has borrowed little or nothing from them but has exerted over them a powerful influence. According to Khanikoff "*Sur l'Ethnographie de la Perse*" the Iranian race of Persia came from the East of modern Persia, about Segestan and Khorassan, and moved to the west in prehistoric ages, and though altered by the attacks of the Turko-Tartar tribes from the north, or, where in contact, on the west and south with Turanian and Semitic elements, the Mede is every where recognisable as the same as described by Herodotus and later Greek writers. The arrow headed writing at Persepolis enumerates the Iranian people of that day.

The form of the Iranian is spare, but elegant, even noble, but there have always been differences between the Eastern and Western Iranians.

The East Iranians are (a) the Segestani or Khafi, —(b) Char Aimak (c) Tajik and Sart, each of which counts many sub-divisions.

The principal number of the Segestan people occupy Khaf and its neighbourhood Ruy, Tebbes, and Bujan.

The people of Khorassan are greatly intermixed with Turko-Tartar elements.

The language of modern Iran is laden with Arabic and Turkish words but in the East, the language is much like that in which Ferdusi wrote his poem free from words of Arabic origin.

The *Char Aimak* consist of four peoples the Timuri, Teimem, Feroz Kohi and Jamshidi, all of them of Iranian origin and all speaking Persian. The *Eimak* who graze their flocks in the Parapamisus, are brave and relentless, and Afghans when travelling, whether proceeding from Balkh, Kabul, Kandahar or Herat, never enter into the mountain districts of these intrepid nomad tribes.

The *Timuri* dwell at Gorian and Kuh'snu on the western boundary of Herat and in the villages and towns situated east of Iran, from Tarbat Shaikh Jam as far as Khaf. About a thousand of their families dwell near Herat.

The *Teimem* dwell in the Jolga-i-Herat, from Kerrukh to Sabzwar, the few who have extended to Farrah being styled by the Afghans, Paisivan. Each member of the *Char Aimak* knows no greater enemy than the Afghan and all attempts to form Afghan colonies amongst them have failed. The *Teimem* are of a wild, warlike nature though agricultural.

The *Feroz Kohi*, a small number of people about 8,000 dwell on the steep hill N. E. of Kale No and from their inaccessible position afflict their whole neighbourhood with their robbing and plundering. Kale No on the summit of the mountain and the fortified places of Darzi Kutch and Chaksaran are considered similar to the whole nests of the Bakhtian and Luri in the environs of Ispahan. They have a resemblance to the Hazarah, but their forehead, chin, complexion and figure are less Turanian. They are decidedly Iranian. They take their name, the Feroz Kohi, after the city of that name about 63 miles from Teheran. Timuri settled them by force in Mazenderan, but they soon returned to their own country. They have a few cattle and they sow a little, and plunder the caravans travelling on the Maunani road or make inroads on the scattered tents of the Jamshidi.

Jamshidi are the only tribe of Eastern Iranians who are exclusively nomads. They derive their descent from Jamshid, and moved out of Segestan to the shores of the Murghab, which they have occupied from pre-historic times. They live in the neighbourhood of the Salor and Sarik Turkoman and they use the round conical tent of the Tartars, surrounding it with felt and a reed matting, and their clothing and food are Turkoman as also is their occupation, for, they are great man stealers. They excel the other Aimak as horsemen and, for a chapao, band themselves with men of Herat or with the tribes of Turkomans. It was this cause that led Allah Kuli Khan to transport them from Khiva to the banks of the Oxus,

after he had conquered them with the allied Sarik Turkoman. After a residence of 12 years, they fled and returned to the town of Murghab. The Jamshidi is polite in word and manner. They still retain parts of the Zoroastrian faith, reverence fire, and pitch their tent door to the east.

The *Tajik* is Iranian. He is met with in largest number in the Khanat of Bokhara and in Badakhshan, but many have settled in the towns of Kokand, Khiva, Chinese Tartary and Afghanistan. The Tajik is of a good middle height, has a broad powerful frame of bones, and especially wide shoulder bones, but they diverge from the Iranian, they have the Turanian wider forehead, thick cheeks, thick nose and large mouth. The Tajik originally came from the sources of the Oxus in the steppe of Pamir. The term is from Taj, a crown, the fire worshippers head dress. But the Tajik does not so style himself and regards the term as derogatory. The Turks style the Tajik, Sart. The Tajik is covetous, unwarlike, and given to agriculture and trade, fond of literary pursuits and polished and it is owing to their preponderance in Bokhara that that city has been raised to the position of the Head Quarters of Central Asiatic civilization, for, there, from pre-Islamic times, they have continued their previous exertions in mental culture and notwithstanding the oppressions which they have sustained from a foreign power, have civilized their conquerors. Most of the celebrities in the field of religious knowledge and *belles lettres*, have been Tajiks, and at the present day the most conspicuous of the mullah and Ishan are Tajiks and the chief men of the Bokhara and Khiva court are Tajik or as the Turks style the race Sart. Vambery considers the Tajik and Sart identical, but he recognizes that in their physiognomic peculiarities, the Sart differs greatly from the Tajik, being more slender, with a larger face, and a higher forehead, but these changes he attributes to frequent intermarriages between Sart men and Persian slaves.

In Central Asia, the warrior, the shepherd, the priest and the laymen, youth and old age equally affect poetry and reciting of tales. The literature of the mahomedans or settled nations brought from the south, is filled with exotic metaphor and illustration. In the three Khanats, the mullahs and ishans, have written much on religious subjects, but its mystical allusions are beyond the reach of the people. The Uzbek, the Turkoman and Kughis esteem music as their highest pleasure and often break out in song, singing soft minor airs. The Uzbek poetry on religious subjects is exotic, derived from Persian or Arabic sources. The Tartar compositions are tales and relate to heroic deeds, similar to the romances of Europe.

Mr Farrar (p. 70) gives B. C. 2000 as the period of the Aryans leaving their common home, but in this he differs greatly from Chevalier Bunsen and other authorities. The Eastern Iranian race, came down the valley of Indus and into India, and Central Hindustan or Central India, was the *Mudhya desa* of the ancient Aryans, the middle region or *Aryavarta*, the Aryan country, and a *sloka* in the Sanscrit work, the *Amarakosha*, defines its ancient boundaries thus

“Ariavartaha punia bhumi hi,
Mad’ham Vindhya Himaya yoho,

“i.e. the Arian country, the sacred land (lies) between the Vindhya and Himalaya,” in this way indicating both the ruling race and the boundaries of the country held by them at the time that Amara Sinha wrote the *Amarakosha*.

There would seem to have been two migrations into India of the Aryans, viz. the Earlier Aryans the descendants of the most ancient Hindus, a people acute, literary, skilled in arts but not very warlike and rather aristocratic than democratic in their institutions. The Later Aryans a warlike people, probably once Scythians, democratic in their institutions and rather energetic than refined and literary. The Aryans of India have caste and marriage laws, with strict rules of inheritance resulting from their sacred form of marriage, and subject to none of the caprices of mahomedan and similar laws. Aryan is the private property in land, as distinguished from the tribal, the property first of the village, then of the family, then of the individual, and a consequence is the attachment of the Aryan to his native soil. Especially Aryan is the form of what we call constitutional as opposed to patriarchal and arbitrary government. The Indian village or commune is a constitutional Government, common to all the Aryans, but there are two great classes of Indian Aryans, one with aristocratic communes and one with democratic and recognizing as equal all free citizens to the exclusion of helots only. Among the non-Aryans the rule of the chiefs seems to be patriarchal and arbitrary. Property in the soil is tribal rather than individual. There is little local attachment to the soil—*Yam-berry's Sketches of Central Asia*, p. 338. *Bunsen, Egypt's place in Universal History*, vii pp. 457, 570. *Reverend Mr Farrar Dr Pritchard, in the Report of the British Association*. See Arian, India.

IRANI-KORTE of Mahadeva Patnam. See Jews.

IRAOTES. See Saisawal.

IRAQ I-AJAM, ancient Babylonia. See Jyak.

IRAVAN or ILAVAN. MAHR. A caste whose occupation is the extraction of palm wine or latex from palm trees.

IRAWADI. The principal river of Pegu. The main branch of the Irawadi, called the Nam Kyu, has its source in L. 27° 9' N and in Long 97° 7' E, amidst mountains, rising probably to a height of 17,000 feet. The lower limit in this district, as in the environs of the Upper Dihong, scarcely descends below 13,000 feet. The springs are reported to be fed by large snow beds and a few glaciers. In March, the river begins to rise and gradually increases its volume till its waters are forty feet above their lowest level. They rapidly subside in October, when the rains cease and the north-east monsoon begins.

It runs nearly N to S through Burmah, and Pegu and discharges itself by nine different mouths into the Bay of Bengal, after a course of 1,060 miles. It receives the Khayndwen, 170, Shweli 180, and the Moo 125 miles, and it drains 161,000 sq m. The Nam Kyu branch affords a passage for the largest ships for 60 miles from its mouth. No river of similar magnitude, presents so few obstructions to navigation.

The Irawadi runs in an almost southerly direction as far as Lat 27° N from whence it slightly diverges to the south-west.

From the entrance of the Nam Yang downwards, the valley of the Nam Keng is generally very flat, and of some considerable width, and numerous marshy tracts appear on either side of the river. The average length of the Nam Keng, from the mouth of the Nam Yang down to its junction with the Irawadi at Katikyo Nainno, including the numerous curves, amount to 52 miles. From the entrance of the Nam Keng to Amarapura, the river has a real length of 269 miles, from Amarapura to the head of the delta at Sakkemun, 370 miles. The delta forms a triangle, nearly equilateral, with sides of 160 miles, the enclosed area consequently amounting to 9,742 square miles.

Towards Pegu and Sitan the Irawadi widens considerably, in consequence of the accession of the Pan lan river, and its limits become less sharply defined.

Of the mountains bordering the course of the Irawadi, the following may particularly be mentioned, although the heights ascribed to them are necessarily only approximations.

a Upon the right bank of the Irawadi the mountains opposite Than Yun Yon, in Lat N. 24° 36½' Long E Gr. 96° 31½' have an average height of from 6,000 to 7,000 feet. One of the highest, the summit of which is visible from the valley, reaches apparently 8,000 feet.

b Westward of Let pan Zin Yon, at a little distance from the right bank (Lat N. 24° 27' 2" Long. E. Gr. 95° 56' 15"), the sum-

mits of the mountains attain a height of 2,000 feet

c Heights of 800 and even 1,000 feet are also numerous on the right bank of the river, only 20 to 23 miles north of Shue mut-tho-phyia Lat N. $23^{\circ} 4'$ Long E Gr $96^{\circ} 15'$

The character of the whole river district, including the elevations not above from 3,000 to 4,000 feet presents a thoroughly tropical appearance. The declivities of the hills, as well as the valley of the river, are covered with the wildest and most diversified vegetation, in the shape of dense tree and grass jungles.

The bore in this river is often severe, but in the neighbouring Sitang river its fury is great and occasions much loss of life. Burmans name thirty feet as the height to which it occasionally rises and this may perhaps be the case in the bends of the river, where the rush has attained its full speed, before being reflected to the next bend. Even in the Hoogly near the bend at Chandpal-ghat, the pointed curling wave may be seen several feet high. In the Irawadi and Mekong basins, there are remnants of tribes strongly distinguished from the predominant races and tending, with the evidence of language, to show that the ethnic history of Ultra-India is very ancient and has undergone repeated revolutions.

Professor Oldham tells us that in the middle of the Irawadi, about thirty miles above the town of Tsengoo and opposite the small village of Thika-dan, on nearing the island, the head man in the boat called out tet-tet? tet-tet! saying he was calling the fish. On coming down to the boat again, Mr. Oldham found it surrounded on both sides with about fifty large fish, some three or four feet long; a kind of blunt-nosed broad-mouthed dog fish. In one group which he studied more than others there were ten. These were at one side of the boat, nearly half their bodies protruded vertically from the water, their mouths all gaping wide. The boatmen were feeding them with some of the rice prepared for their own dinners, by throwing little pellets down the throats of the fish. Each fish, as it got something to eat, sunk, and having swallowed the portion came back to the boat side for more. The men continued occasionally their cry of tet-tet! and putting their hands over the gunwale of the boat, stroked down the fish on the back precisely as they would stroke a dog. This was kept up for nearly half an hour moving the boat slightly about, and invariably the fish came at call and were fed as before. The only effect which the stroking down or patting on the back seemed to have, was to cause them to gape still wider for their food. The fish are found in the deep pool formed at the back of the island, by the two currents

meeting round its sides, and the phoongyi are in the habit of feeding them daily. It is regarded by the Burmans as quite a sight, which the people come from great distances to see, as well as to visit the pagoda, which is very ancient and much venerated. During an annual March festival, it is not unusual for the visitors to take the fish into their boats, and gild their backs with gold leaf, as they do in the ordinary way to pagodas, and Mr. Oldham observed remains of the gilding visible on one of the fish. He wished to take one of the fish away, but refrained as the people seem to regard the act as sacrilegious.

The heights of the mountains, north of the Irawadi from the valley of Assam, probably between 5,000 and 6,000 feet.

The valley of Hukum is stated to be 1,000 feet above the level of the sea. The central branch of the Irawadi, at Manchar in $27^{\circ} 20'$ north latitude, where it was visited by Wilcox, has an elevation of 1,800 feet and runs over a pebbly bed. Its elevation at Bhamo, in lat 24° , is estimated by the same authority to be about 500 feet. The valley of Manipur is drained by the most westerly tributary of the Irawadi and it is separated from Cachar by a mountain range, which is 6,000 or 8,000 feet high, and is pine clad towards the summit. The valley of Hukum or Hookhoom, was visited by Griffith; it is more open, but is surrounded on the north and east by mountains elevated 5,000 and 6,000 feet, and is traversed by numerous ranges of low hills. Griffith's own accounts of the Irawadi above Bhamo is, that it keeps up its magnificent character, as far as he went to the mouth of the Mogoung river, where it is 900 to 1,000 yards across, and he describes the appearance of its vast sheet of water as really grand.

At the beginning of the first defile, about five miles above Bhamo, the river is about 1,000 yards across and its course is defined by low wooded hills which run close to its banks. About two miles farther on, the channel narrows to 500 yards and the hills become even closer and hang more abruptly over the stream than before, and, about another mile beyond, a higher range of hills from the south-west comes in behind the former one, and both terminate on the bank as two head lands. In the delta of the Irawadi there is a maritime vegetation of mangroves, *Sonneratia*, *Heritiera*, *Excoecaria*, and other saline plants, just as in similar salt-marshes along the coast of the tropics. *Schlagentweit, General Hypsometry of India, Vol II p 101, Dr Oldham in Yule's Embassy. Hooker and Thomson's Flora Indica*. See India, Kachyen Lawa, Siam, Taleng.

IRDENE WARREN. GER. Earthenware.

IRDIII, amongst the buddhists of Ceylon a state embracing ten supernatural powers — *Hardy's Eastern Monachism*, p 437

IR-ELI-PALAI TAM *Alstonia scholaris*.

IREOS It Iris root.

IRES, tribes from Iceland

IRGULI, also Ear-guli, TAM The name of a Ceylon tree, which is about fourteen inches in diameter, and eight feet in height It is not a useful wood — *Edye on the Timber of Ceylon*

IRIACEÆ, the Iridaceæ of Lindley, the iris tribe of plants are spread throughout the world, and include 45 genera and many hundred species. They are herbs or very seldom undershrubs, and are more remarkable for their beautiful fugitive flowers than for their utility This order of plants however contains the saffron (*Crocus sativus*) and the iris, more than one species of which affords the iris root of commerce Their properties are of trivial importance in a medicinal point of view — *O'Shaughnessy*, page 654 *Voigt* See *Ixia Chinensis*, *I Capensis*, *Tigridia conchiflora*

IRIARTEA A genus of palms peculiar to the forests of South America might be introduced into India with advantage I Exorrhiza, Mart is the *Pashuba* or *Pascuba* of Brazil, produces a fruit used as fruit The *Iriarteia setigera*, Mart is fabricated into blow pipes The *I Anticola*, Sp is the Wax palm of the Andes and Brazil Its former name was *Ceroxylon* — See Palms

IRIDA See Singhalese

IRI BABOOL MAHA, *Vachella farnesiana*, W & A

IRIKI TEL *Cordia myra* — *Linn*

IRIKU NAR. MALEAL TAM Fibre of *Calotropis gigantea*

IRIMA-PASEL MALEAL *Momordica dioeca* — *Roxb Willd*

IRIMUSU SINGH. *Hemidesmus Indicus* — *Rheede R Brown*

IRIN PUSHU *Quercus incana*

IRINDI HIND *Ricinus communis* — *Linn*

IRIPA MALEAL *Cynometra ramiflora* — *Linn*

IRISA HIND *Narcissus tazetta* Iris Florentina

IRIS DE FLORENCE FR Orris root

IRIS FLORENTINA — *Linn*

Ussul-us sosun	AR	Irsa, Irsi	HIND	of
" asman joomi "				Jhelum
Shoti of Beas		Bekh-i Sosun		PLRS
Florentine Iris	ENG	Bekh-banafsha		"
Sosan	HIND	Chiluch of Sutley		"

A native of Italy and Asia Minor, and its roots are the *orris root* of European shops This article contains volatile acid resin, astringent matter, gum, extractive, starch, and woody fibre; in full doses it is emetic and purgative. Peas turned from the wood are used in issues to support suppuration Reduced to powder it is a favorite ingredient in hair and tooth powder.

Excellent orris root finds its way to India and is procurable in the bazars under the name of *Beg-banajsha* or violet root Royle under this head very confidently refers the *puteul* of commerce to this article A species of Iris is cultivated in India Its roots are used in the same manner as those of the Florentine kind A broadish leaved species occurs at various places throughout the Punjab Himalaya from 2,500 to 9,500 feet Mr Powell says the Iris Florentina, is entirely distinct from the Kashmir variety, which luxuriates over every grave and blooms on many a house top in the far famed valley, a custom resembling that of the ancient Greeks who venerated the Iris as the messenger between God and man. — *Powell's Hand-book*, Vol 1 pp 356, 351 *Winter's Burma*, p 15 *Mr Oldham in Yule's Embassy O'Shaughnessy*, page 654 *Dr J. Stewart Punjab Plants*, p 240

IRIS PSEUDACORUS See Coffee

IRIS XIPHIODES There are fibrous rooted and tuberous rooted kinds of iris and numerous hybrid species, the tuberous rooted are said to be the most difficult to cultivate though most of the species thrive well in India, they require merely a good rich soil — *Riddell*

IRJAL See Kabul.

IRKUMBALITHA-MARA CAN. *Bauhinia variegata* — *Linn*

IRKUTSK. See Peking

IRMBU SINGH Boa wood

IRMINAKULLE TAM Hat's ear

IRMPANNA CAN *Caryota urens*

IRON West of Armenia, on the borders of the Caspian Sea, we find the ancient name of Albama. The Armenians call the Albamans Aghovan, and as given in Armenian stands for or l, it has been conjectured by Boie, that in Aghovan also the name of Arin is contained This seems doubtful But in the valleys of the Caucasus we meet with an Arian race speaking an Arian language, the Os of Ossethi, and they call themselves Iron — *Muller's Lectures*, p 230 See Elbniz, Hindoo, Iram, Sanskrit

Iron	ENG	Mars of the alchemists,
Hedied	AR	Basi
Than	BERM	Aban
Jern	DAN, SW.	Zelazo
Yrei	DUT	Aos pinah
Fer	FR.	Scheleso
Eisen	GFR.	Ayas
Sideros	GR	Hyam
Ais	GOTHIC	Hieno
Loba	Guz	Imbu
Ferro	IT.	Inumu
Ferum	LAT	

Iron is found native, when it is supposed to be generally of meteoric origin, extensively in combination with oxygen or sulphur, as a salt of various acids, as carbonate, sulphate, &c. mixed with earths or other metals It also exists in vegetables, and in the blood of ani-

mals The iron of commerce is extracted from iron ores. Some of the oxides, as magnetic and specular iron ore, are heated only with charcoal, as in Sweden, Elba, and India, when the carbon combining with the oxygen the iron is set free, and melted. The carbonate, iron pyrites, clay iron ore, red and brown hæmatites, and spathose iron, are first roasted, and then exposed to a fierce heat in contact with charcoal, coke, or small coal, and a flux, either lime or clay, according as the ore is argillaceous or calcareous. These earthy matters become vitrified, and form a slag at the surface, while the heavy particles of iron, falling down, run out by a hole at the bottom into moulds, and form pig, or cast iron. This is still impure, from the presence of charcoal, sulphur, and portions of silicon and aluminum. It is again twice fused in the refining and puddling furnaces, and exposed to the influence of a current of air, at a high temperature, when the whole of the charcoal and sulphur are burnt out, and the other impurities form a slag at the surface. The metal is taken out, beaten or pressed, and then drawn into bars, which form the malleable or wrought iron of commerce.

Iron ores abound in almost every district of India, and the prevailing one is the oxydulous iron, often magnetic, and with polarity, but specular iron ore, hæmatite, clay iron stone and sulphuret of iron, also occur abundantly. In the Malayan Peninsula also, the ores of iron occur in great varieties.

From a passage in Kalidasa's drama of the Hero and the Nymph, (p 218) it is clear that the art of welding iron was known to the early Hindus.

You tell me gentle Nymph, your fair friend pines
With amorous passion. But you do not see
The ardour that consumes this heart for her
Alike our glowing flame. Then quickly and
One union to cement, as close combines
Iron with iron, when each fiery lai
With equal radiance glows.

A considerable quantity is produced in the Salem district, and two varieties are obtained, one remarkable for its softness and malleability, the other for its steel-like hardness, which adapts it for the formation of edge-tools, cold chisels, &c. The following names are given to this metal in process of adaptation to its finished manufacture. Culties or blooms of iron. Palms or bars of iron. Vintoms or pieces of cast steel as it comes from the clay crucibles. Oolies or bars drawn out from the clay crucibles. Iron beads which ooze out from the blooms in the blast furnace. Bloom iron from Palghaut is readily malleable and furnishes a hard steel-like iron. The natives state that it is necessary to subject the bloom to a second fusion and much hammering before they can bring it to the state of the soft malleable iron, in which it is met with as an article of commerce.

This statement seems to correspond with what one might expect from the difference of appearance of two samples; the one of Palghaut, being highly metallic as shown by its bright metallic lustre, while the black chary look of the other seems to indicate such an excess of oxide, as to unfit it for the hammer.

At the Madras Exhibition of 1857, one of the richest departments of the Exhibition was the collections of the ores of iron and steel from Cuddapah, Hyderabad, Bellary, Coimbatore and Bangalore. The principal ores of the Cuddapah district are red, brown, and purple in colour, which yield iron of excellent quality and very malleable. Some of the magnetic iron ores of the same district are particularly rich in iron, and a few of them contain traces of manganese. Of those from Chemoor and Poolevendalah, the latter is magnetic although earthy and dull red in the fracture and bright red in the streak. The steel grey and granular iron ores of Chitwail, Camalapoor, and Goomcondah are all rich in the metal and more or less magnetic. The yellow ochre and rusty ores of the Muddenpully talook are said to yield good malleable iron. The steel grey iron sand of Comarole and Yandapully in the Doopud Talook are highly magnetic and contain a little manganese.

The micaceous iron ore and iron glance of the Doopud talook are also rich in the metal.

The most prevalent iron ores of the Hyderabad territories seem to be the rusty, brown, red and yellow ochres, the iron or steel sands with manganese, and the specular or glance ores, none of the latter however are magnetic. The black, brown, and red cellular iron ores are abundant and a great deal of attention appears to have been bestowed on the minerals of this district and on the iron ores in particular.

The Bellary District yields a variety of iron ores, some of which are very rich in the metal and several of them associate with manganese. The prevailing ores of iron, of this district are the black and grey ores alternating with sandstone, liver colored ores (which has been repeatedly sent to Madras as copper ore) and red jaspery clay iron stones. They are also associated in the same district and in the vicinity of Kurnool and Gooty with magnesian limestone, gits, conglomerates, aluminous shale, fire clay and black dolomite.

The iron ores of Coimbatore are of very fine quality, particularly rich in the metal and highly magnetic.

Magnetic iron glance of fine quality occurs in Coimbatore, Salem, Cuddapah and Vellore. Magnetic hæmatites in Cuddapah.

Magnetic Iron sand also in Cuddapah, none of the iron sands of other districts magnetic.

Magnetic rusty ochrey iron ore from Hyderabad was, like the other ores of Hyderabad

magnetic and magnetic iron ores occur in Bellary, Masulipatam, Bangalore, Mysore, or other districts. Manganese was detected in the iron ores of Hyderabad, Kuinool, Bellary, the Bababooden Hills, Mysore and Vizianagrum.

Meteoric iron was exhibited from Mysore and Pondicherry.

Micaceous iron ores of good quality occur in Cuddapah and Vizianagrum. Brown hæmatite and reddle at the Red Hills, in Bellary and Hyderabad. Common iron pyrites or soornamooky stone occurs in magnesian limestone from Kuinool, Cuddapah and Gooty. Radiated pyrites occurs in large pieces in black marble from Nundial and near Cuddapah, and might be used for the manufacture of sulphur, sulphuric acid. Iron pyrites in small quantities in aluminous shale near Bangalore. Dr Heyne described the manufacture of iron in the Carnatic to the south of the Pennar river, which, when first smelted, is extremely brittle, requiring several operations to bring it into a malleable state. There are two varieties of ore used in the district in which he observed the processes. The one, an iron sand, collected in the beds of rivers, consists of the protoxide, mixed with much of the peroxide, the other, a red schist, is almost entirely composed of red oxide, but in the centre of the mass it affects the magnet.

Iron, which has been ascertained to be superior, for many purposes, to the best German iron, is made on the western coast of India. Ores, powerfully affecting the magnet, exist in great quantity at Taygoor, a village of the Konkan. The magnetic iron ore, employed for ages in the manufacture of the Damascus steel used by the Persians for sword blades, is obtained from schist near Kona-Samudram around Deemdoortee where the ore is extensively distributed. The minute grains or scales of iron are diffused in a sandstone-looking gneiss or micaceous schist, passing by insensible degrees into hornblende slate, and sometimes containing amorphous masses of quartz. The strata are much broken up and elevated, so that the dip and direction are in no two places the same, and bear no relation to the mountains in the north. The iron has the remarkable property of being obtained at once in a perfectly tough and malleable state, requiring none of the complicated processes to which English iron must be subjected, previous to its being brought into that state. Mr Wilkinson found it to be extremely good and tough, and considered it superior to any English iron, and even to the best descriptions of Swedish. The Persian merchants, who frequent the iron furnaces of Kona-Samudram, are aware of the superiority of this iron, and informed Dr. Voysey

that in Persia they had in vain endeavoured to imitate the steel formed from it.

The plan adopted for the production of Indian cast-steel at the Beypore works, by the Bessemer process, was similar to that pursued in Sweden, but differed essentially from the Sheffield method. At Sheffield and elsewhere in Great Britain, where the process is in operation, pig iron is melted in a reverberatory furnace, and run thence into the converter or Bessemer vessel, which is mounted on axes. But in Sweden, and at the Beypore works in Madras, the crude metal was run direct from the blast-furnace into an ordinary foundry's ladle, which is raised to a sufficient height by means of a travelling crane, and then poured into the converter, which is a fixed vessel, lined with a mixture of native fire-clay and sand, and pulverized English firebrick. Steam was raised to about 50 lbs in the boilers, giving a pressure of blast of about $6\frac{1}{2}$ or 7 lbs per square inch, and the air was driven into the converter through 11 tuyeres of $\frac{3}{4}$ inch diameter, placed horizontally at the bottom of the vessel. No manganese or other metal was added to temper the steel, the quality of the metal required being regulated by the pressure of blast and the time of blowing. As soon as the metal was sufficiently decarbonised, the vessel was tapped, and the fluid steel run into a ladle provided with an outlet in the bottom. This ladle is swung round over the cast-iron ingot moulds, the fire clay-plug withdrawn, and the steel allowed to flow in a clear stream into the moulds beneath. These ingots are then cogged down under a Nasmyth hammer, and drawn into finished steel bars of various sizes.

The iron ore of the Salem districts of the Madras Presidency is a rich magnetic oxide of iron, very heavy and massive. It is commonly known as loadstone. The yield averages 60 per cent of metallic iron. Much of the ore being a pure black magnetic oxide, would doubtless yield 73 per cent. The ore is, however, often mixed with quartz, which is a very refractory material in the blast furnace. Limestone, and in some places shell lime is employed as a flux, and the charcoal of some kind of Acacia is the fuel.

The woods used in Southern India for making charcoal for the iron works at Beypore, are the vella-marda, karra-marda, Indian-gooseberry, Poohum, Nux-vomica and cassia.

The qualities of iron vary according as it is smelted at a low or high temperature. Low smelted iron is malleable.

The varieties of Gwalior iron are known as guleri and "kheri."

The spurs of the outer Himalayas contain ferruginous deposits in abundance, and mines are worked along the whole range both on the north and south faces, from the Sutlej to the Ravi,

at Shil and Kot-khai, Kot-kaugra, Suket, Chamba, and Mandi Under the Sikh rule, this iron was extensively used for gun barrels

Iron exists at Kanigoram in the Waziri hills, it is found also as a hæmatite in several parts of the Salt range and in the Chichalli range, on the other side of the river The cutlery of Nizamabad and Gujrat is, however, exclusively manufactured with imported steel The iron ores of the Punjab are produced along its north-eastern mountain frontier as well as in the lower hills of the Sulaimani and Waziri ranges, and those to the south-east of the Bunnoo district and to some extent in the Salt Range on the other side of the province in the hilly portions of Gurgaon district. In the hills in the Delhi district, is a ferruginous rock, and the Mahruli hill, which yields iron ore, is one of that group of outliers that forms a continuation as it were of the Aravalli range

Along the Himalayan frontier, the principal places of production are the Hill States of the Simla district, Jubal, Dhami, Bishahr, and Rampur. Again at Suket and Mandi, iron is largely produced, and the mines at Kot Khai, Fatehpur, and Bhu Bangal of Kangra are famous Of the ores of the Chamba hills and in the divisions up to the Hazara district included in the Kashmir territories, the best iron is found at Reyasi in Jammu, while the iron found at Souf and Kutyar in Kashmir proper is not so good

In the hills due north of Peshawur, is the source of the Bajaur iron which is of fine quality, and is used in the manufacture of the gun barrels of Kohat and Jammu; and little also, it may be presumed, in the formation of steel for the blades of Bokhara and Peshawur In Kamaon, iron ores are abundant and are largely smelted A company was formed with a capital of Rs 4,65,000 and furnaces were erected at Kahdoongee, Dichowree, Koorpatal, and Ramghur and competent authorities pronounced the iron manufactured to be of unexceptionable quality equal to any charcoal cold blast manufactured in Europe"—*Balfour's Report on the Iron Ores, Iron and Steel of the Madras Presidency. Prof-Max-Muller's Lectures, p 223 Maculloch's Commercial Dictionary Powell's Hand-book for the Punjab Madras Ex. Jm Reports Cal Ex 1862 Carter's Geological Papers on Western India, p 11, 13. Voysey*

IRON-BARK TREES, a commercial name applied in Australia to several species of Eucalyptus. *E. Sideroxylon*, is a valuable timber tree of Australia, possessing great strength and hardness, and much prized for its durability by carpenters, ship-builders, for top sides, tree nails, the rudder stock and belaying pins; by wagon builders, for wheels poles &c and by turners for rough work; it is

much recommended for railway sleepers and is extensively used in underground mining work. It somewhat resembles the Red gum tree, but it is more difficult to get large trunks of it sound in the heart

IRON, Carbonate of.

Carbonate of Iron ENG	Kohlensaures eisen
Ferri Carbonas LAT	oxyd. .. GER.
Carbonate de fer FR	

IRON Red Oxide.

Ferri sesquioxidum LAT	Peroxide of iron... ENG
Ferri peroxidum "	Crocus martis LAT
Ferri oxydum rubrum LAT	Colcothar ENG "
Sesquioxide of iron ENG	Peroxide de fer . FR
	Roth eisen oxyd . GER.

IRON RUST.

Sadid ul hadid ARAB	Karatan basi, MALAY
Thun Khya .. BURM	Iambu Tapu TAM
Tai basi . MALAY	Tuphu, .. "

IRON, Sulphate of

Bala-dokta BENG	Hera kasis HIND
Hara-tota DUK	Hera tutu . "
Green Vitriol, Green	Solfato di ferro . IT.
Copperas, Sulphate	Ferri sulphas, Ferrum
of Iron, vitriolated	vitriolatum LAT
iron ENG	Sal martis .. "
Sulfate de fer FR	Tarusi .. MALAY.
Schwefelsaures eisen "	Zunkur madni PERS
Oxydul GER	Tutya subz
Eisen vitriol . "	Unna, Anna baydi, TAM.

Sulphate of iron is the sulphate of the protoxide of iron and occurs in the form of green crystals, soluble in water. The salt is found abundantly by natural oxidation of the sulphuret of iron, a mineral especially common in coal districts. The sulphuret, absorbing oxygen from the atmosphere, is converted into the sulphate of the protoxide of iron, this is apt to be changed into the red colored sulphate of the sesquioxide. The sulphate, being soluble, is found in some mineral waters It is also made artificially on a large scale for use in the arts by exposing moistened pyrites to the air It occurs in the Indian bazars in large masses of green crystals, and in a state of considerable purity. For medical use the greenest and most transparent crystals should be selected It was known to the ancients, is mentioned in the *America Cosha* of the Hindoos, and it is used by them, as by the Romans in the time of Pliny, in making ink The natives of India have long known the use of acetate of iron, they prepare by macerating iron in sour palm-wine, or in water in which rice has been boiled
Royle Materia Medica O'Shaughnessy, Beng Phar page 325 Royle Hindoo Medicine, p 44.

IRR. HIND. *Chenopodium album*

IRRI. HIND. of Pangl, Chota Lahoul &c.,

Quercus ilex

IRON-SMITH. See Polyandry.

IRON WOOD

Pya	of AKIAB	Legno di ferro . .	IT
Pieng	"	Lignum ferreum . .	LAT
Yserhout	DUT	Sideroxylon . . .	"
Bois de fer . . .	FR	Naw	SINCH
Eisenholz . . .	GLR	Palohierro . . .	SR

Iron wood is a commercial term, applied to a great variety of woods, in consequence of their hardness, and almost every country has an iron-wood of its own. The product of an evergreen tree, *Sideroxylon*, remarkable for the hardness and weight of its timber, which sinks in water, receives this name. It is of a reddish hue, and corrodes like iron. This tree grows chiefly in the West India islands, and is likewise very common in South America. *Mesua ferrea*, a tree furnishing one of the iron woods, and which, also, has received its specific name from the hardness of its wood, is a native of Ceylon and of the peninsulas of India, of Northern India, Malacca and of the islands, and perhaps *M. pedunculata*, likewise, furnishes part of the timber known under this name, but, in Ceylon, the *Maba buxifolia* and *Mimusops indica* also furnish the iron woods of that island. The timber of the *Metrosideros vera* of China, is called true iron-wood. The Chinese are said to make their rudders and anechoirs of it, and, among the Japanese, it is so scarce and valuable, that it, once, was only allowed to be manufactured for the service of their king. The iron-wood of southern China, however, is *Baryxylum rufum*, of the island of Bourbon, *Stadmannia sideroxylon*, and of the Cape of Good Hope, *Sideroxylon milonophloeum*, which latter is very hard, close grained, and sinks in water. The Ceylonese have also an iron wood tree known under the name of "Naw," of the western provinces of Ceylon, perhaps the *M. ferrea*. It is described as used for bridges and buildings. That of the Canara forests is from two species of *Memecylon*, and, on the Coromandel coast, the term is occasionally applied to the wood of the *Casuarina equisetifolia*. In Tenasserim, the term is applied to the woods of *Inga xylocarpa* and *I. bijemina*, and to that of a species of *Diospyros*. The iron wood of Australia is from a species of *Eucalyptus*, *E. sideroxylon*, and that of Norfolk island from the *Notokea longifolia*. The iron-wood of Guiana is from the *Robinia panacoea* (of Aublet), that of Jamaica is the *Tagaro pterota*, and *Erythroxylon areolatum* which is also called red wood. *Egiphila Martineensis* and *Coccoloba latifolia*, are other West Indian trees, to the timbers of which the name of iron-wood has been applied, and *Ostrya virginica*, called American hop hornbeam, has wood exceedingly hard and heavy, whence it is generally called iron-wood in America, and, in some places lever-wood. Under the name of Iron-wood, two specimens were sent by the Calcutta

Committee to the Exhibition of 1862. One of them *Pya, Fern*, a tree of Akyab, grows to a moderate size, and is plentiful in the Sandoway and Ramree districts. The other Iron wood, *Pieng, Fern*, also, a tree of Akyab, grows to a large size, and is very plentiful in Arrakan, its wood is very hard, and used for posts. The Iron wood of the South Sea Islands is the timber of the *Casuarina equisetifolia*. The iron wood of New Zealand is the *Vitex littoralis*. The *Aki*, or *Lignum Vitæ* of New Zealand, the *Rata* and the *Pohutu Kawa* of the same country, are all hard-wooded trees belonging to the genus *Metrosideros* (Lindley) and several other species of *Metrosideros* have been described, natives of Australia and the South Sea Islands as furnishing iron-woods of commerce. The *Metrosideros buxifolia* of Allan Cunningham is the New Zealand plant called *Aki*, and is a rambling shrub, adhering to trees, and climbing by means of its lateral roots to the summits of the loftiest trees in the forests of Wangaroa and the Bay of Islands — *Don, Dichlamydeous Plants, Landley Vegetable Kingdom, Burnett, Outlines of Botany* — quoted in *Eng Cyc Holzappfel* *Mr. Paullner Mr. McGilhray Dr. Bennett Mr. Mendis. Dr. Mason, Cal Cat Ex of 1862 Macculloch. Colonel D. Hamilton*.

IRRIGATION — Generous as the Indian soil usually is, and favourable as are the seasons. In the plains and valleys rain is frequently absent for many weeks, and without some artificial means of supplying the soil with moisture, no crops could at those periods be taken off the ground. Great public works of irrigation have been made in India, but, what is there accomplished on a very large scale by the India governments, is, throughout many parts of the country, performed by the villagers themselves. For miles, the hindoo cultivator will carry his tiny stream of water along the brow of mountains, round steep declivities, and across yawning gulfs or deep valleys, his primitive aqueducts being formed of stones and clay, the scooped out trunks of palm trees and hollow bamboos. Sometimes, in order to bring the supply of water to the necessary height, the pieottah or the bucket wheel is employed, worked by men, by oxen, by buffaloes or by elephants.

In Hindustan, the Ganges Canal has been constructed, a branch of it leading to Cawnpore has been remodelled and two branches leading to Etawah and Futtehghur have been re-arranged for navigation. When that to Etawah shall be completed, the chief towns of the Doab will be placed in communication with the Jumna at Delhi. A new canal has been projected from the Jumna below Delhi at a cost of £500,000 to water the Muttra and Agra districts.

A canal has been planned from the Ramgunga to irrigate and drain the Rohileund Terai or Swamp, and the channels of Rohileund will form a net work with those in Oudh, Goruckpoor and Tihut all north of the Ganges. The Oudh canal from Sardah has been successful and will aid in the fertilizing of Oudh.

The canal system in Hindoostan will fit in with that of the Punjab. In Burmah, it has been proposed to embank the great rivers, and improve the delta of the Irawadi.

From the upper parts of the Cauvery river, channels have been conducted through the Trichinopoly and Tanjore districts, and the portions within the reach of the waters are cultivated like gardens. The great Coleroon channel, quite like a great river and about a mile broad, is led off from the Cauvery, aids to form the holy island of Srirangam and is exhausted in irrigating the lands to the east.

A dam has been constructed on the Godavary river, another on the Kistna, another on the Girna river in Khandesh, and a similar dam is proposed to be constructed on the Tapti river for the irrigation of the collectorate of Surat.

In Sind there is the great Bigari canal, which it was proposed to enlarge and to convert the inundation canals of that province into perpetually flowing streams.

The Baree Doab Canal is to be extended by a dam at Hureckee on the Sutlej from which water will be taken to irrigate the lower districts as far as Mooltan.

The Western Jumna Canal had objectionable swamps, but is to be improved and enlarged towards Sinsu.

The Sutlej Canal was projected in 1861, and sanctioned in 1867. It is to take up the irrigation where the Jumna ceases to provide for it and will irrigate the tract west of the Markunda, one-third of the water to be assigned to the Putiala State. About two millions sterling was estimated as the amount needed to irrigate the vast extent of country between the Jumna and the Baree Doab systems. And channels are proposed to be cut from the Chenab and the Jhelum and the valley of Peshawar irrigated.

The E. India Irrigation Company's operations in Orissa failed as a profitable concern. The Ganges, Jumna and Baree Doab Canals show that a profit of five per cent has not yet been reached. Moreover, it is not advisable that capitalists should, except as contractors, be employed on public works affecting the water supply and the lives of millions of peasantry. During the administrations of Sir Charles Wood and Earl de Grey, both money and men were kept back. In 1868-69 about half a million sterling was spent on new irrigation works.

In Northern India, Midnapore can be protected from famine by utilizing the waters of the Selye River at a cost of £92,500.

The Damoodah often bursts its banks, and causes devastation. It runs through a rich country, but even in the Hooghly district, one of the wealthiest, much distress was experienced by the artisans and labourers in the famine of 1866. A canal, its head waters at the Rancegunj coal mines, 100 miles to Calcutta has been recommended at a cost of £300,000. The navigation will be as important as the irrigation and coal will be cheapened in Calcutta. The Damoodah valley up to 1868, was devastated by a severe epidemic fever which wasted some of the most populous tracts in Asya and subsequently spread to Bheembhram.

A canal has been projected to be run from Rajmahal to Calcutta, to cost a million sterling, as the Nudda district has been subject to inundations and epidemics.

Bengal proper is to have a series of channels from the Gunduk river, to provide irrigating waters for Champaran, Sarun and Tirhoot, which suffered much in the famine of 1866.

In the Central Provinces two designs have been sketched for irrigation works from the Pench river north of Nagpore, and from the Wurdah to the south West. In 1868-69, a project was sanctioned extending the irrigation from the Pennar river of the peninsula of India at a cost of £40,000. In 1867, it was proposed to enlarge the great Chembrumbaukum tank at a cost £40,000. In Mysore, there are auncuts or dams at Nundool, Sri Ramadwara and Maseehully, and a great reservoir is to be established at Mauri Conway.

In the beginning of 1865, Colonel Strachey recommended an irrigation scheme for India, at a cost of 29 millions sterling. It was Lord Canning's view to employ private companies for irrigation. In Orissa the operation of the East India Irrigation Company were discouraged, but it made noble efforts. The public companies for irrigating India, will never pay a dividend. A committee was appointed by Lord Canning to consider the views as to irrigation held by Colonel Sir Arthur Cotton, and Colonel Crofton and they decided, in favour of Major Crofton's views against those of Sir A. Cotton. Of the reasons given for its decision one was their objection to the construction of a weir across the Ganges, below the confluence of the Solani, at a cost of £1,128,631, but if any member of the Committee had actually constructed weirs across similar rivers, with sandy beds, and low alluvial banks, as in Madras, he would not have estimated the cost of this weir over the Ganges, to pass a volume of water of 30,000,000 cubic yards, at 1,130,000£, when the Godavery weir, to pass

above 200,000,000 or nearly eight times as much, only cost 90,000£, the Cauvery weir, to pass the same volume as the Ganges, 30,000,000 cubic yards, only cost 15,000£, the Kistnah weir, to pass 180,000,000 cubic yards, only 100,000£, the Toombodra weir, for about double the volume of the Ganges, only 30,000£. The average estimate for weirs on similar rivers in Madras is about 500£ per 1,000,000 cubic yards of volume per hour, while the estimate of the Ganges Canal Committee was nearly 40,000£ per 1,000,000. Though a question at issue for many years, the great irrigation works of Madras have been yielding enormous profits, such profits that, if they were invariable, as Sir A. Cotton says they ought to be, "the Government might, in popular phrase," make its fortune," by constructing such works all over India, borrowing at 5 per cent to invest in works that yield 50 or 100 per cent. As an instance of the rate of profit, the Godavery works have cost about half a million, and are now watering about 800,000 acres. The expenditure of capital upon them has been 12s an acre, and for this the people are paying a water-rate of 8s an acre, or 66 per cent on the cost.

The Ganges Canal has been a disastrous financial failure up to the present time, after an expenditure of three millions upon it, and the Indian Government, believing that the failure in one case and success in the other is due to a "difference in the conditions" of irrigating the two localities, and therefore that the profits of irrigation works are not invariable. Sir A. Cotton asserted that there is no difference in the principle of damming a river and leading a canal from it in Bengal and in Madras, and he specified a long series of engineering mistakes in the construction of the Ganges Canal which account for its failure and would have ruined any Madras work just as much, and but for which he maintained that the Ganges Canal would have yielded immense profits, like the Madras works. In 1865, Colonel Stacchev submitted a scheme to cost 29 millions Sterling, and a reservoir was to be formed near Sholapore in the Deccan, at a cost of £90,000.

IRU See Singhalese

IRUGUDU CHETTU, ALSO Iruvudu, Tillage TEL Blackwood. *Dalbergia latifolia*, R in 221

IRULAR At the foot of the Neilgherry mountains, and for a short distance within the forests extending from their base into the plains, live a race of people, commonly known by the name of Erular. They are divided into two classes, one called Urah, the other Kurutalei. The word Eruli means unenlightened or barbarous, from the Tamil word Erul, darkness, and is a term applied to them

by their neighbours. From the wild kind of life which they lead it is difficult to ascertain their number, but Captain Harkness supposed it to be less than a thousand. Urah signifies the rulers of the people and Kurutalei, the common people. Captain Harkness mentions that he met with a group of Erulars, all but naked, men, women, and children, dancing, jumping and amusing themselves. The hair of the men, as well as of the women and children, was bound up in a fantastic manner with wreaths of plaited straw, their necks, ears, wrists, and ancles, decorated with ornaments formed of the same material, and carrying little dried gourds, in which nuts or small stones had been inserted, they rattled them as they moved, and with the rustling of their rural ornaments, gave a sort of rhythm to their motion. His unexpected visit disconcerted them at first, but this was soon got over, and the dance again resumed, in front of a little thatched shed, which he learned was their temple. When it was concluded, they commenced a sacrifice to their deity, or rather deities, of a he-goat and three cocks. This was done by cutting the throats of the victims, and throwing them down at the feet of the idol, the whole assembly at the same time prostrating themselves. Within the temple there was a window or fan, which they call Mahri,—evidently the emblem of Ceres; and at a short distance, in front of the former, and some paces in advance one of the other, were two rude stones which they call, the one Moshani, the other Konadi Mari, but which are subordinate to the Mahri or fan, occupying the interior of the temple. No great distance, from this, he passed their places of sepulchre, there being one for the Urah and another for the Kurutalei. These sepulchres are pits, about thirty or forty feet square, and of considerable depth, over which are placed large planks, above is erected a shed covering in the whole, and protecting it from the weather. In the centre of the planks is an opening about a cubit square, over which are placed other pieces of wood, and on these is raised a small mound of earth in the form of an altar, the surface being decorated with pebbles, placed there both as memorials of the departed, and as objects of future worship. When a casualty occurs, and another burial becomes necessary, the mound of earth is removed, and the body thrown in. Some ten or twelve days after, a mound of fresh earth is raised, in room of the one which had been removed, the pebbles, which in the first instance had been carefully put aside, are again replaced, and another one added to them in memory of the deceased. All this is done with much ceremony, the pebbles being anointed with oil, perfumed with frank-

incense, and decorated with flowers. Food is also distributed to the assembly, according to the ability of the relatives of the deceased. The *Irulars* speak a rude Tamil — *Captain Harkness' Neilgherry Hills*, pp 29, 88, 92, 93, 128. See Davidian, also Kurambar.

IRUL MARAM TAM. *Mesua ferrea*

IRUMBELI TAM. *Maba buxifolia* — Pers

IRUN. HIND. *Volkameria fragrans*

IRUNDI DUKH² *Jatropha curcas* — Linn.
also *Ricinus communis* — Linn.

IRUVUDU. TEL. *Dalbergia latifolia* — W.
& A. Roxb

IRWIN. Lient Irwin, accompanied Mount-stuart Elphinstone to Afghanistan, the amount of multifarious information he collected is altogether surprising.

IRWIN, EYLES, Esq., an officer of the East India Company, author of a Series of adventures in the course of a voyage up the Red Sea, on the coast of Arabia and Egypt, in the year 1777.

IS. See Hit

ISA, also called Isani, the hindu deity, presiding over the north east quarter of the heavens. See India

ISA or ISWARA, a name of Siva as a destroyer. See Kali, Kol, Siva

ISADORE and Ctesias both mention a statue pillar of Semiramis at Babylon, but these and the Syriac inscriptions have disappeared.

ISALAH. See Kellek

ISAKA DASARI KURA. TEL. *Gisekia pharnaceoides* — Linn.

ISAKARASI MANU. TLL. *Sapindus rubiginosus* — Roxb.

ISANA. The regent of the north-east, a form of Iswara.

ISANI. Colonel Tod describes a lofty three-peaked Isani mountain, on which is a temple dedicated to Aya-mata also called Isani, the tutelary divinity of the Koli. This and the effigy of the horse are there the only objects of adoration among this aboriginal race. This was the first time he ever saw a personification of Mother Earth, for such is Isani from Isa goddess and Anani earth, the universal nurse-mother (aya-mata) whether the worship of the horse is typical of the sun "the swiftest of created representing the swiftest of uncreated objects" he does not know but in this they resemble the other forest tribes, the Bhil and the Surya. See Sakti.

ISANI.—Among the many remarkable festivals of Rajast'han kept with peculiar brilliancy at Oodipoor, is that, called Gango-re in honour of Gouri, or Isani the goddess of abundance, the Isis of Egypt, the Ceres of Greece. Like the Rajpoot saturnalia, [which it follows, it belongs to the

vernal equinox, when nature in these regions proximate to the tropic is in the full expanse of her charms, and the matronly Gouri casts her golden mantle over the beauties of the verdant Vassanti. Then the fruits exhibit their promise to the eye, the koil fills the ear with melody, the air is impregnated with aroma, and the crimson poppy contrasts with the spikes of golden grain, to form a wreath for the beneficent Gouri. Gouri is one of the names of Isa or Parvati, wife of the greatest of the hindu gods, Mahadeva or Iswara, who is conjoined with her in these rites, which almost exclusively appertain to the women. The meaning of gouri is 'yellow,' emblematic of the ripened harvest, when the votaries of the goddess adore her effigies, which are those of a matron painted the colour of ripe corn, and though her image is represented with only two hands, in one of which she holds the lotos, which the Egyptians regarded as emblematic of reproduction, yet not unfrequently they equip her with the warlike conch, the discus, and the club, to denote that the goddess, whose gifts sustain life, is likewise necessary to the loss of it uniting as Gouri and Kali, the characters of life and death, like the Isis and Cybele of the Egyptians. But in the Gango-re festival she is only seen as Ana-purana, the benefactress of mankind. The rites commence when the sun enters Aries (the opening of the Hindu year), by a deputation to a spot beyond the city, "to bring earth for the image of Gouri." When this is formed, a smaller one of Iswara is made, and they are placed together; a small trench is then excavated, in which barley is sown, the ground is irrigated and artificial heat supplied till the grain germinates. By rites known only to the initiated, having been performed for several days within doors, they decorate the images, and prepare to carry them in procession to the lake. During these days of preparation, nothing is talked of but Gouri's departure from the palace, whether she will be as sumptuously appaielled as in the year gone by, whether an additional boat will be launched on the occasion, though not a few forget the goddess altogether in the recollection of the gazelle eyes (murg-aem) and serpentine locks (nagni zoof) of the beautiful handmaids who are selected to attend her. At length the hour arrives, the martial nakara give the signal "to the cannonier without," and speculation is at rest when the guns on the summit of the castle of Ekling guri announce that Gouri has commanded her excursion to the lake. The cavalcade assembles on the magnificent terrace, and the rana, surrounded by his nobles, leads the way to the boats, of a form as primitive as that which conveyed the Argonauts to Colchis. The scenery is admirably adapted

for these fetes, the ascent being gradual from the margin of the lake

At length the procession is seen winding down the steep, and in the midst, borne on a pal'th, or throne, gorgeously arrayed in yellow robes, and blazing with "barbaric pearl and gold," the goddess appears, on either side the two beauties wave the silver chainia over her head, while the more favoured damsels act as harbingers, pieceding her with wands of silver the whole chaunting hymns. On her approach, the rana, his chiefs and ministers rise and remain standing till the goddess is seated on her throne close to the water's edge, when all bow, and the prince and court take their seats in the boats. The females then form a circle around the goddess, unite hands, and with a measured step and various graceful inclinations of the body, keeping time by beating the palms at particular cadences, move around the image singing hymns, some in honour of the goddess of abundance, others on love and chivalry and embodying little episodes of national achievements occasionally sprinkled with double entendre, which excite a smile and significant nod from the chiefs, and an inclination of the head of the fan choristers. The festival being entirely female, not a single male mixes in the immense groups, and even Iswara himself, the husband of Gouri, attracts no attention, as appears from his ascetic or mendicant form begging his dole from the bounteous and universal mother. It is taken for granted that the goddess is occupied in bathing all the time she remains, and ancient tradition says death was the penalty of any male intruding on these solemnities, but a late prince deemed them so fitted for amusement, that he even instituted a second Gangore. Some hours are thus consumed, while easy and good humoured conversation is carried on. At length, the ablutions over, the goddess is taken up, and conveyed to the palace with the same forms and state. The rana and his chiefs then unmoor their boats, and are rowed round the margin of the lake, to visit in succession the other images of the goddess, around which female groups are chaunting and worshipping, as already described with which ceremonies the evening closes, when the whole terminates with a grand display of fireworks, the finale of each of the three days dedicated to Gouri. The Ephesian Diana is the twin sister of Gouri, and can have a Sanscrit derivation in Devi-ana, 'the goddess of food,' contracted Deana, though commonly Anadeo or Ana-devi, and Anapurna, 'filling with food,' or the nourisher, the name applied by "the mother of mankind," when she places the repast before the messenger of heaven.

Considerable resemblance is to be discerned between this festival of Gouri and those in

honour of the Egyptian Diana at Bubastis, and of Isis at Busiris, within the delta of the Nile, of which Herodotus says "They who celebrate those of Diana embark in vessels, the women strike their tabors, the men their flutes, the rest of both sexes clap their hands and join in chorus. Whatever city they approach, the vessels are brought on shore, the women use ungracious language, dance, and indelicately throw about their garments." Wherever the rites of Isis prevailed, we find the boat introduced as an essential emblem in her worship, whether in the heart of Rajast'han, on the banks of the Nile, or in the woods of Germany. Bryant furnishes an interesting account from Diodorus and Curtius, illustrated by drawings from Pocock, from the temple of Luxor, near Carnac, in the Thebaid, of the ship of Isis, carrying an ark, and from a male figure therein, this learned person thinks it bears a mysterious allusion to the deluge. Colonel Tod, however, was inclined to deem the personage in the ark Osiris, husband of Isis, the type of the sun arrived in the sign of Aries, (of which the ram's heads ornamenting both the prow and stem of the vessel are typical), the harbinger of the annual fertilizing inundation of the Nile, evincing identity of origin as an equinoctial festival with that of Gouri (Isis) of the Hindu Scythic races of Rajast'han.

Heavenly stranger, please to taste
These bounties, which our Nourisher, from whom
All perfect good, unmeasured out, descends,
To us for food and for delight hath caused
The earth to yield — *Paradise Lost, Book V*
397, 401.

The German Suevi adored Isis and also introduced a ship in her worship, for which Tacitus is at a loss to account, and with his usual candour says he has no materials whence to investigate the origin of a worship denoting the foreign origin of the tribe. This Isis of the Suevi was evidently a form of Ertha, the chief divinity of all the Saxon races, who, with her consort Teutates or Hesus (Mercury,) were the chief deities of both the Celtic and early Gothic races. The Budha and Ella of the Rajpoots, in short, the earth, the prolific mother, the Isis of Egypt, the Ceres of Greece, the Ana-purana (giver of food) of the Rajpoots. On some ancient temples dedicated to this hindu Ceres, we have sculptured on the frieze and pedestal of the columns the emblem of abundance, termed the cumacumpa, or vessel of desire, a vase of elegant form, from which branches of the palm are gracefully pendent. Herodotus says that similar water-vessels, filled with wheat and barley, were carried in the festival of Isis, and the Egyptian god Canopus is depicted under the form of a water jar, or Nilometer, whose covering bears the head of Osiris.

Colonel Tod thinks it probable that Hesus is derived from Eswaia, or Esa, The god Toth was the Egyptian, and Teutates the Scandinavian, Meicurv, and he has attempted to trace the origin of the Suevi, Su, or Yeut of Yeutland (Jutland), to the Yute, Gete, or Jit, of Central Asia, who carried thence the religion of Budd'ha into India, as well as to the Baltic - There is little doubt that the races called Jotner, Jæter, Jotun, Jaet, and Yeut, who followed the Asi into Scandinavia, migrated from the Jaxartes, the land of the great Gete (Massagetæ), the leader was supposed to be endued with supernatural powers, like the Budd'hists, called Vedianân or magieian, whose haunts adjoined Aria, the cradle of the Magi They are designated Ari-punta, under the sign of a serpent, the type of Budd'ha, or Ari-mânuş, the foe of man — *Tod's Rajast'han, Vol I pp 570, 572, 573*

ISAPABORA GADDI also Chippa bora gaddi. TEL. *Panicum eorymbosum* — *Rorb*

ISAPA GALA VITTULU TEL. *Plantago ispaghula* *Rorb*

ISARA TEL. *Aristolochia Indica*. *Linn*

ISARMEL also Isabel, Ishumool. BENG. HIND *Aristolochia Indica* *Linn*

ISATIS INDIGOTICA In China, coloring matter, for dyeing blue, is derived from two species of plants, the *Polygonum tinctorium* at the south, and the tien tsing or Isatis indigotica, cultivated at Shanghai and Chusan. The Shanghai indigo, Isatis indigotica, is largely cultivated in the Ke-wang-meow district, a few miles to the south — *Williams' Middle Kingdom, Vol 2, p 105. See Dyes*

ISATIS TINCTORIA, Dyers-Woad. See Dyes

ISBAND HIND *Corehorus olitorius*, Jute, also *C trilocularis*

ISBAND LAHOURI, HIND *Paganum harmala*

ISBARG See Asbarg.

ISCARASI KARRA TEL. *Iscarasi* wood, ANGLO-TEL of the Northern Circars, is probably from the *Sapindus rubiginosus*

ISCHI. MALEAL. *Zingiber officinalis* *Roscoe*

ISENKRAM-VARER. DAN Hardware

ISAFGHOL, HIND *Plantago amplexicaulis*, also *P ispaghula* and *P major*, also a species of *Coleheum*

ISFAHAN, one of the chief towns of Persia.

ISFALTO It Bitumen

ISFANAJ PERS Spunge.

ISFANJ ARAB HIND PERS Sponge.

ISFANAK HIND. *Spinacea oleacea*.

ISFENDYAR, the Brazen bodied, his son Bahman, surnamed Aideshir, a prince of great renown is one of the most conspicuous names amongst the heroes of the Shah namah. See Persian kings.

ISGAND HIND *Withania somnifera*.

ISHA See Isari, Osiris.

IS-HAQ AR Isaac, son of Abraham.

ISHAKZYE, an Afghan tribe See Afghan.

ISHARMEL HIND *Aristolochia longa*

ISHKIL. HIND Squill, *Scilla indica*

ISHMAEL, son of Isaac is supposed by mahomedans to have been the son whom Isaac took to offer up in sacrifice His lineal descendants were called Arab-ul-Mostaraba, or mixed Arabs. They occupied the Hijaz and amongst their descendants was the tribe of Koresh See Adnan

ISHMAEL KHAN See Khybei

ISHI RASHI. TEL. *Sapindus rubiginosus, Rorb.*

ISHK-PECHA. HIND *Pharbitis nil*, syn. of *Ipomœa cœulea*; the name means Love's-ringlet

ISHIA SANS from ish, to desire

ISHTA DEVATA. The chosen or elected deity the deity whom a hindu elects to worship A personal or tutelary deity.

ISHURMUL HIND *Aristolochia Indica*, *Linn Rorb* Indian Birthwort

ISIAPANGAM, also Vuttunghy. TAM; *Cæsalpinia sappan* Sappan wood

ISINGLASS.

Loo-pa ..	CHIN	Carllock . . .	FR
Sounds ..	ENG	Iethyocolla	GR.
Swim ..	"	Hausenblase	"
Air-bag ..	"	Cola di pesce	IT
Swimming bladder ..	"	Palogpong ikan...	MALAY
Fish maws ..	"	Ari-ikan ..	"
Fish sounds ..	"	Klei rnbui ..	RUSS.
Hausblase ..	FU	Karluk.....	"
Colle de poisson ..	"		

The Greek name for isinglass, Iethyocolla, is derived from *ixthys* a fish *κόλλα* glue, Isinglass, is derived from the German *Hausenblase*, from *hausen*, the great sturgeon, and *blase*, a bladder, being one of the coats of the swimming-bladder of fishes, chiefly of the genus *Acipenser*, or sturgeon. Fish Maws, or fish-sounds are exported from Calcutta Meigui, Malabar, and Sind and Shark Fins, from Margui, Cannanore, and Sind, Bombay Fish-maws are composed of a sac-like membrane, slit open; some are small, thin, and transparent, others three and four inches across in both diameters, something of the shape of short purses with spring clasps, of a light colour, and semi-transparent, — resembling in appearance the ordinary qualities of Isinglass, especially some of the Brazilian kinds, Mr. Yarell, pronounced both kinds to be the sound of a fish apparently allied to the gunnards, which he thought might perhaps be the same species, but at different ages, and it is interesting here to observe, Cuvier mentions that, in India there are species allied to *Trigla hirundo* (or the sapphirine gurnard). Fish-maws or Fish sounds, have long been carried away by

the Chinese from the vicinity of Calcutta, at the rate of about a shilling a pound. In Bombay also a commerce has long been established in Fish-maws, at about double the price of the former, without its being generally known that it was isinglass which was thus exported, and Madras shines in the trade. The Chinese, therefore, obtain from India, what Europe imports from Russia and Brazil, and in this respect exhibit no greater strangeness of taste than Europeans do. For they give only about the same price (£14) which is obtained in the London Market for Isinglass of the same quality, while Europe give as much as between £60 and £70 for the best kind and between £90 and £100 when it is required for consumption. The official accounts of the export and imports from the three Indian presidencies show that to the value of nearly forty thousand pounds of shark fins and Fish-maws was exported in one year from Bombay to China, being first imported from a great variety of places and sold at

From Rs 90 to 105 per mawd in 1836-37
„ 92 2 to 95 ditto in 1837-38
„ 18 to 25 ditto in 1836-37
„ 25 to 35 ditto in 1837-38

and the following quantities and value of shark-fins, and fish-maws were imported into and exported from Bombay in two years

SHARK FINS AND FISH-MAWS.	1836-37.			1837-38		
	Cwt	lbs.	Value Rs	Cwt	lbs.	Value Rs
From the Coasts of Africa	38	0	1,309	87	65	2,709
Ceylon	5	52	225			
Arabian Gulf	915	72	32,775	461	84	14,815
Persian Gulf	1,849	0	69,086	2,456	70	80,721
Malabar and Canara	417	101	10,874	647	96	4,359
Cutch & Sindh, Lute Ports,	742	91	34,916	0	133 1/2	512
Goa, Demaraun & Du Subordi-	203	70	15,748	68	63	4,981
Panwell and Cuncin	191	93	6,330	183	6	3,726
Gurerat,	15	90	580	108	49	4,437
Imports into Bombay	4,172	50	1,64,931	4,356	103	1,49,529
Exports to China.	9,426	28	3,92,676	5,088	39	2,55,145

Besides these in the year 1837-38 Shark-Fins and Fish-Maws were imported into and exported from Madras as under,

Imports

	cwt	Rs
From Ceylon and Tranquebar	61—	252
From Ganjam, Vizagapatam, Rajahmundry and along the Coast	105—	3,914

Exports

	cwt	Rs
To China and Straits of Malacca	1013—	2,258
From Tanjore to Straits of Malacca	39—	11,527

In the four years ending 1855—56 the export trade of Madras, in these two articles was to the following extent

FISH-MAWS		SHARK-FINS	
Quantity	Value	Quantity	Value
cwt	Rs	cwt	Rs
1,341	19,636	4,056	83,158

The shipments being to Bombay, United Kingdom and Malacca Straits. But the greater portion doubtless finds its way to China. The fondness of the Chinese for all gelatinous substances is well known, and has been described by all travellers who have visited their country and partaken of their banquets. In addition to employing animals and parts of animals which are rejected in other countries as articles of food, they import various substances which can be valuable only as yielding gelatine of different degrees of purity. Of these we have examples in Agar-Agar, Tripang, Birds-nests, Shark fins, and Fish-maws.

The swimming bladder of fishes consists of three membranes, the outer or peritoneal coat, the middle membranous and muscular one, and the inner, glossy, highly vascular coat, which has a pulpy appearance and is the membrane which forms the best isinglass. The species of fish which yield the European supplies are the great Sturgeon, Osseter, Sevruga and Sterlet, also the *Silurus glanis*, Barbel, *Cyprinus brama* and *C. carpio* and *Perea luciopelea*, which do not belong to the tribe of sturgeons. In the fisheries of the Caspian and Volga, where the system is most complete and the division of labour the greatest, the sounds and roes are extracted immediately the fish are caught and delivered over to the isinglass and caviare makers. The fresh sounds are first split open and well washed to separate the blood and any adhering extraneous matter and, on the Lake Baikal, warm water is used according to Georgi; they are then spread out, and exposed to the air to dry, with the inner silvery white membrane turned upwards. This which is nearly pure gelatine, is carefully stripped off, laid in damp cloths and left in the outer covering, and forcibly kneaded with the hands. It is then taken out of the cloths, dried in the form of leaf isinglass, or rolled up and drawn in a serpentine manner into the form of a

heart, horse-shoe, or lyre (long and short staple), between three pegs on a board covered with them, here they are fixed in their places by wooden skewers. When they are somewhat dried thus, they are hung on lines in the shade till their moisture is entirely dissipated. The oblong pieces sometimes are folded in the form of Book Isinglass. In order to obtain good isinglass, it is necessary to have well arranged rooms to dry it in. But isinglass is not the only product obtained from fish-sounds. According to Pallas, at the lower parts of the Volga, a fine gelatine is boiled out of the fresh swimming-bladder and then poured into all kinds of forms. In Guinef, a fine boiled Fish-glue is prepared, perfectly transparent, having the colour of amber, which is cast into slabs and plates. Ostiaks also boil their fish-glue in a kettle. The common cake isinglass is formed of fragments of the other sorts, these are put into a flat metallic pan, with a very little water, and heated just enough to make the parts cohere like a pancake, when it is dried. Parts of the sounds of *Silurus glanis* and *Barbel* are also boiled, but as the glue does not entirely dissolve, the liquid is strained to separate filaments from the gelatine. Besides these, the cartilaginous and tendinous part of several fishes are boiled down to form fish glue. Though isinglass of the finest quality, and in the largest quantities, is yielded by, it is not confined to, the sturgeon tribe, for even in Russia, the *Silurus glanis*, species of *Cyprinus*, and *Barbel* yield it, and we meet in commerce with Brazilian, New York, and Hudson's Bay isinglass. The fishes which produce it on the coast of Brazil, Mr. Yarrell informed Dr. Royle are probably species of the genera *Pimelodus* and *Silurus*, or of closely allied genera. The specimens shown to Mr. Yarrell appeared to him to belong to seven different species of fish. The Brazilian Isinglass is imported from Para and Maranhão. It is very inferior in quality for domestic purposes to the best imported from Russia, which sells for 12s per lb and the other from about 3s to 3s 6d but even as low as 9d per lb. It is in the form of Pipe, Block, Honeycomb, Cake, and Tongue Isinglass, the last formed of a double swimming-bladder. The isinglass obtained from North America in the form of long ribbons, is produced, according to Dr. Mitchell, by *Labrus squali*, at New York, called weak fish, which is about fifteen inches in length, and above six pounds in weight, forming one of their most abundant fish and furnishing the principal supply for their tables. One author states that its thick silvery swimming bladders are pressed, and another that the sounds of the hake (*Merluccius vulgaris*) are also pressed between iron or wooden rollers to form thin isinglass. The *Labrus squali* is *Otolithus*

regalis of Cuvier (the *Johnius regalis* of Bloch), of the tribe *Scænoïdes*. These are allied to the *Perches*, but have more variety and a more complicated structure in their natatory bladders; almost all are good for eating, and many of superior flavour. To the genus *Otolithus* also belong some Indian fishes, as *O. vesicolor*, Cuv. and *O. ruber*, Cuv., the *perche pierre* of Pondicherry, called there "panan," which is fifteen inches long, and caught in abundance all the year, being esteemed as food. This genus is closely allied to *Scæna*, of which, species, as *S. Aquila* (maigre of the French, and *umbrina* of the Romans), &c. are found in the Mediterranean. *S. Pama* or *Bola Pama* of Buchanan resembles the "maigres," but has a singular natatory bladder. When twelve or fifteen inches long, it is erroneously called whiting at Calcutta, and furnishes a light and salubrious diet. It is caught in great abundance at the mouths of the Ganges, but never ascends higher than the tide. In New England, the intestine of the common cod (*Morhua vulgaris*) are cut into ribbon isinglass, in Iceland also the cod is said to yield isinglass, so also the ling (*Lota molva*), but Mr. Yarrell informed Dr. Royle that he had no reason to believe that isinglass is so prepared. At least, in the southern parts of England, fish being brought alive in well-boats as far as possible, cod and also ling sounds are mostly preserved soft, by salting, and are dressed for table as substitute for fish. Hence we see that Isinglass is not confined to the tribe of sturgeons, nor to the rivers of Russia, but that it is found in fishes on the warm coast of Brazil and the cold one of Iceland. It is also yielded by some of the great variety and shoals of fishes, on the long extended coasts of Eastern and Southern Asia, and some quantities are imported into Britain. A trade in isinglass, and in some of its substitutes, has long been established on the coast of India and it has long been imported by the Chinese from Bengal. Indeed on investigating the subject, the discovery is made that Isinglass is exported in much larger quantities and from a much greater variety of places than is generally supposed. So large a quantity as 800 or 900 maunds of the sounds of fish, that is of isinglass, being annually exported to China from the neighbourhood of Calcutta. The first who appears to have drawn attention to this subject, was an anonymous correspondent in Parbury's Oriental Herald in 1839, who stated, that the Chinese had long been engaged in a trade with Calcutta in isinglass. Also that this was afforded by a fish called "Sulleah" in Bengal, and that from a half a pound to three-quarters of a pound was obtained from each fish. This information was energetically followed up by Dr. McClelland of the Bengal Medical Service. The curing of fish had been

previously suggested by Dr Cantor of the same service. Dr McClelland's first paper was published at Calcutta in June 1839, in the Journal of the Asiatic Society, Vol. VIII p 203. In this he informs us, that having procured a specimen, from the bazaar, of the fish yielding the Isinglass, he was surprised to find it to be a species of *Polynemus*, or paradise fish, of which several species are known for their excellence as articles of food. Of these he adduces the Mango Fish or tupsee mutchee of the Bengalees (*Polynemus risna*, *Buch*) as a familiar instance, though this is remarkable as being without a swimming-bladder, while the other species have it large and stout. These occur in the seas of warm climates; five are described by Dr Buchanan in his Gangetic fishes, but only two are of considerable size, occurring in the estuary of the Hoogly, and probably in those of the Ganges. One of these, with another large species, is also described by Dr. Russell in his work on the fishes of the Madras Coast. That figured in his tab 184 and called maga-booshy is *Polynemus unionemus* of Cuvier, while the maga-jelle, tab 183, named *P. tetradactylus* by Shaw is probably *P. Terna* of Buchanan. Both, but especially the first, Russell says, are esteemed for the table and called Roeball by the English. Dr McClelland ascertained that the species affording the Isinglass, is the *Polynemus sele* of Buchanan, *Sele*, or *Sulea* of the Bengalese, described but not figured in his work on the Gangetic fishes (p 226). Dr M has however published in the Journal of the Asiatic Society of Bengal, a figure from Dr Buchanan's unpublished collection of drawings, which are kept at the East India Company's Botanic garden at Calcutta. This figure, he states, conveys a good representation of the *Sele*, about the half size of a specimen, from which he obtained sixty-six grains of Isinglass. Dr. Buchanan describes the *Sele* as affording a light nourishing food, like most of the fishes which he has called Bola, but as inferior to many of them in flavour. It is common in the estuaries of the Ganges, and is often found weighing from twenty to twenty-four pounds, and may perhaps be the *Emoi* of Otaheiti, the *Polynemus lineatus* of Lacepede, the *P. plebius* of Boussonet. This, according to Block, is by the English called king fish, and is the *Kala min*, *Tam* of John, from Lianguebai, and abundant in the Kistna and Godavery. Buchanan further states, that the *Sele* has a strong resemblance to the above named "maga booshee" of Dr Russell. As the anonymous author above referred to, stated that from half a pound to three quarters of a pound may be obtained from each fish, Mr McClelland supposed either that *P. Sele* attains a much larger size than twenty four pounds, the limit given to it

by Buchanan, or that isinglass is also afforded by a far larger species, namely, *P. tetradactylus*, *Terna*, or *teriya bhangam*. This, as we have seen, is identical with the "maga jelle" of the Coromandel Coast, and which Buchanan often saw six feet long in the Calcutta bazaar, and was informed, sometimes attained 320 pounds avoirdupois in weight. It is considered by the natives as a wholesome diet although seldom used by Europeans. Mr McClelland says he has frequently seen them of a uniform size, that must have weighed from fifty to a hundred pounds at least, loading whole cavalades of carts on their way to the Calcutta bazaar during the cold season. Both the *Sele* and the "*teriya bhangam*" must consequently be very common there from November to March. *P. Sele* is supposed to be a variety of *P. lineatus*, which is said to be common on all the shores to the eastward, but if so, Mr M says, it seems strange that the Chinese should send for it to the Hoogly. The same might, however, be said of the Cod, which, though caught in abundance on the coasts of Great Britain, is also diligently sought for on the banks of Newfoundland. He also inquires whether *Polynemus canoi* and *P. plebius*, supposed by Buchanan to correspond with his *Sele*, contain the same valuable substance, and whether either of Russell's species, the above named maga-booshee and maga-jelle (*Indian fishes*, 183-184), yield it.

Palogpong ikan or *ari ari ikan* of the Malays, *loopa* of the Chinese, appears to have formed an article of exportation from the islands of the Indian Archipelago as early as they became visited by the Chinese. When these people commenced to settle in the Straits, they not only collected fish-maws there but also from distant localities, and Bombay, Ceylon, Madras, Bengal, Tenasserim and most of the Malayan Islands contribute to the annual supply, which is bought up by Chinese dealers at Penang, Malacca, and Singapore. By them the maws are exported to China. Since 1842, Mr W T Lewis, Assistant Resident Counsellor of Penang, made some very successful attempts to improve the production of isinglass in Prince of Wales' Island. But European merchants there appear unwilling to engage in this novel branch of commerce, as the supply from want of proper care is uncertain, and procurable but in comparatively small quantities. These, however, are no objections to the Chinese dealers, as they are sure of a profitable and quick return of their outlay. The fishes from which Isinglass is obtained at Penang are,

Lates heptadactylus, (*Ikan sayakap*)
Polynemus indicus, (*Ikan kurov*)
Otolithus biannatus, (*Ikan selampue*)
Otolithus ruber, (*Jarang gigi*)

Otolithus argenteus, (Jarang gigi)
Otolithus maculatus, (Jarang gigi)
Johnius diacanthus, (Ikan tambareh)
Libotes erate, (Ikan batu)
Arius truncatus, (Ikan saludu)
Arius arius, (Ikan saludu)
Arius militaris, (Ikan saludu)

The total quantities and value of fish-maws imported into and exported from Prince of Wales Island, from 1832 to 1842, were

Import Pikuls	Value Dollars	Export Pikuls	Value Dollars
1,323	50,172	1,939	73,842

On the Malabar Coast excellent Isinglass is obtained from two species of *Otolithus*. One, perhaps the *O. biamitus*, Cantor, is named in Malayalm "*Sille korra*," it grows to a large size and is highly prized for the isinglass it yields, the *O. ruber*, also yields good isinglass. Dr Mason describes the *Corvinus corior*, or Indian Whiting, and the *Polynemus sele*, as yielding this substance in Tenasserim. *Corvinus corior* is frequently seen in the Maulmain bazaars, and besides being a good fish for the table, its air-bladder makes excellent isinglass. He thinks he has observed more species than one sold under the same native name. Two or three species of fish common in Calcutta that are called whiting, from their resemblance, both in form and flavour, to the European fish of that name.

King-fish Polynemus sele, Buch

P. plebeus, Biouss.

P. lineatus, Lacep

P. gelatinosus, McClell., *ka-tha Burm* (the young,) O'Riley

Lukway (Arracan.)

Polynemus sele, is found from Calcutta to Otaheite. It produces isinglass of the best quality, and Mr O'Riley estimated that two thousand pounds might be obtained annually off Amherst alone! The sounds are a constant article of traffic among the Chinese. The largest sounds were exported from Rangoon, and they sell in Tenasserim at about half a rupee a pound. About ten thousand of the fish, large and small, are taken annually in Arracan, and the sounds sell there for about a third of a rupee per pound to the Chinese, who export them to Penang, where they are said to bring more than a rupee a pound.

Specimens prepared in India for the European market were complained of, says Dr. McClelland, "as being too thick, if intended to come into competition with the superior varieties of Russian isinglass. The first quantities sent from India brought only 1s 7d, others have been sold for 3s, and a few samples have been valued at 4s. per pound." According to Drs. Jerdon and Cantor, the following are the

more important of the fishes, which produce Isinglass on the coasts of Eastern and Southern Asia

Arius arius, Buchanan Hamilton

Pimelodus arius, Buch | Ikan Saludu or Ikan Ham | Surdudu, Malay

Total length 1 foot, 10 inch. This fish inhabits the sea and estuaries of Penang, Malayan Peninsula, Singapore, Pondicherry and Gangetic estuaries. At Penang small individuals of this species are very numerous, at all seasons. They form an article of food, and contribute more than any other, of the Siluridæ, to the exportation of Isinglass.

Arius militaris, Linn.

Silurus militaris, Linne | *Osteo-generosus*, B

Length 1 foot, 6 inches. Inhabits the sea and estuaries of the Malayan peninsula, and of its islands, of Malabar, Coromandel, the Ganges and Irawaddy. Their air vessels are preserved.

Arius truncatus, Cuv and Val. Length, 11½ inches, inhabits sea and estuaries of Penang, Malayan Peninsula. Its air vessel is small but very thick and is transversely divided into two compartments. The fish is held in esteem by the natives, but at Penang it occurs so rarely that its air vessel does not contribute much to the general stock of isinglass.

Capoeta macrolepidota, Kuhl. Length 11 inches. Inhabits Penang, Java and Tenasserim, (fresh water)! The air vessel is very large, thin, white, consisting of two elongated oval portions, of which the anterior is truncate in front.

Corvinus corior, Blyth. Inhabits the estuaries of the Ganges and Irawaddy. Its air-bladder makes excellent isinglass.

Corvinus chapuis, Baloch. The Bola, inhabits the Malay coast. furnishes isinglass.

Johnius maculatus, Bloch, Schneider, var? Sarikulla, TAM, Russell | *Corvina maculata*, C & V

Inhabits sea of Penang. The form of its air vessel resembles that of *Johnius*, belonging

Johnius dussumieri, C & V

Corvina dussumieri, C & V.

The total length of this fish is 6½ inches. It inhabits the Sea of Penang, the Malayan Peninsula, Singapore and Malabar. The length of the air vessel is about ¾ the total length. The isinglass is reputed good, but owing to the small size of the fish little is procurable.

Johnius diacanthus, (Lacepede).

Lutjanus diacanthus, Lacep

Johnius catalans, Cuv

Nalla Katchelee, Russell

Katchelee, Russell

Serena maculata, C & V

Corvina catulea, Belanger and Bleeker

Corvina nalla Katchelee, Richardson

Ikan Tambareh, Malay,

This fish grows to 2 feet 9 inches. It inhabits the sea of Penang, Malayan Peninsula, Singapore, Malabar, Coromandel, Bay of Bengal, Gangetic estuaries, Tenasserim, Canton, China seas, Madura and Java. The air-vessel, $\frac{1}{3}$ d of the length of the fish, is of a broad lanceolate shape tapering behind into a very elongated point. This fish is not only valuable as an article of food, but also on account of the quantity and quality of its isinglass, which sells in the China market at from 40 to 45 Spanish dollars per pecul.

Lates heptadactylus, (Lacepede,)

Perca maxima, Sonnerat	Coius vacti, Ham
Holocentre heptadactyle,	Lates nobilis, C & V
Lacepede	Richardson, Bleeker
Pandoo menoo, Russell	Ikyan Siyakup, MALAY

This fish inhabits the sea and estuaries of Penang, Malayan Peninsula, Singapore and Madras. It yields isinglass, of which however in the straits of Malacca, but little is collected, partly on account of the comparative scarcity of the fish and partly owing to the thinness of the air-vessel. That of a fish when dried, weighs upwards of one ounce. At Penang this kind sells at the rate of 25 to 30 dollars per pecul.

Lobotes erate, Cuv. and Val.

L. Farkari, C. & V	Ikan batu, or Ikan pichat priek, MALAY
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Total length 2 feet 5 inches. It inhabits the Sea of Penang, Malayan Peninsula, Singapore, Java, Madura, Malabar, Ceylon, Bay of Bengal, and estuaries of the Ganges. The air-vessel is very large, about $\frac{1}{2}$ of the total length, silvery white and of a lanceolate shape. It is excessively thin and so firmly adhering to the back, that but a small part can be removed. The isinglass is considered by the Chinese dealers to be of good quality, but the small quantity procurable renders the fish less valuable in this respect.

Mugil cephalotus, Cuv. and Val.

Mugil our, Forskal	Bontali, TAM, Russell
Jumpul, MALAY	Sole bhanggan, Ham
M. Cephalus, Russell	

Total length, 2 feet. It inhabits Penang, Malayan peninsula, Singapore, Macao, Lancav, Chusan, Madura, Coromandel, Bay of Bengal, Gangetic Estuaries, Malabar. The air-vessel is large, elongated, its parietes very thin, pearl-coloured.

Otolithus, Sp., perhaps *O. bauritus* of Cantor.

Sille-kora, MALAYALUM

This fish grows to a large size. It is found on the Malabar coast and highly prized for the isinglass it yields.

Otolithus bauritus, Cantor. Total length 3 feet. Inhabits Sea of Penang, Malayan

Peninsula, Singapore, Lancav. Tenasserim Province, and according to Jerdon, the Malabar coast, where it is called Sille-kora, in Malayalam. The air-vessel is nearly one-half of the total length, and in shape might be compared with an elongated antique urn with two handles. From the anterior part of each of the latter proceed five branches, four of which give off smaller ones to each side, and the fifth is tortuous and smaller than the rest. It yields a large quantity of isinglass, which in the Chinese market is considered to be of the best quality, and fetches 40 to 50 Spanish dollars per pecul.

Otolithus ruber, Bloch and Schneider

Jaran gigi, MALAY

The total length of this fish is 2 feet, 6 inches. It inhabits the sea and estuaries of Penang, the Malayan Peninsula, Singapore, Coromandel and Malabar. The air-vessel is large, flattened, broad lanceolate, terminating behind in a single point. The isinglass is considered very good and sells in the Chinese market from 40 to 45 Spanish dollars per pecul.

Otolithus maculatus, Kuhl and van Hasselt.

Jaran-gigi, MALAY

The total length of this fish is 2 feet 9 inches. It inhabits the sea and estuaries of Penang, the Malayan Peninsula, Singapore and Batavia. It is highly valued for the sake of its air-vessel, which yields a considerable quantity of the best kind of isinglass.

Otolithus versicolor, Cuv. and Val. Russell, 109 Panna, TAM. The total length of this fish is only $6\frac{1}{2}$ inch. It inhabits the Sea of Penang. Its air vessel is $\frac{1}{2}$ of the total length. Jerdon says this fish is one foot long and very common at Madras.

Pempheris molucca, Cuv. Length $3\frac{1}{2}$ inch. Inhabits sea of Penang, Moluccas, Batavia and Japan. Its air-vessel is large and thick.

Pempheris molucca, Cuv. This fish grows to $3\frac{1}{2}$ inches. It inhabits the Sea of Penang, the Moluccas, Batavia and Japan. Its air-vessel is large and thick.

Platax arthriticus, Cuv. and Val.

Ecan bonna, Bell	Chætodon arthriticus, C and V
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The total length of this fish is 1 foot 7 inches. It inhabits the Sea of Penang, Sumatra, Java and Singapore. The flavour is excellent, but the large air vessel is too thin, and yields too little isinglass to become of value.

Polynemus. The several species of this genus, furnish a considerable portion of the isinglass of Southern and Eastern Asia, viz.

Polynemus heptadactylus. Total length $4\frac{1}{2}$ inches. Inhabits Penang, Batavia, Cheribon and Samarang.

Polynemus indicus, Shaw.

P. Sele, Buchanan	P. gelatinosus, McClelland
P. urouemus, C & V	land
P. pleteus, McClelland	Katha, the young, Burmese
P. lineatus, McClelland	Lukwah Airacan

Roe ball	ENG	Ikan kurow	MALAY
Wlan kala	TAM	King Fish	ENG

The total length of this fish is 3 feet. It inhabits the Sea of Penang, Singapore, Malayan peninsula, Surabaya; estuaries of the Ganges, Vizagapatam, Madras and Pondicherry. The structure of the air-vessel of this species is the most striking character by which it may at once be distinguished from *P. plebius*. Its membrane is silvery, thick, the general form oval. It occupies the whole length of the stomach terminating behind in a very sharp point, which penetrates the thick of the tail over the first interspinal of the anal. At Penang single individuals occur at all seasons but numbers are taken from June to August. The weight is commonly from 4 to 6 lb seldom exceeding 20. The air-vessel of a good sized fish, when dried and ready for the market in China, weighs upwards of 2 oz, is considered very good isinglass, and fetches 25 to 30 dollars per pecul. The fish itself is valued as an article of food, though less so than *P. tetradactylus*. Mr O'Riley estimated that 2,000 lbs of isinglass from this fish, might be obtained annually off Amherst alone. Mr Blundell said that the largest sounds were exported from Rangoon, and that they sell there at about half a rupee a pound. Major Bogle wrote that about 10,000 of the fish, large and small, were taken annually in Airacan and that the sounds sold there for about a third of a rupee per pound to the Chinese, who exported them to Penang where they are said to bring more than a rupee a pound.

Polynemus plebius, Broussonet, Linne Bloch, Shaw, Cuv and Val.

Roe ball	ENG	Pole kala	TAM
P. inertus, Lacepede		P. commersoni, Shaw	
P. niloticus, Shaw		Bynn, Bruce	

This fish attains to 4 feet as its full size. It inhabits the Coromandel coast, Otaheite, Isle of France and Isle of Tanna. Its value as a fish yielding isinglass requires to be ascertained.

Polynemus sextarius, Bloch-Schneider. This fish is only four inches long. It inhabits Penang, Batavia, Tranquebar and Coromandel. Its air-vessel is minute, being of the shape and size of a grain of oats.

Polynemus hexanemus Cuv. and Val 4 inches long. Inhabits Penang, Batavia, Samarang and Pasuruan—Cantor.

Polynemus tetradactylus, Shaw Roe-ball

<i>Polynemus tenuis</i> , Gray	<i>P. quadrifilis</i> , Cantor
<i>Trigla asiatica</i> , Linne	Maji jelle, Russell
<i>P. salliah</i> , Cantor	Yeria kala . . . TAM

Inhabits Penang, Singapore, Malayan Peninsula, Lancavy, Bay of Bengal, Gangetic estuaries, Australia, China, Bantam, Batavia, Tjilatjap, Samarang, Surabaya, Bangkallang. This species has no air-vessel.

Pristipoma quoraca, Cuv and Val

<i>Perca grunniens</i> , Forster	<i>Anthias grunniens</i> , Bloch,
<i>Quoraka</i> , Russell	<i>Schneider</i>

This fish is one foot long. It inhabits the Isle of Tanna, Batavia, Coromandel and Mahe (fresh water). Its air vessel is very thin, from which its isinglass is of little value.

Umbrina Russellii, Cuv Val Richardson.

Qualr Katchelee, TAM. | Ikan gulama, MALAY

Total length 6 inches to one foot. Inhabits Sea of Penang, Malayan Peninsula, Singapore, Vizagapatam, Indian and China Seas. Its isinglass is considered of good quality. Russell.

The Indian isinglass is not prepared with sufficient care to obtain a place in the markets of Europe. Bengal isinglass, however, has been found to consist of gelatine, albumen, a small portion of saline and earthy substance, ozmazome, and a minute trace of an odorous oil. In the Indian isinglass, it is probable that its defects are in a great measure to be attributed to a want of sufficient care in its preparation, and it is evident that good isinglass cannot be made without considerable attention be paid during the processes of washing, beating, scraping, and drying; all of which have a very important influence on the goodness of the finished isinglass. The imperfect solubility of some, and more especially of the thick pieces, is occasioned by the presence of a considerable quantity of albumen or insoluble membranous matter having most of the properties of albumen which is not only itself insoluble, but in addition renders much of the gelatine, with which it is associated, likewise insoluble. It is more than probable that the greater part of this albuminous substance might be readily removed by sufficiently scraping the isinglass during its preparation. Attention should also be directed to the process of drying, as, if not properly dried, it might possibly undergo a slight change or decomposition and become partially converted into a more insoluble form of gelatine. A more important objection is the smell which, however, may likewise, to some extent, be traced to the preparation. It is probable that by increased care in cleaning and drying by exposure to air, some of those defects may be removed especially as we shall observe in comparing the two processes, that much greater care is bestowed on the preparation in Russia than in India. Boiling with fresh made charcoal would probably have the effect of depriving inferior isinglass of some of the smell and colouring matter when required for the purposes of a jelly. The isinglass cut into threads

is unsuitable for the English market, notwithstanding that isinglass for retail is cut into fine threads, as more convenient for general use, and for making jellies and soups, in consequence of the extensive surface which is exposed rendering it more easily and quickly soluble. But there is a great prejudice in the wholesale market to buying things in a cut or powdered state in consequence of the innumerable methods adopted for falsifying and adulterating almost every drug. Machinery is used in London for cutting the isinglass into threads of any degree of fineness, and as it is impracticable at present to rival this in India, besides having to contend against prejudice, if sent in this state, it is preferable, and will be cheaper to prepare the article and send it as sheet isinglass, that is, the form of the slit sounds themselves, or their purest membrane washed, cleaned, and dried in the best manner. The Indian isinglass, as at present prepared, is complained of as too thick if intended to come into competition with the superior varieties of Russian isinglass. Some of it may, without difficulty, be rendered thinner, for even in the dried state layers of membrane which display a fibrous structure may be stripped off, and which no doubt contain the greater portion of the insoluble albumen. It might also be made thinner by beating, or pressing between iron rollers or marble slabs, as is done with American and some kinds of Brazilian Isinglass. The extra labor which this would require might be profitably saved, by not tearing it into fibres, in which state it is disapproved of in the market, but it might still be cut or rasped into a state fit for domestic use. The refuse should be turned to account; the soluble parts of the sounds, separated from the insoluble and poured out into thin plates and dried on nets, as is done with some of the gelatine of commerce. In order to ascertain the value of the article (merely stripped of all impurities calculated to injure its quantity without any regard to appearance, a considerable quantity was sent to England by Dr McClelland. From the account received of the sale, it appears that this isinglass realized only 1s. 7d. per lb., which was considerably under its prime cost. Forty-four maunds and ten seers of fish sounds having been bought for forty rupees a maund, required an expense of 100 rupees for cleaning, after purchase from the fishermen, thus costing altogether about 1s 7d per lb. This quantity, or 2,235 lbs., at 1s 7d per lb., realized £176 18s 8d, but the charges in India and in England, consisting of packing, demurrage, freight, insurance, shipping charges, export and import duties, warehouse, brokerage, commission, interest, &c, were so heavy that the whole did not realize quite one-third of the outlay. One of

the cut samples had been bleached, but was of no more value than the one unbleached. Though the first quantities from India brought only 1s 7d others have been sold for 3s and a few samples have been valued at 4s per lb.—*Dr. Hoyle on Isinglass*, p. 11; *Cantor Malayian Fishes in Journ Beng As. Soc* *Mason's Tenasserim*.

ISIS, a goddess of the Egyptians Macrobius tells us, that Isis "is worshipped in every religion, being either the earth or universal nature, under the influence of the sun; for this reason the whole body of the goddess is covered with breasts (in this respect resembling the Diana multomamma of Ephesus) because the universe is nourished by the earth of nature. Over the door of the minor temple of this deity at Pompeii, are wreaths of hyacinth and yoni *Milner's Seven Churches* p 79. *Tod's Rajasthan* See Gouri, Isani, Kali

ISJIRIA SAMUSFRANADI. TAM, Bar-ringtonia acutangula

ISKARDO, the capital city of Bultistan, or Balti, (called by English geographers, "Little Tibet,") a country a good deal to the north-east of Kashmir, and north-west of Ladak. Gilgit is a savage country, lately conquered by Goolab Singh, to the west-north-west of Iskardo. The Chorbat district is a dependency of the government of Iskardo, which, like that of Le, is subject to Kashmir. The desert country by which Nubra and Chorbat are separated, has, for the present, acted as a barrier to the further extension eastward of the mahomedan religion, which is now universally that of the people of the whole of Iskardo (or Balti) district, as well as of Dras. On the Indus, and in the valley south of it, there is no uninhabited tract between the two, so that the mahomedan and buddhist population are in direct contact. The result is, that mahomedanism is in that part gradually, though very slowly extending to the eastward. The name Iskardo is a mahomedan corruption of a Tibetan name Skardo, or Kardo, as it is very commonly pronounced. The mountains which surround the Iskardo plain rise at once with great abruptness, and are very steep and bare. The houses of Iskardo are very much scattered over a large extent of surface, so that there is no appearance of a town.—*Dr. Thomson's Travels in Western Himalaya and Tibet*, pp. 204, 219. *Mrs. Hervey's Adventures of a Lady in Tartary*, Vol I p 213-14 See Balti, India; Kabul, Maryul, Sikh, Skardo; Tibet.

ISKIL ARAB Squill, *Scilla indica*.

ISKULIKUNDRIUN. See Ferns.

ISLA See Kizzilbash

ISLA DOS NEGROS. See Papuans

ISLAM. The mahomedan name of the mahomedan religion, derived from the

Arabic verb, Salm, he was saved, other parts of the verb being in use as salam, mussulman. The repressive influence of Islam has placed shackles on the independence of human thought, stifled free inquiry, and imprisoned the intellect in the close dark cell of dogma and superstition. Islamism, as regarded by the Jews as the second great heresy of their faith — *Cal Rev*, Feb p. 387 See Khajah; Mahomed, Koran.

ISLAMABAD, on the Jhelum, a seat of the shawl manufacture.

ISLANDS.

Tapu ... HIND | Pulo ... MALAY
Nusa ... JAV

The researches of Darwin have shown that the coral polype does not build from the fathomless depths of sea which immediately surround the coral reefs and islands. He seems to imply indeed that the coral animals cannot exist at a greater depth than thirty fathoms, but, living corals exist and build compound polypidoms at far greater depths, in northern latitudes. Darwin maintains that the whole area of the Pacific is slowly sinking, that all the reefs and islands are the summits of former mountains; that all the coral structures were originally attached to the land at a shallow depth, and that to whatever depth below they now extend, it is only in a dead condition, and has been effected by the subsidence of the supporting land carrying the coral with it, while the successive generations of the living polypi, ever working upwards on the old dead foundation, have maintained a living coral structure near the surface, and that nearly in the same outline, and from the original foundation. Darwin describes coral islands as of three forms, the Atoll, or Fairy ring of the Ocean, with a lagoon in the centre, barrier-reefs stretching along a vast extent of coast, and coral reefs which are merely fringes of coral along the margin of a shore. Von Buch is of opinion that the coral ring of the atoll is merely the edge of a submarine volcano, on which the coral insects have built. An atoll differs from an enclosing barrier reef only in the absence of land within its central expanse, and a barrier reef differs from a fringing reef in being placed at a much greater distance from the land with reference to the probable inclination of its submarine foundation, and in the presence of a deep water lagoon-like-space or moat within the reef. An atoll sometimes constitutes a great circular chain enclosing a deep basin, but opening by one or more deep breaches into the sea. Sometimes they surround a little island by a girdle of reefs, or form the immediate edging or border of an island or continent. Atolls occur in the Pacific, in the Chinese seas, amongst the Marianne and Philippine Islands, Maldives and Laccadives, and there are also

the atolls of the Sunda group. In the eastern Archipelago and the Pacific ocean, are many of the coral islands.

ISLAND OF DIODORUS. Aden. See Aden.

ISLAND OF PERIM. See Perim. Aden.

ISM A name, or attribute. In exorcism, amongst mahomedans, certain names (Ism, sing Isma pl.) are used such as the ism-jallah, 'or fiery' or 'terrible' attribute also the ism jamali, the watery or air attribute, and with these they pretend to cast out devils, and command the presence of genii and demons.

ISM ARAB A noun, Ism-ul-nisbah, AR. an adjective.

ISMAEL Son of Abraham See Ishmael, Khahls.

ISM-I-AZAM The great attribute of the deity.

ISM-I-JALALIA The terrible or fiery attribute of the deity.

ISM-I-JAMALI The amiable attribute of the deity.

ISMAD ALSO KOHIL AR Antimony, sulphuret of Antimony.

ISMAEL, SAMANI, a Turk, the founder of the Samani-dynasty, A D 862. He conquered Transoxiana, Khorasan, and Afghanistan and fixed the seat of his government at Bokhara. The Samani dynasty ruled for 120 years. It was the fifth of this dynasty who possessed a Tartar slave named Alaptagin who was made governor of Ghazni and Candahar and on the death of his patron assumed independence. Alaptagin was succeeded A. D. 970, by his purchased Turk slave Sabaktagin.

ISMAIL, the first king of the Suffavean race, ascended the throne of Persia, in A D 1499, and proclaimed the sheah faith to be the national religion of that country.

ISMAILI are shiah sectarians, who take their name from the imam Ismail, son of the imam Jafar Sadaq. The Ismaeli are the sect of the old man of the mountain, the Sheikh-ul Jabl. The sect in its original form was a branch of the shiah, which was called Ismaelian, from Ismail the eldest son of the fifth Imam, whom they recognized as his father's successor in opposition to the mass of the shials. Their doctrine took the form of a sort of gnosticism, giving a non-natural sense to all revelation, from which they had the name also of Bathemians from batin, AR. within, a word signifying "esoteric." Hassan Sabah, son of an Arab at Rai, one of their converts in Persia, put himself at the head of the sect in that country; and about A. D 1090 made himself master of the mountainous part of Irak Ajami, immediately south of the Caspian. This region included many strong castles, and at one time the power of

his successors extended to the gates of Ispahan. From its character the country was called by the Arabs Ballad-ul-jabal, "the Hill country," and hence the chief's title. This was also applied to the head of a branch society which had its seat in Syria and became well known to the Crusaders. The name of "Assassin" is now, by many supposed to be derived from hashish, the drug under the influence of which the emissaries of the society acted, but it is, more correctly, obtainable from Hassan Sabah, hence al-Hassani — *Malcolm's History of Persia, Vol I, p 317 D'Osson, loc. cit. w Yule Cathay I p. 154. See India, Kabul; Khajah, Khuzistan*

ISMUD, also Kohul. ARAB. Antimony.

ISMARAGDON Gr Emerald.

ISOETES COROMANDELIANA — Linn.

Nechatty kalangu TAN | Ghu-la-gadda. DOK

This grows in low, moist grounds, and its root is eaten by the common people — *Ainslie, p. 249.*

ISKHES ARAB Daphne mezereum.

ISONANDRA, a genus of plants, belonging to the natural order Sapotaceæ, one species of the genus I gutta furnishes the useful gutta percha. The genus consists of large trees, growing in Ceylon, and in the two peninsulas of India. Dr. Wight, in *Leones*, has, I Canadollcana, lanceolata, percha, Perottetiana, polyandra, and villosa. Thwaites mentions, in Ceylon, I canaliculata, *Thw*, a middle sized tree in the Cultura district, I grandis, *Thw*, a large tree of the central provinces and Saffragam districts from the seeds of which an oil is extracted and which is used similarly to that of the *Bassia longifolia*. He also names I lævisfolia, I pauciflora, I rubiginosa and I Wightiana, as 'trees of moderate and large size — *Dr. Wight Ic Thw En Pl Zeyl*

ISONANDRA ACUMINATA. Lindl.

Bassia acuminata, Reddome

Indian Gutta tree ENG | Pashouti MALEAL
Pachonti. .. MALEAL | Pali TAN

Grows in the forests of Coorg, the Wynad Travancore and in the Annamah mountains. It grows to a height of 80 or 90 feet and furnishes a good wood and capable of receiving a good polish. It exudes from the trunk a substance having similar characters to the gutta percha of commerce, this is procured by tapping, but the tree requires an interval of rest of some hours or even of days after frequent incision. In five or six hours, upwards of 1½ lbs was collected from 4 or 5 incisions in the tree. When fresh, this is of a milk color, the larger lumps having a dull red-color. The gum is hard and brittle at the ordinary temperature, but becomes sticky and viscid on the increase of heat such as that from friction in a mortar, and when this condi-

tion is reached it does not, until after the lapse of several days, resume its original consistency. Boiled with water it becomes of a reddish brown colour rendering the water turbid and slightly saponaceous. With some chemical reagents the behaviour of the gum was exactly like that of the gutta percha, while with others only a slight similarity was observed. After solution in naphtha or turpentine, gutta percha resumed its original condition, but the pachonta continued viscid and sticky, and if again much cooled becomes brittle and friable as at first. It is not found applicable to all the purposes for which gutta percha is used, but 20 to 30 per cent of it may be mixed with gutta percha, without destroying the qualities of the gutta — *Balfour in Report of Madras Govt Central Museum Madras Commissioner's Report, 1858, p 6 Year Book of Facts*

ISONANDRA CANALICULATA, *Tw.*

A middle sized tree of the Cultura district of Ceylon. — *Thw En pl. Zeyl. III, p. 177.*

ISONANDRA GRANDIS, *Thw.*

Meer-gar. SIKH.

A large tree of the Central province, and Saffragam district, of Ceylon, growing at an elevation of 3,000 to 6,000 feet. An oil is extracted from seeds which is used in the same way as that from the *Bassia longifolia* — *Thw. Enum pl Zeyl. III, p. 176.*

ISONANDRA GUTTA — *Hook.*

Mazer wood tree. DOK | Gutta percha tree.
Tabun. .. MALAY | Dito. .. MALAY.

The Gutta percha tree, the Isonandra gutta of Sir W Hooker is a native of the Malayan Archipelago, of Sumatra and Borneo, and produces the Percha which is as indelible by chemical agents as caoutchouc. The tree flourished for centuries in its native jungles, exuding its juice only to be received by the soil, until the discovery was made, in 1812, that its gum was suited for an infinite number of applications, and now, there is scarcely any vegetable product more extensively useful, or one more generally sought after for mercantile purposes, a regular supply being of much consequence to some manufactures. Careful vigilance is needed for protecting the trees whence so valuable a product is derived, but we know that even their admitted financial value has not been sufficient to protect them from thoughtless and unnecessary waste. Dr Montgomerie, of the Bengal Medical Establishment, transmitted specimens of this substance to England, on the 1st March 1843, and received the gold medal of the Society of Arts for its introduction, "as a new and hitherto unknown substance, likely to be useful for various purposes in the arts." It is one of the most valuable vegetable productions that has ever conducted to the

comfort and safety of mankind, or aided communities in their commercial traffic and in then hard-wrought and difficult progress to engineering perfection Dr Montgomerie, in 1842, observed in the hands of a Malayan woodsman at Singapore, the handle of a *parang*, made of a substance quite new to him and which he found could be moulded into any form, by simply dipping it in boiling water, until it was heated throughout, when it became plastic as clay, and when cold, regained, unchanged, its original hardness and rigidity. The discovery was communicated to the Medical Board of Calcutta, and subsequently, to the Society of Arts in London, and became rapidly known to the world. Sir James Brooke reports the tree to be called *Niato* by the Sarawak people, but they are not acquainted with the properties of the sap, it attains a considerable size, even as large as six feet in diameter, is plentiful in Sarawak, and most probably all over the island of Borneo. The tree is stated to be one of the largest in the forests in which it is found. The timber is too loose and open for building purposes, but the tree bears a fruit which yields a concrete oil, used for food. Gutta Percha, in its crude state, differs, in many particulars, from caoutchouc, it is of a pale yellowish, or rather dirty white colour—it is contained in the sap and milky juice, which quickly coagulates on exposure to the air—from twenty to thirty pounds being the average produce of one tree. For collecting the sap, the trees are felled, barked, and left dry, and useless. Hence the forests will soon be cleared of the gutta trees, whereas, it is believed that a constant and moderate supply might be secured by incisions in the bark, as in the case of caoutchouc. The gutta is received in blocks, or in rolls of thin layers, being in the first place, freed from impurities, by kneading in hot water when it is left soft, plastic and of a whitish grey. When thus prepared, the gutta has many curious properties. Below the temperature of fifty degrees it is as hard as wood, but it will receive an indentation from the finger-nail. When softened in hot water, it may easily be cut and moulded, and it will harden as it cools to its former rigidity, and it may be softened and hardened any number of times, without injury to the material. Unlike caoutchouc, it has little elasticity, but it has such tenacity that a shp, one-eighth of an inch substance, sustained 42 lbs weight, and only broke with a pressure of 56 lbs. When drawn out, it remains without contracting. It has been made subservient, to the manufacture of tubings mouldings for picture-frames, catheters, and other surgical instruments, whips, thongs, cricket balls, diving bands or straps for mechanic purposes, soles for boots and shoes. In solution, also, like

caoutchouc, for water proofing cloth, it is likewise employed in mastics, cements, and is burnt and made into printing ink and paint, &c. —*Tomlinson*

ISONANDRA LÆVIFOLIA *Thw* A moderate sized tree of the Saffragam district of Ceylon and at Reigam Corle, at no elevation. —*Thw En. Pl Zeyl III p 177.*

ISONANDRA PAUCIFLORA. *Thw* A moderate sized tree at Ratnapoora, in Ceylon at no great elevation —*Thw En. Pl Zeyl III. p. 177.*

ISONANDRA RUBIGINOSA *Thw* A large tree of the Saffragam district and Hindaon Corle in Ceylon growing up to an elevation of 4,000 feet —*Thw En. Pl Zeyl III p 177*

ISONANDRA WIGHTIANA, A. D C

I Perottetiana, A D, C | I lanceolata, WSJc.
Wight, Ic. | Kiriwaralagass. SINGH
I. Candolleana, W Ic. |

A moderate sized Ceylon tree, one variety is extremely abundant at an elevation of 2,000 to 5 000 feet, another variety grows near Galagama and a third variety is at Newera Ellia —*Thw En. Pl Zeyl III, p. 177*

ISOP GER Hyssopus officinalis

ISOPODES, an order of Crustacea, the genera and species of which according to Milne Edwards, may be thus shown

ORDER. Isopodes.

SEC. Isopodes marchemus

FAM. Idoteides

TRIBE Idoteides arpentenses

Idotea rugosa, *Edw* Indian Seas

„ *indica*, *Edw* Malabar Coast

„ *peronii*, *Edw* Australia

„ *hirtipes*, *Edw* Cape of Good Hope

FAM Asellotes

TRIBE. Asellotes Homopodes

Ligia biantia, *Edw* Cape of G Hope

TRIBE Cloportides terrestres

Porcellio truncatus, *Edw* Mauritius

Armadillo nigricans, *Edw* Cape of Good Hope

„ *flavescens*, *Edw*

DIVISION tylosiens

SFC. Isopodes natatores

FAM. Sphaeromiers

Sphaeroma quoiana, *Edw* VanDieman's land

„ *gaimardii*, *Edw* New Holland

„ *pubescens*, *Edw*

„ *armata*, *Edw* New Zealand

„ *dicantha*, *Edw* King Isl

„ *perforata*, *Edw* St Paul

Zuazare diadema, *Lealh* New Holland

„ *Armata*, *Edw* Australia

Cerceis tridentata, *Edw* King Isl

Fam Cymothodiens

TRIBE Erians

Cirolana elongata, *Edw* Ganges mouth

„ *sculpta*, *Edw* Malabar

Alitropus typus, *Edw* Bengal

„ *aculeata*, *Edw* Indian Seas

Anilocra capensis, *Edw* Cape of G Hope

Livoneca raynaudi, *Edw* Cape of Good Hope

„ *indica*, *Edw* Sumatra

Cymothoe mathaei, *Idu* Seychelles
 " *frontale*, *Idu* Asiatic Seas
 " *trigonocephala*, *Idu* China, N. Holland
 " *banksii*, *Idu* Cape of G. Hope
 SECTION *Isopodes sedentarii*, *Epicrideres* of La treille
 Legion, Br. inchiopodes.

ISORA CORYLIFOLIA.—Schj Endlicher.

<i>Helicteres isora</i>	Linn	|	Il Roxburghii..	Rheed
<i>Antunora</i>	BRNG	|	Valumbiri	Tam.
<i>Thu gary khye</i>	Bur vi	|	Valumbiri kaya	Idu
<i>India screw plant</i>	END	|	Nabiti Syumbhi	"
<i>Muori</i>	HIND	|	Ada Syumbhi	"
<i>Isora Marri</i>	MALEAL	|	Kavanchi	"
<i>Valumpir</i>	"	|		"

Good white fibres, called "googull" in Tamil, are obtained from its bark and are made into excellent ropes, various parts of this plant are employed in medicine; its wood is employed to obtain fire by friction — *Mad. Er. Jui Rep.*

IVORY BLACK, animal charcoal, extensively used in the arts, procured by the incineration or close distillation of ivory, and of the horns or bones of animals — *Waterton*

ISORA MARRI. MALEAL: *Isora corylifolia*

ISOTOMA AXILLARIS A beautiful plant, the flowers look like a large lilac jessamine, and are cultivated like the lobelia — *Riddell*

ISPAGHOL *Ispagula* or *Ishabghol*. Pers. Seed of *Plantago*

ISPAHAN, the former capital of Persia, is a very ancient city. An attempt has been made to identify it with Eebatana, the capital of ancient Media, but the arguments in favour of this supposition are more ingenious than sound. Eebatana was probably modern Hamadān. Isphahan occupies the central part of an oval plain, which is enclosed by a range of mountains, presenting a singularly serrated outline, the lowest part is on the N. E. and the highest on the S. W. side of the city. From an elevated pass leading through the rugged and rocky belt on the latter side, there is obtained a fine view of this mountain basin, whose circumference is about 30 miles. A distance of about 12 miles separates the mountains on the western side from those of the eastern, the shorter diameter being about 8 miles. It is well watered by the tortuous Zend rud, which flows through it rather southward of its centre. Its foreign imports, embrace objects of commerce from India or Europe, but the cotton and silk stuffs, the velvets, glass, pottery, &c., of the country are obtainable in its bazāars. At a period not very remote, Isphahan contained upwards of 600,000 souls, but its population latterly decreased to 150,000. The north and north-eastern parts of the city are less deserted than those to the south and west.

As the people of Shiraz are notorious for turbulence and blackguardism, so are those of Isphahan for obsequious flattery and deceit, in these all Persians are wonderful adepts, and desperate and unsathomable hars, but the citizens of Isphahan surpass the rest of their countrymen in this vice. The Afghans under Mir Mahmond in 1722, besieged Isphahan. The horrors of this siege, equal to any recorded in ancient history, have been described by the Polish Jesuit Krukowski, who personally witnessed them and they are noticed in the "Histoire de Perse depuis le commencement de ce siècle," (the eighteenth), of M. la Marquis Charac, on authorities which cannot be disputed. The inhabitants of Isphahan were compelled by famine to devour not only mules and horses, but dogs and other creatures which their religion taught them to consider as unclean. A woman endeavouring to strangle a cat was heard to exclaim at every scratch or bite that she received "Thou starest in vain, I'll eat thee notwithstanding." The leaves and bark of trees were ground into a kind of meal and sold by weight, sheep leather was boiled and used as food, at length human flesh became the chief support of many miserable wretches, who for a while were content with what they could collect from bodies that filled the public streets, but some were induced to murder their fellow citizens, and, it is even said, that parents killed and devoured their own children. From the MSS. memoirs of Ali Hazin, we learn that "a crust or lump of bread was sold at so high a price as four or five gold ashrafi." A pound of bread, according to Krukowski, attained, in September, the price of thirty shillings and, in October, of above fifty. Among the calamities of this memorable siege, Ali Hazin laments the destruction of his library which comprised about five thousand volumes, Arabic and Persian, many enriched with the marginal notes of his learned ancestors — *History of the Revolution of Persia, published by the Pere du Cercean, quoted in Ouseley's Travels, Vol. iii. p. 44-45*

ISPAND Pers. The seed of the *Lawsonia* mermis, in Persia burned at marriages

ISPAT HIND Steel

ISPOGHUL VEREI Tam. Spogel Seed, seed of *Plantago ispaghula*

ISPRINJI, a town of Baluchistan, occupied exclusively by the Bangolzye Baluchi who also spread into Shawl and Mustang and in winter repair to Talh, near Lehri

ISPRUK, a coarse powder made from a species of *Delphinium*, growing in Afghanistan, used in dyeing — *Sammond's Dict*

ISRAEL HIND *Aristolochia Indica*

ISRAEL Though Jews were Israelites, yet the Israelites were not Jews. The word Jew

(Judæus) is really "Judæan," and dates only from the return from Babylon; when the tribe of Judah became the head representative of the nation. The Samaritans always call themselves the children of Joseph, and the Jews Yehudim, or Judathites. Among the Israelites, the whole subject of another life was thrown so completely into the shade that we are left in doubt whether the noblest minds amongst them even believed that there was any future for the human soul, or any knowledge or device or wisdom in the grave. They remained 400 years in bondage to the most deeply believing nation, and adopted from their masters all manner of opinions and ceremonies, yet remained apparent exceptions to the whole human race in their absence of belief in immortality. Most of their customs, related to this life; the blood sprinkled on the door-posts of Israel in Egypt was a sign that the destroying angel was not to enter, the inmates being under the divine protection. A similar preserving token is referred to in Ezekiel ix 4, where the man "clothed in linen," having a written ink-horn by his side, is commanded by God to set a "mark" upon the foreheads of those who grieved for "the abominations of Jerusalem." "Behold my sign!" says Job xxxi 35, according to the marginal reading, or, "Behold, here is my Thau" (a mystic mark), as Calmet renders it, evidently referring to some distinctive badge which he wore, and Paul, probably alluding to some acknowledged sacred sign, observes "henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus." Portions of St John's Gospel were worn by the early Christians, and verses of Scripture were even placed upon houses. Goshen, where the Israelites were allowed to pitch their tents and tend their flocks, was in Rameses or Heliopolis, derived from the word Goshe, or upper lands, perhaps, they called it the land of Goshen. They were Sheinmo, or strangers in the land, and hence the Israelites called themselves the children of Shem — *Sharpe's History of Egypt, Vol I p 38*. See Kurdistan, Serpent.

ISRAFIL, according to mahomedan belief, the angel who will sound the trumpet at the last day.

ISRANJ ARAB ? Red lead Cinnabar

ISRI-VEL. SANS Aristolochia Indica,
L

ISREE, a cotton fabric Vizagapatam
Isree Nellore white Pericalah, and Jyempet-
tah Soocey are of accurate workmanship —
Jin Rep M E of 1855

ISSEDONES. See Kedah,

ISSUM. RUS Raisins

ISTAKHAN. PERS. Bones.

ISTAKHR An isolated hill north-west of Persepolis, having a fort which seems to have served as a state prison. This isolated hill is the key of the pass which opens into the plain of Persepolis, from the hilly country of Ardekan. Istakhr or Persepolis was always a favoured spot with the ancients. It was the cradle of the Ahmed race, and it was in its vicinity that Yazdijird on his return from Khorasan placed himself for the last time at the head of his subjects, and was defeated by Abdullah, the son of Omar in A D 650. The *Sharf Nameh* or History of *Kurdestan*, represents the castle of *Istakhr* as a state prison in which Ahmed was confined during the space of ten years. Among the celebrities of Istakhr, we may mention the famous impostor *Mazdac*, who propagated the absurd doctrine of the community of women, which in the early part of the nineteenth century was renewed by the Saint Simonians. *Mazdac* was a native of that town, and flourished in the reign of the Kasanian monarch Kobad, in the sixth century of the Christian era. *Ouseley's Travels, Vol II. p 404. Baron C. A. De Bode's Travels in Luristan, and Arabistan, p 165*. See Fars, Kabul.

ISTALIF, a town in Afghanistan, in one of the most picturesque spots which can be conceived, all that a combination of natural beauties can achieve are beheld here in perfection. It is, near Kabul, to the north, and is celebrated for its gardens. The inhabitants of the surrounding country are Tajik and are turbulent and vindictive. The hills produce good pasture. The houses are erected along the skirt of the mountain. Near this place is a beautiful village called Istargieh, on the way to Charikar. This latter place is larger than any other town in the valley, but is not handsome. The emperor Baber, in his Memoirs, thus describes the Reg-Rawan or moving sand. Between the plains there is a small hill, in which there is a line of sandy ground, reaching from the top to the bottom. They call it Khwajah Reg Rawan, they say in the summer season the sounds of drums and nугareh issue from the sand — *Mohun Lal's Travels, p 460 Masson's Journeys, Vol iii p 120*.

ISTAQBAL, the mahomedan courtesy of advancing to receive a distinguished guest. A deputation is usually sent forward to meet, welcome, and conduct to the lodgings prepared for him, any stranger or guest to whom it is designed to pay high respect; and the more numerous and higher in rank the persons of whom this deputation is composed, the greater is the honor conferred. In the courtesies of mahomedans a host advances to receive a visitor and on his departure conveys him (murajat) to

the same spot — *Fraser's Journey into Khora-san*, p 121.

ISTARAKAH The Zinat al Majalis describes the castle of Istarakah, as one of Jamashid's works — *Ouseley's Travels*, Vol II p 404

ISTARAKU PALA. TEL Holairhenanatydisenterica — *Wall*.

ISTIBEDSH TURK White lead

ISTIOPHORUS GLADIUS, the flying sword fish of the Cape, has a large dorsal fin — *Hart*

ISTIMRAR, a form of land tenure in British India.

ISTRABRI HIND. corruption of the word strawberry Few mahomedans being able to pronounce letter "s" followed by a consonant, without prefixing the letter i

ISTAFLIN JAZR AR The carrot, *Daucus carota* — *Linn*

ISTARA KULA PALEM. TLL *Holostemma theedanium*, *Sp* — *W. Ic*

ISVARA VARMAI See Inscriptions

ISVARA TEL. *Aristolochia Indica* — *Linn*.

ISWARA, in Sanskrit, signifies "Lord" and in that sense, is applied by the hindoos, to three forms, Brahma, Vishnu and Siva, whom they adore, or rather to each of the forms in which they teach the people to adore Brahm or the supreme being The Puranas say that Brahma, Vishnu and Siva were brothers, and the Egyptian triad, Osiris, Horus and Typhon were brought forth from the same parent, though Horus was believed to have sprung from the mysterious embraces of Osiris and Isis before their birth. as the vaishnava hindoos also imagine that Hara, sprang mysteriously from his brother Heri or Vishnu The Osiris of the Egyptians is the analogue of Vishnu, both being black, and according to the Puranas, Vishnu on many occasions took Egypt under special protection Krishna was Vishnu himself according to the most orthodox opinions of the vaishnava sect The title Sri Bhagavat, importing prosperity and dominion, is applied to Krishna, and the black Osiris had also the titles of Sirius, Seirius and Bacchus It is related that Osiris and Bacchus imported from India the worship of two divine bulls, and in this character he was Siva whose followers were pretty numerous in Egypt The bramans give to Brahma, the colour red, and by the Egyptians, the same colour is given to Typhon or Mahadeva, and both are named Iswara Iswara attempted to kill his brother Brahma, who, being immortal, was only maimed, but Iswara finding him afterwards in a mortal shape in the character of Daksha, killed him as he was performing a sacrifice Mr Wilford discovers in this the story of the death of Abel, and offers very

learned and ingenious reasons for the belief — The number three is sacred to Iswara, or Siva, chief of the Tri-murti or Triad, whose statue adorns the junction (Sangum) of all triple streams, hence called Triveni, who is Trimetra, or three eyed, and Tridenta, or 'god of the trident,' Triloen god of the triple abode, heaven, earth and hell, Tripura of the triple city, to whom the Tripoli or triple gates are sacred, and of which he has made Gan's the janitor, or guardian The grotesque figure placed by the hindus during the saturnalia in the highways, and called Nat'ha-Rama (the god Rama), is the counterpart of the figure described by Plutarch as representing Osiris, "cesoleil printmier," in the Egyptian Saturnalia or Phamenoth Even Ram-isa and Ravana may, like Osiris and Typhon, be merely the ideal representatives of light and darkness, and the chaste Sita, spouse of the *Surya* prince, the astronomical Virgo, only a zodiacal sign Iswara or lord, and Mahadeva, or great god, are synonymous, and are claimed by both vaishnava and saiva hindoos, as appellations of their respective deities Vishnu and Siva, and, in this view, their Vishnu or then Siva are their Supreme Creator. In the doctrines of the Sri Sampradaya, a sect of hindus, "Chit" means the "spirit" of Vishnu, this, with "achut" or matter and iswara god, or ruler, being the three predicates of the universe. In their views, Vishnu is Brahma, before all and creator of all Iswara, the lord, is the practical deity in the vedanta See Argha, Kala, Kali, Kartikeya, Priyanath, Siva, Vageswari, Vidya, Yavana.

ISWARA In Hindu astronomy, the 11th year of the cycle of Jupiter

ISWARA CHETTU also Tella and Nalla Iswara, TEL *Aristolochia Indica* — *Linn*

ISWARA MAMADI. TEL, *Xanthochymus pictorius* — *Roxb*

ISWET Rus. Quick lime

ITA or **NEGRITO** See Aheta, Negrito, Papua, Alfura India

IPA CHETTU TEL *Phoenix sylvestris* — *Roxb* Elate sylvestris date palm Ita-akn TEL The leaf of Elate sylvestris — *Linn*. Ita Pandu. TEL Its fruit

ITAR GANDAM HIND Wheat straw.

ITCHAM ELLI TAM The leaf of Elate sylvestris. — *Linn* Itcham Maram TAM The tree Itcham pallam TAM The fruit

ITCHOORA SANS The root of *Bailera longifolia* — *Linn*

ITALIAN MILLET *Panicum italicum* — *Linn*

ITALIC LANGUAGES and races See Iudua, Kapila, Sanscrit Veda, Kelat, Krishna, Semitic races Polyandry

are usually short and much curved, hollow at the place of insertion, and covered with a glossy enamel. They vary in weight from three or four pounds to thirty. These are highly prized by the dentists, and are better adapted than any other ivory for making artificial teeth. The thick coat of enamel which covers them has first to be removed, for this entirely resists steel tools, and under it is found a pure white ivory, with a slight bluish cast. The parts rejected by the dentists are used for small carved and turned works. The horn or tooth of the narwhal is also hard and susceptible of a fine polish. The largest size is ten feet long; at the lower extremity it forms a slender cone of a twisted or spiral figure. Fossil ivory supplies almost the whole of the ivory-turner's work made in Russia. Along the banks of the larger rivers of the Russian empire, and more particularly those of further Siberia, thousands of tusks are annually dug up, which once constituted the weapons of defence of a species of mammoth now extinct. These have not undergone the changes usually understood in connexion with the term fossil, their substance is as well adapted for use as the ivory procured from living species. So numerous are these tusks that they are occasionally exported from Russia, being cheaper than recent ivory. They are rarely to be met with in England, except in museums. Mention is made, however, of one which measured 10 feet in length, and was solid to within 6 inches of the root, weighing no less than 186 lbs. This was cut up into keys for piano-foites. African ivory, when first cut, is mellow, warm, and transparent, almost as if soaked in oil, and with very little appearance of grain or fibre; the oil dries considerably by exposure, and a permanent tint then remains, a few shades darker than writing paper. Asiatic ivory is more dead-white at first, but is more disposed of the two to turn yellow afterwards. Ivory comes to China principally from Cochin-China and Africa, via Bombay, and always finds a ready sale at Canton; the largest and best tusks weigh from 16 to 25 pounds each, decreasing to five or six pounds. The cuttings and fragments also form an article of trade, as the workmen can employ the smallest pieces. Bones and horns, especially the long horns of buffaloes, are in China worked into handles, buttons, &c. Rhinoceros' horns are brought from Burmah, from Sumatra, and from Africa through Bombay; they are highly valued by the Chinese from a notion that cups made from them sweat whenever a poisonous mixture is poured into them. A perfect horn sometimes sells as high as \$300, but those that come from Africa do not usually rate above \$30 or \$40 each. The principal use of these horns is in

medicine and for amulets, for only one good cup can be carved from the end of each horn, and consequently the pairings and fragments are all preserved. The hard teeth of the walrus, lamantin, and other cetaceous animals, also form an article of import into China from the Pacific, under the designation of *sea-horse teeth*; they weigh one or two pounds a piece, and the ivory is nearly as compact, though not so white, as that of the elephant—*Tomlins m., Holtzappel, Hon'ble, Mr Morrison's Comp. Desc Madras Exhibition Junies Rep Hamilton's Smar, Blackwood's Magazine, March 1858*

IVORY CARVINGS, from different parts of India are much to be admired whether for the size or the minuteness, for the elaborateness of detail or for the truth of representation. Among these the ivory carvings of Berhampore are conspicuous. A set of chessmen from India at the Exhibition of 1851, carved from the drawings in Layard's "Nineveh," were excellent representations of what the workmen could only have seen in the above work and showed that they are capable of doing new things when required, their representations of an elephant and other animals were true to nature. The carvings in the same material in a state chair sent from Travancore were greatly admired, and, from the truth of representation, on a minute scale, where an elephant was enclosed in the shell of a pea, from Calicut Chouries, or fly-flappers, where the ivory, or sandal-wood, is cut into long hair-like threads, are also specimens of their mechanical skill. The delicate carving of Chinese workmen is well known and has often been described, many specimens of it are annually exported. Few products of their skill are more remarkable than the balls, containing ten or twelve spheres cut out one within another. The manner of cutting these is simple. A piece of ivory or wood is first made perfectly globular, and then several conical holes are bored into it in such a manner that their apices all meet at the centre, which is usually hollowed out an inch or less after the holes are bored. A long crooked tool is then inserted in one of the conical holes, so bent at the end and stoppered on the shaft that it cuts the ivory at the same distance from the surface when its edge is applied to the insides of the cone. By successively cutting a little on the insides of each conical hole, then incisions meet, and a spherical is at last detached, which is now turned over and its faces one after another brought opposite the largest hole and firmly secured by wedges in the other holes, while its surfaces are smoothed and carved. When the central sphere is done, a similar knife, somewhat larger, is again introduced into the holes, and another sphere

detached and smoothed in the same way, and then another, until the whole are completed, each being polished and carved before the next outer one is commenced. It has been supposed by some that these curious toys were made of hemispheres nicely luted together, and they have been boiled in oil for hours in order to separate them and solve the mystery of their construction. Fans and card cases are carved of wood, ivory, and mother of pearl in alto relievo, with an elaborateness which shows the great skill and patience of the workman, and at the same time his bad taste in drawing, the figures, houses, trees, and other objects being grouped in violation of all propriety and perspective. Beautiful ornaments are made by carving roots of plants, branches, gnarled knots, &c., into fantastic groups of birds or animals, the artist taking advantage of the natural form of his materials. Models of pagodas, boats, and houses are also entirely constructed of ivory, even to representing the ornamental roofs, the men working at the oar, and women looking from the balconies. Baskets of elegant shape are woven from ivory splinters; and the shopmen at Canton, exhibit a variety of seals, paper knives, chessmen, counters, combs, &c., exceeding in finish and delicacy the same kind of work found anywhere else in the world. The most elaborate coat of arms, or complicated cypher, will also be imitated by these skilful carvers. The national taste prefers this style of carving on plane surfaces, it is seen on the walls of houses and granite slabs of fences, the wood work of boats and shops, and on articles of furniture. Some of it is pretty, but the disproportion and cramped position of the figures detract from its beauty. The ivory carving, ebony and other hard wood ornaments, the bronzes and porcelain specimens of China are all exquisitely worked.

In the eleven years, 1850-1, to 1860-1, the exports from British India of ivory and ivory-ware, principally to Great Britain, China and America were as under :

Years	Cwt	Tons	£ Value	Years.	£ Value.
1850-1	2809	140	43,086	1865-6	82,384
—1-2	4836	242	90,139	—6-7	128,096
—2-3			56,035	—7-8	19,805
—3-4	.		79,954	—8-9	98,157
—4-5	..		66,921	9-1860	97,126
				1860-1861	32,138

Tusks are largely imported into Bombay from the African Coast, Zanzibar, &c., and are chiefly re-exported to England. The natives of India, also, display great skill and neatness, as well as habitual taste, in their work boxes of ivory, horn or porcupine quill, ebony and sandalwood, their fans and umbrellas, choupes, and khuskhus or other baskets, hookah-snakes, imitation fruits

and flowers, toys and puzzles. The elegant carving of the Chinese, in ivory, and the cheapness of the articles, causes a large sale of the most useful to all parts of the world. Fans, seals, paper knives, chessmen, &c., &c., are exported principally to the United States, to India, to South America, Europe, &c. Under the old system, 100 ivory fans were estimated to weigh 6 cati, 4 tael and paid $6\frac{1}{2}$ mace duty. Of the Chinese manufactures in ivory, the most elegant are camp baskets, consisting of several pieces placed upon each other, surmounted with a handle, richly carved—Work baskets of various shapes,—Fans some in open work; others with figures and ornaments raised, or in relief—Hand Screens wrought in a similar manner—Card Racks, &c. But the most singular article is the wrought ball, which contains from nine to fifteen internal globes, one within another, wrought from a solid piece of ivory, through apertures not more than half an inch in diameter. Fine ivory carved work can be executed in Shorapore, in the Dekhan, of a peculiar and very delicate description. This consists of figures of deer and birds, flowers, as also combs, large and small, cups, &c., &c. Any orders for which would be executed with peculiar care. It would be impossible to define the prices of these articles, as they would depend upon the size and work required. At the Madras Exhibition of 1855, a very interesting and complete series of carvings in ivory was exhibited by the rajah of Travancore. It comprised many of the common animals, reptiles, fruits and flowers of the country, all carved with taste and carefully finished. There was a good deal of grace and spirit in the action of the animals, some of which were in natural attitudes particularly a bull and cow, two deers, a cheeta and a rabbit. Of the reptiles, a frog and lizard were well represented, and a pair of paper cutters with ornamental handles were particularly deserving of notice, one for the judicious adaptation of a common garden flower to the design, and the other of a lizard in a spirited attitude. The fruits and flowers were well represented and the whole series evinced a perception of the natural beauties of the objects represented. The ivory of Madras exported is lbs 4,310, value Rs 71,507. The largest pair of elephant tusks sent to the exhibition, weighed 130 pounds, obtained from a wild elephant killed in the Travancore forests. One tusk weighed 71 pounds, the other 67 pounds, and showed a fine white compact kind of ivory, of these two, one measured 6 feet 8 inches in length, and the other 6 feet 6 inches, the circumference at the base being 17 inches in each case. The domestication of the elephant is usually attended by deterioration of the length and quantity of the ivory. Ivory

painting is carried on with unequalled success at Delhi, as is also the art of making jewellery in the European fashion — *William's Middle Kingdom, Vol II., pages 141 and 408 Yule's Embassy, p 59 Hodgson's Nagasaki Hon'ble Mr Morrison's Compendious Description Mad Ea Jan. Rep.* See Carving.

IVORY PALMS

Prime de marfil, . Span	Homera, Indians of Peru
Tagua, Indians of Magda-	Pullipunta „ „
lena and Dairen	

The Ivory palm is the *Phytelephas macrocarpa* or *P. microcarpa*, a tree of S America between Lat 9° N and 8° S, and L. 70° to 79° W. It inhabits damp valleys, banks of rivers and rivulets on the lower coast region in Dairen and on mountains 3,000 feet above the sea in Oceana. This interesting palm-tree is generally found in separate groves seldom intermixed with other trees or shrubs. The fruit, a collection of from six to seven drupes, forms clusters which are as large as a man's head and stand at first erect, but when approaching maturity its weight increasing and the leaf stalk which had, up to that period, supported the bulky mass having rotted away, it hangs down. A plant bears at one time from six to eight of these heads each weighing when ripe about twenty-five pounds. The drupes are covered outside with hard woody protuberances. Vegetable ivory is exported chiefly from the river Magdalena and in some years no less than 150 tons of it were imported into England and 1,000 nuts may sell in London for seven shillings and six pence. The Indians use its leaves for thatch. The seeds at first contains a clear insipid fluid with which travellers allay their thirst, afterwards, this same liquor becomes milky and sweet and it changes its taste by degrees as it acquires solidity until at last it is almost as hard as ivory. The liquor contained in the young fruits turns acid if they are cut from the tree and kept sometime. From the kernels (albumen) turners fashion the knobs of walking sticks, the reels of spindles and little toys which are whiter than animal ivory and equally hard if they are not put under water, and if they are they become white and hard when dried again. Bears, hogs and turkeys devour the young fruit with avidity. This useful plant might be introduced into India — *Seeman in Botanical Magazine, May 1856, page 192*

IVURU MAMIDI, also Ambala Chettu
TEL *Spondias mangifera* PERU also, according to Roxburgh, *Xanthochymus pictorius*

IVY *Hedera helix* See Chambers

IVYLEAVED SNAP-DRAGON *Linaria cymbalaria*

IWAN AR A saloon, properly, iwan

IWARAN-KUSHA BENG. *Andropogon iwaranchusa*.

IXIA CHINENSIS and *I. capensis*, beautiful flowers, which vary in colour and form, they are mostly from the Cape of Good Hope, require the same cultivation as plants of the lily tribe, and are propagated by dividing the bulbs. *I. Chinensis*, L is a syn of *Paradanthus chinensis* — *Kei Riddell*.

IXORA, a genus of plants belonging to the tribe Cinchonaceæ and the genus Rubiaceæ so named, it is supposed, from the Indian god Iswara. They form shrubs or small trees, with opposite leaves, and stipules arising from a broad base, but acute at the apex. The species are numerous, and chiefly confined to India and the Eastern Archipelago. Dr Wight, in *Icones*, gives *acuminata*, *alba*, *bandhuca*, *barbata*, *brachnata*, *coccinea*, *cuneifolia*, *fulgens*, *laucolaria*, *nigricans*, *favetta*, *parviflora*, *polyantha*, *stricta*, *tomentosa*, *undulata*, and *villosa* — *W Ic.*

IXORA, *Species Tella Kooroowan TEL*
A tree of Ganjam and Gumsur, extreme height 20 feet, circumference 1 foot, height from the ground to the intersection of the first branch, 6 feet. The fire sticks used by the shikars for night hunting are taken from this tree. It also yields an oil which is applied to the sores of cattle. The tree is common — *Captain Macdonald Dr. Cleghorn*.

IXORA ALBA. HERR

Stylacoryne Webera — A | White-flowered ixora
Ride

A Tenasserim wild flower that ought to be brought into cultivation — *Mason*.

IXORA BANDHUCA Jungle geranium

Bandhooka, Ruktuka, | Buckholee HIND
HIND

A spreading shrub, smaller than *I. coccinea*, but equally common. In flower almost during the whole year — of a pale crimson colour. In the Kotah gardens and jungles it is a beautiful bush, covered with numerous scarlet flowers all the year and would be very ornamental in gardens. There is also a white variety which blossoms during the rains. *Ixora coccinea* and other species of that genus, are among the most common shrubs in Chinese gardens flowering in profusion, in the clefts of the rocks, and its scarlet heads of bloom under the Hong-kong sun are of the most dazzling brightness — *Riddell Irvine, Gen Med Top p 179 Fortune Mason*

IXORA COCINEA — Linn

<i>I. grandiflora</i> R B	Flame of the Forest
Scarlet Ixora	Crimson ixora
Pan sa yeik .. BURM	Shetti .. MALEA
	Thetti .. TAM.

This species of *ixora* is sometimes called by the European residents of Tenasserim "the country geranium"

IXORA GRANDIFLORA R. BROWN
Syn. of *Ixora coccinea* Linn.

IXORA PALLENS MASON. An indigenous species of *ixora* is frequently met with in Tenasserim in mountains and plains whose flowers are of a much paler hue than those of *I. coccinea*—Mason.

IXORA PANICULATA. LAM. Syn. of *Pavetta indica* Linn.

IXORA PARVIFLORA, Vahl.

<i>I. alba</i> , Roxb		<i>Webera corymbosa</i> , Sm
„ <i>pavetta</i> , Andr		<i>Herb</i>
„ <i>decipiens</i> , D C		
Gundal Rungun	BENG	Karang cottay „ TAM
Henna gorivi ...	CAN	Koree „ TEL
Torch tree ..	ENG	Korimi pala ? „
Gandhul ?	HIND	Korivi pala, Circars „
Runghun ?	„	Komma chettu „
Jilpai .	„	Putta pala „
Koora .	MAHR	Tedda „ „ „
Soude cottay	TAM	

A small tree, common in the jungles and on the ghats of the Bombay coast, but seldom sufficiently long or straight for household purposes. It grows in the Godavery forests, in the Circars at Nagpore and in Bengal, and on the banks of tanks at Kotah. The flowers are very sweetly scented and it blossoms in the hot weather, and would form a very fit ornament for gardens and pleasure grounds. It furnishes a hard but very small wood, rather of good quality, which is sometimes used for beams and posts in the houses of the poor of the Madras presidency, but, throughout India, it is more used for torches than for any other purpose, as it burns very readily and clearly, and on that account its branches are often made into torches by people travelling at night—*Vogt Gibson Ainslie*, pp 179, 203. *Irvine. M E. J. R. Captain Beddome Flor Andh.*

IXORA ALBA, Roxb, syn of *Ixora parviflora*—Vahl

IXORA DECIPIENS, D'C, syn of *Ixora parviflora*—Vahl

IXORA PANICULATA, Lan, syn. *Pavetta indica* Linn.

IXORA PAVEITA, Andr, syn of *Ixora parviflora*—Vahl

IXORA PAVETTA, Roxb syn. of *Pavetta indica*—Linn

IXOS CHALCOCEPHALUS. See *Micropus chhalcocephalus*

IXOS LEUCOGENYS, the Bulbul of Kashmir, is about $7\frac{1}{2}$ in length bill, head and legs black, plumage generally olive greenish brown with a white spot behind the eye and white tips to tail feathers. Crest black and curved forwards. It is quarrelsome and noisy. Its note resembles that of the English black-bird but is less full and musical—*Vigne*

IYAVAN TAM. An outcaste, a worker in leather

IYENGAR, properly Aiyangar, amongst the Tamul people an honorific title to brahmans—*Wils*

IYU also Yu. MALAY Sharks' fins.

IZAR. HIND Trowsers, hence Izar-band, the trowsers waist string

IZARAKI PERS, *Strychnos nux vomica*—Linn

IZKHAR HIND *Andropogon iwarancusa* gul-i-izkhar, the flower of *Cymbopogon iwarancusa*, used in flavoring spirits.

IZESHINE or *YASSEN*, a religious book of the Parsee or Zoroastrians

IZASHNE See *Sudra*

IZNEE, a fugeer who acts as a messenger.

IZNEE SHAH, a mohurram faqeer.

IZ-UD-DIN HUSSAIN, the founder of the Gori dynasty, was a native of Afghanistan. While an officer of rank of Musaood, son and successor of Mahmud, he married his master's daughter and received the province of Gor, A D 1151 or 1152 His son Ala-ud-din completed the overthrow of the Ghaznavi dynasty, by the defeat of Bahram, the last king, who fled into India, the real founder of the Gori dynasty, at Delhi was a prince, Sahib-ud-din who took the title of Mahomed.

IZZA. CHALD Goat,

J.

In the English alphabet, this letter has only one sound, as in jam, jelly, job, just, and, the Tamil excepted, each of the oriental languages has a letter with a similar sound. The letter j has a different sound in the languages of the other European nations, from that of the English; and the French obtain the English sound by prefixing the letter d, thus djam'l for jam'l, a camel, djab'l for jab'l, a mountain. The Germans give to this letter the sound of y, and have proposed to obtain the sound of the English letter j by using an accented g'. The people of Egypt often give to this letter the sound of s, and those of Yemen give it the sound of hard g, so that jab'l is pronounced gab'l, and jam'l is pronounced gam'l.

JAB HIND Saccharum, *Sp*

JABA SANS Hibiscus rosa-Chinensis.—
Linn

JABAD. MALAY Civet

JABAL AR A mountain.

JABAL-ARATAT, anciently called Jabal Ilal, the mount of Wrestling in Prayer, and now Jabal-ur-Rahmat the "Mount of Mercy," is a low pointed hillock, of coarse granite split into large blocks, with a thin coat of withered thorns, about one mile in circumference and rising abruptly from the low gravelly plain—a dwarf wall at the southern base forming the line of demarcation—to the height of 180 or 200 feet. It is about a six hours' march, or twelve miles, on the Taif road, due east of Meccah. Near the summit, is a white-washed mosque with a minaret, looking like a small obelisk. Below this is the whitened platform, from which the preacher, mounted on a dromedary, delivers the sermon, to be present at which is an essential part of the mahomedan pilgrimage to Meccah.—*Hamilton's Senar, Hejaz, and Soudan*, p 131. *Burton's Pilgrimage to Meccah*, Vol iii p 252, 257.

JABAL DIBAVAND, a mountain in Persia, rising about 10,000 feet above the sea level, near Rai, the ancient Rhagæ.

JABAL HAOURAN The waters of the Nahr-uz-zerka, the Jabbock of the Scriptures, first collect to the south of jabal Haouran at this point, they enter the jabal Belka, and after winding through the wadys in a westerly direction, finally empty themselves into the Shariat-ul-Kabir (the Jordan)—*Robinson's Travels*, Vol ii p 171

JABAL SHAMSAN, the highest wall of the Aden crater, where Cain is supposed to have been buried.

JABAL-UL-JUDA, Aghri Dagh, or Mount Ararat, the Ararat of modern geographers,

in the provinces of Erivan is in height about 16,200 feet. In the last volume of Cosmos, Humboldt records the height of Demavend at 19,715 feet, which is but 1,785 feet under the height attributed to it. According to other authorities, Ararat is only 17,112 feet high. General Monteith, who passed three years at the foot of mount Ararat, used many means to ascertain its elevation, and made it 16,000 feet above the level of the Araxes. At a distance it has a resemblance to a ship. It is called by Armenians mountain of the Ark, and by others, the Mountain of Noah, Agridagh being the name given to it by the Turks, and the Armenians also call it Macis but all unite in revering it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. Ararat is called by the Arabs, jabal Judi and by the Armenians, also, massissinsar, or mountain of the ark. Berosus and Alexander both declare that in their time it was reported that some planks of the ark remained on this hill, at the date of the accession of the Abbasside caliphs A. D 749—*Porter's Travels*, Vol. I p 183 *General Monteith's Report*. See Iran

JABAL ZABARAH In Egypt, the Samaragdus Mons of the ancients, has the famous emerald mines which were worked 1650 B C, in the time of the Great Sesostris II, by extensive galleries. It was again worked in the early part of the reign of Mahomed Ali, pacha, and recently a British Company undertook it. The mines were on the Koscir road from Koptos to Acnium (Philoteræ). Wellsted thinks (*Trav.* ii 323), that the locality indicated by Bruce was the island of Wadi Jemal, and that the Arabs had so called it, because of its proximity to the only emerald mines on the adjacent continent. Emeralds are now brought from Egypt, Germany, from the Altai mountains, the finest from New Grenada where they occur in dolomite, and, as is said, from India—*Bunsen's Egypt, Wellsted*, ii 303.

JABAT MALAY Castor.

JABER CASTLE. See Mesopotamia.

JABLI, Hill bedouins near Lahej.

JABL MALAN See Kelat

JABLOKI SEMLENUE, also, Patata, Rus Potatoes

JABLONNOI In 1842, the territory between the Jablonnoi mountains and the northern bank of the Amoor was ceded to Russia by the Chinese

JABLOTA. HIND Jatiopha curcas

JABLPUP, a town in the central provinces of India in L. $23^{\circ}9'7''$ L. $79^{\circ}56'3''$ in Malwa, It is a large military station, $1\frac{1}{2}$ miles from the right bank of the Nerbudda The dak bungallow is 1,386 feet above the sea — *Schl Ad See Kol*

JABOONA. A river of Kishnaguih, in Nuddea

JABUNSERIE. A river near Kolahattie in Rungpoor

JABRAL, at Oomraoti in Beiar, the deities worshipped are named as under, —

<i>Male deities.</i>	<i>Female deities.</i>
Jabral Abrai	Asra or Asrai
Massoba	Meskal
Bahram	Amba
Mahadeo	Marr
Shadawal	Satwai
Kandoba	Agachi Panna and her
Worba	sister,
Yetoba	Jana Bai

Jabral is worshipped at and near Ellichpui and seems to be the angel Gabriel, whom mahomedans style Jabrail In the alliterative habits of the orientals the term Jabral abrai is commonly used and the silver figure, that of a man, is worn around the neck Near Oomraoti, also, is a iag tree, with incense on altars of mud at its foot, which the dher of Balgaon said was a Jabral.

Sakinath, is a deity of Oomraoti, whose worship protects from snakes

In the Chaunki pass, in the Lakenwara range, which forms the watershed between the Godavery and the Taptee, about 10. miles north of Awungabad, there is a shrine of the deity called Massoba to which from a circle of a hundred miles, people of all castes resort, brahmin and sudra and dher, but chiefly the Mahratta kunbi The jatra is held in the month Cheita, and lasts for four days, during which many sheep are offered in sacrifice, It is in the southern side of the pass, a mere block of stone, with smaller blocks at its foot all smeared with red lead The objects of their visits are wholly personal, beseeching the deity to give or preserve, their children, their flocks or their food

JACANA This singular bird is a native of the N W Himalayas and of China and is distinguished not less by the grace of its form than by its adaptation to the localities for which nature has allotted it Formed for traversing the morass and lotus covered surface of the water it supports itself upon the floating weeds and leaves by the extraordinary span of the toes aided by the unusual lightness of its body Like the moorhen, of whose habits and manners it largely partakes, it is doubtless capable of swimming, the long and pendent tail feathers being elevated so as not to dip in the water Its scientific

name is *Para sinensis* It may be seen in the North West Himalaya squatting on the broad leaves of the lotus, *Nelumbium speciosum*, and marsh marigold (*Caltha palustris*) Its flight is not strong, and is composed of many flaps, the call is rough, like that of the water-hen The curved tail feathers, the brilliant yellow patch on the hind part of the neck, and shining brown of the back, white wings more or less tinged with black, will at once serve to distinguish it — *Adams. Williams' Middle Kingdom, p 263.*

JACHANT. Rus Sapphire

JACHTA Por Russia leather

JACI HIND *Jasminum grandiflorum*

JACK Dr William Jack was appointed to the Bengal Medical Service in 1813, and was in the earlier part of his career employed in the ordinary duties of his profession During the Nepal war of 1814-15 he was attached to the army under General Ochterlony, and had an opportunity of seeing the outer valleys of Nepal, a country which at that time was a terra incognita to science. In 1818, while at Calcutta, on a visit to Dr Wallich, he met with Sir Stamford Raffles, the Governor of the British settlements in Sumatra, who offered him an appointment on his staff, promising him every facility for the exploration of the natural history of that island The eastern or Malayan Peninsula of India was unknown botanically till it was visited by Jack, whose descriptions of Malayan plants were published in the Malay-an miscellanies, and have been reproduced by Sir William Hooker in the companion to the Botanical Magazine, and by Dr McClelland in the Calcutta Journal of Natural History. Unfortunately his career was a very short one, as he sank under the effects of fatigue and exposure on the 15th September 1822, on board the ship on which he had embarked on the previous day to proceed to the Cape of Good Hope *Hooker and Thomson, Fl. Indica.*

JACKA. MAL The fruit of the *Artocarpus integrifolia*. — *Linn.*

JACK IN THE BOX. ENG. *Hernandia sonora* — *Linn.*

JACK TREE Anglo-MALAY, the *Artocarpus integrifolia*. The dye obtained from its wood, as prepared by the natives, is a brilliant orange yellow, and is obtained by the addition of an infusion made from the leaves of the 'Don-yat' producing a brilliancy of colour not excelled by the best English dyes The new sacerdotal dress of the Poongyee or buddhist priests of Burmah evince the effect of this process, and the dyed article will be found to surpass most of the British range of dyes of its class, and as a process not requiring the application of any of the metallic

bases as a mordant, the jack-wood dye would doubtless become an article of inquiry and of consequent standard value

JACKAL.

<i>Canis aureus</i> , <i>Linn</i>		<i>Lupus aureus</i> , <i>Kempfer</i>
<i>Canis aureus Indicus</i> , <i>Hodg</i>		
Nari . . . CAN TAM		Jackhals . . . DUT
Jackal . . . ENG		Kola . . . MAHR
Shigal . . . DUK PERS		Srigala . . . SANS
Nakka . . . TEL		

The jackal is found in a great part of Asia, in Syria, Arabia, Persia and in all India west of the Brahmaputra. Over South eastern Europe, Central and Southern Asia, both the jackal and the hyæna are more or less plentiful, affecting also the mountainous regions to pretty high altitudes. Along the line of the Ganges, in lower Bengal, they move in packs and eat indiscriminately. In the Peninsula, they are of larger size, are seen singly or in pairs, and in the Dekhan, live much on wild fruits, the coffee bean of the plantations is largely eaten by them. Their cry when moving at night is very disagreeable, and even when clicketing their call is unpleasing. Among mammals, the jackal, hyena, domestic swine, and dog, and among birds, vultures, kites, crows, minas, and the adjutant bird *Leptoptilos argula*, *Gmel*, are the chief carrion eaters of south Eastern Asia. The jackal and hyena are of nocturnal, bold and stealthy, habits and though the hyena hunts generally singly, the jackal does so in packs, and anything in the way of flesh, putrid or otherwise, is acceptable. The swine, the buffalo, the cow, the bullock and even sheep, in many parts of India are driven daily to the purlieus of the towns. The cry of the jackal is peculiar, it is composed of a succession of half-barking, half-wailing cries, on different notes. When properly pronounced there is no better illustration of it than the following words, set to the music of the animals voice —

- A dead hindoo ! A dead hindoo !
- Where-where ? where where ?
- Here-here, here-here ?

The jackal in the peninsula of India and in the low country of Ceylon hunts in packs, headed by a leader, and they have been seen to assault and pull down a deer. The small number of hares in the districts they infest is ascribed to their depredations. When a jackal has brought down his game and killed it, its first impulse is to hide it in the nearest jungle, whence he issues with an air of easy indifference, to observe whether any thing more powerful than himself may be at hand, from which he might encounter the risk of being despoiled of his capture. If the coast be clear, he returns to the concealed carcass, and, followed by his companions, carries it away

But if a man be in sight, or any other animal to be avoided, the jackal has been seen to seize a cocoanut husk in his mouth, or any similar substance, and fly at full speed, as if eager to carry off his pretended prize, returning for the real booty at some more convenient season.

They are subject to hydrophobia, and instances are frequent of cattle being bitten by them and dying in consequence. An excrescence or small horny cone about half an inch in length, and concealed by a tuft of hair is sometimes found on the head of the jackal. This the Singhalese call *narricomboo*, and they aver that the possessor of this can command by its instrumentality the realisation of every wish, and that if stolen or lost by him, it will invariably return of its own accord. Those who have jewels to conceal rest in perfect security, if, along with them, they can deposit a *narricomboo*, fully convinced that its presence is an effectual safeguard against robbers. The words of Psalm lxxiii. 10, "they shall be a portion for foxes," appear obscure but if they be rendered, 'they shall be a portion for jackals,' the anathema becomes plain and striking to a hindoo, in whose country the disgusting sight of jackals, devouring human bodies may be seen every day. So iavenous are those animals, that they are said to steal infants as they lie by the breast of the mother, and sick persons who lie friendless in the street or by the side of the Ganges, are said sometimes devoured alive by these animals in the night.—*Tennant's Sketches of the Natural History of Ceylon*, p. 36-37. *Eothen's Travels from the East*, p. 261. *Ward's Hindoos*. *Adam's Naturalist in India*.

JACKDAW, the common European Jackdaw, *Corvus monedula* of Europe, Siberia, Barbary, W Asia, Peshawur valley, and Kashmir, may be seen in flocks in winter in the northern frontier of the Punjab, associated with the Cornish chough and the rook. The first two come from Cashmere, where they are found in great abundance, during the summer; but the rook, if ever seen in Kashmir, is only a cold weather visitor and seems to come from the west, inasmuch as it is said to be common in Afghanistan. It appears at Rawul Pindee in flocks about the beginning of September, it is found in winter as far south as Lahore and disappears entirely in March. The hooded crow has been brought from Northern Afghanistan, and is mentioned by Lieutenant Wood in his travels as common in Kunduz, but it is not found in Cashmere or in the Punjab. Besides these British birds, the chimney swallow makes its appearance in October and leaves again, in spring, for the straw built sheds of Cashmere, where it breeds and spends the summer months.

The white rumped martin and sand martin are both likewise migratory, and repa to Cashmere and Ladakh in summer. The black and alpine swifts remain longer, and may be seen careering about during the summer evenings, especially after a shower of rain. The ring-dove is a resident on the sub-Himalaya. The common stalling is plentiful in the north as elsewhere in Hindoostan. The lapwing (*Vanelus cristatus*) arrives in flocks in the beginning of November, and departs for the west early in spring, its summer residence has not been found out, but it must be common in certain parts of Persia and Afghanistan. The common and jack snipe, with a few painted snipe, appear in the Rawul Pindee in February and March, and are procured as many as thirty couple at a time. Nearly all the water fowl met with in the rivers and marshes of the north west come from the Tartarian lakes, where they may be found breeding. After a sultry day it is usual to see the white-tailed swallow skimming over the plains, and by the side of pools and streams a solitary green sandpiper (*Totanus ochropus*) is not rare. The brown backed heron (*Ardeola leucoptera*) also occurs in such situations. The black ibis (*G. papillosus*), with its red crown, is seen during the cold months, flying, along with the rooks and European jackdaws, and besides, on the marshes about, the great and little bitterns, with the spotted rail, are not uncommon. Of the other European birds may be noticed the short-eared owl, moor buzzard, the pale harrier, *Circus swainsoni*, the cormorant ruft, and smew, all coming and departing with the winter months — *Adams*

JACK FRUIT TREE ENG *Artocarpus integrifolia* — *Linn*

JACK WOOD ANGLO-MALAY.

Phunsi	Guz	Nangka	MALAY
Funsi	"	Uram Pila	MALEAL
Phannas	HIND	Pilla maram	TAM
Fanis ?	"		

The *Artocarpus integrifolia*, grows in cultivated grounds, and is of value for its fruit, and its timber. In many places it is found two feet and a half in diameter, and from thirty to thirty-five feet high. It has an excellent timber and in Canara, it was preferred by Tippu sultan for the Grab vessels built at the naval depôt, Honore. In Ceylon, at Point de Galle, it is used by the furniture makers for chairs, couches, &c, for which purpose it answers well, and, if polished with care, its brilliant colour is superior to that of mahogany. When cut down, it is yellow, but turns dark and improves by age. In England it is used as well as satin wood for making backs of hair brushes, &c — *Edye, Forests of Malabar and Canara*. See *Artocarpus integrifolia*

JACOB, grandson of Abiahram, a patriarch of the Israelites. Jacob was father of twelve sons who founded the twelve tribes of the Hebrews he went to Egypt B C 2747-6 — *Bunsen*

JACOB, Major General John. Wrote a pamphlet, on irregular cavalry Bombay, 1846, and also on several subjects connected with the organization of armies. Born 11th January 1812, he fell a victim to fever in 1860, in Sind. Though he never directed regular operations on an extensive scale, he had taken notable part in eventful campaigns, and had fought in great battles with memorable valour. He was endowed in an uncommon degree with those personal gifts which enable one man to exercise an ascendancy over thousands, and which, in all situations and all ages of the world, have constituted the material of heroes. With the single exception of Sir James Outiam, he represented, perhaps more vividly than any soldier of his time, that natural and inherent superiority of power, which when expressed in the race instead of the individual, gives the British nation the dominion over India. He entered the Bombay Artillery, in 1828, and he participated, as an artillery officer, in the Afghan campaigns, but he did not accompany the expedition all the way to Cabul. In the year 1841, 500 cavaliers were enrolled as the Sind Horse and Col Outiam selected Jacob for the chief command. At the campaigns and conquest of Sind which ensued, on the field of Meean, Jacob's Horse and Jacob himself established a name which was never afterwards sullied or obscured. After Sind had been annexed to the British territories from a few troops the force was gradually expanded till it included two strong regiments, and mustered 1,600 of the best horsemen in India. To these soldiers was intrusted, the patrol of the frontier, and, though they were divided into inconsiderable detachments, sometimes of less than 50 men each, their vigilance, fidelity, and intelligence were such as to ensure the perfect protection of the province. Jacob was still the sole head of this formidable body, as commandant of both regiments together, assisted simply by two lieutenants in each. Five Europeans thus controlled nearly 2,000 of the fiercest swordsmen of the East, and with such absolute effect, that it was said not a trooper in the corps knew any will but that of his colonel. Their discipline was perfection itself, their devotion unquestioned, their loyalty never impeached. Jacob by his precepts no less than his example laboured to enforce the theory that Europeans were naturally superior to Asiatics, and that the latter so far from resenting such ascendancy, desired nothing better than to profit by it. All they wanted was to obey, provided only that their obedience

was challenged by one clearly competent to demand it. Place no man said he, in command unless he is qualified to impress and govern by proofs of personal excellence, and, when you have got such a man, leave those whom he is to govern with no idea of any authority but his. Instead of teaching natives to look up to some central and remote jurisdiction, give them their plain and visible lord in their commanding officer, and in him only. Instead of diluting the magical influence of race by multiplying European officers, and thus exhibiting inferior specimens of the dominant class, concentrate power and effect by making these rulers rare and absolute. Facilitate their work by giving them every species of personal authority under definite instructions, teach the native soldier to look up to a man, ever present with him, in whom he recognizes a natural expression of that government which otherwise he can only dimly understand, and then you may save nine tenths of your officers and rely implicitly upon the devotion of your troops. Perhaps it is true that 50 Jacobs, with 200 subalterns, could have organized and controlled in admirable fashion a native army of 100,000 men—but 50 Jacobs are not always to be found. His redoubtable soldiers, were not raised on the frontier from Pathans or Beloochees, but were pure Hindustanees, with a few recruits of similar character from the Deccan. Jacob's raw material was exactly that of the Bengal and Bombay armies, and approximated, indeed, more nearly to the former model than the latter. When we reflect that from this material—since thought so essentially worthless—Colonel Jacob did actually construct and maintain a body of the finest, and, as far as we can tell, the most faithful horsemen in the world, we shall obtain some idea of the extraordinary powers, of one of the best representatives of England's ascendancy in the East.—*Home News*, Jan'y 10, 1859

JACOB, Major LEGRAND, (1851) Resident at Bhoj. Author of an Account of Gumli or Bhumli. Report on the iron in Kattywar, its comparative value with British metal; mines, and means of smelting ore, Lond As Trans vols v 73; viii 98—Brief historical, geological, and statistical, memoir on Okhamandul in Bom Geo Trans vol v 157—Report on the district of Babriwar, Ibid, vol vii 700—Inscriptions from Palitana, in Bom As Trans vol i 56—On the Asoka inscriptions, Girnar, Ibid, 257—*Dr Burst's Catalogue*

JACOB'S WELL, in the valley of Nablous, a few miles south of Shechem. It is 75 feet deep.

JACQUEMONT, VICTOR, born at Paris 1801, died at Bombay 7th December 1832

Was a travelling naturalist to the Royal Museum of Natural History at Paris, during the years 1828-9, 1830-1 and 32. He travelled in the Himalayas, Ladak, India, Tibet, Punjab, and Cashmere. His travels were published in the form of letters to his relatives.

JACYNTIL. A gem owing its deep orange color to the presence of zircon. It is the gulmaidah of India.

JADABILLAY. TAM. a woman's head ornament in the Tamil country. See Jewellery.

JADE. Axe stone

Yu, CHIN

The term jade, has been given to several minerals, serpentine, nephrite and saussurite, which resemble each other but little, except in colour. The Chinese estimate their celebrated jade stone very highly, and there are numerous shops, both for cutting it and exposing it for sale, carved into all those curious and fantastic forms, for executing which this people are so well known. Its value in the eyes of the Chinese depends chiefly upon its sonorousness and color. The most valued specimens are brought from Yunnan and Khoten; a greenish white colour is the most highly prized, but a plain color of any shade is not much esteemed. A cargo of this mineral was imported into Canton from New Holland not long ago, but the Chinese would not purchase it, owing to a fancy taken against its origin and color. The patient toil of the workers in this hard and lustreless mineral is only equalled by the prodigious admiration it is held in and both fairly exhibit the singular taste and skill of the Chinese. Its colour is usually a greenish white, passing into a greyish-green and dark grass-green, internally it is scarcely glimmering. Its fracture is splintery, splinters white, mass semi-transparent and cloudy, it scratches glass strongly but rock-crystal does not scratch it. Jade is found in China, Burmah, Yunnan, Khoten and Egypt and is used as dagger handles, cups, vases. The pale greenish varieties are the best. Bangles made of jade come from Mogoung, in the north of Burmah, the bright green tint seen in these specimens is the characteristic peculiarity of the Burmese jade. The Chinese have a perfect mania for jade, using it for Mandarins' buttons, pipemouth pieces, and various articles of personal ornament and luxury. They estimate it according to the purity of the white and brightness of the green tints. Jade bangles of Burmah of second quality cost 125 Rupees or 12£ 10s. A Chinaman who sold a pair showed specimens which he said would fetch in China sixty times its weight in silver, and he said that the really first-rate jade is sold for as much as forty times its weight in gold; this appears incredible, but all enquiry tends to show that the Chinese will give almost anything

for the finest jade Jade stood high in the estimation of the Mongols, and figures largely in their legends and their poetry. It is related that when Chenghiz was proclaimed Khagan on the grassy meadows of the river Kerulan, a certain stone spontaneously flew asunder, and disclosed a great seal of graven jade, which was kept as a palladium by his descendants, and was almost the only thing saved by the last emperor of his house when flying from the Chinese insurgents. The Mongol word for jade is khas. The mountain near Khotan, which supplies some of the best jade, is called, according to Timkowski, Mirjai, or Kash-tash (Turk. "Jade-rock"). The Tartar name may have some connection with the Persian word khas, 'royal,' noble. Crawford technically styles the Burmese jade "noble serpentine," and in the narrative of Goes the jade of Yarkand is spoken of as "marmoris illius apud Sinas nobilissimi"—*Schmidt, pp. 71, 133 Yule Cathay, I p. 130 Cat. Exhibition 1862. Fortune's Wanderings, p. 88 Williams' Mid. King page 243*

JADGHAL OR LUMRI, a race in Las. *Masson Narrative, p. 51*

JADI-CHETTU TEL *Semecarpus anacardium.*

JADIKAI TAM. *Myristica moschata*

JADIPUTRI TAM Mace Jadiputri Tanlam TAM Nutmeg butter, Nutmeg oil

JADO, one of the low castes in a village, the same as Kumeen. In some places, the term is equivalent to soodra.—*Elliot.*

JADON, Yadu or Yaduva, a tribe of Rajpoots of the Chunderbunsa division, who profess to trace their origin in a direct line from Krishna. Yadu is the patronymic of all the descendants of Buddha, the ancestor of the Lunar race, of which the most conspicuous are now the Bhuttee and the Jariya; but the title of Jadon is now exclusively applied to the tribe which appears never to have strayed far from the limits of the ancient Suraseni, and we consequently find them still in considerable numbers in that neighbourhood. They are considered spirited farmers. All these have adopted the practice of second marriages, and are now considered of an inferior rank to their brethren in Kerowlie.—*Elliot*

JADOO-PALUNG. BENG. *Salicornia Indica*

JADROON, a race from a wild district near Kelat-i-Ghilzi.

JADU HIND Enchantment, hence Jadugai, a sorcerer

JADUKUTTA, a river of Sylhet.

JADUN or Gadun, a race on the right bank of the Indus where that river issues from the Himalaya near Torbela. They have been

supposed to be Rajputs, but they are Pathans who speak Pushtoo—*Campbell, p. 87*

JADWAR HIND. *Curcuma zedoaria.*

JAD. YADU, a branch of the Abir

JAEDAD PERS. Signifies a place; employment; also, in accounts, assets, funds, resources

JAENAMAZ PERS. A place of prayer; vulgo Janeemaz, or Moosalla.

JAEPHAL HIND *Myristica moschata*

JAES, a tribe of Soorjibunsee Rajpoots resident in the pergunnahs of Nohjheel and Maat in Muttra in which they were formerly more numerous than they are at present *Elliot*

JAETI, gladiators in the south of India. Jetti, Colonel Tod mentions that one of the courts in Kutch funds were set apart for Jaeti, at one time to fifty thousand rupees per annum. In the akhara (arena) prize-fighters 'Asman dikhlana' is their phrase for victory, when the vanquished is thrown upon his back and kept in that attitude *Tod's Rajasthan, Vol. II p. 589. See Jetti.*

JAF, a very large predatory tribe residing near Kanaki, on the Diulla, dependant on Turkey, and numbering about 25,000 families. They inhabit in winter the plains of Sulmanah and Zohab, and in summer migrate to the mountain of Ardalan. They are the most warlike and unruly of all the Kurdish tribes. The Jaf tribe inhabit the highest mountains on the frontier of the territory of the Vali of Sinna. They are a fine-looking, brave, people, but esteemed exceedingly uncivilized and barbarous even by the Kurds. Their dialect of Kurdish differs considerably from that of the Bebbel Kurd; and their appearance is so singular that they are easily recognized. They form a body of yeomanry cavalry in number about 2,000, which follows the Bey when he is summoned to attend his feudal lord, the pasha of Sulmania in the field—*Ferrier Caravan Journeys, p. 68—Rich's Residence in Koordistan, Vol. I p. 112. See Koordistan*

JAFFA, the ancient Joppa, the nearest seaport to Jerusalem, is about 30 miles south of Caesarea. It is the sea port of Jerusalem and is built on a hill jutting into the sea. It has seen St. Paul, Pompey, Salah-ud-din, and Napoleon. At one hour's journey from Jaffa is Yabne, the ancient Jabnen or Jamnia, still a considerable village. At four hours' journey, or about twelve miles, is Edzoud, the ancient Azotus and the Ashdod of Scripture 2. *Chron. xxvi. 6—Robinson's Travels, Palestine and Syria, Vol. I p. 16, 21*

JAFFERABAD, on the Guzerat coast, in lat 20° 52' N., has the best river on the coast. The chief of Jafferabad, who resides in Gujerat; the sidi of Janjira, who resides in the Konkan,

and the nawab of Suchcen are all of African origin

JAFFERI GUNDI. DUK. Gomphicna globosa.

JAFFERI OATH. This oath is considered by mahomedans to be more solemn than that used in British Indian Courts. Its words, Aksamto B'illa, hi Jabba, il Kahar, il Muntakabbir, il Muntakim, mean, I swear in the name of the Omnipotent, Indignant, High, and Avenging God.

JAFFNA A district and town in Ceylon In the sandy parts of Jaffna, a hollow palmyra is inserted to form a well.

JAFFRA. TEL Bixa orellana, Arnotto.

JAG Amongst the Mahrattas, if a sudra die suddenly, his family hold a riotous vigil on the 10th night after the demise, it is called *Jagar*, and the object is to compel the spirit of the deceased to enter the body of the son or of some other person to reveal any secret matter desired to be known. The word is from jagna to wake — *Wils Gloss.*

JAGA or Jaga-bhat, a division of the Bhat tribe — *Wils*

JAGADDHARA See Kala, Priyanath

JAGANBANSI, a brahman tribe of zamindars in the Fattelpur zilla. — *Wils.*

JAGANNATH, Jagannatha, vernacularly Juggenath, from Yoganatha, Lord of the world, is a name now especially applied to Vishnu in the form in which he is worshipped at the temple of Jaganath at Puri in Orissa. All the land within 20 miles round this pagoda is considered holy, but the most sacred spot is an area of about six hundred and fifty feet square, which contains fifty temples. The most conspicuous of these is a lofty tower about one hundred and eighty-four feet in height and about twenty-eight feet square inside, called the *Bui Dewah*, in which the idol, and his brother and sister Subhadra, are lodged. Adjoining are two pyramidal buildings. In one, about forty feet square, the idol is worshipped, and in the other the food prepared for the pilgrims is distributed. These buildings were erected in A D 1198. The walls are covered with statues, many of which are in highly indecent postures. The grand entrance is on the eastern side, and close to the outer wall stands an elegant stone column, thirty-five feet in height, the shaft of which is formed of a single block of basalt, presenting sixteen sides. The pedestal is richly ornamented. The column is surrounded by a finely sculptured statue of Hanuman, the monkey chief of the Ramayana. The establishment of priests and others belonging to the temple has been stated to consist of three-thousand nine-hundred families, for whom the daily provision is enormous. The holy food is presented to the idol three times a day. His meal lasts about an hour, during which time the

dancing girls, the Deva-dasi, belonging to the temple, exhibit their professional skill in an adjoining building. Twelve festivals are celebrated, during the year, the principle of which is the Rath Jatra. The temples of Jaganatha are said to be numerous in Bengal, of a pyramidal form. During the intervals of worship they are shut up. The image of this god at Jaggeinath in Orissa, is a rude block of wood, and has a frightful visage with a distended mouth. His arms which as he was formed without any, have been given to him by the priests, are of gold. He is gorgeously dressed, as are also the other two idols which accompany him. In a compartment in the temple of Rama, he is represented in company with Bala Rama and Subhadra without arms or legs. The temple is built on a low sandy plain about 1½ mile from the shore. The car is painted with obscene figures. In the festivals at this hindu temple the images brought forward are those of Krishna his brother Balarama and sister Subhadra, and the populace reproach Krishna and his sister for having indulged in a criminal intimacy. In the Mahabharata, Subhadra is stated to have been married to Arjuna. Balarama and Subadra are also accused. — *Cole Myth. Hind p 52*

JAGAN NARAYANA See Inscriptions

JAGATI DASARI Religious mendicants in Mysore, who beat a gong when begging. — *Wils.*

JAGAT POINT, a projecting land in Guzerat

JAGA UNDU? An article of Jewellery

JAGDALAK, the Afghans were defeated at this place on the 9th September 1842

JAGERIA ABYSSINICA SPRENG. Syn. of Guizotia, oleifera — *D C*

JAGERIA, CALENDULACEA SPRENG. Syn of Wedelia calendulacea — *Less.*

JAGGERY ENG Unclearified palm sugar or treacle. Coconut palm *Borassus flabelliformis*, Caryota urens. See Goor.

JAGGON MALAY Zea mays. Indian Corn.

JAGGRI A palm, named in Sumatra anau, and by the eastern Malay, gomuto, is the *Borassus gomutus* of Loureiro, the *Saguerus pinnatus* of the Batavian Transactions the *Cleophora* of Gærtner and the *Arenga saccharifera* of modern botanists. Its leaves are long and narrow, and though naturally tending to a point, are scarcely ever found perfect, but always jagged at the end. The fruit grows in bunches of thirty or forty together, on stings three or four feet long, several of them hang from one shoot. In order to procure the nira or toddy (held in higher estimation than that from the coconut-tree), one of these shoots for fructification is cut off a few inches from the stem, the remaining part are tied up and beaten, and an incision is then

made, from which the liquor distils into a vessel or bamboo closely fastened beneath. This is replaced every twenty-four hours. The anau palm produces also sago and the remarkable substance resembling coarse black horse hair, called iju and gomuto, and used for making cordage of a very excellent kind, as well as for many other purposes; being nearly incorruptible. It encompasses the stem of the tree, and is seemingly bound to it by thicker fibres or twigs, of which the natives make pens for writing. Toddy is likewise procured from the lontar or *Borassus flabelliformis* and jaggr is now made from the juice of almost all the palms the talu of the hindus. The word jagger is evidently the shakar of the Persians, the Latin *saccharum*, and sugar.

Marsden's Hist. of Sumatra, p. 88.

JAGGURI, CAN. MAR. *Antiaris innoxia*.—*Blume. Rumphius*.

JAGHDAL, See Kelat.

JAGHIR. The state revenues of a tract of land assigned, with or without conditions, to a servant of the state, with the power to collect and appropriate the state revenue and carry on the general administration. This tenure was most common under the mahomedan government. The jaghir given to the English East India Company by the nabobs of the Carnatic extended from Madras to the Pulicat lake, northward; to Alamprave southwards and westward, beyond Conjeveiam that is, about 108 British miles along shore, and 47 inland; in the widest part. This jaghir is now known as the Chingleput collectorate.—*Elliot, Rennell's Memoir*, p. 264.

JAGHIRDAR. HIND. PERS. Holder of a Jaghir.

JAGLAIN. A Jat clan, proprietors of a few villages in Paneeput Bangur.—*Elliot Supp Glossary*.

JAGNAS. See Inscriptions, p. 389.

JAGNI. HIND. A flambeaux.

JAGO. See Kocch.

JAGONG-KADOK. MALAY. Name of a vegetable in use at Kadok.

JAGREE.

Kund	AR	Guda, Guia	SAN
Coompta	sugar Bombay	Kara Vellam	TAM
Jagri, Guri.	Guz HIND	Nalla Bellum	TEL

The jagree of India, is unrefined sugar produced by evaporating the juices of palms, the cocoanut, the date, the *Caryota urens*, the &c, palmyra, the gomuti the values of the quantities exported from India were in 1857-8 £34,024; in 1859-60 £32,953-8-9 £40,553 1860-61 and in 1861-2 £2,150 ninety per cent. of which was from Madras. See Sugar.

JAGUNG. MALAY. JAV. Maize. Zea mayz.

JAGURUNU. SANS. From jagree, to be awake. See Jag.

JAH. PERS. The second title amongst mahomedans in India, as Asof Jah, Azim-Jah.

JAHAN. HIND. PERS. the world. Hence, Jahan-gi world conqueror. Jahanpanah world-protector, meaning "your majesty."

JAHANGIR. A title of Pir Mahomed grand son of Timur. He entered India in A. D. 1398, by way of Ghazni, and took Multan, and then re-joined the main army under Timur. Timur gave him the government of all his Indian conquests and named him his universal heir, but six months after the death of Timur, in 1404, he was assassinated.

JAHANGIR, an emperor of India, in 1611, who granted to the English a site for a factory at Surat. His tomb is in Shahdra, on the right bank of the Ravi, eleven miles distant from Lahore. It is constructed entirely of marble, of fine workmanship, beneath which rests the body of the monarch. The tomb of his wife, Nur-mahal, previously the wife of Sher Afgan, has been ruined; precious stones were daily carried away by the restless Sikhs. His drinking cup was formed out of a large ruby. A few years ago, it had been placed for sale in one of the English jewellery shops at Calcutta by the ex-king of Lucknow. The cup had been scooped hollow out of an uncommonly large sized ruby more than three inches long, by as many broad, in the fashion of a goblet, with the name of Jehangir inscribed upon it in golden characters. Side by side was placed also a similar but smaller cup, with a leg to stand on which had belonged to the great Timur. The cup having passed into private property, its whereabouts cannot be any more traced. *Mohun Lal's Travels*, p. 17. *Hind. V* p. 460.

JAHANNAM. AR. HIND. PERS. hell, the Gehenna of Scripture.

JAHEFUB. BALI. Ginger.

JAHEZ. ARAB. of Mayndhee. HIND. A mahomedan bride's bridal paraphernalia, which is carried in procession to the bridegroom's house, consisting of clothes, garlands, dressing cases, trinkets and a number of articles of furniture. This is the dowry and is the lady's property, descends to her children, and in case of her dying without issue belongs to her nearest of kin. The settlement made by the bridegroom is called the mahr. The mahr is a religious obligation, without which no marriage is lawful. as, however, the bride is allowed to remit an indefinite portion of it, it is more generally owed than paid.—*Burton's Scinde*, Vol. I p. 289.

JHIL. HIND. A lake, a morass.

JAHNAWI. The sacred thread of the hindus which the brahmins, in their secret ceremonies, call Yadnupavita also, Zandiam, second birth or twice-born are terms frequently met with in works on the hindu people, and

indicate that, the person to whom it is applied has received the zonnaa or sacrificial cord. The artisan class of sudras in Southern India, engaged in five avocations, viz —

Goldsmiths, Komsala	Braziers, Konsagara
Carpenters, Wodla	and
Blacksmiths, Komala	Stonecutters, Sungtrash,

all wear it. They are sudras, and are divisions of the same race, for they intermarry. It is also worn by brahmans, chetties. See Buth, Dwaita, Jandiam, Poita, Zandiam, Zonar.

JAHN-NUGGER, is about four miles west of Nuddea, and below which the Ganges formerly held its course. Brahmaditola, in Jahn-nuggui, is a spot where human sacrifices were formerly offered to an image of Doorga and where a great mela is now annually held in July. One of the amusements in this mela, is the Jhapan or the exhibition of the skill of snake-catchers and snake-charmers, and purchase of their pharmacopœia of antidotes — *Th of Hind Vol I p 41*

JAHOO BENG Tamarix gallica

JAHREJA, a rajput clan who occupy parts of Kutch and Kattywar the different tribes of them who inhabit Hallaur and Muchoo Kaunta;—are as under

Jam-zadeh,	Kubbur	Bhauanee	Bhumanee
desceydrants	Rewanee	Bhauanee	Kan
of the Jam	Weobanee	Amun	Kao
Hurdol	Lakanee	Dil	Patlach
Doonguanee	Moranee	Halla	and other
Sungeea	Kunderya	Hapa	castes
	Ummur		

The Jahreja have been notorious for killing their infant daughters. They obtain in marriage the daughters of any of the numerous races of Rajputs and even find their facilities such as to allow of their being nice in selecting from the most respectable families. They are furnished with wives by the Jhalla, Wagela, Gail, Chura, Summa, Parmar, Surney, Soda, Jaitwa, Wala, and Wadal tribes; but there seems to be a general preference in favour of the Jhalla. From the Jaitwa the Jahreja cannot have obtained any wives for a long time, as it is more than a century since any grown-up daughters have been seen among them. This fact is to be accounted for only by admitting that female infanticide was prevalent among them. Of this, indeed, there seems no reason to doubt, for, although they allow that the practice is sinful, and do not openly avow it, they, as well as the Jahreja among them, signed the instrument of abolition, however, this outrage on human nature is of comparatively recent origin, and may without much hesitation, be ascribed to the example of the Jahreja, in concurrence with base and mercenary motives, the influence of example and communication, says Colonel Walker,

and the remark is of a cheering, as well as of a saddening nature, "is capable of procuring converts to the most criminal and flagitious courses"—*Correspondence relative to Hindoo Infanticide, p 38 Report, par. 161-169 Cornack's Female Infanticide, p 108.*

JAI. HIND. Victory.

JAI. HIND. Oats

JAI HIND Jasminum officinale.

JAIRATI BENG Sesbania ægyptiaca — *Pers*

JAIDAD PERS Assets. See Jaedad

JAILS The native governments of India, had no Jails. Their punishments were immediate and consisted of fine, branding, mutilation or death. In the reign of Ranjit Singh there were not at any time, 100 men in confinement in the Punjab, and the first sanction asked for, when it fell to British rule, was for jails to hold 10,000 prisoners. The space allowed to each prison in India is 648 cubic feet and 37 superficial feet as minima. In 1864, there were 74,000 prisoners in British India

JAIMINIYA ASWAMEDHA, a treatise on sacrifice, a work ascribed to Jaimini. See Vedas

JAIN This sect has been described by Professor Wilson, Major Moor and Mr Coleman, there are a few in Mysore, in the Canarese tract of the Ceded Districts, and in Guzerat and there are small bodies found in various parts of India. In its migrations to the countries since its dispersion by the brahmans, buddhism has assumed and exhibited itself in a variety of shapes. At the present day its doctrines, as cherished among the Jaina of Guzerat and Rajpootana, differ widely from its mysteries, as administered by the Lama of Thibet, and both are equally distinct from the metaphysical abstractions propounded by the monks of Nepal, or the philosophy of the Burmans. Its observances in Japan have undergone a still more striking alteration from their vicinity to the Syntoo, and in China they have been similarly modified in their contact with the rationalism of Lao tseu and the social demonology of the Confucians. But, in each and in all, the distinction between the buddhist sects is in degree rather than essence; and the general concurrence is unbroken in all the grand essentials of the system. The Jain sect arose in the sixth or seventh century, were at their height in the eleventh, and declined in the twelfth, and are now, though very numerous, much scattered about the west of India and in Marwar. Their leading religious tenets consist in a denial of the divine origin and infallibility of the Vedas; secondly, in the reverence of certain saints or holy mortals who acquired by practices of self-denial and mortification, a station

superior to that of the gods, and thirdly, extreme and even ludicrous tenderness for animal life. The disregard of the Vedas and veneration of mortals are common to the Jain and Buddhist, and the former involves a neglect of the rites which they prescribe, but so far as the doctrines which they teach are conformable to Jain tenets, the Vedas are admitted and quoted as an authority. The buddhists, although they admit that an endless number of earthly Buddha's, have existed, confine their reverence to seven. But the Jain sect extend their number to 24 of their past age, 24 of their present, and 24 of the age to come. The statues of these, either all or in part, are collected in their temples, sometimes of colossal dimensions, and usually of black or white marble. The objects held in highest esteem in Hindustan are Parswanath and Mahavira the twenty-third and twenty-fourth Jina of the present era. The generic names of a Jaina saint, expresses the ideas entertained of his character, by his vocatives. He is,

Jugat prabhu, Lord of the world

Kshina Ke nma, Free from bodily or ceremonial acts

Sarvagya, Omniscient.

Adhiswara, Supreme lord

Devadi Deva, God of Gods.

Tirtha-hara or Tirthan Kara, one who has crossed over *Tiryati anena*, that is, the world compared to the ocean.

Kevali, The possessor of spiritual nature, free from its investing sources of error

Arhat, Entitled to the homage of gods and men.

Jina, The victor over all human passions and infirmities

The last of the Jina, was Mahavira, who was born of Trisala, wife of Siddhartha, of the family of Ikshwaku and prince of Pavana, in Baratakshetra, and he married Yasodha daughter of the prince of Samaravira. He afterwards became a Digambara or naked ascetic and led in silence an erratic life for 12 years, and during his wanderings in this state, he was repeatedly maltreated. He then commenced to lecture at Apapuri in Bahar. His first disciples were brahmans of Magada and Indrabhuti or Gotama of the brahman tribe of Gotama rishi who is not identical with the Gautama of the brahmans. Mahavira died at the age of 72, 38 of which had been spent in religious duties

According to the Jains the vital principle is a real existence animating in distinct portions, distinct bodies, and condemned to suffer the consequences of its actions by migration. The reality of elementary matter is also asserted, as well as of gods, demons, heaven and hell. All existence is divisible into two heads. Life

(Jiva) or the living and sentient principle, and Inertia or Ajiva, the various modifications of inanimate matter. Though the forms and conditions of these many change, as they are created they are imperishable. With them, Dharma is virtue, and Adharma, vice. The Jain faith is supposed to be amongst the most recent of all the religious systems in India. Hema Chandra, one of their greatest writers, flourished in the end of the 12th century, and the compiler of the Jain Puranas of the Dekhan, is said to have written at the end of the 9th century, and another book, the *Kalpa Sutra* was not composed earlier than the 12th or 13th century. The Jain religion, never extended itself into Bengal or Hindustan, for two princes of Benares professed buddhism up to the eleventh century. In western Marwar and all the territory subject to the Chalukya princes of Guzerat, the Jain faith became that of the ruling dynasty, about 1174, and Jain relics and followers are still abundant in Marwar, Guzerat and the upper part of the Malabar Coast. The Jain faith was introduced on the Coromandel Coast, in the 8th or 9th century, in the reign of Amoghversha, king of Tonda Mundalam. This, the 8th or 9th century, seems to have been the earliest period of the existence of this religion, there, and it was no doubt but an offshoot of the buddhist faith. The Jain are at present divided into the Digambara or Skyclad, *i e* naked, and Svetambara, *i e* the white robed, the former of which is the widest diffused, and seems to have the greatest claim to antiquity. All of the sect in the Dekkan and in western India appear to be Digambara Jain. Indeed the term Jain seems a new appellation, for in the early philosophical writings of the Hindus, they are styled Digambara or Nanga, but in the present day, the Digambara do not go naked except at meal time, but wear coloured garments. The Digambara assert that the women do never attain Nirvan, but the Svetambara admit the gentler sex to final annihilation. There are clerical as well as lay Jains, or Yati or Jati and the Sravaka, the former of whom lead a religious life and subsist on the alms which the latter supply. The Yati are sometimes collected in maths, called by them Pasala and even when abroad in the world they acknowledge a sort of obedience to the head of the Pasala, of which they were once members. The Yati never officiate as priests in the temples, the ceremonies being conducted by a member of the orthodox priesthood, a brahman duly trained for the purpose. They carry a brush to sweep the ground before they tread upon it, never eat nor drink in the dark, lest they should inadvertently swallow an insect, and sometimes wear a thin cloth over their mouths lest their breath should demolish some of the atomic ephemerata, that frolic in the sun-

beams. They wear their hair cut short or plucked out from the roots. They profess continence and poverty, and pretend to observe frequent fasts and exercise profound abstraction. Some of them are engaged in traffic, and others are proprietors of maths and temples, and derive a comfortable support from the offerings presented by the secular votaries of Jina. The Jains of the south of India, are divided into castes, but in northern Hindustan, they are of one caste, refuse to mix with other hindus and recognise eighty-four orders amongst themselves, between whom no intermarriages have taken place and many of whom do not intermarry. This classification is called the *Gachcha* or *Got*, the family or race, which has been substituted for the Verna, the Jati or caste. The secular Jains follow the usual professions of hindus. The Jains are to be found in every province in Hindustan, collected chiefly in towns, where, as merchants and bankers, they usually form a very opulent portion of the community. They are numerous in Murshedabad, Benares and the Doab, but they are most numerous in Mewar and Marwar, numerous in Guzerat, and in the upper part of the Malabar Coast, and scattered throughout the Peninsula. They form a very large division of the population of India, and, from their wealth and influence, a most important one.

According to Major Moor, some have considered the Jaina to be a division of the sect of Buddha; but the principal tenet of their faith is in direct opposition to the belief of that sect. The latter deny the existence of a supreme Being the former admit of one, but deny his power, and interference in the regulation of the universe. Like the buddhists, they believe that there is a plurality of heavens and hells, that our rewards and punishments in them depend upon our merit or demerit and that the future births of men are regulated by their goodness in every state of animal life. Like the brahmins, the Jaina acknowledge a supreme Being, but pay their devotion to divine objects of their own creation, with this difference, that the brahman's represent their deities to be of heavenly descent, whereas, the Jain objects of worship, like, but at the same time distinct from, those of the buddhists, are mortal, of alleged transcendent virtue, raised to beatitude by their piety, benevolence, and goodness. Equally with the buddhists, they deny the divine authority of the Vedas, yet they admit the images of the gods of the Vedantic religion into their temples, and, it is said, to a certain extent worship them, but consider them to be inferior to their own Tirthankara. They, therefore, appear to blend, in practice, portions of the two faiths, advocating doctrine, scarcely less irrational than those of atheism, and no less wild than the heteroge-

nous polytheism of the brahmins. The Jaina derive their name from the word Jina (ji, to conquer), because a Jaina must overcome the eight great crimes, viz, eating at night, or eating of the fruit of trees that give milk, slaying an animal, tasting honey or flesh; taking the wealth of others, or taking by force a married woman, eating flour, butter, or cheese, and worshipping the gods of other religions, though this last injunction strongly militates against what has just before been stated. The Jain extend the doctrine of benevolence toward sentient animals to a greater degree than the buddhists with whom they agree in their belief of transmigration. A Jain Yati or priest carries with him a broom made of cotton threads to sweep the ground before him as he passes along, or as he sits down, lest he should tread or sit upon and injure any thing that has life. A strong instance of their strict adherence to this article of their religion is related in Major Seeley's work, the Wonders of Ellora. "An ascetic at Benares was, like the rest of the sect, extremely apprehensive of causing the death of an animal. A European gave him a microscope to look at the water he drank. On seeing the animalcules he threw down and broke the instrument, and vowed he would not drink water again. He kept his promise, and died." The yati or yati are usually taken from the Banya tribe and are devoted, in early life, to the purposes of religion. They pass their novitiate with a guru or teacher, and at a proper period are admitted as yati. On this occasion a novice is stripped of his apparel, and, with certain ceremonies, invested with the dress of his order. A blanket, a plate, and a cloth for his provisions, a water-pot and his broom are then given to him.

Mr. Coleman also says that the Jain have been considered a subdivision of the buddhist sect but they differ from it, in some respects, as much as they do from the Brahmins in others. The buddhists do not admit of castes, neither do they believe in a Supreme Being. The Jain do acknowledge one, but deny his power over, or interference in, either the creation of the world or anything contained in it. They might, therefore, like the buddhists, as well discard their belief altogether; the buddhist admit into their temples images of the brahminical deities, but do not in Ceylon, Ava, or Siam, acknowledge them as objects of worship, the Jain both admit them, and, in a limited degree, so acknowledge them. Jaina images are in Kanara, called Chindeo, a corruption of Jainadeva; and the fort, Chiniyapattan, may, perhaps, be in more correct orthography, Jainaraya-patana. During the invasion of Mahmood of Ghuzni, this religion seems to have prevailed in the provinces

of Guzerat, Khandesh, Aurungabad, Bijapur and the Konkans. The hill of Shatrungi at Pahtana in the Gohelwar district at the mouth of the Gulf of Cambay is dedicated to Adinath, the first of the 24 Hierophants of the Jains. Each temple contains images in marble of Adinath or of some other of the Tirthankara and perhaps no fabric of human workmanship in India, is more calculated to arouse wonder, admiration and lasting remembrance than Pahtana in its unique and mysterious perfection. No fabric of human workmanship in India, is more wondrous than Pahtana.

The Jains assert that Jina, Mahavira, was the preceptor of Gotama, placing him a few years anterior to Gotama, in the year 569 B C and 512 before Vikramaditya. According to Dr Buchanan certain Jain tribes assert that they came from Arabia and it is remarkable that the images of the Jaina have woolly heads. Some of these idols colossal to a degree perhaps, unequalled, others are very diminutive, but the great bulk of this sect are undoubtedly of Aryan origin. At present in India, the Aryan races hold to the three great religions, Buddhism, Brahminism, and Zoroastrianism, and the followers of the Jain belief are all of this race, many of whom however, in Cashmere, Afghanistan and Rajputana have become mahomedans. An eminent Jain priest gave as a reason for the innovation of enshrining and worshipping the forms of the twenty-four pontiffs that the worship of Kaniya before and after the apotheosis, became quiet a rage amongst the women who crowded his shrines, drawing after them all the youth of the Jains, and that, in consequence, they made a statue of Nemi to counteract a fervour that threatened the existence of their sect. It is seldom we are furnished with such rational reasons for religious changes. The designation Vedyas is still used as a term of reproach to the Jains and Buddhists. The ancient Persian fire worshippers, like the present Jain, placed a bandage over the mouth while worshipping.

Dr Bunsen in his "Historical Researches on the Origin and Principles of the Buddha and Jaina religions, furnishes several plates of inscriptions from the caves of Kanari, Kail, Ajunta, Ellora, Nasik, &c. The caves of Udyagiri and of the Khandagiri hills about 20 miles from CUTTACK and five from Boban Eswara are next in antiquity to those of Behar. They are built on the hills of Udyagiri and Khandagiri, the former are buddhist and the older, the latter probably Jaina. Many of the inscriptions are in the Lathi character, and this gives their age as anterior to the Christian era. The frieze sculpture in the Ganesgompfa is superior to any in India and resembles that of the Sanchi tope at Bhilsa. In it there are no gods, no figures of

different sizes, nor any extravagance. In the buddhist caves here, there are no figures of Buddha, or any images. In a Jaina cave on Khandagiri, the 24 Tirthankara with female energies are sculptured.

True Jaina caves occur at Khandagiri in Cuttack and in the southern parts of India. But are few and insignificant. There are cut in the rock of Gwalior Fort, a number of colossal figures, some thirty to forty feet high, of one of the Tirthankara, some sitting, some standing. Their dates are about the tenth or twelfth century before Christ.

Of the Behar caves in the neighbourhood of Rajahmudiha, the Milk maid's cave, and Brahman girls' cave, have inscriptions in the Lathi character. They are of about 200 B C, and are the most ancient caves of India. The Nagarjun cave, and Haft Khaneh or Satgubur group are situated in the southern arm of the hill at some little distance from the Brahman girl and Milkmaid's cave. Another group is the neighbouring Karna, chapara and Lomas Rishi cave.

Five Jain images, in marble have been dug up at Ajmir with a Prakrit Inscription derived from the Pali, and the date. A D 1182 is on one image. The character used in the Inscription is Devanagari. The sect mentioned is Jain, of the Digambara class. The name of one of the images, Prajnanath. These five images of naked Jain saints were dug up at Ajmir, in a mahomedan burial ground, and the inscriptions on them are curious for showing the Prakrit (not Pali) of the twelfth century. *Ben As Soc Jour. Vol VII page 53.*

The principal Jain seats at present, are at Aboo and Girnar. Girnar is an eminent Jain locality, but Mount Aboo, in Jain estimation, is the holiest spot on earth. Dilwarra, according to tradition has been famous from a remote antiquity. Hindoo temples are said to have existed which to which, since A D. 1034, pilgrims have resorted, but all traces of them have disappeared; on their traditional site, however, at Dilwarra, Bimul Sah, a rich Jain merchant and others, erected the celebrated Jain temples which are now there. The Jain priests of Aboo are chosen from amongst the youth of the Ossi tribe or Oswal of the Marwari people. They never marry but live a sadhu or pure ascetic life and are scrupulously careful to avoid destruction of animal life. They move about with a cloth over their mouths to prevent insects entering; they use incessantly a small brush or broom to sweep aside all living creatures, they eat seldom generally once daily and they never partake of stale food lest in the interval since its cooking animalculæ may have formed in it. Many of the people usually called Marwari are almost all of the Jain religion. The conduct almost exclusively the

entire banking business of India. Colonel Tod tells us that they are of Rajpoot origin, and one of them, the Oswal is the richest and most numerous of the eighty-four mercantile tribes of India, and is said to amount to one hundred thousand families. They are called "Oswal" from their first settlement, the town of Ossi. They are all of pure Rajpoot birth of no single tribe, but chiefly Puia, Solanki and Bhatti. All profess the Jain tenets, and the pontiffs of that faith must be selected from the youth of Ossi. These great bankers and merchants are scattered throughout India, but are all known under one denomination, Marwari which is erroneously supposed to apply to the Jodpore territory, whereas, in fact, it means belonging to Maroo, the desert. It is singular he adds (*Rajasthan* 11 234) that the wealth of India should centre in this region of comparative sterility. The Marwari is essentially following similar mercantile pursuits to the vaisya komati of the Peninsula of India, viz, that of banker and merchant, to which, however, the Komati add that of retail shopkeeping. If a Marwari engaged in business in the Peninsula, be asked as to his caste, he replies that he is a Mahajan, a Bama, a Bais, or Vais, meaning that his profession is of that section of the people. But on further question he explains that originally the Marwari was a Rajpoot, that there are twelve great tribes, of whom are the Oswal, Messar, Agarwala, Sarangi, Maddat-war, Parwar, Byabargi, and five others. These all subdivide into innumerable "kap" or clans, in the Messar tribe alone, are 72, amongst whom are the Rathi and Dhaga. All the Marwari adhere to the "gotra" or exogamic principle, taking their descent from a founder, and in their marriage ceremonies they abstain from the blood relationship, never marrying in their own gotra. Their widows never re-marry.

Between them and the brahminical hindu, there has been, in Guzerat, a spirit of emulation from the most ancient times. The Jain do not revere akya Muni, but restrict their reverence to 24 Budd'ha, styled teerthankara who have attained annihilation. The last teerthankar was Maha-Vira, who died B. C. 600. They have maintained their ground in Guzerat and in parts of Mysore and followers of their creed hold in their hands a large part of the wealth and trade of India. Their temples are magnificent, the most ancient of them are at Girnar, the most exquisite on Mount Aboo the most extensive and still flourishing at Shutroonye near Palit'hana. The last mentioned were beautified and restored by Siladitya and it is the most ancient and most sacred of the Jain shrines of Guzerat. Almost every Indian city has contributed to its adornment. The numbers and power of these sectarians are little known to Europeans, but in 1820, the

pontiff of the Khartra-gatcha, one of the many branches of this faith, had 11,000 clerical disciples scattered over India; a single community, the Ossi or Oswal, then numbered 100,000 families; and more than half of the mercantile wealth of India passes through the hands of the Jain lanty. Rajast'han and Saurashtra are the cradles of the Jain faith, and three out of their five sacred mounts, namely, Abu, Palit'hana,* and Girnar are in these countries. The officers of the state and revenue were chiefly of the Jain lanty, as are the majority of the bankers, from Lahore to the ocean in Colonel Tod's time. The chief magistrate and assessors of justice, in Oodipore and most of the towns of Rajast'han, were of this sect, and as their duties were confined to civil cases, they are as competent in these as they are the reverse in criminal cases, from their tenets forbidding the shedding of blood. To this leading feature in their religion they owe their political debasement - for Komarpal, the last king of Anhilwara of the Jain faith, would not march his armies in the rains, from the unavoidable sacrifice of animal life that must have ensued. The strict Jain does not even maintain a lamp during that season, lest it should attract moths to their destruction. Among the merchants of the Jain tribe, women are not, in general, educated, but when they are left widows at an early age they are in the habit of devoting themselves to Jati or priests with whom they abide, and from whom they learn not only the rites, but also to read the sacred books of their religion: they become, in fact, mendicant priestesses, and exercise considerable influence over the females of their tribe from the most remote period. Mewar has afforded a refuge to the followers of the Jain faith, which was the religion of Balabhi, the first capital of the Rana's ancestors, and many monuments attest the support this family has granted to its professors in all the vicissitudes of their fortunes. One of the best preserved monumental remains in India is a column in Chetore. Most elaborately sculptured, full seventy feet in height, dedicated to Parswa-na'th, the noblest remains of sacred architecture, not in Mewar only but throughout Western India, are Budd'hust or Jain. and the many ancient cities where this religion was fostered, have inscriptions which evince their prosperity in these countries, with whose history their own is interwoven and to their having occupied a distinguished place in Rajpoot society, the libraries of Jessulmer in the desert, of Anhilwara, the cradle of their faith, of Cambay, and other places of minor importance consist of thousands of volumes. These are under the control, not of the priests alone but of communities of the most wealthy and res-

pectable amongst the laity, and are preserved in the crypts of their temples, which precaution ensured their preservation, as well as that of the statues of their deified teachers, when the temples themselves were destroyed by the mahommedan invaders, who paid more deference to the images of Budd'ha than to those of Siva or Vishnu. The preservation of the former may be owing to the natural formation of their statues, for while many of Adinath, of Nemi, and of Parswa have escaped the hammer, there is scarcely an Apollo or a Venus of any antiquity, entire, from Lahore to Rameswara. The two arms of these theists sufficed for their protection, while the statues of the polytheists have met with no mercy. Palit'hana, or the abode of the Pali, is the name of the town at the foot of the sacred mount Satrunjya (signifying victorious over the foe) the Jain temples on which are sacred to Budhiswara, or the Lord of the Buddhist Palit'hana seems derived from the pastoral (pali) Scythic invaders bringing in their train the buddhist faith which appears indigenous to India. Palestine, which with the whole of Syria and Egypt, was ruled by the Yksos or Shepherd-kings, who for a season expelled the old Coptic race, may have had a similar import to the Palit'hana founded by the Indo-Scythic Pali. The earliest objects of adoration in Rajputanah were the sun and moon, whose names designate the two grand races, Surya, and Chandra, or Indu. Bud'ha, son of Indu, married Ella, a grandchild of Surya, from which union sprung the Indu race. They deified their ancestor Bud'ha, who continued to be the chief object of adoration until Krishna, hence the worship of Bal-nath and Budha were coeval. That the nomadic tribes of Arabia, as well as those of Tartary and India, adored the same objects, we learn from the earliest writers, and Job, the probable contemporary of Hasti, the founder of the first capital of the Yadu on the Ganges, boasts in the midst of his griefs that he had always remained uncorrupted by the Sabæism which surrounded him. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth has kissed my hand, this also were an iniquity to be punished by the judge, for I should have denied the God that is above." That there were many hindus who, professing a pure monotheism like Job, never kissed the hand either to Surya or his herald Bud'ha, we may easily credit from the sublimity of the notions of the 'One God,' expressed both by the ancients and moderns, by poets and by princes, of both races but more especially by the sons of Budag, who for ages bowed not before graven images, and deemed it impious to raise a temple to

"The Spirit in whose honour shrines are weak"

Hence the Jain, the chief sect of the budhists, so called from adoring the spirit (Jin), were untinged with idolatry until the apotheosis of Krishna, whose mysteries superseded the simpler worship of Bud'ha. Nemnath (*the deified Nemi*) was the pontiff of Budha, and not only the cotemporary of Krishna, but a Yadu, and his near relation, and both had epithets denoting their complexion; for Arishta, the surname of Nemi, has the same import as Sham or Krishna, 'the black,' though the latter is of a less Ethiopic hue than Nemi. It was anterior to this schism amongst the sons of Budha that the creative power was degraded under sensual forms, when the pillar rose to Bal or Surya in Syria, and on the Ganges and the serpent, "subtlest beast of all the field," worshipped as the emblem of wisdom (Bud'ha,) was conjoined with the symbol of the creative power, as at the shrine of Eklinga, where the brazen serpent is wreathed round the lingam. Bud'ha's descendants, the Indu race, preserved the ophite sign of their lineage when Krishna's followers adopted the eagle as his symbol. These, with the adorers of Surya, form the three idolatious classes of India, not confined to its modern restricted definition, but that of antiquity, when Industhan or Indu-Scythia, extended from the Ganges to the Caspian. In support of the position that the existing polytheism was unknown on the rise of Vishnuism, it may be stated, that in none of the ancient genealogies do the names of such deities appear as proper names in society, a practice now common, and it is even recorded that the rites of magic, the worship of the host of heaven, and of idols, were introduced from Kashmir, between the periods of Krishna and Vicrama. The powers of nature were personified, and each quality, mental and physical, had its emblem, which the brahmins taught the ignorant to adopt as realities, till the pantheon became so crowded that life would be too short to acquire even the nomenclature of them "thirty-three millions of gods." No object was too high or too base from the glorious orb to the rampi, or paring knife of the shoemaker. Krishna is worshipped under the seven forms in the various capitals of Rajast'han, and these are occasionally brought together at the festival of Anacuta at Nat'hdwara—*Tod's Rajasthan, Tennent's Christianity in Ceylon*, p. 206, 207. *Cole Myth Hind* p. 205. *Moor*, p. 253. *Hindu Infanticide*, p. 175. *Cal. Rev.* 1868, *Tod's Rajasthan, Vol. I.* p. 518. *Malcolm's Central India, Vol. II.* p. 193. *Tod's Rajasthan, Vol. I.* p. 519-20. *Vol. I.* p. from 534 to 53. See Hindoo; Inscriptions, Karli, Khandagiri; Krishna, Lat

J^{AIN}T, also Jaintar, also Jait, HIND *Sesbania Ægyptiaca*.

J^{AIN}TIA hills, east of the Kasia range, within the British dominions, the tribes in which have latterly become of the saiva hindu sect See Kuki

J^{AIN}TRI GH^{OUT}. See Kohistan.

JAIPALA, in A D 977, a hindu governor of Lahore He was defeated by Sabaktagin at Laghman and was granted peace on terms which he broke, and was a second time defeated though aided by the kings of Delhi, Ajmir, Colnjar and Kanouj, with 100,000 horses and countless infantry

JAIPHAL DUK GUZ. HIND Nutmeg. *Myristica officinalis*, Japhal-katel, Nutmeg oil

JAIPUR The capital of the Rajput State of same name, is the most beautiful of the towns of India T Man Singh its rajah, Akbar was indebted for some of his most brilliant triumphs

JAIPUTRI TALAM TAM Mace oil

JAIRIHAN. See India

JAIS, also Javet FR Jet

JAISITHA. SANS. The second month of the hindu solar year, when the sun is in the sign Vrisha 8, answering to the Tamil month Viassei

JAI-SINHA. See Samashtra

JAIWANTRI. also Jaiputri GUZ HIND. Mace Juwantri or Jaiputri-katel Mace oil

JAJATI, also Jajepui See Orissa

JAJI The Afghans on the Punjab frontier, are those in the Daman or skut of the Sulimani range, the shiah Tur, the Jaji, the Esa Khel The Jaji dwell in houses with a teh-khana or excavation in the earth The Esa Khel occupy the banks and islets of the Indus engaged in the cultivation of wheat, but are also robbers

JAJI. TEL *Jasminum grandiflorum* — *Linn*

JAJI-KAYA. TEL Nutmeg Jaji kaya chettu *Myristica moschata*, or Nutmeg tree Jaji-kaya Wood of *myristica moschata* Jaji-kaya Nuna Nutmeg butter See oil

JAINAGR or Yajnagr See India

JAJU near the ford of the river Bungalow, is generally called Jaju Sarai; near it the battle was fought between Bahadur shah, son and successor of Aurungzeb, and his brother prince Mahomed A'zam — *Cal Rev Jan 1871*

JAKA MALAY Fruit of *Artocarpus integrifolia* The jack fruit

JAKA MARA CAN *Artocarpus integrifolia* — *Linn*

JAKONAREE, in L 11°24' N and L 76°53, E in the Nilgiris, E of Ootacamund is 5,000 feet above the sea

JAKA TIGE, TEL Species of *Marsdenia*,

JAKATRA. This ancient town is the modern Batavia, is also the name of the river on which the town is built

JAKAWANSA. SINGH. *Anisomeles obovata*.

JA'K'HAN HIND The wooden foundation of the brick work of a well It is generally made of the green wood of the Goolur tree (*Ficus glomerata*), which is less liable to rot than any other kind. — *Elliot Supp. Gloss*

JAKHUR, also Shriagh, also Poomah, are denominations of the Jit race in the Rajputana desert, a few of whom preserve, under these ancient sub-divisions, their old customs and religion, but the greater part are among the converts to mahomedanism, and retain the generic name, pronounced Zy'hut. Those enumerated are harmless and industrious, and are found both in the desert and valley There are, besides, these, a few scattered families of ancient tribes, as the Sooltan and Khoomara, of whose history we are ignorant, Johva, Sindil and others — *Tod's Annals*

JAKILA MALEAL. *Fiens venosa* — *Art*

JAKA. The highest mountain near Simla

JAKRANI A Baluch tribe See Kelit.

JAKUN The wild tribes inhabiting the Malayan Peninsula, Sumatra and a few of the neighbouring Islands are divided into three principal classes, which are subdivided into many others. The first of these divisions includes the Batta, who inhabit the interior of Sumatra and a few neighbouring islands The second is that of the Semang, who are found in the forests of Kedah, Tringau, Perak and Salangor Under the third division, the Jakun, are comprised of many tribes, who inhabit the south part of the peninsula from about Salangor on the west coast, and Kemaman on the E coast, and extend nearly as far as Singapore All these various wild tribes are ordinarily classed under the general and expressive appellation of Orang Binua meaning people of the soil The Malays in the thirteenth century, had but a short time inhabited the Peninsula, since we are informed by the Sejara Malayan, that Singapore is celebrated in Malayan history, as having been the first place of settlement of the early Malay emigrants from Sumatra. The Orang Binua are not mahomedans, it is stated by the Binua, and admitted by the Malays, that before the Malay Peninsula had the name of Malacca, it was inhabited by the Orang Binua In course of time, the early Arab trading vessels brought over priests from Arabia, who made a number of converts to mahomedanism, and those of the Orang Binua that declined to abjure the customs of their forefathers, in consequence of the persecutions to which they were exposed, fled to the fastnesses of the interior where they have since continued

in a savage state. Their general physical appearance, their lineaments, their nomadic habits and a few similarities in customs, point to a Taitai extraction. The principal habitations of the Jakun are found at the upper extremity of the rivers of Johore, Banut, Batu Pahat and Muar. There is, however, a remarkable difference in the physical appearance of the several classes of Jakun. Those of Malacca are generally as tall as the common run of Europeans, they are more dark than any other of the wild tribes; and in which respect there is not much difference between them and the more dark of the Indo-Portuguese of Malacca. The Jakun of Johore are a fine race of men; many of them are taller than those of Malacca; the face also is expressive and well characterized, and the expression of the eyes in many of them is a little severe. Their nose does not recede at the upper part, neither is it so flat or so broad at its base as this organ is in the Chinese, Cochin-Chinese and pure Malay. Several of them have aquiline noses. Some children and young men are beautiful. The women are plump but not overstout. The Jakun of Menangkabau States, are very short, their physiognomy is low, and seems to announce great simplicity; many of them are ugly and badly made. The Jakun are generally strong, and muscular. The hair black, ordinarily frizzled, but very different from the crisp hair of the Negro. Some of them leave the whole to grow on the head, as the Cochin-Chinese, others, as many of those of Malacca, cut theirs entirely; others chiefly of the Menangkabau States and of Johore, shave the head, leaving it only above three inches in diameter at the crown where they never cut it, the same as the Chinese, and to prevent this head of hair from being hooked by the branches of tree in their sylvan habitations, they tie it up in the form of a top knot. They have scarcely any beard, and many of them have none at all. The women leave their hair to grow, and then tie it up in the same way as the Malay women, but they are not very particular in this respect. It has been stated that in the forests of Pahang are numerous tribes of the Jakun who are as white as Europeans; that they are small, but very good looking; and the Malays form a party and beat the forest in order to catch these poor creatures. They take then captives to Pahang or to Siam, where on account of their whiteness and comeliness, they sell at a high price. They do not worship the sun nor the moon nor any idol. The Jakun of Malacca, cannot be more than three hundred, about one half of whom are seen near Rem and Ayer Panas, at Ayer Baru, Gassim, Kommender, Bukit Singh, in the river of Muar near Pankalang Kotā, at Poghalay, Sagil, Segamon,

Lemon, Jawee; in the small river of Pago, and in that of Ring. The remainder are to be found, at Bukit More, Ayer Tross, Bukit Gadong, Tanka, and it is reported there are a good number at Segamet. The Jakun of Johore inhabit that part of the peninsula which is under the sway of the sultan of Johore, and cannot amount to more than one-thousand, scattered over that large extent of country. There are Binua on the Simrong and other branches of the Indian which are in Johore. The southern part of Pahang is inhabited by the same tribe of Binua who are found in Johore, some of whom have habitations which can scarcely be called houses. The Jakun of Johore build comfortable houses in the Malay way, divided into several rooms, for the private accommodation of the family, with pots, plates, and mats as furniture, a frying pan of iron to cook rice, a cocoanut shell to keep water, and baskets to bring food. The houses are raised about six feet from the ground, and are entered by a ladder like the Malay houses. The best houses of the Menangkabau Jakun are about the same as the more simple and common houses of the Jakun of Johore, others are rude edifices on the top of four high wooden poles, thus elevated from fear of tigers, and entered by means of a long ladder. The roofs are often thatched with Chuchō leaves. There is but one room in which the whole family is huddled together with dogs and the bodies of the animals they catch. The huts are so made as to be moveable at a moment's warning, they are ordinarily situated on the steep side of some forest clad hill, or in some sequestered dale, remote from any frequented road or foot path, and with little plantations of yams, plantains, and maize, some have also patches of rice about them. The bones and hair of the animals whose flesh the inmates of these scattered dwellings feed upon, strew the ground near them, while numbers of dogs generally of a light brown colour give timely notice of the approach of strangers. The Jakun of Malacca are the most ignorant, the poorest and most miserable, their best houses are about the same as the worst of those of the Menangkabau Jakun, and several families live without even having any house at all. These gather themselves together to the number of five or six families, they choose a place in the thickest of the forest, where they clear and hedge a circle of about thirty feet in diameter, and so make a sort of bulwark against the numerous tigers, bears and panthers; they establish their dwelling in this enclosure, each family works to construct what will serve for a bed during the night, a seat in the day time, a table for the repast, and a dwelling or shelter in bad weather, it consists of about fifteen or twenty

sticks of six feet long, laid one beside the other, supported at the two extremities by two other transverse sticks which are set upon four wooden posts, the whole being about two feet in height, four feet broad and six feet long. One dozen Chuchio leaves gathered by their ends, cover the bed, and the beds are placed around the enclosure, in such a way that when all the persons are sleeping every one has his feet towards the centre of the habitation which is left vacant, to be used as a cook room, or for any other purpose. The clothes of the Jakun (when they wear any) are ordinarily the same as those used by Malays, but poor, miserable, and above all very unclean; many of them use clothes without washing, from the day they receive or buy them, until they become rotten by use and dirt, and they are obliged to throw them away. If vermin are found, they are eaten with delight as in Cochin China. Many of them are badly dressed, and some nearly naked from want, for all desire to be clothed, and the most agreeable presents which can be offered to them are some trousers, sarong, baju, or some handkerchiefs to put round their head, in the Malay fashion. Those of them who go, habitually, nearly naked, do not appear so before strangers, excepting they have no clothes. The Jakun of Jahore and Menangkabau are superior to the others, are the best dressed, have a great number of crystal, copper, tin; and silver rings on their fingers, and also silver bracelets. The Menangkabau women are not so well clothed, many of them go nearly naked, at least near their houses and those who use clothes, show often an embarrassment which proves that they are not accustomed to their use. The Jakun of Malacca are badly dressed, many of the women have only a Sarong, and if they are married, a ring, the necessary present of the husband before marriage. The greater part of the men have nothing but a strip of the fibrous bark of the terap tree, beaten into a sort of cloth of a reddish brown colour, called a Sabaring, round their loins, part of this comes down in front, is drawn between the legs and fastened behind. The Jakun are idle but their principal occupation is the chase. When there is no more food at home the husband beats the forest, and sometimes returns with large pieces of venison but sometimes with nothing, and on such days they go to sleep without supper. This is the ordinary evening work, when the sun is near setting. In the day time they remain at home where they prepare arrows and the weapons, the substance with which they poison their arrows, and, they cook and eat the animals caught the day before. They traverse the jungle during

the day seeking after rattan, dammar, garruwood, and several other articles of commerce, they sometimes cook the flesh before they eat it, but at other times they eat it raw, sometimes put the animal upon the fire till the hairs are singed, when they consider it as cooked. A traveller saw some large monkeys which after having been thus cooked, were dished up upon a kind of mat as a meal to some seven or eight persons, who speedily devoured the whole. Some Jakun refuse to eat the flesh of elephants under the pretext that it would occasion sickness. A Jakun has always his spear, which is both a stick to walk with and an offensive or defensive weapon. The parang, an iron blade of about one foot long, and two or three inches broad, with a haft like that of a large knife, they use to cut trees. Their marriages are ordinarily celebrated about the month of July and August when fruits are plentiful. The bridegroom frequents for some time the house of his intended and when he has obtained her consent, he makes a formal demand to the father. A day is then appointed, and an entertainment is prepared, more or less solemn, according to the means of the two contracting parties, and their rank in the tribe. When the day of the marriage is arrived, the bridegroom repairs to the house of the bride's father, where the whole tribe is assembled. The dowry given by the man to his intended is delivered, and must consist at least of a silver or copper ring a few cubits of cloth perhaps or a pair of bracelets, other ornaments, and furniture are added. Sometimes the woman presents also some gifts to her intended and then the bride is delivered by her father to the bridegroom. Amongst some tribes there is dance, in the midst of which the bride elicits off into the forest followed by the bridegroom. A chase ensues during which should the youth fall down, or return unsuccessful, he is met with the jeers and merriments of the whole party, and the match is declared off. A European who inhabited Pahang many years, said that during the banquet a large fire is kindled, all the congregation, standing as witnesses the bride runs round the fire till caught up by the groom. Adultery is punishable by death. It is not allowed to keep more than one wife. Only one was seen who had two, and he was censured and despised by the whole tribe. A man can divorce his wife and take another. If the divorce is proposed by the husband, he loses the dowry he has given to the woman; if the woman ask the divorce, she must return the dowry she received. The children follow the father or the mother according to their wishes; if young they follow the mother. No

assistance is ordinarily given to lying-in women, their physicians or Pawang, are not permitted to appear in such circumstances, and midwives are not known amongst them. It is reported that in several tribes, children, so soon as born, are carried to the nearest rivulet, where they are washed, then brought back to the house, where a fire is kindled, incense of kamunian wood thrown upon it, and the child then passed over it several times. The practice of passing children over fire was in all times much practiced among ancient heathen nations, and it is even now followed in China and other places. With the dead, the corpse is washed, wrapped in some cloth and interred by relations and neighbours, in a grave about four or five cubits deep. The sumpitan, quiver of arrows, knife, &c, of the deceased are buried with him, along with some rice, water, and tobacco. The Jakun consider white as a sacred colour, and it is a peculiar subject of comfort, when in their last sickness, they can procure for themselves some white cloth, in which to be buried. They are candid and honest, extremely proud, and will not submit for any length of time to servile offices or to much control. Each tribe is under an elder, chief or leader termed the Batin who directs its movements, and settles disputes. The Jakun hate the Malay, and the Malay despise the Jakun.

The woolly haired, short, race of the south of the Malacca peninsula are about 7,000 or 8,000 in number. Towards the north of the province of Ligor, they are called Karian, towards Kedah, Perak and Salengore, Samang, In Quedah, Bodoanda, between Salengore and mount Ophir, Mantra, those from mount Ophir to the coast, in the province Malacca, Jakun, and the Biuna dwell in Johore, immediately behind Singapore. They are forest races, living on deer, hog, fish, birds, roots and fruits such as the durian, jack and mango. Many of them build on trees, 20 to 30 feet from the ground. In their marriages, the youth arranges with the girl's parents, but the ceremonial remind us of the old tale of Hippomenes and Atalanta. If the tribe is on the bank of a lake or stream, the damsel is given a canoe and a double bladed paddle and allowed a start of some distance, the suitor, similarly equipped starts off in chase. If he succeed, in overtaking her, she becomes his wife, if not the marriage is broken off. But the chase is generally a short one, for though the maiden's aims are strong, her heart is soft and her nature warm and she becomes a willing captive. If the marriage take place where no stream is near, a round circle of a certain size is formed. The damsel is stripped of all but a waist band, given half the circle's start in

advance, and if she succeed in running three times round before the suitor come up with her, she is entitled to remain a virgin. If not, she must consent to the bonds of matrimony, as in the other case, but few outstrip their lovers.

The Bodoanda is a Jakun tribe inhabiting Quedah.

Jakun men are seldom above five feet high. Those of them who still retain their savage habits, use the sumpitan, poisoned arrows, and spear, — *Cameron* 115. *J. I. A.* p. 272, *January to May* 1868. — *Newbold's Malacca, Vol II* p. 210. See *Kedah; Quedah, India*.

JAL. HIND. *Salvadora Indica* also *S. oleoides*, *Kaurjal*, *S. Indica*. The various names *jal*, *wan*, *vanr*, or *pilu*, are given to the *S. oleoides* abundant south of Lahore. *S. oleoides*, called "kauravan," is a bad fuel, quite useless for locomotives, but can be used for steamers.

JAL. A water ordeal, in which the accused is dipped under water, whilst an arrow is shot and a person runs and brings it. If, on his return, the accused be still alive, he is deemed innocent.

JALA. HIND. *Hydrilla verticillata*, also *Potamogeton gramineus*, *H. verticillata* is a water plant used in purifying sugar.

JALA NERGUNDI SANS. *Vitex tinifolia*, *Lin.*

JALAGA. TEL. Leeches.

JALALABAD. A small town on the bank of the Kabul river, in a rich country between Peshawar and Kabul. Jelalabad was long the residence of a chief of the Barukzye family, who had a revenue of about seven lacs of rupees a year. The Safed Koh or Rajyal on its south, attains a height of 15,000 feet and about 30 miles on its north is the famous Nurgil, on the N. W. the lofty peaks of the Hindu Kush appear. It was defended by Sir Robert Sale during the British disasters in Kabul — *Burnes' Travels, Vol I* p. 23. *Mohan Lal's Travels*, p. 343. See Jelalabad.

JALAL-UD-DIN, son of Mahomed the Kharasmian. He made an incursion into Sind in A. D. 1221 and plundered the people. He held Ghazni against Chengiz Khan, but subsequently fled before him and was defeated on the banks of the Indus which river he swam and resided in Multan till 1224. He was killed, in 1231, in Mesopotamia.

JALAL-UD-DIN. A famous Sufi darvesh. They have a monastery, at Bokhara, dedicated to this famous darvesh, Mulana Jalal-ud-din, who, centuries ago went from Bokhara to Iconium.

JALLINDHAR, is a town 48 miles from Sindh, and 13 to the right of Nakooder, on the Lahore road — *Rennell's Memoir*, p 106

JALA NERGUNDI also, Sinduvara. SANS. *Vitex trifolia*.

JALAP. ENG FR
Jalapp Gr | Jalapa . . . LAT Sp
Sciurappa Ir

Jalap is a valuable purgative drug obtained from a plant of Mexico and South America the *Eragrostis purga*, *Benth* *Ipomoea purga*, also the *Ipomoea jalapa* of other authors

JALAR — See Chalar
JALARI CHETTU TEL. *Vatica laccifera* — *W & A* *Shorea laccifera* — *Heyne* S alura — *Rorb*

JALASAYAH SANS. *Andropogon muricatus* — *Rets*

JALA TUNGA TEL. *Cyperus procerus*, *Roth* C *tenuiflorus* R 1100

JALBAGU HIND of Kaghan, *Viburnum stellionatum*

JALDARU. HIND *Armeniaca vulgaris*, the apricot

JALEBI HIND A sweetmeat, like vermicelli

JALE CHETTU TEL. A species of *Acacia*
JAL-GANTEE BLG *Panicum helopus*

JALIDAR HIND *Grewia Rothii*, also *Khambinus purpureus* and on the Salt range, *Cotonaster obtusa* — *Wall* also, *Gymnosporium spinosum* and *Celastrus spinosus*

JALIKA SANS From jala, a net

JALIKAT. TAM A sport in the South of India it consists in loosing, either from a large pen or from a number of stakes to which they are tied, a lot of cattle with cloths or handkerchieves tied to their horns, money being sometimes knotted in the cloths, — nothing is done to infuriate the cattle before being released, when let go, the spectators shout and cheer and a tremendous tom-tomming is set up, this so far excites the animals that most of them go off at a gallop, and such of the spectators as wish to distinguish themselves in the eyes of their countrymen as swift runners and brave men, go after the cattle and strive to pull the cloths off the beasts' horns, the cloth and any valuable attached to it being the reward of the captor This may be considered the national amusement of the people of Madura It is practised at Trichinopoly, Poodoocottah, in parts of Tanjore, and is as much then passion, as horse racing is that of the people of England or bull baiting that of the people of Spain

The rich ryots, zemindars and head men are the great promoters of this kind of sport, by running their own cattle, &c, directly they find that its practice is attended with danger of being tried for an accident, it is probable that they will voluntarily withdraw from actively

continuing it, when it will greatly lose its interest and excitement among the people and they will then probably voluntarily give it up and take to or invent some more harmless amusement.

JALI MARA CAN *Vachellia farnesiana*.

JALKUKAR HIND *Tulipa stellata*.

JALLALI A masked or mumming devotee at the Mahurum The Jallali mummings who adopt fancy dresses in the Mahurum, sing Marathi, satires and songs The great bulk of them are low caste hindoos and pariahs

JALLUKRI HIND *Centranthus ruber*

JAL-MOOTEE BLG *Cyperus pygmaeus*.

JALMOR, from Bala, a dark, hard, serpentine-like stone, takes a fine polish It is used like zaher mohra for cutting into cups, &c, the value of a cup is from Re 3 to 4

JALIN² CAN. *Shorea laccifera*, *Heyne*.

JALNA (Jaulnah) in L 19° 51' N and L 75° 51, E in the Dehlian a military station, 38 miles E of Aurangabad, 1652 feet above the sea

JALNIM HIND *Ippia nodiflora*, also, *Lycopus Europæus*

JALNIM HIND *Herpestes monniera*

JALUKA SANS *Lacucha*

JALUS ARAB Literally accession, the term applied to the ascent of a throne In the Southern Konkan the Jalus San or San-i-Jalus, has formed an era commencing with the year of Sahyabana 1578, (A D 1656) and running on hence forward in the ordinary solar manner. It corresponds exactly with the accession of sultan Ali Adil Shah II to the throne of Beja-pore — *Thomas' Prinsep*

JALSOO See Kunawer

JAM DUK *Psidium pyrifera*, also, *P pomiferum* — *Linn* The guava

JAM A hindoo title supposed by Colonel Tod to be a corruption of Sambu a titular appellation from the Sambu of Alexandria It is, however, a hindu title borne by the Jam of Bela, the Jam of Nowanuggur in Surashtra, the Jam of Kej, also the Jam of the nomade Mahomedan Jokya, a Sauma tribe, west of Tatta and has no connexion with Jamshid nor has it a Persian origin — *Elliot, Burnes' Kabul See India, Kattywar, Kelat, Khyber*

JAM Any vessel for drinking out

JAM MALEAL *Eugenia jambos* — *Linn*

JAM A river running near Seonce and near Lodikhera in Nagpoor

JAMA An article of mahomedan dress

JAMA AR A place where mahomedan people assemble to play, a house of public worship

JAMA-BANDI. HIND Revenue Settlement on a village

JAMA CHETTU. TEL. *Psidium pyrifera*. — *Linn*.

JAMADAGNI. A famous rishi, the father of Paras Rama, at whose command the latter cut off the head of his mother Penuka. See Brahmadica, Rama; Paras Rama.

JAMADAR The chief or leader of any number of persons, also a native commissioned officer in the native armies of India

JAMAICA GINGER, uncoated Malabar or Bengal ginger

JAMAICA YELLOW THISTLE *Argemone mexicana*

JAMAL-POOLI-SHIM. BENG *Dolichos lignosus*

JAMAL ARAB. Camel

JAMALGOTA. HIND *Bahospermum Indicum*, also *Croton tiglium*

JAMALI. A Baluch tribe, who inhabit the country, from the Gaj towards Sehwan, and a little lower down, on the stream—*Masson's Journeys, Vol II p 137.*

JAM-AMROOD HIND Guava tree.

JAMA MUSJID is the principal mosque in Indian towns in which mahomedans meet for prayer and religious services. The Jama Musjid of Delhi cost ten lakhs of rupees and took six years in its construction. It was begun and completed in the reign of Shah Jehan. Three of the highest, the broadest and finest flights of steps in Delhi, made of stone, lead to the front and side entrance, whence the spectator comes to a square platform. In the centre of this is a large eastern which is intended for the performance of the "wazu" or ablutions before prayer. While the three sides open inwardly with a corridor and cloisters, the west of the square platform is the cathedral itself, rising in three large domes and two of the most stately minarets within the town of Delhi. Its space admits of a vast congregation and on the anniversary of a saint of any celebrity or on any other particular occasion, it is crowded with mahomedans. *Tour in India by French, p 10*

JAMAN HIND *Sizygium jambolanum*, also, *Prunus padus*, *P. cerasus*, also the sloe like fruit of *Sizygium jambolanum*, also a sweetmeat, made to resemble the fruit

JAMAN KUMB, of Kangra, is the fine white fibre of a climbing plant, but it has frequent knots and joints which make the fibre short.—*Powell's Handbook, Vol 1. p 511.*

JAMARA HIND. *Viburnum foetens*, Nagai jamian, is *Ficus reticulata*

JAMASP. One of the Sassanian kings

JAMAUKA. HIND *Cucurbita citrullus*—*Linn*

JAMAWEH PERS Bedding.

JAMB HIND MAL. *Eugenia jambos*.

JAMBA MAR *Inga xylocarpa*

JAMBAN A tree in Canara which grows from two to four feet in diameter and from

twenty-five to forty feet in height. Its wood is very scarce, very much resembles mahogany and is generally used for house furniture—*Edge M. and C*

JAMBAO MALAY A general term applied to species of *Eugenia*, *Myrtus*, *Anacardium* and *Psidium*

JAMBEE A cane with stiff stems and large knots, imported from China; a species of *Calamus*

JAMBI JAV. Betel-nut, Areca nut, Penang-nut from the Areca catechu palm.

JAMBIRA SANS also, Nimbooka, Niboo, Limbo. BENG. HIND *Citrus limonum*

JAMBIRA, also Nimina Chettu TEL. *Citrus bergamia* *Risso and Port Roab W. & A*

JAMBIYAH AR HIND A crooked dagger

JAMBO SING *Eugenia jambos*—*L* The bark is used as a mordant for blue and black dyes also, BENG, *Jambosa aquea*. *D C, W. & A.*

JAMBO-IRING SUMATRA *Anacardium occidentale*—*Linn*

JAMBOOLA SINGH. *Citrus decumana* *Linn W & A Roxb*

JAMBONS FR Hams

JAMBOSA AQUEA,—*D C W and A*—*Prod I 332, Roxb; Wight, Icones*

Eugenia aquea, W III | *Eugenia sylvestris, Moon's Cat.*

JAMBOSA AQUEA.

Jambo BENG | Wal jamboo-gass SINGH.

Abundant in the Central province of Ceylon, up to an elevation of 5,000 feet—*Thw En Pl Zeyl p. 115*—See *Eugenia aquea*

JAMBOSA DOMESTICA *D C*, *Jambosa malaccensis*, *D C*, *Jambosa purpuracens*, *D. C.*, are syns of *Eugenia malaccensis* *Linn*

JAMBOSA VULGARIS, *D. C.*, syn of *Eugenia jambos*—*Linn*

JAMBOSA CYLINDRICA—?

Eugenia (J) cylindrica, | *Eugenia (J) pauciflora,*
W Ic. | *W Ic*

A moderate sized tree of the Ambagamowa district, in Ceylon, up to an elevation of 3,000 feet *Thw En Pl Zeyl. n p 115*

JAMBOSA MALACCENSIS, *D C*, syn. of *Eugenia malaccensis*, *Linn*

JAMBOSA SALICIFOLIA—*P*

Pan Jambool MAHR

A crooked tree growing much on the rivers of the Bombay Deccan country. The stem is generally useless for house purposes, on account of its crookedness, but the straight shoots are eagerly sought after as rafters—*D. Gibson.*

JAMBOSA VULGARIS, *DeCandolle*, syn of *Eugenia jambos*.

JAMBU. HIND *Inga xylocarpa*.

JAMBU also Pedda Neredu TEL Eugenia jambolana—*Lam.* or Syzgium jambolanum, of *W. and A.* is the rose apple and is so denominated from its odour. From the Jambu a very fine plum-coloured dye, is extracted both the Jambu and the Teemrec bear a pleasant sub-acid fruit—*Postan's Western India, Vol II p. 48*

JAMBU DWIPA SANS In the Hindu Cosmos, one of the seven grand divisions of the earth, including Asia, and so named from the tree called Jambu abounding in it. Modern commentators, however, allege that it refers only to certain parts of the interior of Asia, the Eden of the Hindus. In this sense Jambudwipa, is the central division of the world. India is so called in the Puranas

JAMBU MALACCA MARAM also Jambu Malacca Pallam TAM The tree and fruit of Eugenia Malaccensis

JAMBUL MAHR Eugenia jambolana

JAMBU-MONAT MALAY Anacardium occidentale—*Linn* Cashew-nut-tree

JAMBU-NAWEL MARAM.—TAM Eugenia jambos—*Linn*

JAMBU-NEREDU, also Pedda Neredu TEL Eugenia Jambolana, *Lam.*—(large var) *R* n 484 Syzgium Jam—*W and A.* 1015—*Rheede, v 29*

JAMBAVATI SANS From Jambavan, the name of a certain bear

JAMCANA TEL Cotton Carpets

JAMDANEE. HIND. A flowered Dacca wove muslin

JAMDANEE—? A sort of leather port-manteau

JAMED-ALU KARN. In Coorg, a predial slave

JAMEL ARAB. Camelus diomedarius—*Linn* The Camel properly Jamal

JAMES, Commodore, commanded the E I Company's Marine Force in India. In 1755, in alliance with the Mahrattas, he sailed from Bombay, to attack the strongholds of Angria, and on the 2nd April, unaided by the Mahrattas he took Severndroog and Goa, Bancoot surrendered on the 8th April and in February 1756 he attacked Ghena

JAMES, Colonel, Henry, R E; Author of General description of the Country of Abyssinia and of the different Routes leading into it

JAMES AND MARY A dangerous shoal in the Hoogly, it is an English corruption of the Hindustani words Jahaz maira, a ship stuck.

JAMIHUT See Kelat.

JAMI A celebrated Persian poet. See Ahmed Jami

JAMI See Kazzilbash

JAMUR HIND Ficus carica, also F canicoides.

JAMI-UT-TUARIKH. Fazl ullah Rashid, otherwise Rashid-ud-din, son of Imad-ud-daulah, Abu'l Khan, was born at Hamadan about A D., 1247. His enemies, in the latter part of his life, called him a Jew both by birth and religion. The latter part of the assertion is disproved, both as to himself and his immediate predecessors, but Quatremere is inclined to think that he was possibly of Jewish descent, as he shows an acquaintance with Jewish rites and customs singular for a mahomedan statesman. Ibn Batuta (n, 116), who saw Rashid's son attending as wazir on Abu Said Khan at Baghdad, says that the father, Khwaja Rashid, had been an emigrant Jew.

Said-ud-daulah, the chief minister and favourite of Argun the father of Oljaitu, was a Jew. He had studied agriculture, architecture and metaphysics. He was an adept in mahomedan theology and controversy and was acquainted with Hebrew, Arabic, Mongol Turk and Persian. His greatest work was called by the author the Jami-ut-Tawarikh, "Collection of Histories" or Historical Cyclopædia, which in fact it is. It contained histories of the Tartar and Turkish tribes, of Chingiz and his race, and of the Persian khans in particular, including his master Oljaitu, of various dynasties of Western Asia, of Mahomed and his companions, of the prophets of Israel, the Cæsars and several Christian princes; of China and of India. It concluded, or was intended to conclude, with a universal geography, but it is doubtful if this was ever written, though the existing portions of the work contain many geographical notices—*Yule Cathay, II p 255*

JAMKALUM, or Jamcana, TEL Cotton carpets

JAMMI' CHETTU TEL Prosopis spici-gera—*Linn W and A* also, Adenauthera aculeata—*Roxb.*

JAMMU HIND Prunus padus.

JAMMU GAUDI TEL. Typha elephantina—*Roxb*

JAMNA. A river of Hindustan, which rises in long. 78° 24' E lat 30° 35' N. in the immediate neighbourhood of the hot springs of Jamnotti. Captain Johnson, on the 12th May 1828, found the river issuing from a snow bed at an elevation of 10,840 feet above the sea. The Jumna is also called the Kal Yamuna, or black Yamuna, and Kalinde or the "black pool" from Kaniya having destroyed the hydra Kalya which infested it. The poet Jydiva styled the Yamuna the blue daughter of the sun. The Jumna is a feeder of the Ganges, which it joins at Allahabad. The principal feeder of the Jumna is the Chambul, which

takes its rise on the Vindhya mountains See Allahabad, Ganges, Krishna, Saraswati

JAMNOTRI A mountain in the Himalaya, in long $31^{\circ} 0' N$, lat $78^{\circ} 29' E$. in Garhwal, on the left bank of the Jumna, about 8 miles N. of Khairali The hot spring "Bassu Tarta" and the level of the Jumna there, is 9,793 feet above the sea *Rob Schl*

JAMO URIA *Eugenia jambolana* — *Lam. Roxb*

JAMOA HIND *Schleichera tryuga*, also *Elæodendron Roxburghii*.

JAMONES SP Hams

JAMOON, HIND *Eugenia Jambolana*, syn of *Calyptranthus caryophyllifolia Willd, Swartz* also, *Calyptranthus jambolana* or *Syzygium jambolana*

JAMPAN. HIND A litter for the hills

JAMP SANYA See Siva.

JAMROOL BENG *Eugenia alba*

JAMRUH AR A ceremonial at the Kaba, in Mecca, in which pilgrims throw stones, as if at the devil it originated from Abraham throwing stones at the ram sent to take the place of his son See Kaba

JAMSAN HIND A kind of earth containing an alkali, useful in alum manufacture

JAMSETJEE JEEJEEBHOY, a Parsee merchant of Bombay, of a princely generous disposition, was knighted by the queen of England on the 3rd March 1842, was subsequently created a baronet—obit, 14th April 1859

JAMSHID The fifth king of the Peshidian dynasty of Persia, who, according to Bailey, flourished 3,209 years before the Christian era The Shah Namah describes him as the first to civilize mankind, and the Persian writers consider the bas reliefs at the ruins of Persepolis—still visible in all their pristine beauty after a lapse of five thousand years,—to be representations of the court of Jamshid, more especially on the festival of the Nowroz The celebrated Persian poet Firdusi, wrote the Shahnamah in A. D. 1000, containing three heroes, Jamshid, Faridun and Garshasp, as the three earliest representatives of the generations of mankind A little way from the gate of the entrance of Toos, there stands a dome ornamented with lacquered tiles so small as seemingly to form a part of some private house, this dome covers the dust of this celebrated poet who after the unworthy treatment he received from Shah Mahmood, Ghaznavi, retired there to die *Frazer's Journey into Khorasan*, p 510. See Firdusi.—

JAMU A town and district in the western Himalaya, in long $33^{\circ} 44' 5'' N$, lat $75^{\circ} 51' 4'' E$ The town of Jamu, in the valley of the Chenab is 1,500 feet above the sea, and the bed of the Chenab is a little above 1,000 feet. The boundary mountains of Jamu rise

12,000 to 14,000 feet Jamu, is the capital of a principality of which the rulers are Dogia Rajputs The town contains 7,000 or 8,000 people It is built on the summit of the first wooded sloping ridge that rises from the plains of the Punjab and on the right bank, at the place where it is divided by a narrow ravine which allows an exit to the river Ravi in its way to its junction with the Chenab — *Vigne Schl*

JAMUKARAM TAM. Carpets

JAMUN. HIND *Calyptranthus caryophyllifolia* also *Syzygium jambolanum*, also, *Prunus padus*.

JAMUNA HIND *Cerasus cornuta*, also *Prunus padus* or bird cherry

JAN In India the Jan, the Gin of the Arabian nights, is only known amongst the mahomedans In Sind, the Jan resembles the Pwceca or Puck of Britain. The Jan of the Baluch hills is wayward and often morose, but not necessarily malignant He is described as dwarfish with large eyes, and covered with long hairs, and often changes to the form of a camel, goat or other animal. On meeting a Jan, it is essential not to be alarmed, to use civil language. The Jan can become the servant of man and work hard — *Burton*

JAN HIND *Urtica heterophylla*

JAN HIND PRRS. Life soul spirit, hence, Jandar brave, spirited. Janwar, animal, an expression of affection

JAN See Semang

JAN-I-ADAM. HIND *Ajuga decumbens*.

JANA CHETIU TEL *Grewia rotundifolia* — *Juss W and A* This name is applied to several sp of *Grewia*

JANAKA See Kshetriya

JANAKUA MALEAL *Costus speciosus*

JANAM ASHTAMI, the nativity of Krishna held as a festival on the 8th day of the month Bhadra It is also called Gokal-Ashtami and is a hindoo festival in commemoration of the birth of Krishna, an event which is said to have taken place at Mathura, at midnight, about the 22nd August, on the 8th of Shravan One vaishnava sect keeps the holiday Janam on the 8th and another on the 9th of Shravan, Krishna is stated to have been born of Devaki, niece of Kans, king of Mathura Kans having had it predicted that one of his race would destroy him, he endeavoured to compass the death of Devaki's offspring in which he failed, and on the 9th Krishna was removed to the house of a cowherd named Nanda The worshippers abstain during the day from certain articles of diet, at night they bathe and ornament the image and offer the tulsi, or *Ocimum sanctum* On the following day, a brahman serves as pujari, and afterwards he himself is worshipped. The 8th day is held by the Gaoth or cowherd race as a

sweet variety, which contains in its centre a tough, fibrous, ligneous, cord. The bitter, variety, however, contains a highly acrid and poisonous juice, which is got rid of by heat or by fermentation, so that cassava bread is quite free from it. When the juice has been carefully expressed, the fecula or flour is washed and dried in the air without heat, and forms the Brazilian arrowroot of commerce, but when dried on hot plates it becomes granular and forms tapioca. An artificial tapioca is made with gum and potato starch. The granules of this are larger, whiter, and more brittle and more soluble in cold water than genuine tapioca.

Cassava or Bitter Cassava, are the West Indian names both of the Janipha manihot, and of the Cassava or manioc starch prepared from that plant, from which also are prepared cassava meal or flour, or Brazilian arrowroot, also cassava cakes or bread. The cassava is called in Brazil Mandioca. The Janipha manihot plant grows about 6 or 8 feet high, with a tuberous root weighing up to lbs 30. The acrid milky juice when fresh is poisonous, but the roots are washed, scraped, ground or grated into a pulp, and the juice pressed out and preserved. The pulp or meal that remains is called Couaque and is made into Cassava cakes or Cassava bread. The expressed juice by standing, deposits a white powder, which when washed and dried forms what the British call Tapioca meal or Brazilian arrow root, by the French "Moussache" and in Guiana, Cipipa, and when this is dried on hot plates, the grains of fecula burst and adhere together and form tapioca. The expressed juice is sometimes fermented with treacle into an intoxicating fluid. Pearl Tapioca is not from this plant but from potato starch. Sweet cassava is prepared from the Manihot aipi which is similar to J. Manihot, but has no deleterious properties.

Tapioca is prepared from the starch of the bitter cassava but by washing and granulating on hot plates, by which the concretions are formed, as seen in commerce.

Cassava flour, or meal, from which cassava bread is made, is obtained from the Janipha manihot, by grating the root, expressing the juice by pressure and then drying the residual cake and pounding. It is called Moussache by the French.

Cassada root is a name of the root of the Janipha manihot.

Cassareep, the concentrated juice of the bitter cassava, forms the basis of the West India dish pepper pot. One of the remarkable properties of cassareep, is that meat placed in it is preserved longer than by any other process of cooking.—Tomlinson. *On the Cul-*

ture and Manufacture of Tapioca Jatropha Manihot, J. P. Langlois Journ Agri Hort. Socy Vol. XII, p 175 Hogg Birdwood. See Janipha manihot. Food, Janipha; Cassava; Manioc

JANJERA. See Sidi India.

JANJI See Hydrocharidaceae.

JANKEE See Kinnawer

JANKSIEE RONG See Maryul

JANKUJI, See Mahratta Governments

JANM. SANS Birth Janma Patri, is the paper on which the horoscope is prepared at a child's birth. See Janam-Patri

JANSAM CHIN Ginseng

JANTIANA AN Gentiana lutea, Linn

JANNUBEE See Kinnawer

JANOLAH HIND. Gum Arabic

JANTONG. MALAY Plantain leaf.

JANUMU TRI, Crotalaria juncea, Linn. C. tenuifolia, R in 263

JANUPA-NAR. TAM fibre of Crotalaria juncea — Linn

JANUS See Saraswati

JANWA, the zone, cord or thread worn by several classes or castes of hindoos. The brahminical cord consists of six or more threads of cotton, called the *poita* or *janwa*, with which every lad is invested at the age of eleven or twelve years, and constitutes the sacred distinctive badge of that class. On the solemn occasion of their investiture, the youths are first taught the mysterious words entitled the Gayatri, "Let us meditate on the adorable light of the sun, the divine ruler, may it guide our intellects"—Ed. Baron Hügel's *Travels in Kashmir*, p 38

JANWAR. A Rajput tribe in Bundelund

JAPA HIND A repetition of the name of Rama, a religious rite of the Dadu Panthi Vaishnava. See Dadu Panthi, Japa-Mala

JAPAG Tibetan Chinese brick tea imported over the Chinese frontier

JAPA-MALA HIND This rosary consists of twenty-seven beads, which are told over four times, the number of one hundred and eight being the most proper for the repetition of such forms as "Ram, Ram, Ram" "Vah, Guru ji ki Fatah" "Shri Ganesaya Namah," &c.—Richard F. Burton's *Sindh*, p 419. See Japa.

JAPAN This island empire forms a very extensive chain stretching from the south point of Korea. It is situated between the 26th and 52nd degrees of north latitude and the 128th and 151st of east longitude, and embraces a population of nearly 40 or 50 millions of souls. It is composed of four or five large, and, including all its dependencies of the Lew Kew group and the Kurile archi-

pelago, it is said, of as many as 3,850 smaller islands and islets, stretching along the coast of Asia, in a N E and E N E direction, their shores being washed by the sea of Japan and the north Pacific ocean, and separated from the Corea gulph by Manchouma. Marco Polo was the first European traveller to notice it. It is bounded on the north by the Sea of Okotsk, and the independent portion of the island peninsula of Sagaleen; to the east by the North Pacific Ocean, to the south by the Eastern Sea of China; and to the West by the Sea of Japan. Until the year 1870, this empire possessed two sovereigns, the spiritual one, the Mikado or head of the religion of the country, and the Tycun, Zeogun, or Cobo, the chief of the state, who held his court at Jeddo. About B. C. 600, Japan was ruled by Zin-mu-tin-wu, or the divine conqueror, who was a Chinese warrior and conqueror and the founder of the Mikado dynasty, which, about the 16th century, became set aside from temporal affairs. With small localities excepted, the whole range of the empire is subject to violent volcanic action, and in 1703, Yedo was nearly destroyed by an earthquake. Fudsi Yama, near Yedo, is a high volcanic mountain, at present inactive, but tradition reports it to have risen in one night, and as it rose, there occurred a depression in the earth near Miako, which now forms the lake of Mit-su-no-umi. In A. D. 864, it burst asunder from its base upwards, and at its last eruption in 1707, it covered Yedo, with ashes. It is crested with snow, and presents the appearance of a truncated cone, and the gathering of a white cloud around its summit, is a sign of bad weather. It is 12,450 feet high, standing comparatively alone out of the plain, for the other hills near are as nothing, and appear more like part of the slope leading to it than a separate range. There is almost always a little snow on the summit, and when seen on a clear morning or evening, cut sharp and distinct against the sky, it is a magnificent object, and well worthy of the veneration bestowed upon it. But the greatest volcano is Wun-sen-ta-ki, or the mountain of hot springs, on a promontory of Kiu-siu on which rests perpetual snow. It is feared and worshipped by the Japanese. In A. D. 1793, an eruption occurred which destroyed Sima-bara with nearly 50,000 people, and so altered the coast line that mariners failed to recognize the once familiar scenes of their voyages. In the island of Kiu-siu, there were in the middle of the nineteenth century, five volcanos in a state of activity. The numerous islets also are all of volcanic origin, and some were then in a state of activity. The four larger islands are Nipon, Kiu-siu, Jesso, and Sikoff, which

together form a group not dissimilar in geographical configuration to Great Britain and Ireland. In the first island are situated Yedo and Miako, the two capitals, the Tycoon, the temporal sovereign, residing in Yedo and the Mikado or spiritual sovereign dwelling in Miako. The island of Nipon popularly called Japan, and known to the Chinese as Yang-hoo, or Jih-pun-kwo, is the largest, and its name signifies land of the rising sun.—Kiu-siu or Ximo, the most southern of this group, in lat 32° 44' N and long 129° 52' 7" E has the harbour of Nangasaki on its western side, is a hundred and fifty miles north to south by two hundred and seventy east to west.—Sikoff is about a hundred miles in length by sixty in breadth. The gross area of the empire is estimated at 265,500 square miles. Sagaleen island is a little smaller in extent than Nipon, and was formerly divided between the Chinese and Japanese, the former holding the northern and the latter the southern half. Its native population are the Kurile, a very hairy, wild and untutored race. The chief town in the Island of Jesso, is Matsmai—the second is Hakodadi. Matsmai is an imperial city, built upon undulating ground, and the hills near are covered with oaks, firs, cedars, poplars, the yew, the ash, cypress, birch, aspen and maple. Within sight of Hakodadi, and at the distance of about twenty five miles, is an active volcano, but no smoke can be seen from Hakodadi. The crater forms nearly a circle, from 1,500 to 2,000 yards round. The ground is in some places so hot that the hand could not touch it. This volcano at about twenty miles distant and five from Hakodadi, throws up a hot sulphur spring, the heat of its water being 109° in the warmest part. The natives use it as a bath, and regard it as almost a certain cure in cases of skin disease. Men, women, and children all go in together, perfectly naked. Hada, is a port in Nipon, about 40 miles from Simoda, and is built on a plain, eighty miles from the metropolis, it contains about 8,000 people. The town is divided into wards separated by wooden gates. It contains nine buddhist and one sintu temple. Since the treaty of Kanagawa, by which the port was opened to the Americans, Simoda has been raised to the dignity of an imperial city. A hot spring flows from a rock at Simoda, stated to be sulphurous. In Jesso, the coasts are more peopled than in the interior, the more fertile lands being the nearest the ocean. The reverse of this occurs in Nipon, where the sea skirts are characterised by rugged cliffs, with barren rocky hills adjoining, the interior alone being peopled. The religious and supreme emperor who lived at Miako, had twelve wives and twenty-five other consorts. Neither the hair of his head,

his beard or his nails were ever cut. All his victuals were prepared in new vessels, which are broken after using them, and his garments renewed daily were also daily destroyed, to prevent any others using them. When he went abroad, he was carried in a palanquin, from whence he could see without being seen. This supreme emperor alone lived in polygamy, all the people having but one wife. The Lew Kew group or kingdom, consists of thirty-six islands lying between those of Kiu-siu and Formosa. The island of Lew-Kew is the largest of the group, which is tributary to the empire of Japan, through the prince of Satsuma. Lew-Kew island is about 60 miles in length from north to south with a varying breadth of from five to ten miles, and its scenery, especially at its northern and eastern side, is wild and mountainous. In Lew Kew, the salutation consists in clasping the hands together, and in that position elevating the knuckles to the forehead, and bowing sufficiently low for the hands so placed to touch the ground. The Lew-Kew people wear a cloak, which is gathered in at the waist with a girdle of brocaded silk or velvet, in this is stuck an embroidered pouch, containing a small pipe and some powdered tobacco. In Lew-Kew, the hair is shaven off the forehead for about three inches in front, and carried from the back and sides into a tuft on the top of the head where it is held by one or more pins, gold being in most esteem with the men and polished tortoise shell among the women. The artistic and manufacturing skill of the Japanese is very great, their famous products being swords, string and wind musical instruments of elaborate workmanship, theodolites, aneroids, &c. The books abound in illustrations. Like that of the Semitic races, their writing is from right to left. The letters or syllabic characters of the Japanese are forty-eight in number. Paper is made from the leaves of the bamboo, which is as strong and lasting as the best calico, and when well oiled, becomes perfectly waterproof. Hooded cloaks and umbrellas, made of this material last for years. The Japanese likewise make handkerchiefs of paper, and so cheap that they are burned when soiled. The Japanese as a people are individually and collectively virtuous. They are partial to bathing, either in the vapour, or warm bath or in the surf, and both sexes bath together in the public bath rooms, unattired, in which they see no indecency. The women possess an unruffled temper and amiability, and are faithful and virtuous. The universal sign of rank in Japan is two swords the blades of which are highly polished. In no country more than Japan, are the people more sensitive to disgrace or dishonour, and a man of rank will destroy himself by using his sword to disembowel himself

rather than survive disgrace. This suicidal ceremony is called the Harikari and the incisions are made so as to resemble an X. All military men, and all the servants of the Zio-goon and persons holding civil offices under the government are bound, when they have committed any crime, to rip themselves up, but not till they have received an order to that effect from the court at Jeddo. For if they were to anticipate the order, their heirs might be deprived of their property. For this eventuality all the officers of government are provided in addition to their usual dress, with a suit necessary to be worn at the time of such death, which raiment consists of hemp or cloth and without armorial bearings. So soon as the order of the court has been communicated to the culprit, he invites his intimate friends for the appointed day and regales them with sake. After they have drunk together for some time he takes leave of them and the orders of the Court are then read to him by an officer appointed for that purpose. He then returns and generally delivers a farewell address to those assembled, after which he inclines his head towards the floor, draws his larger sword and inflicts the fatal cross. One of his confidential servants stationed behind him, and whom he has deputed for the task, then runs a sword through his master's neck. When a man is conscious of having committed a crime and apprehends disgrace, he puts an end to his own life in the same manner. The sons of the nobles and gentry are said to exercise themselves with the sword in their youth for five or six years, with a view to acquire a grace and dexterity in the performance of the fatal deed. The Japanese burn the bodies of their nobles, and incense their ashes, but the humbler of the community are interred. The dead, towards whom great reverence is paid, are seated in a box in a sitting posture, and are followed to the first place of interment, viz. well built stone vaults constructed in the sides of hills, by a procession of women in long white vils. After the body has been interred seven years, and has become a skeleton, the bones are removed and deposited in stone vases, which are placed on shelves within the vaults or deposited in the crevices of rock. White is the garb, not of festivity, but of mourning and a bride, when leaving her father's house, is arrayed in this color, emblematical of being thence forward dead to her parents. She is carried to her groom in a *norimon* or palanquin. *Kitsu* is a form of salutation in Japan, where the inferior, laying the palms of his hands on the floor, bends his body so that the forehead nearly touches the ground, and he remains in this position for

some seconds. The superior responds by laying the palms of his hands upon his knees, and nods or bows more or less low according to the rank of the other party. It is customary for the wives of men of rank to wear a small dagger in their girdles. Young women, alone, have white teeth, on marriage these are dyed black, and education is bestowed on all. In the State, the Torika are officers of noble blood, commanding troops, under the orders of the governors whom they assist with their advice and carry out their orders. The Doosiu are assistants to the Torika, serve as guards, do duty on bond-ship and in guard boats. Each of the Doosiu is required to maintain a servant. The Kairoo are stewards. The Bugio are civil officers, of rank of two swords, who exercise a controlling power over collectors, interpreters, and other inferior officers. Amongst the Japanese, the tanners live apart from the other inhabitants in a village by themselves, near the place of execution, situated at the western extremity of the city. They are the public executioners and are held in great disesteem. Wrestling is a favourite amusement for the rich, who keep largely over-fed men, for the purpose of being pitted against each other. These are so full of flesh, that their distinctive forms are almost hidden, though this is more owing to the development of muscle than to deposit of fat. The Japanese are not large consumers of animal food. Their houses are of smaller size than those of Britain and are very scantily furnished with furniture but their floors are covered with a fine soft matting. The shoes or sandals are not worn indoors, but are left outside in a square earthen cavity or verandah near the door. Itzabu is a Japanese silver coin, worth in Japan sixteen hundred cash. An American dollar has a little more silver in it than three itzabu, and in China is worth from 1,400 to 1,600 cash. By the American treaty, the silver dollar is rated at one itzabu. A prominent feature in Japan is the multiplicity of religious sects, but there is at present no religious persecution, and members of the same family are often of different persuasions. The spiritual emperor was the high-priest of the ancient Japanese religion. The Sin-tu is an ancient religion in Japan, and still prevalent. It consists of an apotheosis of all great heroes or saints, like the old pagan religions of Europe, amongst whom the Japanese include Buddha, which explains the great consideration shown by the various sects there. The great object of interest, in nature and in the religion of the people in Japan, is its sacred mountain, Fudsi Yama. It is crested with snow, presents the appearance of a truncated cone, and the gathering of a white cloud

around its summit, warns of a hurricane. Fudsi Yama is still occasionally ascended by pilgrims for the worship of the god of the winds. It is from the Rhus venicea that the Japanese prepare their lacquer which is so fine as to resist the action of hot water. The Japanese language is agglutinate, and the alphabet phonetic, in these respects resembling the Korean, and differing from the Chinese which is monosyllabic and rhematographic. The Japanese language is much mixed with Chinese. It is not monosyllabic but agglutinate, supplying suffixes to modify the idea. The priests of the buddhist religion employ the Chinese, but their poetry is in the pure Japanese. It would appear, on the whole, from the contradictory accounts by ethnologists, as to the physical formation of this people, that there exists among them both the Mongolian and Malayan types, and it is not improbable that a wave of the Mongol has passed over the primitive Malayan race of the country and left the two races now inhabiting it. The Japanese at present, therefore, seem to be of two or three races. The learned men in the United States Expedition, from analogies in the language, formed an opinion that they are of the Tartar family. Mr C. F. Fahs regards the people of Lu-chu as identical with the Japanese, and asserts that they have many characteristics which distinguish them alike from the Malay and Chinese—such as the absence of the long angular form of the internal canthus and the presence of a thick black beard. Dr Prichard considers the Japanese to belong to the same type as the Chinese, but Dr Pickering maintains that they are Malays—while Dr Latham follows Siebold in regarding them as of two distinct types of physical formation. According to other authorities, there are even three types of people in Japan, viz the field labourers who have broad faces, brown hair, with an occasional tinge of red, flat noses, large mouths and a comparatively light complexion. The fishers of the sea coast have prominent features, with their noses inclining to the aquiline, hair black and crisp, wavy with a tendency to curl. The nobles are majestic in department and more resemble Europeans. One of the races is described as having an oval head and oval face, rounded frontal bones and a high forehead, with a mild and amiable expression of countenance. The complexion is light olive with eyes slightly oblique, large and animated, long eyelashes, and clustering eyebrows, heavy and arched, the cheek bones are moderately prominent, chest broad and largely developed. In Siam one of these races of the Japanese are the most esteemed for their courage, and the kings of Siam have always employed them as their principal force in preference to the Malays.

and rivers are numerous but well wooded, with the moderate fertility, expressive. The rainy months bamboo, oak, fir, and July, and the frost at *Satsuki*, are usually a few days. The Rhus Nagasaki lasts only a few days. The Japan varnish is the resin of a tree called by the Japanese *Urushi*, from which the Japan varnish is obtained by incising the bark. There is an inferior and lighter varnish adulterated with the probably that of India and Siam.

Gold is found in many parts of the Japanese empire, sometimes it is obtained from its own earth or sand, and sometimes washings of the copper. The quantity in the it is mixed with others is greatly great. An old Spanish writer of the seventeenth century tells us that in his day the palace of the emperor at Yedo, as well as many houses of the nobility were literally covered with plates of gold. In the beginning of the Dutch trade the annual export was £100,000 sterling and in the course of sixty years the amount sent out of the kingdom through the Dutch alone was from twenty-five to fifty millions sterling. Silver mines are quite as numerous as those of gold. In one year, the Portuguese, while they had the trade, exported in silver £587,500 sterling; copper, lead, quicksilver, tin and iron also occur in Japan. Humboldt tells us that the richest gold mine is in Sado, one of the finest gold, is dug in the great island of northern provinces. Some of the veins there were formerly so rich, that one catty of the ore yielded one tael of gold. But of late and sometimes two taels of gold. But of late, "he says" he was informed the veins there, and most other mines, not only run scarce, but yield not nearly the quantity of gold they did formerly. There is also, he relates, a very rich gold mine in the same province, which the prince causes to be washed for his own benefit, without giving notice of the profit, to the court of it, much less part of the profit, to the court of Jedo. After the days of Suminga were alive, the province yielded at all for besides that the quantity of gold ore, there is times a great quantity even in the copper dug some gold contained in the gold mines of the province. Among the gold mines of the province was one so rich, that a catty of the ore yielded from four to six taels of gold for which reason the emperor had given strict orders not to work it, for fear so great a treasure should be exhausted too soon. There was another gold-mine in the province Tsikungo, not far from a village called Tossimo, there are no silver-mines in all Asia but only in Japan. The Japan

sweeps along the outer or eastern shores of the Japanese islands, and carries with it the gulf weed or *Sargossa* with many animal forms, such as *Olio*, *Cavolina*, *Pteropods*, *Spiralis*, *Atlanta* and the pelagic skeleton shrimps *Alima* and *Erechthys*, also the carapaces of the sailor crabs. The women wear silk gowns. Cemeteries have a cheerful even gay aspect. Materials for dyeing are taken from a species of *Betula*, from the *Gardenia florida*, *Polygonum Chinense*, *barbatum* and *aviculare* all produce a beautiful blue colour, much like that from indigo. The leaves are first dried, then pounded, and made into small cakes which are sold in the shops.

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principal force in preference to the Malays. It would seem that the Japanese of all classes look upon their wives as upon a faithful servant; a Japanese is never known to beat his wife. It is a custom amongst some Japanese to take a woman a few weeks on trial before deciding upon whether to marry her or not. The Japanese marriage ceremony is very simple. The bride and bridegroom drink wine with each other three times, exchanging cups with each other every time, in the presence of a few select friends, after which the young lady gets her teeth blackened, and she is married for better and for worse.

The illustrated Japanese books are very good, and show much artistic talent. A group of trees, a branch of Japan bamboo, a bunch of leaves, a cottage and turn in a road, and such simple subjects form each of them a perfect study in itself, though appearing to have been drawn with one stroke of the pen. The latter is, in fact, a brush but is made quite hard with gum or glue except at the extremity.

The Japanese earthen-ware is beautiful, though not equal to the Chinese, except the egg shell china ware which surpasses for transparency any seen in that country. There are other kinds of china rarely seen in England, and which are, though perhaps less curious, quite as beautiful as the egg shell. Among them the rarest, and most difficult to procure is lacquered china.

Of all the works of art in which the Japanese excel the Chinese the lacquer is the most striking. Some of that now made is very fine, but not to be compared with the real old lacquer, which is very rare, and is hardly ever brought into the market, except when some old family is in such distress for want of money then they bring pieces of antique lacquer (which is as highly esteemed by them as family plate with us) to be sold at Yedo or Yokohama. There are on some of the noblemen's estates manufactures of lacquer, some are celebrated for the excellence from which their owners derive great wealth. Articles made there are always marked with the crest or crests of the owner of the estate, so that that which is much sought after, such as Prince Satsuma's lacquer, may at once be recognized by seeing his crest upon each piece.

Copper abounds throughout the whole Japanese group and some of it is said to be not surpassed by any in the world. The natives refine it and cast it into cylinders about a foot long and an inch thick. The coarser kinds they cast into round lumps or cakes. Quick-silver is said to be abundant, but this, so far as is known has never been an article of export. Lead also is found to be plentiful, but like quicksilver it has not been sent out of the king-

dom Tin has also been discovered in small quantities, and of a quality so fine and white that it almost equals silver, but of the extent of this mineral little was known, as the Japanese did not attach much value to it, and therefore have not sought for it. Iron is found in three of the provinces, and probably exists in others. The Japanese know how to reduce the ore, and the metal they obtain is of superior quality, of which they make, excellent steel.

Amongst the Aino of Japan, if a twin birth occur, they always destroy one of the infants. This idea prevails amongst the Khassya and the Bali race.

The temple of the Japanese is only a small square room, hung round with pictures principally of foxes, which are thought, most probably to be votive offerings, made by people who had lost their friends. The fox is looked upon as a great and powerful demon, to be held in much veneration. He is supposed often to take the form of a beautiful woman, in which shape it appears to men, and lures them on, and on, and on till they are lost in the forest and on discovering it hang themselves. Therefore, when any one is lost offerings are immediately made at the nearest fox temple, when if the devil be propitiated thereby, the search for the lost one is successful.

Coal, says Kæmpfer, is in great quantities in the province of Sikusen and in most of the northern provinces. Dr Siebold also speaks of coal as being in common use throughout the country, and on visiting one of the mines he saw enough to convince him that it was skilfully worked. For domestic purposes they convert the coal into coke.

Native Sulphur is an abundant mineral. In some places it lies in broad deep beds, and may be dug up and removed with as much ease as sand. A considerable revenue is derived by the government from sulphur, many of the timber trees of Japan were noticed by Thunberg during his residence there, in the eighteenth century. The most recent notice of the plant of that island is in Hodgson's *Nagasaki*, pp 342—43.

Bonze is a corruption of the Japanese word *busso* a pious man, and the term bonze was given by the Portuguese to the priests of Japan and has since been applied to the priests of China, Cochim-China, and the neighbouring countries. In China, the bonze are the priests of Fuh, or sect of Fuh, they are distinguished from the laity by their dress. In Japan they are gentlemen of families.

The Japanese have a great respect for the dead. They place the remains inside a kind of square tube, and in a sitting posture. To obtain this position, they are said to use the Dosio powder which, placed within the mouth of the corpse, is said to have the effect

of relaxing all the muscles. The hollow square is carried in a chair or norimon by four men into the yard of the Terá, escorted by a few women dressed up in bright colours, wearing a veil of white crape on the head. They are here met by the Ochan and a quantity of minor canons who chaunt to the sounds of the tom-tom, the whole company awhile moving with the body, around the temple into which they at length rush with a great noise. Prayers are then read over the body, and it is removed to be burned. If the deceased have been a person of rank, the ashes are deposited in an urn and buried within the sacred precincts of the Tera. In the procession there is very little affectation of sorrow, they seem to regard it as a joyful occasion, and the whole ends with a feast at the house of the deceased.

A prominent feature amongst the Japanese is the variety of religious beliefs. One of which is that of Buddha, but the Sin-tu prevails to as great an extent, the priests of the buddhist religion use the Chinese language in their worship except in their poetry which is in the Japanese tongue. There is a paper in *Notes and Queries on China and Japan*, in which an endeavour is made to identify the curious symbol so often found on Buddhist images, which buddhists themselves regard as the emblem of the seal of Buddha's Leant—the "Svastika" of Sanscrit scholars—with the "Hammer of Thor" of Scandinavian mythology. It is conjectured that this symbol must have been brought to China, Japan, and Mongolia by buddhist priests, and its origin is therefore to be looked for in India. It appears there on the most ancient buddhist coins, and has been noticed on the walls of all the rock-cut temples of Western India. Even the *Ramayana* mentions domestic utensils as marked with the very same figure. The Svastika appears in ancient Teutonic and Scandinavian mythology, under the name of Thor's hammer, as the sceptre of Thor, the god of thunder. It has also been discovered on many ancient coins of Indo-Germanic nations. From all this it is concluded that the Svastika was the common symbol and chief magic charm of the Aryan races before they separated. To the present day this "hammer of Thor" is used among the German peasantry and in Ireland as a magical sign to dispel thunder. Moreover, as in the middle ages bells used to be rung to drive away thunder, the svastika of the East, used to be engraved on church-bells, and to the present day many bells in England bear the symbol.

The Japanese are somewhat frivolous and pleasure loving, but they are hardy and enduring, they are physically robust but their minds are of a dilettante order.

The Japanese write like the Chinese in columns from the top to the bottom of the paper,

beginning at the right hand side, but the character is less fantastic and far more running than the Chinese.

As a general rule, the daughters even of the high nobility have no fortunes or dowry on marriage. On the contrary, if they are considered very handsome, amiable in temper and very accomplished, the parents expect the bridegroom to pay down to them a handsome sum of money or to make over to them some other valuable property.

The *Aino* are the aboriginal races of Yezo, whose severe treatment by the Japanese, has led them to other countries and they also occupy the Southern part of the island of Seghaln, which is in possession of the Japanese. Their number does not exceed 80,000; they are strong and muscular, but they are as despised by the Japanese as Jews are by the Arabs. The women are handsome, have a profusion of black flowing hair, but their appearance is not cleanly, their lips are tattooed beautifully blue. They do not speak Japanese, and servants from Hakodate cannot converse with them.

The Japanese have numerous festivals and holidays, held in commemoration of ancestors, deities, warriors and sages, or from some untraced ancient custom. That at the winter solstice, the *Oki-don-tako*, or great holiday, lasts 14 days. It is a period of great rejoicing, all mercantile accounts are if possible settled and much friendly intercourse takes place. The *Gokats Seku* festival, at the summer solstice, about the middle of June, is in commemoration of *Gongen Sama*, a great general to whom the present dynasty owes its origin, and the Japanese date their births from it. Banners with the *koi* or carp are hoisted along with scarlet streamers. The Japanese traditions trace their origin to a body of poor fisherman, and the bones of the cray fish are used to invite humility and temperance and indicate their origin and a shoe of fish is sent with each letter, for the same object. The *Gokats Seku* festival, is held with much ceremony and enjoyment. About the middle of July the mercantile festival the *Omat suri* is held. It is a procession of trades and an exhibition of their wares amongst which the wax workers are very prominent.

Fires are frequent and a watch and fire brigade, *She-case* and the *Yo-shon gyi* and *Ka nabo* are in readiness. The under limbs of the Japanese are slender, the people are affectionate in their domestic relations. Indigent parents sell their daughters for a term of years as prostitutes. But many girls seek service in the tea houses. Marriage is solemnized in two ways, the one religious, the other civil. Education has made great progress, but it is not general, only confined to the requirements of each trade.

The Japan executive government is carried on by the *Daimio* officials. There are governors of provinces, with supreme power. They are feudal princes over whom one of their number styled *Tycoon* is chief and he, assisted by the *Gorogio* or Great Council, presided over the affairs in the name of the *Mikado* or spiritual emperor, its supreme head. The *Mikado* issued decrees, bestowed titles and delegated authority to others. He resides in *Yeddo*, in the centre of the city, in a palace with large grounds surrounded by a moat. Priests act as spies and masters of ceremonies. In Japanese mythology *Ten zio dai zin*, the patron goddess of the empire, spring from the great Sun god. The high officers often move incognito, *Naiboen*, for relaxation, and their wives only move out in a "*Noirimon*" under a guard. The *Mikado* has several titles *Zen zi*, son of heaven, *Mikado* emperor, *Dairi* or *Kinrai*, grand interior, and his ancestry, it is said, can be traced uninterruptedly for 700 years before the Christian era. He was rarely visible, was allowed 12 wives of noble birth, and unlimited concubines. His eldest daughter becomes the chief priestess of the temple of the sun at *Issie*, which contains the shrine of *Ten zio dai zin*.

In Japan, punishment inflicted on any member of a family entails disgrace on the whole. Hence certain noble families, military and officials of rank, have the privilege of carrying out their own death punishment. It is called the *Hara kiru* or happy despatch and it is practised for every crime. To be legal, an order for its performance must be issued by the *Tycoon*, or by the suzerain prince of the culprit.

The Japanese sometimes bury the dead but generally burn. In the latter case the remains from the fire are collected in a jar which is sealed and deposited in the cemetery or temple in which the remains of his ancestors have been placed.

They have athletic games, the athletes being termed *smoo* also fencing theatres, card playing, draughts and chess. The principal religions of Japan are the *Sintu* and *Buddhist* but there are other sects some of them philosophical. Every *Sintu* sectarian has in his house a *kami* or patron saint, and the good go to their region after death, the bad, to places of punishment. The spirits of their ancestors are believed to revisit earth on the religious festivals.

All Japanese bathe twice daily. The poor resort to the public bath houses where men, women and children bathe together. The Japanese are poetical and given to sentimental reflections. The Japanese lay branches of the star anise plant over the graves of their friends and its capsules are burnt in temples as incense. *Lieut. Silver, Sketches of Japanese Manners*

and Customs, 1867 *Birdwood Bombay Products, History of Japan, Vol I, p 107*
 108 *Tavernier's Travels, p 157. Adams, p 331. Thunberg's Travels, Vol III p 61*
Subbock, p 21 MacFarlane, Geography and History of Japan, p 110, 268 Bowring's Siam, Vol I p 97 Frere Antipodes, pp 410, 417, 418, 419, 394 American Expedition to Japan Oliphant Hodgson's Nagasaki, p. 52. Kinnahan's Japan Public Papers
 See India; Kambogia, Ka-mi-ho-mi-tsi, Korea, Kiuhiun, Loochoo, Morus papyrifera Paper; Turan, Vegetable wax, Amooi

JAPAN ALLSPICE. *Edgeworthia chrysantha*

JAPANESE CAMPHOR See Camphor

JAPAN CANES. See Whanghee, Calamus.

JAPAN EARTH See Gambier.

JAPANESE CEMENT See Rice gluc.

JAPANESCHIE WARE GER Japanned ware

Lacquered Ware	|	Japaneschi lakwerk	DUT
Marchandises de Japan,		Japanischie ware	GER
		FR	

Varnished articles of every description
 —*McCulloch Faulkner.*

JAPAN OIL Oil of *Erysimum perfoliatum*

JAPAN PULSE ENG Ground nut. Earth nut *Arachis hypogæa.*

JAPA PUSHIPAMU. TEL also Dasana
 TEL *Hibiscus rosa-chinensis* —*Linn*

JAPANSCH LAKWERK DUT. Japanned ware

JA'PATRI TEL Mace

JAPETH See Adam; India, Turan.

JAPETIC See Sanskrit

JAPARA See Teak.

JAPHARA CHETTU TEL The Bixa orellana, *L R n. 581* Arnotto or Rocou

JA'PHAL KATEL HIND. Nutmeg butter See oil

JAPHROTA HIND *Jatropha curcas*, Nikki japhoti, is the *Bahospermum Indicum*

JAP MALA, HIND. A hindu rosary adapted for silent and abstracted worship.

JAPON SP Soap.

JAPUTRI TEL Mace

JAR ENG in the Durga puja festival of the hindus of India, a sacred jar is an essential article in the celebration of the mysteries and is marked with the combined triangles, denoting the union of the two deities, Siva and Durga The Sacta sect, worshippers of the Sacti, or female principle, mark the jar with another triangle The Vaishnava sect in their puja, use also, a mystical jar, which is also marked. These marks, Mr Paterson says are called Tantra, and are hieroglyphic characters, of which there are a vast number He hence ingeniously deduces the identity of the hindu puja with some Egyptian rites of

a corresponding nature An explanation of his views is given in his Essay on the origin of the hindu religion, in the eighth volume of the Asiatic Researches, p 401 In that called the kalasi pujah, a kalasi or water jar is placed in a chamber as a type of Durga or other divinity and is worshipped.

JAR Rus. Verdigris

JAR HIND A root of a plant

JARAB was the son of Sultan, the son of Eber, and brother of Peleg, and from him the ancient Arabians derive their ancestry The Yaharabi, therefore, who claim the nearest approach to the parent stem, trace their genealogy further back than the other tribes in Arabia, and may, undoubtedly, be pronounced the oldest family in the world Saba, the grandson of Sultan, founded Saba, and the Sabians are supposed to be identified with the Cushites, who dwelt upon the shores of the Persian Gulf This was the position the seeders occupied at the period of the dispute for the caliphate, between Ali and Mouayyah and it throws a ray of light upon the mist that envelopes the history of this remote period, when we find some direct evidence bearing on a point which has heretofore been a matter of mere conjecture. The name of Arabia, with some show of reason, has also been derived from the Jarab here alluded to — *Wellsted's Travels, Vol I p 8.*

JARAH HIND A surgeon jarabat, is surgery See Sang-i-Jarah.

JARAH, a wood of Western Australia, unsurpassed in soundness and durability For all works of magnitude such as dock-gates, wharves, &c, requiring strength it is without equal It is applicable for almost all purposes, for, although inferior to Spanish mahogany in beauty of grain, it is highly effective in all ornamental work and most useful for all the requirements of the house carpenter, such as window frames, doors, beams, and every description of furniture, and if cut at the proper time of the year and allowed to season before being used, it has proved almost indestructible Its wonderful qualities have been fully acknowledged by all the principal engineers of the colonial Governments who now specify in all their contracts for piles, for jetties, and wharves — also for beams and flooring, that none but the Jarah timber must be used It sets at defiance white ants on land, and the *Teredo navalis* in water This superb wood is used as the ordinary and cheapest timber, — roofs, floors, window frames, mantel pieces, tables, and doors, are all of solid jarah, resisting insects like so much marble, and capable of receiving the highest polish The introduction into India of a wood of such quality and durability, as that described, will be a positive boon. — *Daily Examiner*

JARTIKKA The Bahika was a tribe occupying the neighbourhood of the Indus near Attock, at the time of Alexander and Chandragupta. The Bahika were one of the republican races known as the Arashtra (*Sans*) or the kingless, the republican defenders of Sangala or Sakala. They are the Adraistæ of Arrian, who places them on the Ravi. The Arashtra were known by the several names of Bahika, Jartikka and Takka, from which last is the name of their old capital of Taxila or Takka-sila as known to the Greeks. The Takka people still exist in considerable numbers in the Panjab Hills, and their alphabetical characters and the name of Takri or Takni are now used by all the hindûs of Kashmir, and the northern mountains from Simla and Sabathoo to Kabul and Bamian — *See H Elliot*. See Chandragupta; Kabul.

JARAI HIND *Rosa aristoteli*, *Cuv Gray*.

JARAK MALAY JAV *Ricinus communis*, Palma christi or Castor oil plant. Jarak-minak Castor oil.

JARAN is a white wood of Java taking the tool easily; the natives prefer it to all others for the construction of their saddles, which consist principally of wood.

JARANANG MALAY Dragon's blood.

JARASANDHA, a king of Magadha, of a Turanian dynasty. He twice waged war against Mathura, the Behar of the present day. Krishna repulsed the first invasion but, after the second invasion, Krishna and Yadava retired to Dwaraka. Jarasandha, according to Bunsen, (iii 555) was the Indian king who opposed Semiramis on the Indus, B C 1230. Jarasanda and Sahadeva, according to professor Wilson were cotemporaries B C 1400. Jarasandra, is supposed by Sir William Jones to have been a cotemporary of Krishna and Yudishtira B C 3101. Jarasandha, king of Magadha is the historical personage amongst the heroic kings of the Mahabharata. It was his wars and conquests which occasioned the great popular movement that took place immediately before the era of the five Pandava kings. He drove the Yadava from their settlements on the Jumna and brought 86 kings prisoners to his capital. He held imperial sway. It was he who opposed Semiramis B C 1230, defeated and drove her back to the Indus with immense loss. He was son of Brihadiatha and grandson of Vasu. He was of the dynasty of the Barhadiatha, which Bunsen estimates B C 986, was followed by the following dynasty, Pradotya B C 646. Bimbisara B C 578. In this dynasty, Bulldha appeared as a teacher B. C 563 and died B. C 543. Seshunaga B C 446. Nand 378. Maurya, whose first was Chandragupta 312. After Jarasandha's death, his kingdom fell to pieces; and it was followed by the murderous war amongst the princes of the Kaurava and Pandava. — *Bunsen, iii. 585.*

Wheeler Hist. of India, Vol I. p 164, 475. Bunsen, Vol. III p 547 to 591. See Barhadraha, Magadha, Semiramis.

JAR-BERI HIND *Zizyphus nummularia*.

JARCIA SE. Cordage.

JAREE also Juwai, or Jnari HIND *Holcus sorghum*. — *Linn* or *Sorghum Vulgare*, Great millet.

JARI HIND *Ærua bovis*.

JARI-BUTI HIND Vegetables.

JARID. PERS.² PUSHT². A patch of ground 60 paces square.

JARID-BAZEE. PERS. is an athletic exercise, either played by two men on horseback, with a spear shaft twelve or more feet long, or by a single horseman, with a stick two or three feet in length. In the former, the two opponents alternately gallop after each other, throwing the Jarid or spear shaft, with full force, the aim of the thrower is to hit and unhorse his opponent, while he, by his dexterous agility, is not only to elude the blow, but to seize the weapon in the air, and attack in turn. The other game simply consists in putting the horse to its utmost speed and dashing one end of the short stick on the ground, so that it may rebound upwards and be again caught. *Pottinger's Travels Beloochistan and Sindh, p 190.*

JARI DHUP HIND *Dolomixa macrocephala*. Adhisajta ka jari, HIND is *Adiantum caudatum*. Chiti-jari, is *Aconitum heterophyllum*.

JARI KANDIALI HIND *Asparagus racemosus*.

JARIMU HIND *Acer cultratum*.

JARLANGEI HIND. *Lonicera quinquelocularis*. Biad-i-jarob, HIND is *Anathetum muricatum*. Kali jari, *Salvia lanata*.

JARNKRAM SW Hardware.

JAROOI BENG *Lagerstrœmia reginæ*.

JARU HIND Bloom grass, Bloom; properly Jharu.

JARUL BENG *Lagerstrœmia reginæ* *Rorb*.

JARU MAMIDI TEL. *Buehanania latifolia* — *Rorb*.

JARUN, the new Hormuz, by its advantageous position near the mouth of the Persian Gulf, soon intercepted the commerce of Keish. One rose into wealth and importance as the other declined — *Onseley's Travels, Vol I p 173.*

JARYA, a tribe in Nepal, south of the Gurung, with whom they are intermixed and intermarry. They are hindu in creed and manners. They may pertain to the Gurung, Nagar or Newar tribes.

JASCHMA Rus. Jasper.

JASIAKING, also Jait. JAV. Ginger.

JASMINACEÆ. LINDL. The Jasmine tribe of plants of 2. gen. 67 sp. viz. 66 Jasm.

num, one *Nyctanthes*. The *Jasminum* is the principal genus of, and gives its name to, the Natural order. It consists of a large number of species, sometimes fragrant, sometimes scentless, erect or twining, inhabiting the hot or temperate regions of Europe, Africa, Asia and Australia, but scarcely known in America.

JASMINE See *Jasminum*

JASMINE FLOWERED CARISSA *Carissa carandas*

JASMINUM. A genus of plants belonging to the natural order *Jasminaceae*. Many of the jasmines are very pretty shrubs with white and yellow flowers, in most case scented. Voigt enumerates 36 species. The species given by Dr Wight, in his *Icones*, are

affine.	<i>courtallense</i> .	<i>myrtifolium</i> .
<i>angustifolium</i>	<i>elongatum</i>	<i>ovalifolium</i>
<i>arborescens</i>	<i>erectiflorum</i>	<i>pubescens</i>
<i>aureum</i>	<i>flexile</i>	<i>revolutum</i>
<i>auriculatum</i> .	<i>grandiflorum</i>	<i>rigidum</i>
<i>bignoniaceum</i>	<i>hirsutum</i>	<i>rotterianum</i>
<i>bracteatum</i>	<i>latifolium</i> .	<i>sambac</i>
<i>brevilobum</i>	<i>laurifolium</i>	<i>simplicifolium</i>
<i>chrysanthemum</i>	<i>malabarica</i> .	<i>tetraphyllum</i>

Yuthika savala kesi, having golden or auburn hair, brown as the yellow jasmine, was deemed a mark of beauty in ancient India, and in the west of India such hair is even now sometimes seen, but the prejudice in favour of ebony locks is so strong that it is considered a morbid affection of the hair, and the women dye and conceal it. In the *Hero and Nymph* occur the words,

Her voice is music—Her long tresses wear
The jasmine's golden hue

The yellow varieties of jasmine should be grown in pots, but being natives of the higher latitudes of the tropics, they often perish during the hot season, they require a loamy soil well manured, and perfect drainage. The white varieties grow well in the flower borders, requiring to be pruned occasionally, to keep them in proper form, this should be done after flowering—p 250 *Riddell Hind Theatre*, *W Ic Voigt*

JASMINUM ANGUSTIFOLIUM, *Roxb*

<i>J vimineum</i> , Willd	<i>Nyctanthes triflora</i> ,
<i>J triflorum</i> , Pers	Burm
<i>Nyctanthes angustifolia</i> ,	<i>Mogorium triflorum</i> ,
L	Lam

Ban malika	HIND	Kanani mulhika	SANS
Malati, Malur	MALAY	Asphota	"
Manor ..	"	Cattu malhika	TAM
Katu pitsigam		Chiri malle	"
mulla	MALEAL	Adavi	"

The narrow leaved jasmine grows in the forests of the peninsula of India. Its root is used medicinally—*W. Ic Voigt*

JASMINUM ARBORESCENS—*Roxb*.

<i>Nyctanthes grandiflora</i> ,	Lour
Buro-koondo	BENG
Munem-manus	HIND

Grows in all the south east of Asia.

JASMINUM AURICULATUM.—*W. Ic*
Vahl Roxb

<i>J trifoliatum</i>	Pers	<i>Mogorium</i>	"	Lam.
Auriculated jasmine	Eng	Telladavimalla	Tel	
Julu	HIND	Mallatu	"	
Yerra Adavi mollu	TEL	Sannayulu	"	

This small sweet flowered species grows in the Mammies, Bengal, Assam, Ajmeer and is much cultivated—*Genl Med Top p. 172*.

Voigt Roxb

JASMINUM CHRYSANTHEMUM—*Roxb*.

J revolutum, *W Ic*

Curled flowered yellow jasmine	Eng	Hemaphysika	SAN
Pela chumbeli	HIND	Pachelis wharrimolla	TEL

This grows in Bengal and the mountains on the N E of India. It is a very free flowerer and highly ornamental—*Genl Med Top p 172*

JASMINUM GRANDIFLORUM—*Linn*

<i>Nyctan</i>	BURN	Chambeli, Jati	HIND
Catalonian jasmine	Eng	Chimbr	"
Spanish jasmine	"		

A native of the East Indies and much cultivated for the flowers. This and another species yield the true essential oil of jasmine of the shops. It is the most exquisitely fragrant species of the genus, and is very generally cultivated, being much prized as a perfume, the large white flowers having a most powerful scent, and being in blossom throughout the year, are used in garlands on all festive occasions. In hindu medicine, the flowers are considered a bitter and cool remedy and are employed as an application to wounds, ulcers, boils, and eruptions of the skin. They act as an aromatic stimulant and might be used as a substitute for the *Sambucus*, elder flowers.—*Powell Hand book, Vol I p 359 Dr.*

J L Stewart, M D Dr Irvine, Genl Med Top p 172—Riddell Gardening

JASMINUM HETEROPHYLLUM, *Roxb*

<i>J hirsutum</i> , Linn	<i>Nyctanthes hirsuta</i> , Linn
<i>J pubescens</i> , Willd.	<i>N pubescens</i> , Retz
Roxb	<i>N multiflora</i> , Burm
<i>J multiflorum</i> , Andr	

Kcondo ..	BENG	Katu jeram mulla,	MALEAL
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Grows in most parts of India.

JASMINUM HIRSUTUM, *Willd Syn*. of *Guettarda speciosa*—*Linn*

JASMINUM LEGUSTRIFOLIUM Native of the Khassya Hills

JASMINUM MULTIFLORUM *Andr. Syn*, of *Jasminum hirsutum*—*Linn*

JASMINUM NUDIFLORUM, occupies a prominent position, in the north of China; its yellow abundant blossoms, may be seen not unfrequently peeping out from amongst the snow, and reminding the European stranger of

the beautiful primroses and cowslips which grow on the shaded banks of his own land. Nearly as early as this the pretty daisy-like *Spiræa prunifolia*, the yellow *Forsythia viridisima*, the lilac *Daphne Fortunei* and the pink Judas-tree, become covered with blossoms, and make the northern Chinese gardens extremely gay.—*Fortune A Res among the Chi* p. 241

JASMINUM ODORATISSIMUM The yellow jasmine a native of Madeira, introduced into India, an elegant shrub with small shining leaves, flowers bearing a sweet scent,—*Riddell*

JASMINUM OFFICINALE., Linn.

J. revolutum, ..	Sims	J pubigerum, Var
White Jasmine	ENG	Shing, purug, marti,
Malto	.. HIND	of Sntlej
Pitmalto	"	Suari of Chenab
Chamba of Jhelum	"	Nangei Trans Indus, Jai of Panjab

Native of the south of Europe, used generally by Europeans for covering trellis work, natives of India grow it in bushes and use the flowers at most of their festivals. It is propagated by layers, the plant does not require any particular care, further than watering. The root is said to be useful in ringworm. A perfumed oil is prepared from this with the fixed oil of the moringa *Dr Riddell and Jackson in Journal of the Asiatic Society for 1839. O'Shaughnessy, p. 436 J L Stewart. M. D Powell Hand Book, Vol I p 359*

JASMINUM PUBESCENS Willd Roxb Syn of *Jasminum hirsutum.*—*Linn* Its pretty white flower, the koonda of the hindoo, is sacred to Vishnu. It is cultivated as a flowering plant and is very ornamental, but it is curious that the flowers of Ajmeer, with a light soil, have no scent, while at Hooshungabad in a stiff black soil the flowers in the mornings are highly odoriferous.—*Gen Med Top, p 172,*

JASMINUM SAMBAC, Ant Roxb W I Rh.

J undulatum, <i>Willde</i>	Nyctanthes, .., <i>Linn</i>
Mogorium sambac, <i>Lam.</i>	
But mugra BLNG DUK	Pun mulla, Kudda
Sa biy .. BURM	mulla Jerégam
Ma lee .. "	mulla .. MALLEAL
Arabian Jasmine LBG	Zam bak .. FLRS
" sambac .. "	Navamallica .. SANS.
Single flowered .. "	Kodé Mallai pu, TAM.
Double moogri, ANGLO-	van plenum Malle, "
" .. HIND	Boddu Malle .. "
" Jasmine .. "	Manmadha vana
Bela, Mutya, .. "	chettu .. TEL.
Hararea Mugra .. "	Nava malika .. "

There are two varieties of this beautiful and very fragrant twining plant, one is *Jasminum sambac, plenum*, the great double Arabian Jasmine, the rich lobed branches of which

are studded all over like the snow-drop tree with lovely white flowers, the size of small roses, and delightfully fragrant. This variety is probably more cultivated than any other flower, though the single flowered, with a twining habit is not unfrequently to be seen. The single variety is called "motiga," but beautiful varieties called "Satha" with single and double flowers, which have the odour of fine green tea are also cultivated at Ajmir and are probably the *J. scandens* of Willdnw. In the fields in the vicinity of Foo-Chow-foo large quantities of *J sambac* are cultivated. It is used to decorate the hair of the Chinese ladies and to garnish the tables of the wealthy. All Chinese gardens, both in the north and south are supplied with this favourite flower from the province of Tokein. Various other shrubs such as *Murraya exotica*, *Aglan odorata* and *Chloranthus inconspicuus*, are grown for their blossoms, which are used for mixing with the tea. The flowers of the sambac are supposed by the hindus to form one of the darts of Kama Deva the hindu god of love.—*Fortune's Wanderings, page 382.—Mason Voigt Roxb. W Ic Irvine Med Top*

JASOON. HIND. Hibiscus Rosa-sinensis.

JASPER

Jaspis	..	DUT	Diaspio	...	IT
Jaspe, ..	..	FR SP	Jaschna	...	RUS.
Jaspiss ..	..	GER			

Jaspei, a quartzose mineral of a red and yellow colour, and onyx, common opal, and blood-stone, are found in abundance in many parts of the Dekkan and amongst the Cambay stones. Yellow jasper occurs on the Tenasserim, but it is not of common occurrence. A soft green jasper is found in the Burmese Provinces, also precious green jasper, and striped jasper.—*Mason*

JASS A Kuid tribe.

JAST OR JASD HIND PERS Zinc.

JASUN DUK. *Hibiscus rosa-sinensis*—*Linn*

JAT BURM Passages in the life of Gautama, in various periods of pre-existence

JAT or **Jet** or **Jut** or **Zat**, pronounced thus variously in different parts of India, means a race, a tribe, a clan, a manner, a kind

JAT, matted hair, throughout the Punjab, **Jut** also implies a fleece or fell of hair, also goat's hair

JAT or **Jet**, or **Jut**. In Upper Sind, a **Jut** means a rearer of camels or black cattle, or a shepherd in opposition to a husbandman. In the Punjab generally, **Jut** means a villager and husbandman in opposition to an artisan or handicraftsman. The **Jat** latterly acquired great power. The **Jat** (*Getæ* ? and *Yuechi* ?) emigrated from Upper Asia and are now spread over the Punjab, at Lahore and on the banks

of the Jumna. The Bnk or Viik is one of the most distinguished of the Jat tribes, and the Sudhod, Cheench, Vuranch, Chhut-theh, Sidhoo, Kurckal, Gondhul &c, are Jat sub-divisions in the Punjab. Some of the Jat are said to be descendants of the Kshikar of the Salt Range.

The Getæ, are supposed by Professor Wilson to be the Sacæ. If we examine the political limits of the great Getic nation in the time of Cyrus, six centuries before Christ, we shall find them little circumscribed in power on the rise of Timur, though twenty centuries had elapsed. At this period (A D 1330), under this prince of the Getic race, Toghluq Timoor Khan, the kingdom of Chaghtai was bounded on the west by the Dhasht-i-Kipchak, and on the south by the Jaxartes or Jihoon, on which river the Getic khan, like Tomyris, had his capital Kojend, Tachkand, Otrar, Gropolis, and the most northern of the Alexandria cities were within the bounds of Chaghtai. The Gete, Jut, Jit, and Takshak races, which occupy places amongst the thirty six royal races of India, are all from the region of Sakatai or Chaghtai. Regarding their earliest migrations, the Pooranas furnish certain points of information and of their invasions in more modern times, the histories of Mahmud of Ghizni and of Timur abundantly acquaint us. From the mountains of Joud to the shores of Mckran, and along the Ganges, the Jit is widely spread; while the Takshak name is now confined to inscriptions or old writings. Inquiries in their original haunts, and among tribes now bearing different names, might doubtless bring to light their original designation, now best known within the Indus, while the Takshak or Takiut may probably be discovered in the Tajik, still in his ancient haunts, the Transoxiana and Chorasnia of classic authors, the Mawar-nool nahr of the Persians, the Turan, Turkistan, or Tocharistan of native geography, the abode of the Tachari, Takshak, or Toorshika invaders of India, described in the Pooranas and existing inscriptions. The Gete had long maintained their independence when Tomyris defended their liberty against Cyrus. Driven in successive wars across the Sutlej, they long preserved their ancient habits, as desultory cavaliers, — under the Jit leader of Lahore, in pastoral communities in Bikanir, the Indian desert and elsewhere, though they have lost sight of their early history. The transition from pastoral to agricultural pursuits, is but short, and the descendant of the nomadic Gete of Transoxiana is now the best husbandman on the plains of Hindusthan. Dr Jamieson proves satisfactorily that the Getæ and Thracians were the same people, and that it is very probable, if not certain, that the Getæ and Goths, were also the same people. He also observes that the Getæ and Scythians were the same people. On the nor-

thern side of the Danube, opposite to the territory occupied by the Scythians, and in the angle forming a part of Thrace, there was a small nation in the time of Herodotus, who bore the name of Getæ. Ancient writers distinguish the Getæ from the Massagetæ, by placing them in countries remote from each other. Les peuples qui habitent ces vastes contrées de la haute Asie, bornés au midi par l'Inde, la Chine, et la Perse, à l'orient, par la mer du Japon, à l'occident par les plaines qui se jettent dans le Mer Caspienne et la Pont Euxin, au nord enfin par la Mer Glaciale, sont connus sous le nom vulgaire et collectif de Tartars Quoi qu'il en soit de l'origine de ce nom des Tartars, les Européens, qui l'ont légèrement altéré, s'en servent indifféremment pour désigner une foule de nations à demi civilisées, qui diffèrent beaucoup entre elles. Dans ce sens, je crois qu'il est bon de conserver à ces nations le nom collectif de Tartares, quoique corrompu préférentiellement à celui de Tartars qui paroît plus correct mais qui appartient à un seul tribu ne doit pas servir à désigner les autres tribus en général." The Massagetæ, Getæ or Goths, seem gradually to have advanced from their ancient limits into the more fertile districts of Asia, and all the lower and middle parts of the western boundary of the Indus, went by the name of Indo-Scythia. The Scythians, chiefly the Getæ, had expelled the Greeks, who continued long after the retreat of Alexander, and re-peopled it with colonies of their own nation. The Getæ were the bravest and most just of all the Scythians, and continued to preserve this character in their new possessions. They pursued the hunter's occupation, living more by the chase, though these avocations are generally conjoined in the early stages of civilization. Asi was the term applied to the Gete, Ycut or Jut, when they invaded Scandinavia and founded Jutland. The Asi seem to have been a northern race with several divisions some of which appear to have been conquered by the Egyptian king Seti III. Colonel Tod considers that Scandinavia was occupied by a tribe of the Asi. He says that the Suevi or Siones erected the celebrated temple of Upsala in which they placed the statues of Thor, Woden and Freyn, the triple divinities of the Scandinavian Asi. Herodotus says the Getæ were theists, and held the tenets of the souls immortality; Amongst the Chaghtai princes from the Jaxartes, are historians, poets, astronomers, founders of systems of Government and religion, warriors, and great captains, who claim our respect and admiration.

The Jut or Jat in the north and North-west of India are known as industrious and successful tillers of the soil, and as hardy yeomen, equally ready to take up arms and to follow the plough. They form, perhaps, the finest rural popula-

tion in India. On the Jumna then general superiority is apparent, and Bhutpoo bears witness to their merits, while on the Sutlej religious performance and political ascendancy served to give spirit to their industry and activity and purpose to their courage. The Sikh are not a race, but a body of religionists, who take their name from the hindi word, "sikhna" to learn, Sikh meaning a disciple. For a short time, the Sikh rose into a great nation in the country lying between India and Afghanistan. During the 16th and 17th centuries, Nanak and Govind, of the Khutree race with their succeeding guru, obtained a few converts to their religious views among the Jat peasants of Lahore and the southern banks of the Sutlej. Towards the close of the 18th century, they grew to be a great nation, with an influence which extended from the Katakorn mountains to the plains of Sindh and from Delhi to Peshawur. Their dominions were included between the 28th and 36th parallels of north latitude, and the 71st and 77th meridians of east longitude. This tract consists of broad plains, slightly above the sea level, or mountain ranges two or three miles high. The Sikh population of the Punjab has commonly been estimated at 500,000 souls, but Captain Cunningham considered a million would be the more correct number. The total in all India is $1\frac{1}{2}$ million. In the former Sikh territory, all were not of the Sikh religion. The people and dependent rulers of Ladakh profess Lamaic Buddhism, but the Tibetans of Iskardo; the Durdoo of Gilgit and Kohka and Bimba of the rugged mountains, are mahomedans of the shia sect. The people of Kashmir, Kishtwar, Bhimbar, Pukh and of the hills south and west to the salt range and the Indus, are mostly sunni mahomedans, as are likewise the tribes of Peshawur and of the valley of the Indus southwards, as also the inhabitants of Mooltan, and of the plains northward as far as Pind-dadun-khan, Cunnecot and Depalpool. The people of the Himalaya eastward of Kishtwar and Bhimbar, are hindus of the brahminical faith, with some buddhist colonies to the north and some mahomedan families to the southwest. The Jat of the Manjha and of the Malwa districts, in the Punjab territory, are mostly Sikh, but perhaps not one-third of the whole population between the Jhelum and Jumna, has, as yet, embraced the tenets of Nanak and Govind, the other two-thirds being still equally divided between mahomedanism and brahminism. Most of the modern Sikh in no way separate from their tribes and are known as Jat, or Khatu or brahman Sikh, one member of a family being frequently a Singh while others are not. The written character in use is called Gurmukhi.

It is the Devanagari, in form, but with different powers to the letters. The Sikh are the only sect whose religion teaches them not to smoke tobacco. They have, however, no objection to other narcotics, opium and bhang and snuff taking is not so common. Smoking was first prohibited by the tenth Guru, Goynd Singh, whose chief objection to it appears to have been that the habit was promotive of idleness, as people would sit smoking and do nothing. The Jat race have spread along the banks of the Jumna, in Haryana, in the N West provinces, Bhutpur, Dholpur, and Bikann, and some of them according to Wilson, claim to have come from Ghuzni and the far West, while others claim to be descended from the Yadu. The rajah of Bhutpore is a Jat. There are two sub-divisions of them, the Dhe and Hele, or Rach-hade and Deswale, but there are many tribes. They are partly of the Sikh, partly hindu, and partly of the mahomedan religions. The Jat race is regarded by Mr. Campbell as belonging to the Arian family, but to have appeared in India later than the brahminical hindus. The Jat are hindu in much of their speech, laws, and manners, but have some grammatical forms of speech not to be traced in the earlier brahminical writings. The Jat tribes present the most perfect example of the democratic and more properly Indo-Germanic races. They constitute over a great part of India, an upper and dominant stratum of society, and have, to a great degree given their own tone and colour to many provinces. In great part of Jat land, the great body of the free people are Jat, and retain their original institutions in the greatest purity, little modified by modern brahminical laws. In the west country their name is pronounced Jāt, but in the Punjab and in the east country, it has the long sound of Jāt. Writing generally, the Jat are of the mahomedan religion in the west, and in Sindh of the Sikh sect in great part of the Punjab, and in some sense of the hindu faith in the east and near Bhutpore, assimilating in their dress to their religious confreres. This has impressed many with the belief that these religionists differ from each other also in race, but by tracing this population, the differences in the type disappear and the one extreme is found to merge into the other. There may, however, be a different race in the west, and those on the west are pastoral and predatory, while Captain Burton mentions that a wandering predatory tribe bearing their name are found on the western parts of Central Asia, about Candahar, Herat, Meshed. The Jat of the lower Indus, appear to be of the same race as the Brahui and are almost black.

The Jat are not found in Afghanistan ; but, in Beluchistan, in proceeding eastwards by the Bolan Pass and other routes, there, they succeed the Tajik and Delwar of the west of Afghanistan and the vicinity of Candahar, and occupy the plains and the hilly country, descending into the plains, spread to the right and left along the Indus and its tributaries, occupying Upper Sindh on one side, and the Punjab, on the other. But in the Punjab, they are not found in any numbers north of the Salt range, and in the Himalaya, they are wholly unknown which would seem to show that the Jat did not enter India by that extreme northern route. Also the Jat does not occupy lower Sindh and they are not found in Guzerat. The Jat is however the prevailing population in all Upper Sindh and then tongue is the language of the country. They were once the aristocracy of the land, but latterly have been dominated over by other races and thus have lost somewhat of their position as the higher classes of the society. In the south and west of the Punjab, too, they have long been subject to mahomedan rulers. But latterly, as the Sikh, they became rulers of the whole Punjab and of the country beyond as the upper Jumna, in all which territories they are still in every way the dominant population. Over great tracts of this country, three villages out of four are Jat, and in each Jat village, this race constitute perhaps two thirds of the entire community, the remainder being low caste predial slaves, with a few traders and artisans. The Jat extend continuously from the Indus over Rajputana. The great seat of Rajput population and ancient power and glory is on the Ganges ; but, since vanquished there by mahomedans, the chief Rajput houses have retired into the comparatively unfruitful countries now known as Rajputana where, however, the Jat is the most numerous part of the people. They share the lands with the Meena, the remains of the brahman population and the dominant Rajput, but they have the largest share of the cultivation. The northern part of Rajputana was partitioned into small Jat republics before the Rajput were driven back from Ajoodiah and the Ganges. The southern and more hilly parts of Rajputana are not Jat, but are occupied by the Mhan, Meena and Bhil, but in Malwa, again, the Jat are numerous and seem to share that province with the Rajput and Kunbi. Those of Beluchistan are described by the people of Candahar, as fine athletic men, with handsome features but rather dark. Those in Upper Sindh, up the course of the Indus, and in the south western Punjab, are for the most part of the mahomedan religion. They have been long subject to foreign rule and seem to be somewhat inferior to their unconverted brethren.

In all the east of Beluchistan, the Baluch are but a later wave and upper stratum. There, about the lines of communication between India and Western Asia, in the provinces of Sewestan and Kuch Gandava, the Jat form probably the largest portion of the agricultural population and claim to be the original owners of the soil. In the west, advancing through Rajputana we meet the Jat of Bhurtpore and Dholpore, Gwahar was a Jat fortress belonging, as is supposed by Mr Campbell, to the Dholpore chief. They do not go much further south in this direction. From this point, they may be said to occupy the banks of the Jumna, all the way to the hills. The Delhi territory is principally a Jat country and from Agra upwards, the flood of that race has passed the river in considerable numbers and forms a large part of the population of the Upper Doab, in the districts of Alighur, Merut and Muzafarnagar. They are just known over the Ganges in the Moradabad district, but they cannot be said to have crossed that river in any numbers. To sum up, therefore, the Jat country extends on both sides of the Indus from $L. 26^{\circ}$ or 27° N up to the Salt Range. If, from the ends of this line, two lines be drawn nearly at right angles to the river, but inclining south, so as to reach $Lat 23^{\circ}$ or 24° N. in Malwa, and $L. 30^{\circ}$ on the Jumna, so as to include, Upper Sindh, Marwar, part of Malwa on one side, and Lahore, Umritsur and Umballa on the other, then connect the two eastern points by a line which shall include Dholpore, Agra, Alighur and Merut, and within all that tract the Jat race ethnologically predominates, excepting only the hills of Mewar and the neighbourhood, still held by aboriginal tribes. Advancing eastwards into the Punjab and Rajputana, we find hindu and mahomedan Jat much mixed and it often happens that one-half of a village or one branch of a family are mahomedans and the other hindus. Further east, mahomedan Jat become rarer and rarer, and both about Lahore and all that part of the Punjab along the line of the upper Sutley and Jumna, the great mass remain unconverted. In the Punjab the Jat all take the designation of Sing'h, and dress somewhat differently from the ordinary hindu Jat, but for the most part, they only become formally Sikhs, where they take service and that change makes little difference in their laws and social relations. The Jat of Delhi, Bhurtpur, &c are a very fine race and bear the old hindu names of Mull and such like and are not all Sing'h. In Rajputana, the Jat are quiet and submissive cultivators. They have now long been subject to an alien rule and are probably a good deal intermixed by contact with the Meena and others. The Jat Singh of the Punjab and upper

Sutlej may probably be taken as the best representative type of the race. Compared to northern races, they are dark, they are tall, large and well featured, with plentiful and long beards, fine teeth and a very pleasant open expression of countenance. They are larger and taller than the Afghan Pathan with the upper part of the body especially well developed but not so stout limbed or quite so robust, they are a fine, remarkably handsome, race of men, not excelled by any race in Asia. In courage, energy, and military qualities, they excel the more beautiful non-Pathan races of the northern hills and they are as energetic in the peaceful arts as in that of war. They are good cultivators, hard working and thrifty; they let little land be waste and pay their land tax punctually. Their women work as well as the men and make themselves generally useful. They are not learned, though many men and some women can read and write. They have a great craving after fixed ownership in the soil. They are essentially agriculturists, seldom gardeners, and in Hindustan are never pastoral. They breed cattle largely, and sometimes rear camels when the country is suitable, and in Jat countries both ordinary carts and large mercantile waggons are usually plentiful, and as waggoners they not unfrequently carry their grain and other produce to distant markets on their own account. The Jat formerly dwelt in Rajputana in republics, such as, in the time of the Greeks, were alluded to as democratic institutions, and one recognised republican state, that of Phool or Maraj, came down to the present day and was the last recognised republican state in India. It was a Jat republic, and gave the chiefs who founded the states of Patialah, Nabah, Jheend, &c. The old territory of the Phoolkani race was recognised by the British and treated amongst the protected Sikh States, but has recently been brought under the general rule of British dominion. Every Jat village, however, is, on a small scale, a democratic republic, every man having his own separate and divided share of the cultivated land. The union in a joint village community is rather the political union of the commune, so well known in Europe, than a common enjoyment of property. A father and son may cultivate in common, but commensality goes no further. The village site, the waste lands and grazing grounds and, it may be, one or two other things belong to the commune, and the members of the commune have, in these, rights in common. For all the purposes of cultivation, the remainder of the land is in every way separate individual property. The government is not patriarchal, but a representative communal council or panchayat. All the Jat are subdivided into many Gentes and

Tribes, after the usual fashion of the peoples of the Aryan or Indo-Germanic stock, and the usual fashion is to marry into another Gens. The Jat have little of the Hindu ceremonial strictness, and in Punjabi regiments, they mess freely like Europeans, and have then two or three meals a day comfortably. The Jat, Rajput and their congeners are branches of one great stock. Brahmins of Kashmir and the frontier hills are Hindus in an earlier stage of Brahminical development. The Jat country is just such as would be occupied by a large stream of people issuing through the Bolan Pass, in Lat 28 or 30° north, and the Rajput are ranged in a semi-circular form around the eastern and northern and south edge of the Jat area, the mass of them occupying the richer valley of the Ganges. Mr Campbell's conjecture is that the Rajput are an earlier wave from the same source as the Jat who came in by the same route, have farther advanced and been completely Hinduised, while the Jat have come in behind them. Punjabi is the language spoken by the Jat, but which in Upper Sindh is called Jati Gul or the Jat tongue and Mr Masson calls that of Beluchistan and Sindh Jetki. It is an Indo-Germanic tongue allied to the Sanskrit. In its main grammatical and essential features it is not widely different from the Hindi of the Rajput and other Hindustani people. It is one of the most practical of Indian vernaculars. The Jat, Jāt, Jet, Jut or Jhut, partly Hindu, partly Sikh, and partly Mahomedan, thus occupy the North West and bordering provinces, also the Punjab, and Sindh. They all refer to the west of the Indus and to Ghazni as their original seats, and the Dhe or Pachade reached India from the Punjab about the middle of the 18th century. The other section is the Hele or Deswal. The Jat seem to have come through the Bolan pass, occupied the high pastoral lands about Quetta and thence descended into the plains which they still occupy. The Jat is the great agricultural tribe in the Punjab and in the Punjab pailance, Jat and zamindar or cultivator are synonymous. There are no Jat in Kashmir or within the hills. The Aodi tribe of Jat dwell in Paniput, and Sonapat. The Aolana Jat, in Paniput, claim to be above other Jat by having had the title of malik or king conferred on them. The race, however, as spread from Herat, Kabul and Kandahar, throughout the Punjab, down the Indus into Kach and Gandhara, and eastwards to the Jamna and Ganges, is the same, and wherever spread, they retain a dialect of their own. Mr Masson also regards them as descendants of the Getae, who, he says, once possessed the whole of the countries immediately east and west of the Indus. The

zamindars or cultivators of the soil, at Jell, as throughout Kach, are Jat, who there seldom moved abroad but on bullocks and never unless armed. A Jat may generally be seen half-naked—seated on a lean bullock, and formidably armed with matchlock and sword, and to the north and west of Kach Gandhava, as also in Herat, Kandahar, and Kabul, they are, he says, seen as itinerant artizans, like gypsies. In the Punjab, they are not found west of the Jilām, but east of that river the Jat cultivators use waggons. The Jat has been so long settled in Kach Gandhava, as to appear the aborigines. Amongst their numerous subdivisions are the Kaloia, Kohar, Humpi, Tunia, and Abiah. Re-marriage of widows is permitted. According to M. L. Lal, the Sikhs, Jat are polyandrous, and one brother takes his brother's wife but in saying this he seems to allude to the custom of Curao, also written karao seemingly from "karana," to cause to do, this being the term given among the Jat, Goojur, Ahir, and other races and tribes in western Hindustan to concubinage, generally; but more especially to marriages of widows with the brother of a deceased husband. This practice is known to the eastward by the name of Oorhuree, in the Deccan of Bulshia, and, in other provinces, by the term, Dhurechha, and is followed among these classes, but is not very openly confessed even amongst them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brother's widows, but among the Jat of Delhi even this is not prohibited. This practice has been common among several nations of the East. The Jews followed it and in Egypt it was admitted for a childless widow to co-habit with a brother of the deceased husband. When the laws of Menu were enacted, Curao appears to have been a recognized institution, but as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten according to law, on the wife of a man deceased, or impotent, or disordered, after the due authority given to her, is called the lawful son of the wife (Ch. IX, v. 176). From the fact of Draupadi marrying the five Pandoo brothers, we learn that polyandry must have prevailed amongst one of the races of that period, and if polyandry, the practice of Curao was, no doubt, not uncommon indeed, the complexity of the Mahabharata, Vyasa, was himself appointed to raise up offspring to his deceased brother. There is perhaps no circumstance which so strongly shows the North-

ern descent of the deified heroes, of the Mahabharata, as this marriage. Herodotus tells us that the practice prevailed among the nomadic Scythians, as it does at present among the Bliotm. The practice is adopted also by the Nair of Malabar, between whom and the people of the Himalaya Wilson traces obscure vestiges of a connection. Amongst the Jat, Goojur and Ahir, children born Curao are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the women previous to Curao, except in the case of fraternal Curao, are known by the name of Kudhulura, and do not inherit the property of the father-in-law.

Captain Postans tells us that in Sindh, the Jat like all the tribes in the Sindh countries, are divided into innumerable subdivisions called "Koum" and are there a hard-working race, occupying themselves in rearing camels, feeding flocks, or cultivating the soil. They are invariably found in large communities, often living in temporary huts or "wauud," and migrate all over Sindh and its confines, as shepherds, in search of pasture. Where this is not the case, they are farm servants either of the Biluch chiefs or wealthy zamindars, who repay their labour with a modicum of the produce. The Jat in Sindh, are a quiet inoffensive class, and exceedingly valuable subjects. Their women are, throughout the country, noted for their beauty and, to their credit, be it also spoken, for their chastity. They work as hard as the men, and the labour of tending, driving home their flocks, milking the cattle, &c. is fairly divided. The Jat are very numerous and form a large division of the population of Sindh, though seldom found in its towns, being dispersed over the whole face of the country particularly eastward to the desert tract which separates Sindh from Cutch, known as the Runn on which this tribe rear large flocks of camels, besides the Jat. There are other pastoral and peaceable classes of mahomedan persuasion, such as the Khosa in Upper Sindh, Sikh Lohana in the Delta, and emigrants from the Punjab, who have in many instances become amalgamated with the people of the country. The Khosa become a predatory tribe on the eastern confines of Sindh, veiging towards the Cutch territories, where Rajputs are located. They are very troublesome. They are also on the eastern boundaries as wandering herdsmen. The Daood Putra who inhabit generally the country of that name and the north are to be met with in various parts of Sindh. The Sumah are Jat though they are generally known by the former title. Such also are the Machi and numerous other subdivisions of the Jat tribes. Throughout Sindh the Jat is as un-

separable from the camel as the Arab from his horse in Arabia, they are invariably camel drivers and feeders, and are consulted on every occasion where the health or efficiency of this invaluable animal is in question. The Jat of Sindh and Kach Gandhava have become mahomedans. According to M^r Masson, the Jetki is everywhere the language of the Jet.

According to dictionaries, Jat means a race, a tribe, and in Upper Sind a Jat means a rearer of camels or black cattle, or a shepherd in opposition to a husbandman. In the Punjab generally, Jat means a villager and husbandman in opposition to an artist or handicraftsman. The Buk or Vark is one of the most distinguished of the Jat tribes. The Jat (Getæ² and Yue chi²) who emigrated from Upper Asia, are now spread over the Punjab at Lahore and on the banks of the Jumna, and the Sindoo, Cheeneh, Vuraitch Chhuttheh, Sidhoo, Kureka or Kureal, Gondul, &c., are Jat sub-divisions in the Punjab. The Jat in the north and west of India are industrious and successful tillers of the soil, and hardy yeomen, equally ready to take up arms as to follow the plough. On the Jumna, their general superiority is apparent, and Bhutpore bore witness to their merits. Some of the Jat are said to be descendants of the Kahkar of the Salt Range.

As instances of the narrow and confused state of our knowledge regarding the people of India, it may be mentioned that the Buk or Vark, one of the most distinguished tribes of Jat, is admitted among the Chalook Rajputs by Tod (i. 100). Further, the family of Omerkot in Sindh is stated by Tod (Rajasthan, i. 92, 93) to be Pamar or Powar, while the emperor Humayoon's chronicler talks of the followers (*i. e.* brethren) of that chief as being Jat. The editors of the Journal of the Geographical Society (XIV 207, note) derive Jat from the Sanscrit Jyestha old, ancient, and so make the term equivalent to aborigines, but this etymology, perhaps too hastily sets aside the sufficiently established facts of Getæ and Yuechi emigrations, and the circumstances of Alauddin's warfare with Jettch in Central Asia. Gutwara, or gatwara, but more correctly, Gunt'hwara are a tribe of the Jat race who hold villages in Gohana, (where they are called Aolanea, after their chief town), in Sonereput, Bangur, and in the Doab on the opposite side of the Jumna. They trace their origin from Ghuzni, from which place they were accompanied by the bhat Bajwacn, and the blacksmith Budea— all of whose descendants are now living and engaged in the occupation of their fathers in the villages of the Gunt'hwara fraternity. Among the Lahia and Johya Rajputs of the Indian descent, where they

founded their first capital, Denawul, many from compulsion embraced the mahomedan faith, on which occasion, he says, they assumed the name of Jat, of which at least twenty different offsets are enumerated in the Yadu chronicles.

The Jat long continued as a powerful community on the east bank of the Indus and in the Punjab, and we have the most interesting records of them in the history of Mahmud, whose progress they checked in a manner unprecedented in the annals of continental warfare. It was in 416 of the Hegira (A. D. 1026) that Mahmud marched an army against the Jat, who had harassed and insulted him on the return from his last expedition against Saurashtra.

The Jat then, as now, inhabited the country on the borders of Mooltan, along the river that runs by the mountains of Joud. When Mahmud reached Mooltan, finding the Jat country defended by great rivers, he built fifteen hundred boats, each armed with six iron spikes projecting from their prows, to prevent their being boarded by the enemy, expert in this kind of warfare. In each boat he placed twenty archers, and some with fire balls of naphtha to burn the Jat fleet. The monarch having determined on their extirpation, awaited the result at Mooltan. The Jat sent their wives, children, and effects to Sind Sagur, and launched four thousand, or, as others say, eight thousand boats well armed to meet the Ghuzmians. A terrible conflict ensued, but the projecting spikes sunk the Jat boats while others were set on fire. Few escaped from this scene of terror, and those who did, met with the more severe fate of captivity. Many doubtless did escape, and it is most probable that the Jat communities, on whose overthrow the state of Bikaner was founded, were remnants of this very warfare.

Still the Jat maintained himself in the Punjab, and till the middle of the nineteenth Century, the most powerful and independent prince of India was the Jat prince of Lahore, holding dominion over the identical regions where the Yuechi colonized in the fifth century, and where the Yadu, driven from Ghuzni, established themselves on the ruins of the Tak. The Jat cavalier retains a portion of his Scythic manners, and preserves the use of the chakra or discus, the weapon of the Yadu in the remote age of the Bharat. According to Colonel Tod, the Yadu-Bhatti princes, when they fell from their rank of Rajpoots, assumed that of Jat, who are assuredly a mixture of the Rajpoot and Yuti, a branch of the great Getic race. Though reduced from the rank, they once had amongst the 'thirty-six royal races,' they appear never to have renounced the love of

independence, which they contested with Cyrus in their original haunts in Sogdiana. The name of the Ucinunatus of the Jat, who abandoned his plough to lead his countrymen was Ohooramun. Taking advantage of the sanguinary civil wars among the successors of Arunzob, they erected petty castles in the villages (whose lands they cultivated) of Thoon and Sinsini, and soon obtained the distinction of Kuzzak, or 'robbers,' a title which they were not slow to merit, by their incursions as far as the royal abode of Krokhsar. The Syeds, then in power, commanded Jiv Sing of Amber to attack them in their strongholds, and Thoon and Sinsini were simultaneously invested. But the Jat, even in the very infancy of their power, evinced the same obstinate skill in defending mud walls, which in later times gained them so much celebrity. In all the ancient catalogues of the thirty-six royal races of India the Jat has a place, though by none is he ever styled 'Rajpoot,' nor does a Rajpoot intermarry with a Jat.

In the Punjab they still retain their ancient name of Jat. On the Jumna and Ganges they are styled Jat, of whom the chief of Bhurtpoor is the most conspicuous. On the Indus and in Saurashtra they are termed *Jat*. The greater portion of the husbandmen in Rajasthan are Jat, and there are numerous tribes beyond the Indus, now proselytes to the mahomedan religion, who derive their origin from this race.

The kingdom of the great Getae, whose capital was on the Jaxartes, preserved its integrity and name from the period of Cyrus to the fourteenth century, when it was converted mahomedanism to Herodotus informs us that the Getae were theists and held the tenet of the soul's immortality, and De Guignes, from Chinese authorities, asserts that at a very early period they had embraced the religion of Fo or Boodhism.

The traditions of the *Jat* claim the regions west of the Indus as the cradle of the race, and make them of Yudu extraction, thus corroborating the annals of the Yudu, which relate their migration from Zabulisthan. Of the first migration from Central Asia of this race within the Indus, we have no record; it might have been simultaneous with the Takshae, from the wats of Cyrus or his ancestors.

The superiority of the Chinese over the Turks caused Changiz Khan to turn his arms against the Nomadic Getae of Mawerool-Nehr (Transoxiana), descended from the Yuchi, and bred on the Jihoon or Oxus, whence they had extended themselves along the Indus and even Ganges, and are there yet found. These Getae had embraced the religion of Fo

The *Bugari* tribe, inhabiting the district of Bugar, between the South West borders of Hariana and the Sutlej are said to have been Rajputs but are also supposed to be Jat. There is a robbery of this race settled in Multan. The Jat of Mewar clings to his paternal estate. In the second Maharrata war the Jat of Bhurtpoor is supposed to aid with Jeswant Rao Holkar, but for this is on the borders of the desert of Rajasthan, and was invested by Lord Lake in 1803, and after several determined assaults, made without capturing the place, the Rajah sued for terms.

In 1823, however, during the Burmese war, the Jat, puffed up by the belief that their real test was impregnable, again drew down the rage of the British Government, and the fort was taken by storm on the 14th January 1824. When besieged by Lord Lake in 1803 with 10,000 regulars and four detachments of British were made on January 20th and 21st and February 20th and 21st, but in each instance repulsed, though at the close, the battery on the 10th April 1803 yielded to terms. In those fruitless attacks, the British lost 3,207 killed and wounded, of whom 10,000 were British. In 1825, it was again besieged and successfully stormed by Lord Colclough. Its walls were built of mud and brick.

The parent country of the Jat seems to have been the banks of the Oxus, or the Bactria, Hyckan and Khorezm in this position, there was a fertile district, irrigated from the Margus river which Pliny calls Zoras or Zoras and General Cunningham believes this to have been the original seat of the Jat, the Intu of Pliny and Ptolemy and the Vantlu of Strabo. The term Jat is only their tribal name, the general name of their horde is Ahir. Taking these two names, their course from the Oxus to the Indus may be easily traced, in the Vantlu of Strabo, the Intu of Pliny and Ptolemy, the Xuthi of Dionysius of Samos, who are coupled with the Ariani, and in the Zuthi of Ptolemy, who occupied the Karmanum desert, on the frontier of Drangiana. Subsequently, the main body of the Intu seem to have occupied the district of Ahir and the towns of Pardahatira and Bardaxema in Sind, or Southern Indo-Seythia, while the Punjab or Northern Indo-Seythia, was chiefly colonized by their brethren of the Med. When the mahomedans first appeared in Sind, towards the end of the seventh century, the Zath and Med were the chief population of the country. But the original seat of the Med or Medi was in the Punjab Proper, from which Mr. Thomas concludes that the original seat of the Intu or Jat colony was in Sind. At the present day, the Jat are found in every part of the Punjab, where they form about two fifths of the popu-

lation They are divided into not less than a hundred different tribes They mostly profess mahomedanism To the east of the Punjab, the Jat, professing brahminism, are found in considerable numbers, in the frontier states of Bikaner, Jessulmer, and Jodhpur, where Colonel Tod estimated them to be as numerous as all the Rajput races put together. They are found also, in great numbers along the upper course of the Ganges and Jumna as far eastward as Bareilly, Farakhabad and Gwalior where they are divided into two distinct clans To the south of the Punjab, the Jat who profess mahomedanism, are said by Pottinger, to form the entire population of the fruitful district of Haraul-Dajel, on the right bank of the Indus, and the bulk of the population in the neighbouring district of Kach-Gandava In Sind, where they have intermarried largely with the Baluchi and with races of hindu descent professing mahomedanism, it is no longer possible to estimate the number of the Jat population, although it is certain that a very large proportion of the inhabitants must be of Jat descent.

Bikaner, in L 72° 20' E and L 27° 56' N is the chief town of an independent sovereignty, chiefly in the great Indian desert It has an area of 17,676 square miles, with the population estimated by Tod in the beginning of the 19th century at about 539,000 the revenue is about six lakhs of Rupees Bikaner maintains a force of 2,100 cavalry, and about 1,000 infantry and 30 guns Bikaner was originally inhabited by various small tribes of Jat and others, the quarrels among which led to the conquest of the country in 1458 by Bika Sing, a son of rajah Jodh Sing of Jodhpore After consolidating his power he conquered Bagore from the Bhattes of Jessulmer and founded the city of Bikaner, he died in A D 1505. Rai Sing, the fourth in descent, from Bika Sing; succeeded to power in 1573, and in his time the connection of Bikaner with the Delhi emperors began Rai Sing became a leader of horse in Akbar's service and received a grant of fifty-two peigannahs including Hansi and Hisai The people most numerous are the Jat and the territory was once populous and wealthy, but the plundering Beedawat bands, with the Sahiwal, the Khassai and Rajput robbers in the more western desert so destroyed the kingdom, that while formerly there were 2,700 towns and villages, in Colonel Tod's time, not one-half of these remained. Three-fourths of the population are the aboriginal Jat, the rest are their conquerors—the descendants of Bika, including Sarsote (Saraswati brahmins) Charuns, bards and a few of the servile classes.

Amongst the Jat, the "Karao" is the marriage of a widow with the brother of a deceased husband, as practised amongst the Jat, the Gujar and Ahir and other inferior tribes in the N W of India. The term Karao is also applied to concubinage. At present, the flower of the Punjab population is Jat, they form the majority of converts to the religion of Nanuk They are the core and nucleus of the Sikh commonwealth and, amidst Equally great in peace and war, they have spread agriculture and wealth from the Jumna to the Jhelum, and have established a political supremacy, from Bhurtpore and Delhi to Peshawar Essentially yeomen by lineage and habit, they can yet boast of two regal families at Lahore and Bhurtpore, who in their day have stood in the first rank of Indian powers In the Punjab they display all their wonted aptitude for stirring war and peaceful agriculture, and the feudal policy of the khalsa has imparted to them a tinge of chivalry and nobility Their chief home is in the Manjha, or centre portion of the Baredoab, and their capital is Umritsur But they have also extensive colonies at Gonjeranwalla, in the Rechnab Doab, Gujerat, in the Chuj, and about Rawal Pindie in the Sind Saugur For centuries they have peopled the southern Punjab, of which the capital is Mooltan; but there they are held in different repute, and their importance is merely agricultural. In many localities the Jat profess the mahomedan creed, having been converted chiefly during the emperor Aurungzeb's reign, in the south they mainly belong to this persuasion. *Records of the Government of India, No II Thomas' Elliot's History of India, Thomas' Prinsep's Antiquities, p 259 Tod, Rajasthan, Vol I pp 6, 60, 106-7-8, 322, 420, 605, Vol II p 98. Atcherson's Treaties, Vol IV, p 147 Elphinstone's Cabool, p 10. Memoirs of Humayoon, p 45 Cunningham's History of the Sikhs, p 5 Elliot's Supplemental Glossary, p 228 Mr Campbell, pp 77, 81, 82, 85 to 228 Phil Recherches sur les Egyptiens et les Chinois. Selections from the Mahabharata, pp 8 & 66. Pennant's Hindustan, p 63 Chatfield's Hindustan Recherches sur les langues, Tartares, pp 1 & 3. Kennedy on the Origin of Languages, p 57. Masson's Journeys, Vol II p 125 Masson's Akal p 352 Histoire General des Gens, tom, I p 375. Vignc. Postans See Afghan, Baber, Brahman, Charun, India, Rajput, Seythia, Yue-chi, Yuti*

JATA. See Khaki

JATA. SANS A knot of hair on the heads of hindu devotees The Jata or matted hair assumed by Rama and Lakshmana on dismissing the royal chariot at the village of Sina-

gavera to indicate their entering upon a forest or ascetic life Jata therefore is a braid of hair worn by the hindu votaries of Siva, also a twisted braid of hair, worn by hindu ascetics — *Ram II 40 Hind Th VI p 300 Richard* *E Burton's Sindh, p 384* See India

JATAFALA SANS Mystica moschata

JATAKARMA See Yug byasa

JATAKI, in Beluchistan, a language spoken by the Rind, Talpur, Minni, Chandia Jemali and Laghari who speak either Jataki or the hill tongue of the Beluchi. The Jataki is also called Siraki from Suo or Upper Sind where it is commonly spoken by the people, but also Biluchi from its being used by several of the Biluch clans settled in the low country. The word "Jataki," spelt with the cerebral T, and the peculiar Sindh J or Dv is an adjective formed by the proper noun Jat, the name of a people who were probably the aborigines of the Punjab. The author of the Dabistan applies the term 'Jat dialect' to the language in which Nanak Shah composed his works. The Journal of the Bombay Branch of the Asiatic Society, 1849, contains a short Grammaire, which serves as a specimen of the Jataki tongue

JATAHY —? Hymenaea courbaul

JATAIYU A fabulous bird killed by Ravana

JATAMANSI HIND SANS TEL The Cyperus stoloniferus of Heyne, Retz, and Wight Contr., but the true Jatamansi is the Nardostachys Jatamansi, — *D C and Royle*, the Balchharu or Balchur Hind Sanbal-utub, Arab and Sanbal-Hindi-Pers. The true plant is only found at great elevations beyond the tropics, and, in south India, the term is applied to the sweet smelling tubers of various species of Cyperus, and in Upper India, to the lemon grass, A schœnanthus, and other species of Andropogon, which are also known under the names of Askhar and Sikhunas (σχανός). Sir W Jones identified it as the spikenard of the ancients — *Elliots' Flora Andhrica* See Jatamansi, Nardostachys Valerian. Nardostachys jatamansi

JATAMANSI VALERIAN Jatamansi, Bilchur Valeriana Jatamansi. Roots of Nardostachys jatamansi

JATAUN HIND Berberis aristata

JATEKO URU. Guiera tomentosa — *Roxb*

JAT-FOTH, the Japheth of Scripture

JATI MALAY Tectona grandis, a wood of the Archipelago, much used in making prahus, and in house building at Bawean extensive forests of the Jiti or teak of India are found in almost all the eastern provinces of Java, at a moderate elevation above the level of the ocean.

JATI SANS. A kind, a race; from Jan, to be born.

JATI HIND. flowers of Jasminum grandiflorum

JATI or Yati, a Jain teacher, an ascetic.

JATI HIND also, Udu Jathi HIND Justicia ecboium

JATILADIII See Inscriptions

JATI MISAK. HIND Heliotropium amo-sissimum

JATI-PALLAM also Sadikka Singh. Nutmeg

JATIPHALAMU TEL Mystica moschata — *Thunb*

JATIPALRE HIND Mace

JATPA HIND A religious assemblage at a hindu temple or shrine See Jejuri, Virabhadra

JATROPIA CURCAS — *Linn Roxb*

Castiglione lobata Rbrz Carex purgans — *Adans*

Dandi birri AR Pahari-rand

Bag Bheenda, BENG Bhagbheenda HIND

Bag, Baiendi, Bhagrendi

Bagdharanda, Pahari-rand

Them-bia-kyet, Rotenot KASH

hsob BURM Kat wvaku MAIEAL

Mara nu ullé CAN Nepria SANS

Irind DUK Kennu kerundam

Angular leaved phys- Ratenduoo SINGH

ic nut ENG Katamanak, kat-

Physic nut tam naku maram TAM

Pignon d'Inde FR Kat nuchi

Biechnuss schwarze GER Nepalim, Adivi

amid TEL

Grows in New Andalusia, Havana, and is one of the most common small bushes throughout India. It is in flower and fruit all the year. The seeds are purgative, but very uncertain in their operation, proving sometimes violent like those of the Nigralum, though they are naturally milder. Before administering them, they should be cleared from the thin filament in which they are closely enveloped, after which two or three may be taken as a dose. Nearly all the Jatrophas are powerful cathartics, and Fee cites J. gossypifolia, America. J. glandulosa, Arabia, and the J. multifida, or coral plant, (Avellana purgatrix, grand ben purgatif) a native of America and India, a shrub 8 or 10 feet high, replete with acrid bitter juice, with large, pinnatifid glabrous leaves, the fruits slightly pyriform, about the size of a nutmeg, a single seed is said to be purgative. Lindley says it is, "one of the best of the emetics and purgatives, acting briskly without inconvenience, and the effects readily allayed by a glass of white wine." Dr. O'Shaughnessy, however, considers it a very dangerous article. Dr. Wight gives also Jatropa peltata, and J. villosa. The leaves which are five, angled, are considered as discutient, and the milky juice of the plant is supposed to have a detergent and healing quality. The seed is called in Dukhani Jungherundi kibinj in Arabic Dundeburi and in Tamil Kaat. amanaka mootoo. A fixed oil, (called in Canarese Mara haralu unnav) prepared

from the seeds is reckoned a valuable external application in cases of itch and herpes, it is also used in chronic rheumatism, and for burning in lamps. The milky juice boiled with oxide of iron makes a fine black varnish. *O'Shaughnessy*, p 568 *Mason's Tenasserim* *Cleghorn, Punjab Rep Genl Med Top* p 208. *Rorburgh's Flora Indica*, Vol. III p 687. *Amshie's Materia Medica*, Vol. I, p 73 *Cat Exh.* 1862.

JATROPHA GLANDULIFERA, Roxb.

Jatropha glauca, Vahl.

Glaucous leaved physic nut	ENG	Nila amidu	TEL
Addale	TAM	Dundigapa chettu	"
		Katu amidu	"

A native of the East Indies The pale or whey colored thin juice, which exudes from a fresh wound, is employed by the hindoos as an escharotic to remove flaws from the eyes Its seeds also yield a stimulating oil, in appearance approaches castor oil, fluid and light straw-colored. This is now chiefly used mediinally as a counter irritant, but if procurable in sufficient quantity seems likely to prove a useful oil — *Roxb M E* of 1855 *O'Shaughnessy*, p. 559. *Thw En Pl Zeyl*, p 277.

JATROPHA MANIHOT, Linn.

Janipha manihot, Kth

Cissava manioc	ENG	Maravullic	TAM
Maracheenie	Mal	Mangyokka	SINGH

JATROPHA MULTIFIDA Though a native of America the Coral plant with its brilliant carmine corymbs is common in almost all Indian gardens, the seed is sometimes eaten by children, but is of a deleterious nature, and an emetic should be immediately administered The inspissated juice forms a substance like caoutchouc — *Mason Riddell*

JATROPHA PANDURÆFOLIA The juice is used by the natives to remove specks from the cornea

JATU-KARMA. SANS. From jata, born, and karman, an action See Hindu

JATULA See Inscriptions

JATTATURA ITAL Evil eye

JAU HIND *Hordeum hexastichum*. Jau-Desi Common barley.

JAU HIND. *Artemisia sacrorum*.

JAU IRSI TAM. Arrow root

JAUN ANGLO-HINDI; also Office-Jaun, a kind of conveyance, from Jana to go.

JAUN-PAUN is a conveyance like a chair, with a high back, and covered in on all sides, with doors, panels, curtains and canopy It is carried by four men at a time, on their shoulders, two to each pole There are a great variety of shapes in the Simla, Mussoorie, and Darjeeling jaun-paun, the fashionable conveyance in those Sanatoria and the men (Jaun-paun) who officiate as the carriers of the

jaun-paun, are gaily attired in many coloured garments, or different kinds of livery, selon les goûts, varies-du beau monde.—*Mrs Hervey's Adventures of a Lady in Tartary*, Vol. I. p. 53

JAUNE-ANTIQUE. Fr A kind of marble.

JAUNTARI HIND. *Myristica officinalis*; mace.

JAUNPUR See Inscriptions.

JAUSAG. HIND, *Chenopodium album* pilajau is *Artemisia elegans*.

JAUSAM CHIN Ginseng.

JAUSHIR. HIND. A medicinal gum resin, gum opoponax, from *Opoponax chronum*. It is also called Gau-shir in the Lahore bazar, "Jahoshi" at Shiraz, and "hoshi" is the name by which Dr Lindley obtained it from Beluchistan.

JAUZMUKAUDAM, also Jauzmukaddar, HIND, *Pavia indica*.

JAUZ-UTTRIB HIND, The nutmeg.

JAVA, an island in the Eastern Archipelago, the south point of which is in latitude 8° 47" S. and longitude 114° 29' 10" E. It is the chief of the islands which the Dutch hold under the designation of Netherland India, the head ruler being styled the Governor General of the Dutch Indies, Commander-in-Chief of all the forces of His Majesty the king of Holland to the east of the Cape of Good Hope It is a country diversified with hills, mountains, and valleys, and on the south coast, the steep sea walls are clothed to the very beach with luxuriant woods. Java has long belonged to the Dutch, but during the convulsions in Europe, it was taken possession of by the British in 1811, but restored in 1816. During the British occupation of Java, the sultan of Palembang caused all the Dutch in the town to be massacred, thinking that by this summary method he would be enabled to rid himself entirely of European influence; but the British government at Batavia, horror-struck by the atrocity of his conduct, for the purpose of evincing their displeasure at the crime and their determination to punish it, despatched a force under the command of colonel Gillespie, who, in the execution of this duty performed one of the most gallant exploits upon record The force consisted of several vessels of war, and a large body of troops. On ascending the river, a battery, of one hundred large guns, flanked by armed vessels, surrendered without firing a shot, and the sultan, terrified at the approach of the British, fled into the interior with his treasure. With the news of his flight, the British commandant was informed that the Malays had risen, and were slaughtering the Chinese and other foreign settlers. Colonel Gillespie, anxious to put a stop to these frightful outrages, embarked with a small number of grenadiers in a few light boats, leav-

ing orders for a larger force to follow immediately. When the little party approached the town, darkness had already set in, and the shrieks and onteries plainly evinced that the work of carnage was continued. The Colonel and his party, which consisted of ten persons himself included, landed undismayed among a vast multitude of blood-thirsty wretches who, paralyzed at the boldness of the action, allowed their opponents to enter the place, where they were soon afterwards joined by a small reinforcement. At midnight, about three hours after the arrival of the first party, the main body of troops entered the place, and a town defended by forts and batteries, mounting two hundred and fifty pieces of cannon, was taken possession of without the loss of a single life. The following day saw order restored, and a new sultan was soon afterwards placed upon the throne. The population of Java, in 1810, was 3,000,000 or 50 to the square mile. In 1815, the population had increased to 4,615,270 and in 1857, including Madura, it amounted to 11,594,158 and 180 to the mile. But the other Dutch possessions in the Indian Archipelago, contain an aggregate population of something less than 6,000,000. Java and Madura are separated by a narrow strait and may be considered as one territory, with a mean length of 650 English miles and 100 in breadth. The population, arranged into classes are,

European settlers	20,231
Dutch Army, European	10,765
„ „ African soldiers . . .	427
„ „ Malays and Javanese. . .	15,036
Natives	11,410,856
Chinese	138,356
Arabs and Asiatics	21,615

The women, in opposition to the rule in most tropical countries, exceed the men by 700,000. Slavery continued to be sanctioned until 1859, when it was abolished, but had so fallen away as an institution that there existed then only 5,260 slaves to liberate. In Netherlands India, the Dutch Government has been, since 1824, a commercial firm assisted by the Trading Company established in 1824 under the patronage of king Wilham. This has proved the salvation of Java, and their shares have been at a considerable premium.

1857 Imports, Guilders	Exports, Guilders
Holland. 12,526,800	Holland. 75,954,705
England. 8,121,808	England. 831,451
China. 1,851,049	China. 4,975,672
Japan. 1,951,461	Japan. 908,859
Other countries. 39,173,451	Other countries. 23,253,197
Total. 63,624,569	Total. 105,923,884

Since 1848, both the Imports and the Exports have doubled their value.

The natives clothe themselves entirely in imported cotton stuffs, spending, annually, about 1s 9d each on clothing. The principal of the imports are cotton stuffs, wines and spirits, iron and machinery. Amongst the indigenous avocations are the cultivation of tea and coffee, and 450,000 families are employed in the cultivation of the coffee plant. In 1857, there were, in Government plantations 14,729,700 tea shrubs under cultivation, which produced nearly 2,000,000 English pounds of tea and gave employment to 100,000 families. The mode adopted by the Dutch, in governing the people, has been to continue the semblance of authority in their own chiefs, while the real power rests with the Dutch officers termed residents. In Java alone, are 106,105 native chieftains or princes supported by the Dutch during good behaviour and whose united salaries amounted in 1857 to 1,834,007 guilders. The wild sand coast of Bantam in Java, is annually frequented by large numbers of turtles, where they have often to creep over nearly a quarter of a mile of the beach, to the dry and loose soil at the foot of the sand dunes. In their progress to and fro, they are attacked by parties of wild dogs, birds of prey and even tigers. Among the small groups of islands in the Java sea, the waterspouts are frequent, and not always accompanied by strong winds; more than one is seen at a time, whereupon the clouds whence they proceed, disperse, and the ends of the waterspouts bending over finally cause them to break in the middle. They seldom last longer than five minutes. As they are going away, the bulbous tube, which is as palpable as that of a thermometer, becomes broader at the base, and little clouds, like steam from the pipe of a locomotive, are continually thrown off from the circumference of the spout, and gradually the water is released, and the clouds whence the spout came again closes its mouth. Sir S. Raffles says that Java was originally peopled by emigrants coming in vessels from the Red Sea; from whence it is inferred that these ancient Egyptians might have been the ancestors of one class of the people. The Javanese, seen by Mr D'Ewes are described as small in stature, but muscular in form, supple and active in their movements and of a light copper colour. The people of the Tengger mountains, shortly described in Raffles' History, may be a relic of an aboriginal race. This race, like a few others in India and the Archipelago, adopt the singular practice of building their villages in terraces and the practice seems to have once prevailed in the Philippines. The inhabitants of the Serwatti islands, select the summits of hills or the

brows of cliffs which rise abruptly from the sea, as sites for their habitations. The crest or extreme summit of the hill is occupied by a large waring tree, the *Ficus indica* of Rumphius, beneath which the idols of the village are placed on square platforms of loose stones. Here the elders meet when any important matter is to be discussed. Below the tree the sides of the hills are scarped into a succession of platforms or terraces, on which are erected their oblong barn like houses with wooden walls and palm leaf thatch. At Letti, a neighbouring island, where the hills are far inland, the brows of the cliffs which overhang the sea are selected, and a similar mode of scarping into terraces is adopted when necessary. The same system also prevails at Baba and Timor Laut, also amongst the Malle Arasar, or hill kings, of the Pulney hills in the extreme south of India.

Probalonggo in East Java, is the richest sugar-producing district in the island, and its inhabitants principally Madurese. The south-western side of the plain of Probbolinggo is bounded by the Tengger mountains where the people still cling to a religion supposed to have originated in hinduism.

Grinding, is the name given to a land wind in East Java, occasioned by the S. E. monsoon blowing right over the land through the gap at Kalakka, 1,000 feet above the sea between the Jyang and Tengger mountains, 8,000 and 9,000 feet high. The dress of Javanese ladies differs but little from that of men of the upper class, except in the kabya being buttoned across the breast. No covering is worn for the head, their bright black hair being tastefully arranged in a knot, decorated with bunches of white flowers. The women of the lower class wear a blue sarong, and a wide shirt of the same colour. Both sexes, but more particularly the women, pay great regard to cleanliness, bathing at least once a day. Amongst the dependencies may be mentioned the Moluccas or Spice islands, which, next to Java, are the most important of the Dutch possessions in India. The islands so called are Amboyna, Banda, Ternate, Tidore and the smaller islands in the neighbourhood and they form a sub-government of Java. The greatest part of these islands were discovered by the Portuguese who were in possession of them at the commencement of the 16th century, but were acquired by the Dutch at the close of that era. The monstrous policy of this nation led them at one time to root up and destroy at a great cost, often by force of arms, all nutmeg and clove trees except the number necessary to produce the quantity of spices which it could sell, and so preserve the monopoly. The Amboynese are of a middling

height and well formed. They make good mounted and foot soldiers. They are gentle, brave, very sober and easily managed. A considerable number have embraced christianity. Their costume is nearly the same as the Malays of Java. The average annual crop of cloves is from 250,000 to 300,000 lbs. The clove tree begins to bear at fifteen years and is in full perfection at 20, and the twenty average yield is 5 lbs, though a tree has been known to yield 25 lbs. It attains a height of 35 to 40 feet.

Banda residency, comprises several islands of which are Banda or Banda Neera, Gunong Api so named from its terrible volcano, Lonthor, Rosingam almost abandoned after the extirpation of its spices, Pulu-Ai, and Pwang. Banda is very unhealthy, and is subject to frightful earthquakes, many of the people are christians. The Serwatti islanders have a more general resemblance to the inhabitants of the South Sea Islands, than to those of the Indian Archipelago. They are taller and fairer than the Malay or Bugi. They wear a waist cloth made of cotton or of the bark of the paper mulberry, and allow their long wavy hair to float over their shoulders or tie it at the back of the head. Their boats, the cora cora, are long and graceful with low sides and great breadth of beam, high stems and sterns which rise like horns at each extremity of the vessel, and are ornamented with festoons of large cowrie shells and bunches of feathers. They build their villages on the summits of cliffs or the brows of hills which rise abruptly from the sea or on the banks of rivers. On the crest of this cliff is a fig tree (*Ficus Indica*, *Rumph*) the waringin, beneath which are placed their idols on square platforms of loose stones, and below the tree the sides of the hill are scarped into a succession of platforms or terraces on which the houses rest. The fishing canoes or flying canoes of Java are long, but very narrow—just broad enough to enable a man to sit between the gunwales, the crew seldom exceeds four men. They are rendered steady by long semi-circular outriggers, one end secured to the gunwale, the other to large bamboos, and of the same length as the canoe itself, and, as they are daubed all over with some bright white substance, they have the appearance of huge spiders crawling over the dark blue sea; their speed, when propelled by paddles, is very great, but, greater under their large triangular sails.

In 1851, the aggregate value of Imports and Exports of the Island was £18,761,980. It has a population of 12,000,000 with 461 inhabitants to the square mile.

The islands occupied by the Dutch in the Eastern Archipelago, for their civil Government, are divided into 22 provinces or prefectures, known under the names of Residencies. The census of 1845, showed a population in Java of 9,542,045.

According to the traditions of the Javanese, Sumatra, Java, Bali, Lombok and Sumbawa, were all formerly united, and they give the dates of A.D. 1192, 1282 and 1350, but these are not to be received. The dividing line between Asiatic fauna and that of Australia, must be drawn down the Straits of Macassar, and continued southward through the Strait of Lombok between Lombok and Bali. Java, locally Jāwa, is the name of the original occupants of the eastern part of the island who in latter years have spread all over the island and have given it their name. The Chinese call it Chi-poo. Marco Polo who described, though he did not visit it, calls it Giava. Up to the middle of the 15th century, the people of Java, from Cheribon in Long 109° to the west, spoke the Sundanese tongue. But in 1811, nine-tenths of all the population of Java, spoke Javanese, and the Sundanese was already confined to the mountainous parts of the south and west, and to a small colony near Batiam. Sir S. Raffles says that Java was originally peopled by emigrants coming in vessels from the Red Sea; from whence it is inferred that the ancient Egyptians may have been the ancestors of one class of the people. The Javanese are small in stature, but muscular in form, supple and active in their movements and of a light copper colour. The people of the Tenger mountains, shortly described in Raffles' History, may be a relic of an aboriginal race. They are a peculiar people who speak a dialect of Javanese and, despite the zealous efforts of the mahomedans, they still follow the hindu religion. This race, like a few others in India, and the Archipelago adopt the singular practice of building their villages in terraces. This practice seems to have once prevailed in the Philippines. The inhabitants of the Serivatti islands, select the summits of the hills or the brows of cliffs which rise abruptly from the sea, as sites for their habitations. The crest or extreme summit of the hill is occupied by a large warring tree, the *Ficus indica* of Rumphius, beneath which the idols of the village are placed on square platforms of loose stones. Here the elders meet when any important matter is to be discussed. Below the tree, the sides of the hills are scarped into a succession of platforms or terraces on which are erected their oblong barn like houses with wooden walls and palm-leaf thatch. At Létti, a neighbouring island, where the hills are far inland, the brows of the cliffs

which overhang the sea are selected, and a similar mode of scarping into terraces is adopted when necessary. The same system also prevails at Baba and Limoi Laut. At Buitenzorg, 40 miles inland from Batavia, hundreds of miles of mountain and valley country are terraced and irrigated. The same system is pursued at Bali and Lombok and seems to have been introduced by the brahminical race. The system of terracing is practised amongst the Malie Anasar, or hill kings, of the Pulney hills in the extreme south of India.

11. The *Kalang* people who reside among the inhabitants of the Tenger mountains are said to have been at one time numerous in various parts of Java, leading a wandering life, practising religious rites different from those of the people, and avoiding intercourse with them; but most of them are now reduced to subjection, are become stationary in their residence, and have embraced the mahomedan faith. Whenever the Kalang move from one place to another, they are conveyed in carts, having two solid wheels with a revolving axle and drawn by two or more pairs of buffaloes, according to the circumstances of the party.

The volcanoes of Java are in two lines one, commencing near cape St Nicholas, its N.W. extremity passes diagonally across the island to its S.E. headland on the Strait of Bali. The other line runs parallel, and extends from Cheribon on the S Coast to the Strait of Sunda. The volcanoes are in two separate fissures in the earth's crust, and the volcanoes in it are cones of elevation, each distinct and separate; their number being 38, and some of them of immense size. They throw out volcanic ashes, sand and scoriae and sometimes trachytic lava. White clouds of sulphuric acid gas continually wreath their peaks and is destructive to life. Large quantities of sulphur are dug out. A severe earthquake was experienced in Batavia, and over an extensive region in Java, on the 16th of November 1847. In the Courant of the 27th October 1847, it was mentioned that a shower of ashes had fallen at Buitenzorg on the night of the 17th, which came from the Guntur mountain, in the district of Lambangan, residency of Preangar. On Sunday the 17th October, at 11 o'clock P.M., the earthquake shocks, following each other in quick succession, were felt at Tyandjur, the first of which was very strong, and lasted for fully ten seconds. The shower of ashes began to fall the same night, and on the following morning had already clothed the earth, grass, trees, and buildings with a brown covering. The fall of ashes and sand lasted the whole day, and made it very inconvenient to be in the open air. The eyes of

travellers suffered. The earthquakes had not wholly stopped at Tjundjun on the 29th October. The mountain had, however, fortunately begun to be at rest, and no damage had been caused by the eruption. The shower of ashes had reached as far as the frontiers of the residency of Bantam, a distance of more than 80 miles to the west. Tenger mountains mean the wide or spacious mountains. There is here an old volcano with its trachyte crater 7,500 feet above the sea, in diameter $3\frac{1}{2}$ and $4\frac{1}{2}$ miles. It is the largest crater in Java and one of the largest in the world. Its bottom is a level floor of sand, which in some places is drifted by the wind like the sea and is called by the Malays the Laut Pasar or Sandy sea. Four cones of elevation rise from this sand floor, the smallest of which called Bromo, in 1866, was active throwing out ashes. It rises like Monte Somma in the crater of Vesuvius. But trachyte, obsidian and pumice have been thrown out in succession.

Papandayang volcano, in 1772, in the south of Java in L. $10^{\circ} 8'$, in a single night threw out scoræ and ashes which Dr. Jonghuhn thinks made a layer 50 feet thick for seven miles around. In Dr Horsfield's account of it, drawn up from the native testimony, it is stated that an extent of ground of the mountain and its environs, 15 miles long and full 6 broad, was by this commotion swallowed up within the bowels of the earth, but such sinking, according to Mr. Bickmore (p. 75,) does not seem to have occurred.

Mount Galung-gong, a few miles N E of Papandayang is also a Java volcano. On the 8th July 1822, at noon, not a cloud was seen in the sky when suddenly at $\frac{1}{2}$ past one a frightful thundering was heard in the earth and from the top of this old volcano, a dark dense mass was seen rising higher and higher into the air, and spreading itself out over the clear sky with such an appalling rapidity that in a few moments the whole landscape was shrouded in the darkness of night. Through this darkness flashes of lightning, gleamed in a hundred lines, and many natives were struck down by falling stones. Then a deluge of hot water and flowing mud rose over the rim of the old crater and poured down the mountain sides, sweeping away trees and beasts and human beings. At the same moment, stones and ashes and sand were projected high into the air, and as they fell destroyed nearly everything within a radius of more than 20 miles. A few villages on the lower declivities of the mountains escaped, from being built on eminences as they were above the streams of hot water and mud, and the stones thrown out fell beyond them, destroying villages at a greater distance

By 4 p m., the extreme violence of the eruption had passed, by sunset the sky was again clear, and the sun shining on a scene of desolation. A second eruption occurred five days afterwards and by that time more than 20,000 persons had perished. Batavia is built on both sides of a small river almost in a morass. Batavia Residency has a total population 517,762 :

Europeans ..	5,576	Arabs ...	684
Chinese	45,570	Eastern peoples	341
Natives..	463,591		

Turabar Residency has a population of 1,278,600 of which 1,261,271 are Natives.

The Javanese are of short stature, the men do not average more than 5 feet 3 inches, face lozenge shaped, cheek bones high and prominent, mouth wide, and nose short. They all gamble greatly. They profess mahomedanism, but still follow many hindu customs. a few are professing christians. Batavia anchorage is sheltered by the islands at the mouth of the Bay. Samarang Residency a town in Java, has 1,020,275 of population, exclusive of the military : viz.

European . .	5,162	Arabs ..	438
Natives	1,001,252	Other eastern races	1982
Chinese	11,411		

Near Samarang, is the Head Quarters of the army of Netherland India, strongly fortified. Samarang anchorage is exposed to the Western monsoon. The town is built on both sides of a small river.

The *Gallus fuscatus* or green jungle fowl is common in Java, also, *G. bankiva*. *Buceros lunatus* the great wood-pecker more than four feet long, and *Loriculus pusillus*, a pretty little Lorikeet about four inches long. In the western districts of Java are the calliper butterfly, *Charaxes kademi*; the elegant green and yellow Trogon; *Harpactes Reinwardti*, the gorgeous little minivet flycatcher, *Pericrocotus miniatus*, which looks like a flame of fire among the bushes, and the rare black and crimson oriole, *Analeipus sanguinolentus*. The *Papilio argyrea*, has its wings covered with grains of golden green and P. Coon, also occurs.

The Amphetite or sea worm of Java, lives in holes of the great solid madreporæ. The gills of these lovely creatures are in the form of spiral ribbons of brilliant orange-green and blue. These gaudy plumes are alternately extruded and retracted and seen through the pellucid water, present a very singular and beautiful appearance.

Java has seven pigeons peculiar to itself. a peacock, also the green jungle cock, two blue ground thrushes (*Arenga cyanea* and *Myophonus flavirostris*), the fine pink-headed dove (*Ptilonopus porphyreus*); three broad

tailed ground pigeons (*Macropygia*) and many other interesting birds found no where in the Archipelago out of Java.—*Adam's, Trav*, p. 51. *Wallace, Vol I*, p 54, 118, 147, 160 *Mr G. W. Earl, Journal Indian Archipelago Fraser's Magazine Curiosities of Science Keppel's Indian Archipelago, Vol. II* p 141 *No 3; Jour Ind Arch Crawford, Birkmore*, p 74, 76 *Journal of the Indian Archipelago*, Decr 1857, p 361.

JAVA ALMOND *Canarium commune* — *Linn*

JAVA BYAMU TEL *Hordeum hexastichon* — *Linn*

JAVA CAT *Viverra zibethica*, the Musson, of the Javanese is found in Java and Sumatra

JAVAN In ancient Sanskrit literature, a designation of the western world, generally supposed to be applied also to Ionia, the isles of Greece, and Asia minor In the form of Yavana, it is also held applicable to the Greeks and their descendants who made inroads into India through the N. W. and from the Euphrates, and are said to have reached Orissa through Kashmir and the term Yavana was applied also to Greeks left by Alexander to garrison the banks of the Indus. Javan or Yavan, is, however, applied by the Hindu both to Greeks and Mahomedans Ezekiel, ch xxvii, alludes to the Javan and Dan, but Yavana, has been used by the Hindus to mean Iones, as it is used in Genesis, chap. x, and in the Arabic Persian, Coptic and Armenian languages to signify Greeks, Iones being once the appellation of all the Greeks.—*Plato de Leg* iii 684, in *John's Indian Archipelago, Vol. I* p 284 *Tod's Travels*, p 375.

JAVAPHALA 'BENG Nutmegs
JAVA PRAIA CHITTAM See Hindu
JAVA PUSHPAMU TEL *Hibiscus rosa-*
chinensis — *Linn*

JAVA SEA In February, the western monsoon blows almost continually, with great violence In March it blows irregularly, in April less vehement Mr Logan writing of the farther east in the Journal of the Indian Archipelago remarks that amongst the sea basins whose ethnic influence has been in operation during all historic times and is uninterrupted at the present day, are the China, Malacca, Java, Mangkasai, Solo, Mindoro, Molucca, Banda, Papua, Jilolo, Papuan, Papua-Austrian and Papua-Micronesian seas, and the Archipelagian seas of Johore, the Trans-Javan or Timorean Cham, the Bisayan group, the Moluccas, Eastern Melanesia and the different Polynesian and Micronesian groups All these basins exert a two fold influence They provoke a constant intercourse between the rivers of their opposite margins or the islets scattered through them, they bring the whole under the

operation of foreign civilizations and, opening as they do into each other, they serve as broad highways traversing the whole Archipelago in different directions, and uniting it, both for foreign navigators and for the more advanced and enterprising of its native communities Upon the northern coast of Java the phenomenon of daily land and sea breezes is finely developed Surabaya harbour in E. Java is sheltered from all gales, Surabaya Residency has a population of 1,278,600 of which 1,261,271 are natives It is built on both sides of a small river which is being widened into a canal — *Birkmore, 57. Logan*

JAVA SPARROW. *Loxia oryzivora*

JAVE PUSHTU *Grislea tomentosa* — *Roxb*

JAVELIN, the ancient German warriors had a custom of crowning their javelins with coronals of leaves from the sacred trees — *Postan's Western India, Vol II* p 196.

JAVELLIKI TAM *Grewia hirsuta*

JAVI HIND Oats.

JAWALAH HIND Gum Arabic

JAWA HIND *Hibiscus rosa-sinensis*, also *Viburnum cotinifolium*

JAWA, or Jawa khar. HIND *Hordeum hexastichum*

JAWA or JAWAN. HIND. *Alhagi maurorum*

JAWALA MUK'HI. The flames' month, or spirits' month, a celebrated hill, in a sandstone range opposite Nadann on the Amritsar road. A stream of hydrogen gas, which oozes through the sandstone, issues from ten or a dozen fissures in the rock A light applied, the flame plays around the fissures which the devotees suppose to proceed from the Muk'hi or mouth of the Jawala or spirit See Joalah; Kangra.

JAWANE HIND. *Cicer soongaricum*.

JAWANSHIR. See Kazzilbash

JAWAR HIND. The great millet, *Holcus sorghum*, *Sorghum vulgare*.

JAWA RACE See India

JAWARI Millet *Holcus sorghum*.

JAWAR KHURD or barik HIND *Holcus sorghum*, called "small" in opposition to maize, which being still larger is sometimes called "Jawar kalan," Wilayati jawar, Imisphi, is *Sorghum saccharatum*

JAWASA HIND *Alhagi maurorum*.

JAWASHIR ARAB GUZ HIND. *Oponox chironum*

JAWATRI HIND Mace.

JAWEE See Jakun.

JAWI — *Azaderachta indica*

JAWLI HIND Cadjan.

JAWUL BENG Odina woodier.

JAWUR TAGH See Kurdistan

JAXARTES, the modern Su river Chengis Khan and his bands issued from the pastoral

lands beyond this river. On the eastern side of Central Asia, is a fertile tract, watered by the great rivers the Jaxartes and the Oxus, and it is in this fertile tract that the conquests of Russia were made between 1864 and 1868. After long years spent in fortifying posts, Russia, in 1864, made a sudden irruption into the upper valley of the Jaxartes, and in that year took three forts of Kokand, viz; Aoulietta, Turkestan and Chemkend. In the spring of 1865, the chief of Kokand fell in battle, and in June 1865, the city of Tashkend was stormed. On the 20th May 1866, they fought and won the battle of Irdjar, against the Bokhariotes, and later in the year captured the forts of Oratepe and Juzak, within 40 miles of Samarcand. On the 13th May 1868, a great battle was fought under the walls of Samarcand, and the city surrendered, and later in the year Bokhara yielded.—*Fortnightly Review*, July 1868. See Kalmuk, Hindu, Kelat; Kabul.

JAY In wooded situations, on the western ranges of the N. W. Himalaya, the traveller is struck with the characteristic and elegant long tailed jay *Calositta sinensis*, *Linn*. This graceful creature attracts attention not only by the brilliancy of its plumage, but the loud, harsh screams it utters as the traveller approaches, now jerking up its long tail, after the manner of the magpie, now garrulously chattering, as though reproaching one for intruding on its haunts.—*Adams*.

JAYA CHANDRA See Inscriptions.

JAYADEVA. Few Europeans probably are familiar with the name of Jayadeva, and yet this man, like Chaitanya will hold a prominent place in some future history of India as an enthusiast and a reformer, who has left a lasting impress in Bengal. He too spiritualized the worship of Krishna, and denounced the caste system. One of his most celebrated poems was translated at full length by Sir William Jones and is printed in one of the earlier volumes of the Journal of the Asiatic Society and though it abounds with that oriental imagery and passion which seem to have characterized the most popular eastern bards from time immemorial, it contains some undoubted beauties, and throws a new light upon some important phases of religious development. His tomb is still to be seen in the district of Bheerbhoom.—*Trav. of a Hind*, Vol I p. 22.

JAYADRATHA, king of Sindhu, stole away Draupadi but was pursued and captured. He took the Kaurava side in the battle of Kurukshetra and was slain by Arjuna.

JAYANTI, the birth day of Krishna, celebrated as a festival by the Vaishnava sect.

JAYANTI HIND *Æsclynomene sesban*. Its small yellow flower is held sacred to Siva.

JAYAPAL. **HIND**. *Croton tiglium*.

JAYAPHALA, the 'fruit of victory,' is the nutmeg, or, as a native of Java, Javaphala, 'fruit of Java,' is most probably derived from Jayadiva, 'the victorious isle.' *Tod's Ragsthan*, Vol I p 603.

JAYAPALA. **SANS** *Croton tiglium*.

JAYAPUR. See Saud.

JAYASINHA, rajah of Ambhere, a distinguished astronomer of 1693. He constructed a large set of valuable tables; erected magnificent observatories at Benares, Delhi, Kotah, and Oojein.—*As Res* Vol V. pp. 177, 167.

JAYA VARMA DEVA. See Inscriptions.

JAYEESURY. See Bhanava.

JAYPHUL. **BENG**. Nutmeg tree, *Myristica moschata*.

JAYPUR. See Khaki.

JAZAR-UL-BOSTANI. **ARAB**. *Daucus carota*—*Linn*.

JAZIAH. **AR** **HIND**. A capitation tax, a mahomedan poll tax on non-conformers.

JAZIRAH. **ARAB**. An island. The Sea of Oman, or Persian gulf, called also the Persian Sea, and Erythrean Sea, also 'the Sea of Fars,' has several islands, the 'Jazirah-i-Lafet' called also Jazira-i-daraz, or Long Island, known on maps as Kishm. Also Khareg island, on maps Karrack, a small island but well watered, not very far from Bushir and which once belonged to the Dutch, and was held in 1838 to 1846 by the British.

Ouseley's Travels, Vol I p 334 *Kinners's Geographical Memoir of the Persian Empire*, p 54 *Colonel Chesney's Euphrates and Tigris*, p 210 *Porter's Travels*, Vol I p. 458. See Aras, Arden, Ardakan; Irak; Iran; Kashgor, Kab; Kirman; Lar; Laristan; Oman; Erythrean Sea.

JAZR. **EGYPT**. *Daucus carota*.—*Linn*.

JAZZEE. A river in Gowhattee.

JEAPOTA. **HIND**. Putianjiva Roxburghii.

JEBAT. **MAL**. Musk.

JEBEL HASSAN. A rocky promontory to the west of Aden, and very similar to the Aden mountain, properly Jab'l Hassan.

JEBEL NARKOUS, or "Mountain of the Bell" is about four hundred feet, in height, and the material of which it is composed is a light coloured friable sandstone; but an inclined plane of almost impalpable sand rises at an angle of 40° with the horizon, which when put in motion raises musical sounds. At their commencement the sounds might be compared to the faint strains of an Æolian harp when its strings first catch the breeze as the sand becomes more violently agitated, by the increased velocity of the descent, the noise more nearly resembles that produced by drawing the moistened fingers over glass. As it reaches the base the reverberations attain the loudness of distant thunder, causing the rock on which

Wellsted was seated to vibrate, and the camels, animals not easily frightened, became so alarmed, that it was with difficulty their drivers could retain them. The sounds sometimes fell quicker on the ear at other times were more prolonged, but this swelling or sinking appeared to depend upon the Arabs increasing or retarding the velocity of the descent — *Wellsted's Travels, Vol II pp 24, 25, 26*

JEDDAH, a town in Arabia, on the borders of the Red Sea. Its settled population has been estimated at 25,000. According to Captain Burton, the Arabian cities are none of them large, the population of El Medinah is from 16,000 to 18,000, and the Nizam troops in garrison 400. Mecca contains about 45,000 inhabitants, Yambou from 6,000 to 7,000, Jeddah about 25,000, and Taif 8,000.

JEDDO, or Yedo, the capital of the empire of Japan is situated at the northern extremity of the gulf of the same name, in an extensive plain — *MacFarlane's Geo and His of Japan, p 150*

JEBUS. See Tin.

JEEAPOOTRA. HIND The nuts of *Putranjiva Roxburghii*, which in India are strung by the natives round the necks of children as an amulet — *Simmond's Dict*

JEEBON or JEEBUNA BENG *Sponia orientalis Roxb* syn of *Geltis orientalis* — *Linn*

JEEL MURICH BENG *Pongatum indicum*

JEENGHA DUK Prawn

JEERA HIND Cumin seed See kala-jera

JEERAGA CAN Cumin seed

JEERA-MANIS MAJAY Aniseed

JEERA SUFED. BENG. GUZ HIND Cumin seed

JEERIGE SEMBA. See *Oryza sativa*

JEERUK BENG. *Cuminum cyminum*. Cummin seed

JEEVA SANS Life, from jeev, to live

JEETGHUR See Morrieson

JEEYA-SHIM BENG Lablab *rubriflorum*

JEHETU See Iran

JEGURA. TAM *Cluytia patula* — *Roxb*

JEHAD ARAB A religious war of the mahomedans generally used to designate a war against other religionists.

JEHANABAD, in the district of Sekooah, governed by a chief of the tribe of Sharegi, the most powerful in Seistan. Sharegi is so called from Shahrek, the residence of this chief's family, and one of the principal places in Seistan — *Penver Journ p 1415*.

JEHANABAD, a town in the Hooghly district of Bengal near the Dalkee Sur river

JEHANDAD KHAN. See Khyber, Shah Shuja-ul-mulk.

JEHANGIR, king of Delhi, was the title assumed by Selim, the son of the emperor

Akbar, on his accession to the throne in 1605. He married, in 1611, Nuri Jehan, a beautiful woman. She was the widow of Sher Afghan. Her name was associated with that of her husband on the coins. Her brother obtained high office, and her father was made a minister, and proved an able statesman. Jehangir was contemporary with James the First, Malek Ambar, an Abyssinian chief and distinguished statesman, took charge of the kingdom of Ahmednuggur on the assassination of Chand sultan, in 1600. He placed a relative of the late king on the throne. For twenty years he opposed the Moghul efforts, and in 1612 repulsed the efforts of Jehangir, but in 1621 he was defeated and purchased peace. Oodypoor submitted to the power of Delhi in 1614 after having been for eight centuries independent. Jehangir also married a Marwarree wife, the sister of rajah Maun. But the Rajputnee princess early put an end to her life by swallowing poison, disgusted with the quarrels of her husband and son. In Allahabad they show the sacred asrama or hermitage of Bhradwaj Muni, a hindu sage of vedic antiquity, and the forefather of the present Mookerjee Brahmans, also in the middle of the Khusroo Bagh are three mausoleums, two over the princes Chusroo and Purvez, and a third over the Maiwarree Begum of Jehangir. The tombs are all on the model of a mahomedan Taziah — *Tr Hind, Vol I pp 328, 329*

JEHAN NAMA, or a "description of the world" is a work quoted in the *Ajaib al baldan* — *Ouseley's Travels, Vol I p 180*

JEHAN NUMA A Turkish work printed at Constantinople in 1736 though bearing a Persian title — *Ouseley's Travels, Vol I p. 180*. See Mommai.

JEIIRI. The plain of Dasht-i-Giran, south of Chappar is inhabited by the Sunari, a branch of the Jhiri tribe of Jhalawan — See Kalat

JEHOIAKIM, for three months, king of Israel. In B.C. 598, while only 18 years old, Nebuchadnezzar burned and pillaged his palace and the temple of Jerusalem and took the king and his mother and court to Babylon. He was succeeded by his uncle Zedekiah whom Nebuchadnezzar placed on the throne. But in B.C. 589, Zedekiah rebelled and in 588, Nebuchadnezzar laid siege to Jerusalem, and in B.C. 586, took it by storm, burned the temple and palace and put out Zedekiah's eyes.

JEHUR. HIND A pile of water pots placed one on the other. The word is pronounced also Jeghur and also written Jehar. To take the water pots off the head of a divorced woman, is to imply consent to marry her. The custom prevails amongst the *Jat, Aheer* and *Gojra*, but principally amongst the former, and more

commonly in Rajpootana than, in the Oudh and Delhi provinces — *Elliot*

JEHANGER NUGGUR. A name of *Daeca*

JEL HIND *Avena sativa* A sativa

JEIPOOR, was the last of the principalities of Rajpootana to accept the protection tendered by the government of British India. To the latest moment, she delayed her sanction to a system which was to banish for ever the enemies of order — *Tod's, Rajasthan, Vol. I p 377*

JEHR KACHURA *MAR Strychnos nuxvomica.*

JEJURI. A hindu temple in the Mahratta country. The situation of hindu temples, after allowing for the necessary proximity of water, is generally the most beautiful the neighbourhood affords. Jejuri temple is very rich it is said to expend half a lakh, 50,000 rupees, yearly, in the expenses and establishment for the deity, Kandeh Rao, horses and elephants are kept for him, he and his spouse are bathed in Ganges water, rose-water perfumed with otto, and decorated with gems. The revenues, like those of most other temples, are derived from houses and lands given by pious people, and from presents and offerings constantly making by all descriptions of votaries and visitors, according to their means, or their faith, hope, or charity. The Murhidar women, however numerous, are not, perhaps, any expense, but rather a source of revenue to the temple. At the annual Jutra, or fair, which commences on the last day of the dark half of Chaitra, (in January) a lakh or more of persons visit Jejuri; it is customary for the worshippers to sacrifice a sheep, and the Brahmans assert that twenty, or, in particular years, thirty thousand are slain on this occasion, to the honor and glory of Kandeh Rao — *Moon, p 422 See Kandobah.*

JEK HIND. *Melia azedarach.*

JEKU HIND of Basahir, *Daphne oleoides.*

JEL HIND *Sesbania Egyptiaca*, also *Herpestis monnina*, *H. B & Kunth*

JELALABAD, a town near Kabul, also the province of which it is the capital. The town is enclosed within mud walls, and has but an indifferent appearance. The province extends from the Kotul of Jugdallak to Daka, in a line from west to east. To the south, the great range of Safed Koh divides it from Khurram, and to the north a series of hills, of nearly equal elevation, separate it from Kafistan and Bajor. Daka, the eastern point, is at the entrance of the Khyber pass. The beautiful valley of Jelalabad is extremely well watered. Besides the Surkh Rud and Kara-Su, a number of rivulets flow from the Safed Koh, and the great river of Kabul glides

through it, receiving in its course the united river of Lughman, composed of the streams of Alishang and Ahngar, and lower down the fine rivers of Kameli, Khonar, and Chitral. These rivers flow from the north, and have their sources remote from this part of the country. The climate of Jelalabad is remarkably diversified. The winter season is particularly delightful, although subject to violent wind storms, but in the summer, in the centre of the valley, or along the course of the river, the heat is excessive. The great mountain range, the Safed Koh, defines the limits of Jelalabad valley to the south, and divides it from Bangash. Vigne remarks if Jelalabad be the Nysa of Arrian, as it most likely is, he should certainly think that the Safed Koh, or "white mountain," was Mount Mucos.

The plain of Jelalabad is cultivated to a high degree. Besides the Kabul river, the plain is copiously irrigated by other streams, and notably by the Surkh Rud, which enters it from the west, and falls into the main river, at Darunta; by the Kara Su (or the black river), which, east of Balla Bagh, unites with the Surkh Rud; and by the numerous and beautiful springs of Sultaupur, which form a rivulet flowing through the centre of the plain by Char Bagh. Few countries can possess more attractive scenery, or can exhibit so many grand features in its surrounding landscape.

Jelalabad is said to have been built by Jelal-ud-din. The town is advantageously situated for commerce, as besides being on the high road from Peshawar to Kabul, roads lead from it to Darband, Kashmir, Ghuzni, Bamian, and through Lughman to Badakhshan and Kashgar.

The climate of Jelalabad is like that of India, except in summer. The inhabitants are mostly descendants of Indian people. They speak also the Hindusthani language, besides Persian and Afghani. Jelalabad contains many sepulchral topes, which also occur at Darunta and at Hidda or Idda in its neighbourhood. That at Jelalabad was opened by Mr Masson and the inscription makes mention of Kadiphes. Of the Khyber tribes, proper, there are three great divisions, the Afred, the Shinwari, and the Orak Zye. Of these, the Afred, in their present locality, are the most numerous; the Shinwari, more disposed to the arts of traffic and the Orak Zye, the more orderly. The Afred occupy the eastern parts of the hills, nearest Peshawar, and the Shinwari the western parts, looking upon the valley of Jelalabad. The Orak Zye reside in Tnah, intermingled with the Afred, and some of them are found in the hills south-west of Peshawar. It was a

malek or chief of this tribe who conducted Nadir shah and a force of cavalry, by the route of Chura and Tnah, to Peshawar, when the principal road through the hills was defended against him. The Shinwari, besides their portion of the hills, have the lands immediately west of them, and some of the valleys of the Safed Koh range. More westerly still, under the same hill range, they are found south of Jelalabad, and are there neighbours of the Khogani. These are in the condition of unruly subjects. There are also some of them in Ghor-band, and they dwell in great numbers bordering on Bajor to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bajor and of Kafristan.

Tnah and Churah are fertile and well peopled valleys, enjoying a cool climate, in comparison with that of Peshawar, and it was not unusual for the sirdars, and others, who had an understanding with the inhabitants, to pass the warm weather in the former of these places, which also frequently became a place of refuge to the distressed. The Khaibari like other rude Afghan tribes, have their maleks, or chiefs, but the authority of these is very limited, and as every individual has a voice in public affairs, it is impossible to describe the confusion that exists amongst them. Of course, unanimity is out of the question, and it generally happens that a nanawati, or deliberation on any business, terminates not by bringing it to a conclusion, but in strife amongst themselves. The portions of the Afred and Shinwari tribes who inhabit the defiles of Khyber, through which the road leads from Peshawar to the Jelalabad valley, are but inconsiderable as to numbers, but they are extremely infamous on account of their ferocity, and their long-indulged habits of rapine. Under the Sadoz Zye princes, they received an annual allowance of twelve thousand rupees on condition of keeping the road through their country open, and abstaining from plunder. They called themselves, therefore, the servants of the king — *Vigne's Personal Narrative*, p 232. *Masson's Journey*, Vol I pp 174 to 181. *Moorcroft's Travels*, Vol I p 358. *Mohan Lal's Travels*, p 343.

JELLALIA. See Punjab

JELALANI, one of the Biluch tribes who occupy the mountains and the low country, the Sehari, Suwari, Gulamanni, Jelalani, Chandah, and Shahani are sections.

JELAL-UD-DIN, king of Kharasm fought with Chengiz Khan near Bunnoo, in 1221, but was defeated and swam the Indus river.

JELAL-UD-DIN, Mahomed Akbar, grandson of Baber, and seventh in descent from Timur, was the eldest son of the emperor Humayun

and of his wife Hamida Banu Begum. He was born at Amerkot in the valley of the Indus on the 14th October 1542. See Akbar.

JELAL-UD-DIN, a famous author of the Sufi sect commonly called Mulla-Rumi.

JELAM OR HYDASPES. This river takes its name from the town of Jhelum, beneath which it flows. In Kashmir, it is called Behat a contraction of the Sanskrit Vitasta, which the Greeks altered to Hydaspes. According to Vigne, the term Ghukar, or Ghuka, or Khaka, is applied to the people dwelling on the right bank of the Jelam or Jylum, and Ghuka or Kuka is said to mean right; whilst those on the left bank are called Bamba from the Sanscrit word Bain the left. The tract between the Chenab and Behat or Jelum is named the Chenab doab, that between the Ravi and the Chenab, the Reehna doab, and that between the Beas and the Ravi, the Bari doab. The Jelam, is the most western of the great rivers of the Punjab, and takes its name from the town of Jelam. It drains the valley of Kashmir, and flows through the pass of Baramulain the lofty range of Pir Panjal. The whole mountain course of the Jelam is, according to General Cunningham, 380 miles, and its fall about 8,000 feet, or 21 feet per mile, but in the plain of Kashmir the fall is only 3 feet per mile. From the hills to its junction with the Chenab below Jhang, the general direction is south west and the length about 240 miles. The whole length from its source to its confluence with the Chenab is about 620 miles. The Jelam is the Hydaspes of Greek historians, the fabulous Hydaspes of the Romans. Arrian and Strabo record that Alexander the Great was supplied by this river with wood from Kashmir, of which he constructed boats. The Jelum rises in the valley of Cashmere, and draining its waters, flows westerly, making its exit at the Pass of Baramula, and joins the Kishengunga. Its sanscrit name is Vitastha, Vayat and Behut in the dialects, the Betusta of the Ayen Akberi. The last, which is still its local name near Jelalpore (the supposed site of the battle between Alexander and Porus) is the probable origin of the Hydaspes of Arrian, and the Bidaspis of Ptolemy. It is called both Dendam and Tamad by Sherif-ud-din — *Camps and Battlefields of Alexander and Porus*, by Capt Abbott, R A, in the *Tour As Soc*, 1848 in "*Diary of a Trip to Pind Dadan Khan and the Salt Range*," by A Fleming, M D — *Jour. As Soc*, 1849. *Descriptive Notice of the Jelam District* by L Bowring, B. C S *Jour. As Soc* 1850. *Report on the Geological Structure and Mineral Wealth of the Salt Range*, by A Fleming, M D *Jour. As. Soc*, 1853. *Survey of the Jelam river*, by Lieut. Foster, I. N *Punjab Govt Report*,

No VI 1861 *History of the Punjab, Vol I* p 23 *Cleghorn's Punjab Report*, pp 168, 169, 183 *Cunningham's History of the Punjab, Vol I* p 9.

JELL, a town in Beluchistan in the south-western quarter of Kach Gandava, in a district replete with monuments, remnants of a former people, which bear a great analogy to the ponderous Celtic vestiges of ancient Europe. A hot spring, the Garin-ab, preserves its temperature throughout the year. The sulphureous spring of Lakha is some twenty miles south of Jell, there is another a little below Sehwan, on the hills west of the Indus, and again other very hot springs near Karachi. These several springs are found in the same line of hills, and those inferior ones at the base of the superior range dividing Sind and Kach, from Beluchistan; under the same hills, north of Jell and west of Suran and Sanni are sulphur mines, indications of the same geological formation. Jell and Shadia are the chief towns of the Magghassi one of the Beluch tribes, who have been located for a long time in Kach. They are divided into four principal families or clans, of which the Butani is the more illustrious, and furnishes the sudar of the whole. They boast of being able to muster two thousand fighting men, and when visited by Mr Masson, had been engaged in endless hostility with their neighbours, the Rind, an inextinguishable blood-feud existing between the two tribes. The Magghassi and the Rind are alike addicted to the abuse of ardent spirits, bhang and opium. Cultivation in the neighbourhood is extensive, principally of Juar and the cotton-plant. The country occupied by the Magghassi is abundantly supplied with water—*Masson's Journeys, Vol. II, p. 124 to 149*. See Jet, Jat, Kah, Kelat.

JELLAR-ZAI. See Kelat, p 492.

JELLINGHEE. A river of Nuddea.

JELLY FISH. One of the Rhizostoma. These are hardened in China by means of alum and eaten. Some are three feet across. It is the only one of the Acalephæ known to be used as food—*Adams*.

JELUDAR PERS Formerly called rekh-dar or the "stirrup holder," a person who, on foot, accompanied a horseman.

JEMADAR. A commissioned native officer in the native army of British India.

JEMAL-UD-DIN. See Abd-ur-Razzaq.

JEMLAH. ARAB. A cleese or dagger.

JEMBU-NERADI. TEL Eugenia jambos.

JEMLAH GOAT. See Capræ.

JEMUDU, also Chemudu. TEL, Euphorbia tirucalli—*Linn* also E. totilis.

JEMUJU MALAY. Anethum graveolens.—*Linn*.

JENA CHETTU or Jana Chettu TEL. Grewia rotundifolia—*Juss*.

JENCIANA SP. Gentian.

JENGIBRE, also, Agengibre. SP. Ginger.

JENGIZ KHAN lived in the 13th century. He introduced complete changes in the constitution of Central Asia. He gave a prominent influence to the Moghul race who, after the lapse of three centuries, crossed the Indus under Baber, and eventually established themselves in India, till finally removed by the British. See Changiz Khan, Afghanistan.

JENNEL. A river near Jamalpoor cantonment and near Bhawanipur in Nusseerabad district.

JEORA. HIND. Perquisites of blacksmiths, washermen, carpenters, and other village servants—*Elliot*.

JEORI or Jureeb HIND a cord, a rope.

JEPAN, is a corruption of the words Ni-Pon or Eastern land. *Alcock*. See Japan.

JEPHTHAH. See Sacrifice.

JERAD UL BAHR. ARAB. Flying fish.

JERAM KOTTAM. MALEAL. Antidesma pubescens—*Roxb*.

JERU TIKA. MALEAL Clerodendron serratum—*Blume, Bl W Ic*.

JER-KATCHERI. GUZ. also, Kuchla. GUZ HIND Nuxvomica.

JERDON, T. C., a medical officer of the Madras Army. He gave, in the Madras Literary Society's Journal several contributions on the fresh water and salt water fishes of the Peninsula. Also, in 1839, a catalogue of the Birds of the Peninsula of India, arranged according to the modern system of classification; with brief notes on their habits and geographical distribution, and descriptions of new, doubtful and imperfectly described species. The total number of this catalogue was nearly 390: which, however, included 10 of Colonel Sykes' and nearly as many more observed by Mr. (now Sir) Walter Elliot, of the Madras Civil Service, who placed at Dr. Jerdon's disposal, valuable notes on birds procured by him by which, in addition to the new species added, this naturalist was enabled to elucidate several doubtful points, to add some interesting information on various birds, and to give the correct native names of most of the species. Subsequent to this, Dr. Jerdon published a series of supplements to his Catalogue of Birds, correcting some points and adding others. Jerdon's Birds of India in three volumes, printed in 1862 and 1864, has done much to complete our knowledge of this class of the animal kingdom and his "Mammals of India" published in 1867, has been of similar value for that branch.

JER FALCONS, do not occur in the East Indies. The Bahri is a noble bird, and is the Falco peregrinus, *Gmel*, or peregrine falcon,

though some erroneously consider it a variety of the Jer-faleon

JERICHO, an ancient city of the Hebrews, near its site is Ribab a Bedouin village. The channels of streams around Jericho are filled with the nebbuk trees, apparently indigenous, and growing more luxuriantly than on the White Nile. It is a variety of the Rhamnus, and is set down by botanists as the Spina Christi, of which the Saviour's mock crown of thorns was made. The twigs are long and pliant, and armed with small, though most cruel, thorns. The little apples which it bears are slightly acid and excellent for alleviating thirst — *Taylor's Saracen*, p. 68-9

JEREGAM MULLA MAL'AL *Jasminum sambac* — *At*

JAREI. See Semang

JEREMIAH. Niebuhr gives this name to the Arabs of a district. The valley of Jeremiah, is a melancholy solitude, where, it has been conjectured, stood the village in which Jeremiah was born. At one end of it is a castle—singularly situated on a rock called the castle of the Maccabees — *Skinner's Overland Journey*, Vol. I p. 197. See Kartikeya

JERHIE. A river near Butwa in Chupra

JERIAM KOTTAM MALEAL *Antidesma pubescens* — *Roab*

JERIDAH. According to the M S Burhan-i-Kattia, this signifies a kind of small spear or lance. But instead of real javelins, the Persians use in their equestrian exercises, branches of the palm tree (jeridali), or sticks of some heavy wood, which they dart at each other with considerable violence, and from frequent practice, learn to parry and avoid with much ingenuity — *Ouseley's Travels*, Vol. I p. 190

JERIKKA TRL *Leeches*

JERMAI GUZ *Anamitta cocculus* or *Cocculus Indicus*.

JERN DAN Iron

JERNAIN, lat 24° 56' N. long. 53° 0' E, a small island on the south side of the Persian Gulf

JERROW HIND. *Rusa mistotelis* — *Gray*

JERUGU TRL *Caryota uiens*

JERUK MALAY *Citrus aurantium*
Orange Citrus medica.? — *Roab* ?

JERUKA SANS. Cumin seed

JERU KAAT NARIGAM. MALEAL
Limonia acidissima — *Lin*

JERU-KANDEL MALEAL *Kandeha*
Rheedn — *W and A*

JERU KANSJAVA MALEAL *Cannabis sativa*

JERU KIRGANELLI MALEAL *Phyllanthus urinaria*

JERUK-LEGI. JAV 'Orange

JERUK MANIS MALAY *Citrus aurantium* — *Lin*

JERU PARNA MALEAL *Sidaacuta* — *Burm*

JERUSALEM, an ancient city of the Hebrews frequently styled in the Scriptures, the Holy City (Isa xliii, 2, Dan ix, 24, Nehem. xi, 1, Matt iv, 5, Rev xi, 2) and the Jews to this day never call it by any other appellation than El kadus, that is, the holy, sometimes adding the epithet El Shercef, or the noble and mahomedans style it Bait-ul Maqaddas or the holy city. The prophet scribe, Ezra, called by the mahomedans, Ozair, was according to mahomedan tradition, of the race of Jacob, of the tribe of Levi and fourteenth in descent from Aaron. They say that the Holy Scriptures, and all the scribes and doctors who could read and interpret them, excepting a few who were taken captives to Babylon were involved in the destruction of Jerusalem by Nebuchadnezzar. Ezra, who was then very young, was among this number, and continued to read and teach the law of God to his countrymen during their captivity. At the end of the captivity, Ezra returned to Jerusalem, and some say there, some, near Babylon, while he was occupied in weeping over the ruined city and temple of God, he said to himself, "How can fallen Jerusalem ever rise again!" No sooner had he conceived this thought when God struck him dead, and he remained so for one hundred years, when he was raised again, and employed the rest of his days on earth in explaining the word of God to the Jews. The Christians of the East say that Ezra drank three times of a well in which the holy fire had been kind, and that thus he received the gift of the Holy Ghost, which rendered him capable of re-establishing the Holy Scriptures among his countrymen. About 100 miles above Koorna, on the right bank of the Tigris, is his tomb. It is a pretty mosque of tessellated brickwork, surmounted by a green cupola, and the corners and tops of the tomb are ornamented with large balls of copper gilt.

Jerusalem was conquered and destroyed by the Babylonians B C 588, and the two tribes of Judah and Benjamin, were then carried away captive, for 70 years. They were then allowed by Cyrus, king of Medo-Persia, to return to Judea, to rebuild Jerusalem, and they remained tributary to Persia until that country was conquered by Alexander B C 330. Jerusalem was built on the hills Zion, Millo, Agra, Bezetha, Moriah and Ophel, the mountains which "stand round about Jerusalem." Its first name was the city of Melchizedek, then it was called Salem and then Jebus, but the tribe of Benjamin called it Jerusalem. The most interesting population of Jerusalem is that of the Jews, who, as

in all other eastern towns, are confined to a particular quarter, viz, the hollow space lying between the site of the ancient temple, and that part of mount Zion which is included within the walls. It is called Harat el-yahud. Their habitations have a mean appearance from without, being generally built of unpolished stones, hastily put together, without any attempt at architectural embellishment. This affected simplicity does not arise from poverty for most of them are in easy circumstances, but entirely from prudential motives, it being found necessary to conceal their wealth. Jerusalem has a population of about 13,340,

Mahomedans	4,000	Armenians	280
Jews	6,000	Syrians Copts	150
Greeks	1,500	Greek Catholics	110
Latins	1,200	Protestants	100

a large proportion of the Jews are women and girls. The synagogues in Jerusalem are both poor and small, not owing to the poverty of the possessors, or the want of alms from abroad, but from prudential motives mentioned above. The tombs of the kings, situated in a small valley to the north of the city, bear some resemblance in their general plan to those of Thebes, except that they are without ornaments, either sculptured or painted. There are fragments of Sarcophagi in some of them. Jerusalem is the Syria of the Greeks. The chief native industry is the manufacture of soap and "Jerusalem ware," this latter consisting of chaplets, crucifixes, beads, crosses, and the like, made for the most part at Bethlehem, and sold to the pilgrims, who annually flock to the holy city to the number of about 6,000. The population of the entire Sandjak, or province, is estimated at 200,000, of whom 160,000 are mahomedans. Owing to the absence of good roads and the insecurity arising from the predatory tribes of the Bedouins inhabiting the outskirts of the district, vast and fertile plains lie waste or are but partially and poorly cultivated, it is believed that sulphur, bitumen, and rock salt abound on the shores of the Dead Sea. The vegetable produce is barley sufficient for local requirements. Jaffa is the port through which Jerusalem deals with foreign countries. The trade of Jaffa experienced a considerable increase in 1863, the quantity of cotton exported rose from 55,000 lbs. in 1862 to nearly ten times the amount in 1863, with a prospect of this again being trebled or quadrupled in 1864. There are regular lines of French, Austrian, and Russian steamers, and a telegraphic line between Beyrout and Jaffa, thence to be carried on to Alexandria.

Jerusalem was destroyed B.C. 586, its second temple was completed B.C. 10th March 515 under Darius.—Some of the Afghans have

asserted that they are remnants of one of the Hebrew tribes, and in this view, they do not object to the designation of Ban-i-Israel, which, of course, does not include the Yahudi or Jew, and Count Bjornsterna (p. 233-234) states, that they affirm that Nebuchadnezzar after the destruction of the temple of Jerusalem, removed them to Bamean, and that their present name came from their leader Afghana, who was son of the uncle of Azof (Solomon's wazir,) who was the son of Berkin. Mr. Masson, however, (Journeys, Vol. I p. xii-xv) explains that the introduction of the mahomedan faith, with the legends and traditions of that religion, has induced all the Afghans to pretend to a descent from the Jewish patriarchs and kings,—a pedigree, however, which Mr. Masson regards as only due to their vanity, and which does not require to be too seriously examined. In another sense, they affirm that they are all Ban-i-Israel, or children of Israel, which merely means that they are not heathens, for they affirm christians, although not acknowledging their prophet, and the shiah sect whom they revile as heretics, to be, equally with themselves, Ban-i-Israel, although they exclude Hindus, Chinese, and all idolaters.

Taylor's Saracens, p. 89. *Robinson's Travels in Palestine and Syria*, Vol. I pp. 16, 113. *Rich's Residence in Koordistan*, Vol. II. p. 390. *Mignan's Travels*, p. 9. *Townsend's Outram and Havelock*, p. 308. See Koorna, Tigris.

JERUSALEM ARTICHOKE, *Helianthus tuberosus*. A species of sun-flower, a native of South America. It goes to seed generally in October and November, as the plants grow they must be well earthed up, and if very tall, may probably require to be supported with sticks. This vegetable is ripe as soon as the stalk withers, and the best method of preserving them is to let the roots remain in the ground. The stems abound in fibres. To sow them, put either a half or a whole one, at a foot distance, in rows, the same as potatoes, and attend to them in like manner. *Royle's Fib. Plants*, page 301. *Riddell*. See Cucurbitaceæ.

JERUSALEM SAGE *Phlomis*, *Sp.*

JERU-THAKU, also *Jerutika*. **MALEAL** *Clerodendron serratum* *Blume*

JERVIS, Major Thomas Best, author of an address to the British Association on the progress of geographical inquiry in India,—in *Rep. Brit. Ass.* 1839, also *Bom Geo. Trans* Vol. iv. On surveys in India in *Lond. Geo. Trans* Vol. iii. 129, and *Bom Geo. Trans* vol. iv. 133. *Geographical and Statistical Memoir of the Konkan, Calcutta*, 1844. *Journev to the falls of the Cauvery and Neilgherry Hills*, *Lond.* 1834. *Indian Metrology*, or account of coins, weights, measures, &c. of

India, 1 Vol 8vo. Observations on the bore in Gulf of Cambay, in Lond. Geo Trans. Vol viii part 3 202. Topographical description of Table-land on Cullery mountain — Bom. Geo. Trans. Vol, iii 198 — *Dr Buist's Catalogue*.

JERWA A river near Serotha in Rewa.

JERZ PER Bustard

JESSAMINE See Kameri.

JESSORE. A district and town in Bengal, the town 77 miles from Calcutta to the east of Barasat and Nuddea. Jessore, is an alluvial district.

JESSULMER, a town and province of Rajputana, containing Rajputs of the Bhat section. The rulers of Jessulmere styled rao, form the dynasty of Bhatti, and are a branch of the Yadu race of the Chandravansa Jessulmer, is separated on the north from Bahawalpoor by the great desert, and is the modern name of a tract of country comprehended according to ancient geography, in maroost'bah, the desert of India. It is termed Mér in the traditional nomenclature of this region, from being a rocky (mčí) oasis in the heart of the sandy desert. The greater part of Jessulmer is t'hul-or-roce, both terms meaning a 'desert waste'. From Lowar, on the Jodpoor frontier, to Kharra, the remote angle touching Sind, the country may be described as a continuous tract of arid sand, frequently rising into lofty tecba (sand-hills), in some parts covered with low jungle. This line, which nearly bisects Jessulmer, is also the line of demarcation of positive sterility and comparative cultivation. To the north, is one uniform and naked waste, to the south, are ridges of rock termed muggro, roce, and light soil. There is not a running stream throughout Jessulmer, but there are many temporary lakes or salt marshes, termed sire, formed by the collection of waters from the sand-hills, which are easily dammed in to prevent escape. They are ephemeral, seldom lasting but a few months, though after a very severe monsoon they have been known to remain throughout the year. One of these, called the Kanoad Sirr, extends from Kanoad to Mohungmih, covering a space of eighteen miles, and in which some water remains throughout the year. When it overflows, a small stream issues from the Sira, and pursues an easterly direction for thirty miles before it is absorbed. Its existence depends on the parent lake. The salt which it produces is the property of the crown, and adds something to the revenue. The country still dependent on the Rawul extends between 70° 30' and 72° 30' E long, and between the parallels of 26° 20' and 27° 50' N lat, though a small strip protrudes, in the N E angle, as high as 28° 30'. This irregular surface may be roughly estimated to contain fifteen thousand square miles. The Yadu of Jessulmer, who ruled

Zabulistan and founded Guzni, claim the Chaghtai as of their own Indu stock a claim which Colonel Tod deems worthy of credit. Owing to its isolated situation, this State escaped the ravages of the Mahratta race. The first chief with whom the British Government entered into political relations was maha rawul Moolraj, who succeeded to power in 1762. In 1818, however, a treaty was concluded with Moolraj by which the State was guaranteed to his posterity, the chief was to be protected from serious invasions and dangers to his State, provided the cause of quarrel was not ascribable to him, and was to act in subordinate co-operation to the British Government. No tribute was demanded from him. Up to 1823 the Bikaner State continued to urge its claims to territories in the possession of other chiefs, but these claims were rejected, as the investigation of them was inconsistent with the engagements subsisting between the British Government and other States. During the life-time of Moolraj, who died in 1820, the State was virtually governed by his minister, Salim Sing, who committed the most awful atrocities. He put to death nearly all the relatives of the chief. The town of Jessulmer was depopulated by his cruelty, the trade of the country was interrupted, and the relatives of the maha rawul who escaped death fled from the country. In 1844, after the conquest of Sind, the forts of Shagur, Gurseca, and Guttoora, which had been wrested from Jessulmer, were restored to that State. The forts were given over by Meer Ali Morad by order of the British Government, but no sunnud appears to have been given to the chief of Jessulmer on this occasion. In 1846, the widow of Guj Sing'h adopted Runjeet Sing, who, in 1862, received a formal sunnud guaranteeing the right of adoption, he receives a salute of fifteen guns. The area of Jessulmer is 12,252 square miles, the population about 73,700, and the revenues Rupees 5,00,000. The military force of the State does not exceed 1,000 men. — *Tod's Rajasthan, Vol II pp 216, 278. Treaties, Engagements and Sunnuds, Vol IV p 154. Tod's Rajasthan, Vol II pp 280, 260, 278, 279. See Rajput, Kelat; India.*

JESUS, an Alexandrian author, son of Sirach, who came into Egypt B. C. 132 and translated into Greek, the Hebrew work of his grandfather Jesus, which is named the Book of wisdom, or Ecclesiasticus. It is written in imitation of the Proverbs of Solomon; and though its pithy sayings fall far short of the deep wisdom and lofty thoughts which crowd every line of that wonderful work, it will always be read with profit and pleasure. In this book we see the earliest example that we

now possess of a Jewish writer borrowing from the Greek philosophers, though how far the Greek thoughts were part of the original Hebrew may be doubted—*Sharpe's History of Egypt, Vol I p 397.*

JESUS CHRIST, is believed in by mahomedans, as the Ruh Allah or Spirit of God, born miraculously of the Virgin Mary. They reject his mission as a redeemer and saviour, and of the baptism, but regard him as one of the prophets whose intercession is of value. According to Mahomed, Jesus was born of a Virgin, was a prophet and the Spirit of God or Ruh Allah. Mahomed in the Koran (p 37) says, the angels said, Oh! Mary, verily God sendeth thee good tidings that thou shall bear the "Word" proceeding from himself, his name shall be Christ Jesus, the son of Mary. "Verily, the likeness of Jesus, in the sight of God, is as the likeness of Adam, he created him out of the dust, and then said unto him Be, and he was" "God said, O Jesus, verily, I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers, and I will place those who follow thee, about the unbelievers until the day of resurrection."—*Koran, pp 39, 40* See Karund.; Kidder

JESWUNT RAO HOLCAR, his mausoleum is near the scene of his greatest glory. See Holkar, Mahratta Governments in India.

JET HIND. Sesbana Egyptiaca

JET.

Git...	DUT	Gagat	GRR
Zwarte-barnsteen	"	Gagata, Lustrina	JT
Pitch coal	ENG	Gagus	LAT
Jais, Jayet	FR.	Gagates	"

Jet is imported into India, from Europe and is only worn by Europeans, large quantities of lignite are found in the tertiary strata along the sea coast of India, but none of it takes a good polish—*McCulloch's Commercial Dictionary, p. 656*

JET, a term, which as Jat, J'hut and Jut, pertains to one race, spread from Herat, Kabul and Kandahar, throughout the Panjab, down the Indus into Kach'h Gandhava, and eastwards to the Jamna and Ganges, but wherever spread, are said to retain a dialect of their own to which has been given the name of Jetki. Mr Masson seems to imply that they are descendants of the Getæ who, he says, once possessed the whole of the countries immediately east and west of the Indus. The zamindars, or cultivators of the soil, at Jell as throughout Kachi, are Jet, who there seldom move abroad but on bullocks and never unless armed. A Jet may generally be seen, half naked, seated on a lean bullock, and formidably armed with matchlock and sword, and to the north and west of Kach'h Gandhava as also

in Herat, Kandahar, and Kabul, they are seen as itinerant artizans, like gypsies. In the Panjab, they are not found west of the Jelum, but east of that river the Jet cultivators use waggons. The Jet has been so long sett'ed in Kach Gandhava, as to appear the aborigine. Amongst their numerous sub-divisions are the Kalora, Kokar, Hampi, Tumah, Abrah. According to Mohan Lal, the Sikh Jat are polyandrous, and one brother takes his brother's wife—*Masson's Journeys, Vol II p 125. Masson's Kelat, p 352* See Jat, Jut

JETHE or Chittee, or "Rajmahal Bow-string creeper," *Marsdenia tenacissima*, grows in dry barren places. Its dried milky juice serves as a caoutchouc. Its fibres are made into thread, twine, bow-string, and rope. It belongs to the family *Aselepedææ*.—*Royle's Fib Pl*

JETHI MADH. GUZ HIND. Root of *Glycyrrhiza glabra*, Liquorice root also *G. Triphylla*, The Jetmad'h, or Liquorice root of commerce is obtained from the *Glycyrrhiza glabra* of Europe, Syria and mount Caucasus, cultivated in England and *G. echinata* is of Tartary and northern China

JETIMAD'H KARAS. GUZ HIND. Liquorice juice.

JETKI, the languages of the Jet race, in Beluchistan. See India, Jat, Jet; Kelat

JETAMANSI GUZ TLL also Chebur. GUZ Spikenard.

JETII, in Southern India, a sort of æstus, which is worn over the first phalanges, on the right hand of the boxers, called Jetti. It is made of buffalo horn with four sharp projections like knuckles, and the fifth near the little finger, with a greater prominence than the rest. The hitting is by a sharp perpendicular cut.

JETWA, the rana of Porebunder, styled Pancheria, represents the Jetwa one of the four ancient Rajput races, still extant in the Kattyawar peninsula. In the days of Mahmud, all the west and north of Kattyawar belonged to the Jetwa Rajputs, but the forays of the Jhala and Jhareja have confined them to their present district, the shaggy range of hills called Burdo. The Jhala, of Kattyawar who own the raj of Hulwud Drangdra as their chief, are supposed to have sprung from an offshoot of Anhilwarra, on the extinction of which dynasty they obtained large territorial aggrandisement. The thakur of Muvi in Kattyawar is a Jhareja and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch. See India, Kattivar, Rajpoot

JEU. According to the Gnostics was Adam, "the primal man" See Adam; Adam's peak.

JEW. In all mahomedan countries, the Jews are known as Ya-hud or Yahudi, &c of the tribe of Judah, but this term is regarded

both by themselves and those who apply it as a derogatory appellation. On the Bombay coast, they style themselves Ban-i-Israel, but this name is used by the Afghan, for themselves, as also for mahomedans and christians, who, as possessors of revealed religions are regarded as children of Israel. Jews are found scattered throughout central, southern and eastern Asia. They are, however, most numerous in Europe, Palestine, Egypt, Arabia, Persia, Bokhara, Khiva, Afghanistan, China and on the west coast of India. They are more seldom met with in the further south-east. They were formerly widely scattered in China, and possessed a temple at Yih-Chan, the capital of the district of Shuh, now Ching-tu. In none of these countries have this people obtained high employments under their rulers, but in Egypt and Syria, their position seems more advantageous. Throughout Persia, Bokhara and Afghanistan, they occupy themselves in petty traffic, and as bankers and spirit distillers, and in the Bombay presidency, they find employment in the subordinate offices of Government and in the native Army, where they generally rise to be petty officers. A colony of this people have resided at Cochin on the south-west of the Peninsula of India, ever since the early centuries of the christian era, and without quoting her authority. Mrs Elwood describes this as a branch of the tribe of Manasses who, on the downfall of the Babylonian empire, after a journey of three years from Babylon, settled in Malabar. Kukul Keli Nair, the most recent writer on this point, is of opinion that at the time of the grant of the Nos. 1, 3 and 2 copper plate documents in the Jews' possession, and possessed by the Christian church there, two towns, viz. Manigrammam, which Irani Korten of Mahadeva Patnam obtained by No. 1 in A D 230, and Achu Vanam which Joseph Roben a jew obtained by No. 11 in A D 186, were chiefly inhabited by Jews and Syrian christians; and he thinks that document No. 11 was granted in A D 316 by the last Perumal to the Tarisa Palli or church. And, from this, it is obvious that the Jews and Syrian Christians must have arrived in Malabar before the date of the documents 1 and 11. The Jews have not much increased. Christians, however including the Syrians proper and those following the Romish persuasion, in 1860, numbered in Travancore, 181,009 souls; in Cochin 44,574, total 225,583 souls. But the Jews, in 1860, numbered in Travancore only 114 souls, and 1277 in Cochin, with a few at Changhat in the zillah of Malabar. In the food, the clothing of the men, and language, the Syrian christians are not to be distinguished from the hindus and few of them know the Syrian language. The Jews are in many of

these respects similar and some of them are black in colour. Many of them are very wealthy, possess gardens and lands and follow trades, but as to the causes restraining their increase, nothing is known. Many authors have endeavoured to trace the tribes who were removed from their position in the Holy Land and Dr Wolff, who long wandered in search of traces of them, is quoted as being of opinion that if the Affghans be the descendants of Jacob they are of the tribes of Judah and Benjamin. But on the subject of the present locality of the ten tribes, whom the conquests of Salmanasar dispersed over Asia, writers, in their desire to discover them, have yielded so much to their imaginations, that traces of them have been supposed to be found in Mexico, Malabar, England, Japan, Afghanistan, Abyssinia, north of Africa, Central Africa, British India, Pegu and Peru. The facilities with which pastoral nomade races can remove or be removed from one place to another, and the practice with eastern conquerors of suddenly transplanting a troublesome or refractory nation, may have facilitated the disappearance of the Jewish tribes who seem to have early abandoned their faith and to have mingled with and been fused into the mass of the people of the country or countries in which they had been located. A memorable instance of such voluntary migration was afforded in the instance of 100,000 Kalmuck families leaving the Black Sea to return to their nomade life in the East. Several instances of voluntary and forcible migration in Afghanistan occurred towards the middle of the nineteenth century. After the English mission had left Herat, the vizier Yar Mahomed pressed Ibrahim Khan of Gour, who had 7,000 families of Taymuni under his rule, and after having completely devastated the country which they occupied, Yar Mahomed removed them to Herat where he established some in the city and the remainder in the suburbs. Subsequently to this, in the beginning of 1846, when Yar Mahomed marched with his army in the direction of the Murghab, on the banks of which river some Hazara Zeidnat were encamped, they decamped into the Persian territory, and Asof-ud-Dowlah gave them the village of Karez on the frontier of Herat. After the removal of Asof-ud Dowlah, however, in the close of 1846, Yar Mahomed marched against these small Uzbek khanats in the north of Khorasan; and attacked and defeated the Hazarah chief Karim Dad Khan, in the open country of Kilah-nun. Yar Mahomed encamped upon the field of battle, and in the space of eight days collected ten thousand families of the Hazarah Zeidnat whom he removed from their native soil to that part of the district of Herat,

reaching from Obek to Gouan, where he settled them on the banks of the Hen-Rud. By these forced migrations of the Tay-mooni and Hazareh, the Herat principality became more populous than it had been previously to the siege of Herat in 1838, and Yai Mahomed obtained the further advantage of keeping under his eye the most turbulent inhabitants of his dominions. He made excellent soldiers of these Timak and by their amalgamation with the Afghans it became almost impossible for the former to betray him. To some such forced or voluntary migration we may attribute the disappearance of the Hebrews. One of the traditions connected with the Jewish people has been that they were driven into Tartary, and there are a considerable number of these religionists in the territories subject to Khiva, Meiy and Bokhara. In the celebrated letter from the Tartar sovereign, Pieslei John, to Alexius Comnenus, the emperor of Constantinople, in describing his territories, he says, beyond this river are ten tribes of Jews, who, although they pretend to have their own kings, are nevertheless our servants and tributaries. The authenticity of this letter is doubted by many, but in Marco Polo's travels, Jews are described as being in the army of Kablai Khan. According to Dr Moor, the Chozan Tartars were Israelites, professing the Jewish religion and practising circumcision, and much has, by some authors, been made of the circumstance already noticed that the Afghans still call themselves Bin-Israel. One of the legends of the Afghans, is that they were Jews whom Nebuchadnezzar transplanted after the overthrow of Jerusalem to the town of Ghor, near Bamian, and that they continued in their faith till Kalid, in the first century of mahomedanism summoned them to assist in the wars with the infidels. The Afghans look like Jews, but this may be said of many other eastern races. In one custom, that of the younger brother marrying the widow of the elder, the Afghans follow the Jewish people. M^r Masson notices the Afghan assertion, that they are descendants of the Jewish people, merely to observe that this assertion is due to their vanity, and has its origin in the literature of their present religion which has made them acquainted with the history of the Jews. He alludes, however, to some customs in the tribes holding the Khaibar pass, who wear locks of hair in a manner common to oriental Jews. He tells us that there are a few families of Jews at Kabul, but while perfectly tolerated as to matters of faith, they by no means command the respect which is shown to Armenians. Like them, they are permitted to make vinous and spirituous liquors, and they depend chiefly for their livelihood upon the clandestine sale

of them. Some years since, a Jew was heard to speak disrespectfully of Jesus Christ, he was arraigned, and convicted before the mahomedan tribunals on a charge of blasphemy, the sentence was "sang sai," or to be stoned to death. The unhappy culprit was brought to the Armenians that they, as particularly interested, might carry into effect the punishment of the law. They declined, on which the mahomedans led the poor wretch without the city, and his life became the forfeit of his indiscretion. It was singular that an attack upon the divinity of our Saviour should have been held cognizable in a mahomedan ecclesiastical court, and that it should have been resented by those who in their theological disputes with christians never fail to cavil on that very point. The Jew, in averring that Jesus Christ was the son of the carpenter Joseph, had differed from their own belief on that subject, but had not the assertion been made by a Jew, who would have noticed it? The Jews are everywhere the despised, the rejected race.

Jews have existed in large colonies in Arabia ever since the captivity. In no country have they preserved their nationality more completely, though surrounded for centuries by hostile mahomedan tribes. Their own tradition asserts, that during the invasion of Palestine by Nebuchadnezzar, they fled to Egypt, and subsequently wandered further south, till they came to the mountains of Arabia, where they permanently established their homes. The fertility of the soil, the salubrity of the climate, and its picturesque scenery, rapidly caused the little colony to increase, by attracting fresh emigrants, who sought that peace which their own distracted country no longer afforded. Inured to hardships and nursed in war, these foreign colonists soon gained an ascendancy over the wild Arab tribes by whom they were surrounded, and in a little time the exiles of Judea reigned where they had before only been tolerated. But the introduction of mahomedanism materially altered their position, and severe enactments converted their once prosperous towns and villages into charnel houses. Notwithstanding this persecution, however, every valley and mountain range still contains numbers of this despised but undying race, who number not less than 200,000 souls. At Aden the Jews are filthy in the extreme in their persons and habitations, and even the more wealthy of the community are nearly as uncleanly and parsimonious as their poorer brethren. The principal trades which they pursue in Aden are those of masons, builders of reed and mat houses, and workers in silver and ostrich feathers. In other parts of Arabia, they are the most active, industrious, and hardworking people in the country. debai-

red from the cultivation of the soil, they have become the monopolisers of every useful art and every branch of trade; yet in the bazaars and streets, wherever one wanders, the haggard, wan and care-worn Jew is the most pitiable object. Throughout all these countries, Jews are held in great disesteem. A Persian will admit the christian to his house, though he takes care to separate his establishment from the rest of the house; if his guest should eat with him a separate tray is provided, and all contact avoided as much as possible. Jews and christians are not generally admitted in Persia into the public baths. Even when European gentlemen go to these, it is usual to give notice, that they may be made private, and this is tolerated more because government find it their interest to be evil to them, than as a right. Were a European to travel without a mahomedan guide and in humble guise, out of the common tract he should find strong objections made to his frequenting the mahomedan baths. In Persia, christian or Jew are not permitted to enter into any of the principal mosques or places of holy pilgrimage of the country, and it is similar in Turkey. A poor Armenian or Jew would incur great risk, were he found within the sepulchre of Imam Raza, or Fatima, or the great mosque at Shiraz, or in the mosques of Constantinople or Damascus.

There were only a few families of Jews at Herat on the arrival of the English Mission under Captain Todd, but they are settled in numbers in different parts of eastern Persia and Turkistan. Those of Herat were very well affected towards Captain Todd's party. They communicated with each other in the Hebrew character, though in the Persian language. When M Ferrier passed through Herat, the Jews were rather numerous and allowed the exercise of their religion. Their number had increased on account of the persecution to which they had been subjected in Meshid.

Moses led the Israelites out of Egypt and the law was delivered on Sinai B C 1320. Bunsen's Egypt Shalmanzer in B C 721 carried ten of the Hebrew tribes captive to Assyria from which date their history is lost. The ancient Jewish era was composed of lunar years. Their mundane era is also of lunar years and its origin was in the 14th or 11th century. The mundane era or era of creation, is the same as that of Alexandria, 4004 years before the Dionysian or vulgar era. The Jews made it 243 years later or A A C 3761 which is still the epoch of their mundane era.

How many of the Jewish people have become christians is not known. The first scene of Paul's ministrations in Ephesus, was a Jewish syna-

gogue, for at an early period, colonies of that nation were scattered over all the east. Separated from their native land by the fortune of war or the pursuit of commerce, they still retained their national character and peculiar ritual, occasionally travelling to Jerusalem to worship and sacrifice in David's city. From the book of Esther we learn, that in the reign of Ahasuerus or Artaxerxes Longimanus, the Jews were found in all the provinces of Persia, and in a sufficient number to defend themselves from a formidable conspiracy of their enemies. After their captivity in Babylon, they were spread not only through Asia, but Africa, and the European cities and islands; and hence, Strabo, cited by Josephus, states, "this people had already passed into every city, nor were it easy to find any place in the world, which had not received this nation and been possessed by it." In the time of Tiberius, it is related, that four thousand libertini of the Jewish superstition were banished into Sardinia, and the rest commanded to quit Italy, if they did not abjure their religion. Philo speaks of a great part of the city beyond the Tiber, being inhabited by Jews, mostly libertini who were permitted to live according to their own rites and customs. We are not therefore, surprised at finding a community of Jews in the bosom of the Ephesian idolatry: the extent, wealth, and commercial importance of the city, would naturally make it the resort of all nations, and the dispersion of a portion of the chosen tribes in the high places of heathenism, was doubtless an ordination of providence, to give a public testimony against the abominations and errors with which they were characterised.

Libertini, according to the Romans, was one who had been a slave, and obtained his freedom, libertinus was the son of a libertus, and in Acts vi 9, mention is made of the synagogue of the libertines.

The Jews of Malabar are still distinguished into black and white. The former are much more assimilated to the Hindu natives, and by the latter are regarded as inferiors. About the year 1830, the white Jews were reduced to about two hundred, living in Mattancheri, a suburb of Cochin, in which the black Jews also had a separate synagogue. The great body of the black Jews inhabited towns in the interior, and had many other synagogues. The tradition of these latter was that they were part of the tribe of Manasseh carried captive by Nebuchadnezzar, who emigrated at a later period to Cranganore. The white Jews believe themselves to have come soon after the destruction of Jerusalem. A grant in favour of the Jews, by a native king in Malabar, is said to date from A D. 231. Ferishta testifies to their presence when the first mahome-

dans settled on the coast. Padre Paolino, towards the end of the eighteenth century estimated the Jews of Mattancheri, Mutlam, and Kayan Kulam at between 15,000 and 20,000.

The Jews of Cochin seem to have arrived in A. D. 68. Of the Jews in the Khanat of Bokhara, the greater number live in Bokhara, others at Katta-kurghan, Samarkand, and Karshi. In all these places, separate quarters of the town are assigned to them, outside the precincts of which they are forbid to settle, and therefore cannot intermix with the mahomedans. Their rights and privileges are exceedingly restricted, thus, for example, they dare not wear a turban, but must cover their heads with small caps of a dark coloured cloth, edged with a narrow strip of sheep skin, not more than two fingers in breadth. Neither are they allowed to wear any other apparel than khalat of aledja, nor to gird their loins with a broad sash, still less with a shawl, but must twist a common rope round their waist. To prevent their hiding this distinctive mark, they are strictly forbidden to wear any flowing garment over the girded khalat. In Great Britain, as elsewhere in Europe, the Jewish people constitute two distinct communities—those of the Spanish and Portuguese under the general name Sephardim, and those of the German and Polish under the name Ashkenasim. The Sephardim hold that they are the descendants of the tribe of Judah, the aristocracy of the nation. The Ashkenasim, on the other hand, are more numerous and enterprising. They are not so confined to London as the Sephardim, but are scattered throughout the country. Wherever traffic opens a door for gain, there the Ashkenim never hesitate to settle. All the Jews who travel the country with wares are also of this community. Formerly the light universally adopted in Britain for the Sabbath in Jewish families, was a peculiar kind of lamp with seven wicks; but now wax candles or gas are made use of, according to convenience. The ceremony of lighting the lamp or candles invariably devolves upon the wife. On Friday afternoon, when the Jewish Sabbath commences, the wife lights the lamp, generally walks three times round it, and, with uplifted hands, says as follows—"Blessed art thou, O Lord our God, king of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the Sabbath." When no wife happens to be in a family, this duty falls upon the widower, or the eldest male. The Jewish sabbath begins on Friday evening, about the time of the appearance of the stars; and continues till the same time on Saturday evening. Thus they keep their religious day from sunset to sunset

according to the passage of Gen i 5, "And the evening and the morning were the first day." And, as is usual in many Asiatic nations, when a boy has reached his eighth day, he must be received a member of the Abrahamic covenant by circumcision according to Gen xvii 12.

Tophillin, is a rabbinical word, and signifies two peculiar articles worn by the young Jew in Britain—one is for the head, and the other for the arm. Four slips of parchment are prepared each about an inch wide, and eight inches long. On these, passages of Scripture in Hebrew are written with great care and beauty. These four passages are Deut vi. 4—9. Deut x. 13—21. Exod xiii 2—10. Exod xiii 11—16. On two of the squares raised in the material itself whilst preparing it to be formed into a box, is the Hebrew letter "shin" the initial letter of the word, Shaddai, Almighty one of the Creator's incommunicable names. It is now the duty of the young Jew to attend the synagogue every morning; but if circumstances do not permit, he is allowed to say his prayers at home. In either case, he must put on the tophillin before commencing his devotions. First he takes hold of the one for the arm, and places it on that part of the left arm opposite the heart, and after securing it there by winding the leather thong seven times around, he says the following blessing "Blessed art thou, O Lord our God king of the universe, who hast sanctified us with thy commandments, and commanded us to wear the tophillin. Then he takes the one for the head, and places it exactly in the centre between the eyes touching where the hair begins to grow. In the reference made to them in the New Testament, these are called phylacteries, from the Greek phylacterion φυλακ-ηριον, guards, watchers, &c., and were called so from the notion that they act as amulets especially in keeping off evil spirits. In Jewish society, in Britain, is a class of persons called Shadchanim whose business it is to act as matchmakers. One of the first duties of a Jew on becoming head of a family, is to prepare a Mezuzah for his door posts. A piece of vellum about three inches square is prepared, and on one side the two passages of the law Deut vi. 4-9, and xi 13-21, are written in Hebrew.

The ancient custom of the race is still continued, wherever residing, the mother of the bride must see the proofs of consummation. A similar custom is observed by all mahomedans and by the Armenians but with the latter, to a much more indelicate degree.

The paschal lamb of the Jews was partaken of only by the men of the Jews above 21 years of age, probably a single mouthful.

Dr Wolff found the Jews of Central Asia quite ignorant of the history, suffering, and death of

Jesus Christ which convinced him that the Jews of Khorassan and Bokhara were of the ten tribes who never returned to Palestine after the Babylonish captivity

All the Jews of Turkistan assert that the Turkoman are the descendants of Togarmah, one of the sons of Gomer, mentioned in Genesis 10:3. The Turkoman have no mosque, they pray apart from each other, either in the field or the tent. Twice in the year they assemble in the desert, and proffer their prayer.

The Jews in Bokhara are 10,000 in number. The chief rabbi assured Dr. Wolff that Bokhara is the Habor and Balkh, the Halah of the 2nd Kings xvii 6, but that in the reign of Chengis Khan they lost all their written accounts. At Balkh the mahomedan mullahs assured him that it was built by a son of Adam, that its first name had been Hanakh, and afterwards Halah, though later writers called it Balakh or Balkh. The Jews, both of Balkh and Samarcand, assert that Turkistan is the land of Nod, and Balkh, where Nod "once stood." The Jews of Bokhara bear a mark, by order of the king, in order that no mahomedan may give them salaam or peace.

He thought the general physiognomy not Jewish, but he was wonderfully struck with the resemblance that the Youssufzye and the Khybari two of their tribes, bear to the Jews. When Wolff reached Cochim, he found there black and white Jews celebrating the feast of Paschal. Those that are called black Jews are, he says, such as became Jews of their own accord at Oranganore, and in other parts of the country they are of black and half black colour. For this reason, the white Jews do not intermarry with them. They have neither priests, nor Levites, nor families, nor relations on foreign coasts. They are only found in the Malabat coast. They observe the law as white Jews do. They are most numerous at Cochim. Many of the black Jews, however, assert that their ancestors became Jews when Haman fell, and affirm (though the white Jews deny it) that they were there when the white Jews came to Hindustan. They consider themselves as slaves to the white Jews, pay their yearly tribute and a small sum for the circumcision of their children, and for permission to wear frontlets in prayer time. They do not sit down with the white Jews, nor eat with them. In this they resemble the Americans in the United States, who do not eat with the negro population. The immorality of the white Jews of this place was frightful.

The Jews of Yemen adhere simply to the ancient interpretation of Scripture, in the passage of Isaiah vii. 14, "a virgin shall conceive," and they give to the word the same interpretation, virgin, that the Christians do without

knowing the history of Jesus. Rabbi Alkaree asserted that in Isaiah liii the suffering of the Messiah is described as anterior to his reign in glory. He informed Dr. Wolff that the Jews of Yemen never returned to Jerusalem after the Babylonish captivity, and that when Ezra wrote a letter to the princes of the captivity at Tanaan, a day's journey from Sanaa, inviting them to return, they replied, "Daniel predicts the murder of the Messiah and another destruction of Jerusalem and the temple." Sanaa contains fifteen thousand Jews. In Yemen they amount to twenty thousand and Wolff estimated the total population of the Jews throughout the world, to amount to ten millions. He baptized there sixteen Jews, and left them all New Testaments.

The Jews in China call themselves Tiaukin Kinn, or the sect which plucks out the sinew. They are said to number one million of souls. They have synagogues, and keep themselves perfectly distinct from the other inhabitants of the villages. The earliest record of the Chinese Jews which can be relied upon, is that of an Arabian merchant, who, in 877, mentions the Jews that traded with him in China. In the twelfth century, the rabbi Benjamin of Toledo visited the East, to discover some of the scattered children of Israel, and he states, that he found Jews in China, Thibet, and Persia. The Jesuit Ricci, whilst resident at Peking in 1610, states that there were ten families of Jews residing in Keang-foo, and they had in their possession a copy of the Pentateuch, which had been handed down from generation to generation for six centuries; therefore, from the whole of these statements, it may fairly be concluded, that for many ages Jews have been inhabitants of China. It is the custom in Jerusalem, every Friday, for the Jews, with veils over their heads, in mourning and lamentation, to proceed to the ruins of the walls of Jerusalem for this they pay tribute to the Turks, the hymn they sing is as follows.

"The Almighty shall build His Temple speedily.

Lord, build, Lord, build, build Thy Temple speedily

In haste, in haste, even in our days,

Build Thy Temple speedily

He is beloved, He is great, He is glorious

He is sweet

Lord build, build Thy Temple speedily

In haste, in haste, even in our days,

Lord, build Thy Temple speedily"

Jews practise as doctors at Herat, and sometimes also as sorcerers. The Israelites are rather numerous there, more especially since their persecution at Meshed. Though their depart-

ture from that city is forbidden, and they are mulcted in very heavy fines if they are caught absconding, they nevertheless continually make the attempt, and arrive at Ilerat, where they are permitted to trade, and commerce through their means flourishes more than it otherwise would. They are also allowed the free exercise of their religion, and are thoroughly protected by the rulers.

Josephus, who is considered to have written his work on the ancient history of the Jews about the year 93 of the Christian era, says, in his eleventh book, with reference to the return from captivity of those who came back with Ezra, "the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." To the same effect, St Jerome, in the fifth century, in his notes upon Hosea says, "unto this day the ten tribes are subject to the king of the Parthians, nor has their captivity ever been loosed."

Before the introduction of mahomedanism, there were whole nations of Jews in Arabia. The king of the Homerites was a Jew. Under the emperor Heraclius, many of them were driven from the Roman dominions into Persia, where some of their countrymen had remained ever since the first captivity, and history informs us, that they often excited the heathen princes against the Christians. Seventy years after the death of Mahomed, the Æthiopians sent over an army to assist the Christians of Yemen against Dhu Nowas their king, and a bigoted Jew. Many of the Arabian tribes had been converted by the Jews who fled from the destruction of Jerusalem by Titus. Chaibar was their principal city in Arabia—it was taken by Mahomed A. D. 623-7. Chaibar was in the neighbourhood of Medina; they were removed into Syria by Omar—Hira was also the residence of a Christian prince, who had reigned there 600 years before he was conquered by the mahomedans.

The Jews of Europe have assimilated in physical as well as moral qualities to the nations amongst which they dwell. Those who have recently settled in Bombay and Calcutta are the most strikingly handsome of all the races now in India. Their skins have a faint rathous tint, but their complexions are bright and transparent looking. Their features are large and prominent, their forms tall and goodly.

Jews originally were pastoral shepherds and husbandmen, but they began to follow merchandise in Solomon's time and, in Rome, prohibited from holding land they became merchants and

traders. To the Jew, every person not circumcised was a Gentile and this term was used by the Jews to designate all races not Jews or not circumcised. It answered to the Barbaros of the Greeks and Romans. The term Gentile is employed by the Europeans in India, to designate the Tilung people, the race occupying the country from Madras to Ganjam. It is pronounced Gentoo, which is a corruption of the Portuguese "Gentio" a "Gentile," and the people themselves accept that designation. The Gentile of the Jews is the equivalent of the M'hetcha of the Aryan Hindu, the "E" of the Chinese, and the Kafir of the mahomedan. With the Arabs, they themselves are the Arab ul Arab, all the rest of the world are "ajami" or foreign. Dr. Fryer (Travels, 1672 to 1681), says, "the Gentiles, the Portugal idiom for Gentiles, are the aborigines." He appears to be the first English writer by whom the term is used, but before his time Pietro del la Valle speaks of the hindoos as Gentile, following the example of the Portuguese—*Baron Clement. A. de Bode's Bokhara and Amu*, p. 88-89. *Mill's, British Jews*, pp. 4, 5, 9, 51, 107. *Ferrier's Hist. of the Afghans*, p. 486. *Jewish Intelligence*, Vol. XXII p. 146. *Fraser's Journey into Khorasan*, p. 182 to 183. *Playfair's Yemen Esth. III* 8-9 2, 16. *Joseph Antiq. lib. XIV c. 7 Tacet. Annal. lib. II c. 85 J. R. A. Soc. I* 173 and *VI. p. 6 P. Paolini di S. Bartolomeo, Viaggi*, p. 109. *Drigg's Firishda*, iv 532, quoted by *Ritter—Yule Cathay, I* p. 76. *Kennedy's Ethnological Essays*, p. 3. *Salé's Koran, Vol. I* pp. 13, 23, 46. *Chatfield's Hindustan*, p. 214. *Mill's Nablous*, p. 180. *Elliot, quoting Ency. Metrop. Voc. Gentoo. Fryer's Travels. Dr. Wolff's Bokhara, Vol. I. pp. 9, 12, 117. —Pottinger Mill's British Jews, p. 28. Wanderings of a Pilgrim Sui's China and the Chinese, Vol. II* p. 172. *Ferrier's Journ.*, p. 453. *Kennedy's Ethnological Essays*, p. 3. Sec. Abishegam, Aden, Afghan; Betylc; Hindoo, India, Iran, Kermanshah, Khyber; Kiblah, Kidder, Kitabi, Mesopotamia, Mosul, Semitic Races.

JEWAKEE, a pass in Afghanistan occupied by the Aficedee. Their mountains are very strong. In the settlement of the N. W. Himalaya districts, the British Government was concerned chiefly with the Aficedee of the two passes, i. e., the Kohat Pass or Gullee and the Jewakee Pass. For the guardianship of these passes the Aficedee received some kind of consideration from successive dynasties, Ghiznivide, Moghul, Dooianee, Barukzye, Sikh and British, and broke faith with each and all. These mountaineers are great traders and carriers. They

convey salt from mines in the Kohat district to the Peshawar market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, which cultivation of their rugged hill-sides would not alone suffice to afford. The British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afghans to sore straits. The Gulleo or Kohat Pass is the direct and best route from Kohat to Peshawar. The government post between these two important stations runs usually by this route.

JEWALA MUKI The flames' mouth, or spirits' mouth, a celebrated hill, in a sandstone range opposite Nadann on the Amritsar road. A stream of hydrogen gas, which oozes through the sandstone, issues from ten or a dozen fissures in the rock. On a light being applied, the flame plays around the fissures which the devotees suppose to proceed from the Muk'hi or mouth of the Jawala or spirit.

JEWAN-PUR. MAR Putranjiva Roxburgh.

JEWAR HIND Euryale ferox

JEWAR HIND Ploughmen's perquisites, also called in Hindi Agwar and Thapa. — *ELL*

JEWAR A clan of Rajpoots of this name in Sagar and Bundelcund.

JEWASSA HIND Alhaji manorum, the Camel's thorn, the chief food of the camel, in Upper Sind and the Punjab.

JEWELLERY. Workers in iron and steel could never have found difficulty in managing gold and silver, for which indeed the East has always been famous. Working in gold was familiar to the Egyptians before the exodus of the Israelites. That the hindoos have long been familiar with its applications we find proof in the hymns of Rig Veda, where golden armour and golden chariots, and decorations of gold and jewels, are frequently mentioned. The rose chain from Fichinopolis, and the snake chain of the northern Circassians all display great skill in the workmen, as also the silver filigree work of Hyderabad, for which Cuttack and Dacca are most famous, and display greater delicacy and beauty than either Genoa or Malta. Much of the Indian jewellery being peculiar in form, and in the ways in which it is worn, is not much admired in Britain, the articles usually made in filigree work are bracelets, earrings, brooches, and chains, groups of flowers, Uttardans, and small boxes for native uses. Mr Taylor says, "the design best adapted for displaying the delicate work of filigree is that of a leaf, it should be drawn on stout paper, and of the exact size of the article intended to be made. The apparatus used in the art is exceedingly

simple, consisting merely of a few small crucibles, a piece of bamboo for a blow-pipe, small hammers for flattening the wire, and sets of forceps for intertwisting it." The art of making gold wire, that is, silver covered with gold, is practised in various parts of India, in Dacca and Hyderabad, as well as Delhi and Benares. Several varieties of gold and silver thread (*badla*) are made at Dacca, as *goolabatoon* for the embroidery of muslins and silks, *goshoo* for caps and covering the handles of chourries, *submah* for turbans, shippers, and hookah-snakes, and *boorun* for gold lace and brocades. Much fringe of various patterns is made, and thin tinsel stamped into various forms of flowers, or impressed with excellent imitations of jewels, such as flat diamonds, emeralds and rubies. Many of the ornaments are made only for the poorer classes, for instance, imitations of precious stones, ornaments in powder, in shell, and lac, and still simpler, a bracelet with straw to represent the gold, and the red seeds of *Abrus precatorius* in the place of garnets. The following are the names and uses of a few of the jewels of Southern India.

Yunket, or Armlet	Jadribillay, Head ornament
Jampaloo, or Ear Jewel	Adegi, Neck ornament
Kutree Paval, Ear ornament	Curdapoo, Head ornament
Vallal, or Bangles	Thallysman, Head ornament
Nithoo, Nose Jewel	Gaya or Geddly Gooloo soo, or Leg ornament.
Moothoo Coopoo, or Ear ornament	Jagr Undoo, Head ornament
Patteel, or Bangles	Caminal and Jemeeka
Goopy, Head ornament	
Mayer Mootha, Ear Jewel	

Bracelets, anklets, and armlets of gold, silver, brass, copper, deer horn, the metals being solidly massive and as chains, are in use in all eastern countries, and amongst hindus and mahomedans. Hindu men may be seen with gold or silver rings, earrings, and neck laces, but in general these are restricted to women and children. The custom of wearing jewellery has doubtless been through all ages, and is alluded to in Joshi xii, 6. Is in 16 and 18. Some of those of the hindus are inconveniently massive, and heavy rings, usually of silver set with a fringe of small bells, are often worn by hindu ladies. Hindoo women wear loose ornaments one above another on their ankles, which at every motion of the feet, produce a tinkling noise. Armlets are worn alike by hindus and mahomedans, and by men and women. They are of gold or silver, some in the form of massive carved rings, some as lockets, the more expensive, worn by royalty are the bazu-band, literally arm-lets. These are generally worn as ornaments, and since the most ancient times like earrings, (Gen xxxv 4. Ex xxxiii 3, 4. Hosea xi, 13. Judges. viii, 24) the *crowns* in

auriculus, often of gold, like those of the Ishmaelites. But they are often caskets containing, as with the mahomedans, charms, their *ta'viz*, or as with the Jangam sect of hindus, the phallic lingam. These ornaments are often worn round the neck like the golden bulla and leather torum of the Roman youth, or as in Prov vi 21, and most women have frontlet ornaments such as are alluded to in Deut vi. 8. Bracelets are also largely worn by all classes, of both ages and sexes, of every material, but those of the humbler women are principally of coloured glass and ornamented with lac and brass. The manufacture of shell bracelets is one of the indigenous arts of Bengal, in which the caste of Sank'hari at Dacca excel. The *chanls* of which they are made are large univalve shells of several species of turbinella, from six to seven inches long, and of a pure white color. They are imported into Calcutta from Ramnad in Southern India, and from the Maldive Islands. At Dacca they are also used for beetting fine muslins. In making the large massive bracelets which are worn by Hindoo women, they are sawn into semi-circular pieces, and these are rivetted and cemented to form the bracelets, some of which are elaborately carved and inlaid with a composition of lac and a red pigment. A pair of bracelets of this description frequently costs as high as 80 rupees. Of the thick pieces of the shells, beads are made to form the necklaces, which the Bengal sepoy wears. Some Malabar women and the Banjara women have the entire forearm from the wrist to the elbow covered with heavy massive bracelets and the lower part of the legs equally covered with anklets. The armlets of the Banjara women are of deer horn. Amongst the Rajputs, the women adopt a brother by the gift of a bracelet. The intrinsic value of such pledge is never looked to, nor is it requisite it should be costly, though it varies with the means and rank of the donor, and may be of flock silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *katchh*, or corset, of simple silk or satin, or gold brocade and pearls. Colonel Tod was the "Rakhi bund Bhai" of the three queens of Oodipoor, Boondi, and Kotah, besides Chund-Bae, the maiden sister of the Rana, as well as many ladies of the chieftains of rank. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The festival of the bracelet (Rakhi) is in spring. The adopted brother may hazard his life in his adopted sister's cause, and yet never receive a mite in reward, for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender, Isaiah xlv 3. notices 'Trea-

asures of darkness.' It is still common in India for persons to bury their jewels and money under the house floor, or in the compound. Enamelling, as applied in India to jewellery, consists of an extremely fine pencilling of flowers and fancy designs in a variety of colours, the prevailing ones being white, red, and blue, and is invariably applied to the inner sides of bracelets, armlets, anklets, necklaces, earrings, sippooch, tiana, and all that description of native jewellery, the value depending upon the fineness of the work, and often exceeding that of the precious stones themselves. In general the cost is moderate, as the finest specimens are only made to order. The best come from Benares, Delhi, and the Rajpootana States. In the south of India, the manufacture of enamels on articles of domestic use like the above is almost entirely restricted to Hyderabad. It presents no varieties, but in general consists of a blue coating interlined with white on a surface of silver, and is applied to rose-water sprinklers, spice boxes, basins, and such like articles. The merit of the manufacture lies in the simplicity of the enamel itself, and in the lightness of the silver article to which it is applied. Though pleasing, it is the coarsest enamel produced in India. At Indore, in Central India, the manufacture does not constitute a regular trade. It is invariably applied to articles of personal decoration such as necklaces, armlets, brooches, earrings, &c, which are set by native jewellers, according to the taste of the purchaser. The subjects generally consist in a representation of the avatars, or pictures of the metamorphoses of Indian deities, and the work is so perfect that it will stand, not only the influence of climate, but even rough handling. Specimens of this kind of work have no fixed market value, the price being entirely dependent upon the number of competitors that may be in the field when any of them are offered for sale. A set of the ornaments, consisting of a necklace, earrings, two armlets, and a brooch, in plain gold, contributed to the exhibition of 1851, was valued at 1,700 Rupees or 170£. A duplicate forwarded to the Paris Exhibition in 1855, was purchased for 600 Rupees or 60£. The Indian export trade of jewellery is unimportant being only to the value of about £8,000 a year — *Toy Cart Tod's Travels, Tod's Rajasthan Junes' Reports Ex 1851 Madras Exhibition of 1855 Report of Exhib of 1862. Royle's Arts of India, pp 475-6. 509-510.*

JEWS' APPLE. Solanum melongena.

JEWS' MALLOW. ENG. Corchorus olitorius — *Linn.*

JEWS' PITCH. ENG. Asphalt.

JEWUL, also Jingam BENG A gum-resin that exudes from the bark of *Odma wodiei* — *Simmond's Dict*

JEWUTCH river runs near Shorec Pullc in Muzzuffernuggui.

JEYPALA. After his final defeat by Ismael, son of Sabaktagin, at Peshawai, resigned his throne to his son Anungpal, and put an end to his own life, by ascending a funeral pyre

JEYPORE, a kingdom in Rajputanah, founded by Dhola Rai in A D 967 The family belong to the Kachwaha tribe of Rajpoots and claim descent from Rama, king of Ayoodhya, between whom and Dhola Rai thirty-four generations are said to have intervened At the time of the foundation of the Jeypore State, the country of Rajpootana was divided among petty Rajpoot and Meeua chiefs, all owing allegiance to the hindoo kings who then ruled in Delhi. Jeypore early succumbed to the mahomedans Rajah Bhugwan Doss was the first Rajpoot chief who allied himself by marriage with the mahomedan emperors of Delhi The Jeypore family furnished the emperors with some of their most distinguished military leaders One of the chiefs of Jeypore, Jey Sing II, who began to rule in A D 1699, was distinguished by his intellectual capacity and his liberal patronage of science and art, and his attainments in mathematics and astronomy made his name known to European scholars The Mahratta supremacy over the Rajpoot States succeeded that of the mahomedans and the political relations of the British Government with Jeypore commenced in 1803 when Juggut Sing was then maharajah of Jeypore, and in 1818 he ended a life which had been spent in the grossest debauchery, and regretted by no one But on the 25th April 1819, a posthumous son was born by one of the ranees, and he was recognized as heir both by the Jeypore nobles and the British Government Till the ranee's death in 1833, Jeypore was a scene of corruption and misgovernment The young maharajah Jey Sing died in 1835, leaving a young son, Ram Sing, then under two years of age and the Agent to the Governor General then proceeded to Jeypore, reformed the administration, and assumed the guardianship of the infant heir The Agent's life was attempted and his Assistant was murdered

The area of Jeypore is about 15,000 square miles and the population 1,900,000 The available revenue is 36 lakhs The larger portion of the Sambur lake belongs to Jeypore and the salt manufactured from it yields to this state 4 lakhs. The military consist of 452

artillery, 4,600 infantry, 5,142 cavalry and 4,096 Nagha.

Kotrees.	Name of Fields	Yearly Revenue of principal-ty	Total Revenue held by family	Remarks	Kotrees held by descendants of other rajahs	
					The twelve Kotrees formed by Pithies	other rajahs
Purnmuloto	Neemera	10,000	10,000	1		
Bheempota	Extinct	70,000	220,000	10		
Nathawut	Chooruoo	17,700	21,700	3		
Fuchanoto	Sambra	22,000	600,000	22		
Sootanoto	Soot	50,000	198,137	16		
Kangaroto	Diggee	20,000				
Rajwant	Chundhar					
Paitibje	Extinct	28,850	130,000	2		
Bulbhadhote	Achrole					
Sredasjee	Extinct					
Kulhanote	Kalwa	25,000	215,000	19		
Chutiorbhoyote	Bhujwo	40,000	100,000	6		
Gougawut	Dhoozee	70,000	167,900	13		
Khoombance	Bhansko	21,000	23,787	2		
Khoombawut	Mahra	27,538	40,738	6		
Seobunimpota	Negadhar	10,000	49,500	3		
Bunbeerpoti	Balkoh	19,000	26,373	3		
Nurookah	Oomra	200,00	300,000	6		
Bhaukanut	Sohwan	15,000	31,600	4		

Babra, three marches from Jeypore, on the road to Delhi has one of the edicts of Asoka engraved on a block of stone or rock, on a hill, in old Pali and of date B. C 309 It is in the oldest Lat character It differs somewhat in style and language from the pillar and rock edicts The subject is the budhist commandment, forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and are condemned as mean, and false in their doctrine, and not to be obeyed The scriptures of the Muni (which must be the Vedas) are spoken of as directing blood offerings and the sacrifice of animals Priest and priestesses, religious men and religious women, amongst the budhists, are commanded to obey the edict, and bear it in their hearts — *Treaties, Engagements and Sunnuds, Vol IV p 29 Beng As Soc Jo Vol IX p 617* See Rajput

JEYPORE, a native state west of Ganjam, westward of the state of Jeypore, and having the Godavery for its southern boundary, lies the district of Bustar, in length about 170 miles, and in breadth about 120, it occupies an area of 13,000 square miles in extent With its plains and plateaus, lofty mountains and fertile valleys, rivers and forests, it appears like a continent in *parvo* The total population numbers about 200,000, cultivation is carried on to a considerable extent, and rice is produced in great abundance, The natural productions of the country

are honey, wax, galls, horns, jaggery, thussa silk, drugs, dyes, gums, resins, and fibres are in profusion. All these are carried out of the country by the brinjari race who give salt, cloth, brazen utensils, pepper, spices, cocoanuts, tobacco, opium, wheat, paper and cotton in exchange. Teak is abundant; the Mowa tree serves at once for liquor, food, and oil. Iron ore is found in the eastern part of the dependency, and is of excellent quality, gold also is washed from the sands of one or two rivers. The country is unhealthy. Fever is exceedingly prevalent throughout the district, and is very severe in the months of September, October and November. Dysentery and diarrhoea generally accompany it at those times, great amount of moisture is contained in the soil which is principally clay; there is no drainage. Cases of cholera are very rare, but small-pox fully makes up for it.

Politically, the country is divided into ten talooks, each being governed of course by its own zemindar or dewan, and the whole by a rajah. Jugdulpore, is the capital of Bustar, and the residence of its rajah. Many of the villages throughout the dependency consist only of fifty huts and under, and in the wild jungly tracts two or three hovels standing near each other are dignified with the name.

The people range in importance from the fish-eating brabmin, to the hunting and fishing Tugara or Purja, who will eat any thing, from beef and mutton, down to rats and snakes. The Gudwa who subsist by cultivation chiefly, seem much given to dancing and amusement. On holidays, men and women join in dancing to the music of a fife and drum. A ring is formed by all joining hands, the company circles round and round like the preparatory movement to a quadrille galopade, relieved now and then by mighty hops to the centre and back. This finished, a man steps forward, singles out one of the other sex, and banters her about her ugliness and so forth and the woman retorts. The Soondee deal extensively in evil spirits, that is to say, they know the weakness of their fellows for the fermented juice of the Mowa, and do not fail to derive a large profit from it. The Maria are the most numerous class in the dependency. They inhabit the densest jungles, avoid all contact with strangers, and are so timid that they flee to the hills on the least alarm. They are strong and agile, very expert in the use of the bow, but the most cheerful, light-hearted race alive. A Maria wears a cloth round his loins, a necklace or collar of beads, earrings and bracelets of brass, and a girdle of cowries. Hanging to the girdle is a bamboo tobacco-box, and a small iron knife is stuck in behind. A bow and arrows, or a spear, complete his costume. The women wear rather more beads,

and if possible rather less calico, but they tattoo themselves from head to foot. The dress of the Maria decreases in quantity in direct proportion to the increase of the distance of their abodes from civilization. They are very inquisitive, sharp observers, apt to learn, and remarkable for their truthfulness and honesty. Beyond this country, higher still up the mountains are other "gentle savages," destitute of buffaloes, bullocks, cows, or ploughs, and knowing little besides their rude mode of cultivation and the everlasting Mowa berry. Like the Maria these also are very susceptible of improvement and civilization if they meet with kindness and fair dealing.

JEY SINGH, the royal historian and astronomer of Amber, connects the line with Soomitra the fifty-sixth descendant from the deified Rama, who appears to have been the contemporary of Vicramaditya, A. C. 56.

JEZAL PERS. or Shamkhal is a rifle of great length and weight, which is fired from a rest like a fork, attached to it near the muzzle. This weapon, is much used by the mountaineers of Persia and Afghanistan. By the English, it is called Ginja, and is a wall piece, or large gun, properly Jazal.

JEZAN A sea-port of Yemen, in the district of Abou Areesh, its population, about four hundred, are engaged in the pearl fishery, which both here and at the island of Farsau, about three miles distant, is carried on extensively. See Tehama.

JEZAYIR, the name of an extensive district comprising many stations of importance. The first is the village of the Beni-Mansur, Bu Homaid, and Nahr Antai, which are the principal positions. It is said to be pierced by three hundred canals, among which are Nahr Saleh, Deyar Beni Asad, Deyar Beni Muhammed, Fat'hayah, Kalaa, Nahr Sebaa, Batinah, Massuriyah, Iskanderiah, Igarah, and others. The northern boundary of this district is Kut-e-Mua. This extensive district is inhabited by various tribes, who have successfully assisted the imperial arms, and having revolted from the government of Basrah, had succeeded in establishing an independent power against the united forces of Basrah and Hawazah. This independence was preserved not less from the bravery of the inhabitants, than from the great difficulty of approaching their insular positions, in the broad expanse of the Euphrates, over the district in which they are situated, until the age of Ali Pasha who reduced the country, and so broke the spirit of its population, that, from that hour, the tameness of the people of Jezayer became a trite proverb—*Mignon's Travels*, p. 288.

JEZER, AR. Carrot, *Daucus carota*.

JEZIA ARAB HIND. PERS Poll-tax This was imposed, during the early mahomedan conquests, on all other religionists who submitted to the mahomedan rule, and was the test by which they were distinguished from those who remained in a state of hostility Its abolition was one of the beneficent acts of Akbar, but Aurangzebe reimposed it — *Yule, Cathay, Vol II p. 411 Elphinstone, II p 457*

JHABOOA, Ah Rajpore, Jobut, Mutwarh, Indoie, and Gwahor district, with the British pergunnah of Mundpore and State of Burwani have been formed into a Bheel Agency.

JHAKI HIND. Buckwheat, *Fagopyrum esculentum*.

JHAL Guz and HIND Net

JHALA, a race who own the raj of Hulwud Drangdra as their chief, and are supposed to have sprung from an offshoot of Anhilwaira, on the extinction of which dynasty they obtained large territorial aggrandisement The part of the Jhala Makwahana tribe who also inhabit the Saurashtra peninsula is styled Rajpoot, though neither classed with the Solar, Lunar, nor Agni cula races, but though we cannot directly prove it, they seem to be of northern origin It is a tribe little known in Hindustan or even Rajasthan, into which latter country it was introduced entirely through the medium of the ancient lords of Saurashtra, the present family of Mewar a splendid act of self-devotion of the Jhala chief, when rana Pertap was oppressed with the whole weight of Akbar's power, obtained, with the gratitude of this prince, the highest honour he could confer,—his daughter in marriage, and a seat on his right hand It was deemed a mark of great condescension of a recent rana sanctioning a remote branch of his own family, bestowing a daughter in marriage on the Jhala ruler of Kotah This tribe has given its name to one of the largest divisions of Saurashtra, Jhalawar, which possesses several towns of importance Of these Bankaner, Hulwud, and Drangdra, are the principal Regarding the period of the settlement of the Jhala, tradition is silent, as also on their early history but the aid of its quota was given to the rana against the first attacks of the mahomedans

The Jaitwa, Jetwa or Camuri, is an ancient tribe, and by all authorities styled Rajpoot, though, like the Jhala, little known out of Saurashtra, to one of the divisions of which it has given its name, Jaitwa, its present possessions are on the western coast of the peninsula the residence of its prince, who is styled rana, is Poorbunder In remote times their capital was Goomtee whose ruins attest considerable power, and afford singular scope for analogy, in architectural device, with the style termed Saxon of Europe. The

bards of the Jaitwa run through a long list of one hundred and thirty crowned heads, and in the eighth century have chronicled the marriage of their prince with the Thar re-founder of Delhi — *Tod's Rajasthan, Vol I p 113* See Kattyawar, Jhareja, Rajpoots, Kutch or Cutch

JHALAWAN, Saharawan and Las are on a great mountain range or table land that runs N and S Jhalawan with less elevation than Saharawan, is held by Brahui tribes, amongst whom are the Minghal, Bizunju and Samalari, in the hills The fixed population in their little towns, does not exceed 10,000 and are greatly exceeded by the pastoral tribes,—the great tribes of Minghal and Bizunji, giving them the preponderance Jhalawan and Saharawan are the two great central districts of Beluchistan, and these districts surround the districts of Kelat which depend on the capital The plain of Dasht-i-Guran south of Chappar, is inhabited by the Sunari, a branch of the Jehri tribe of Jhalawan Many of the Jhalawan tribes are undoubtedly of Rajpoot origin, and until lately, the practice of infanticide was prevalent amongst them Near Bagwana is a cave in a rock filled with the dried mummy-like bodies of infants, some of which have a comparatively recent appearance See Kelat; India

JHALLAWAR, in Kattyawar, has been a separate dependency only from the 8th April 1838, when the Kotah principality was dismembered and maharaj rana Mudun Sing was established in Jhallawar under a treaty by which he acknowledged British supremacy, and engaged not to negotiate with any other power without the sanction and knowledge of that Government, on which he was vested with the titles of Maharaj Rana During the mutinies of 1857-58, Pirthee Sing, his successor, rendered good service by conveying to places of safety several Europeans who had taken refuge in his districts The estimated average amount of revenue of this State is between fourteen and fifteen lakhs of Rupees It pays Rupees 8,000 a year to the British Government as tribute, no local corps or contingents are paid from the resources of Jhallawar, the area of the State is 2,500 square miles, and the population 220,000 The entire military force of the State is about 500 Horse and 3,500 Infantry In the Jhalawar district, in Kattyawar, property stolen or the thief must be produced, and the Paggi race who trace the pag or foot-prints are there the most famous Lions are still found in the Geer jungles and there are no tigers and Captain Postans observes that while Kattiwar abounds with the tiger and lion species, Cutch, the neighbouring province, is free from this terrible infliction The rao of Cutch, at one period, had several dens filled with wild beasts,—*Theatres, Engagements and*

Sunnuds, Vol IV p 87 Postan's Western India, Vol II p 158

JHALORE, one of the most important divisions of Marwar. It is separated from Sewanchi by the Sookri and Khari, which, with many smaller streams, flow through them from the Aravalli and Aboo, aiding to fertilize its three hundred and sixty towns and villages, forming a part of the fiscal domains of Marwar. Jhalore fortress stands on the extremity of the range extending north to Sewanoh and guards the southern frontier of Marwar. Sewanchi is the tract between the Loomi and Sookri. Macholah and Morseen are the two principal dependencies of Jhalore. Beenmal and Sunchore are the two principal divisions to the south, each containing 80 villages. Bhadrachoon, a chief of Jhalore, has a Joda chief and Meena population. The Thul of Goga is very thinly inhabited with many sand-hills, called t'hul ka-tiba. The t'hul of Thuroe lies between Goga des and Jessulmer. The t'hul of Khawar is between Jessulmer and Barmair in the most remote angle of Marwar. Barmair t'hul, also called the Malli-nat'h-ka t'hul is occupied by cattle breeders. The Kherdur or land of Kher, and Nuggur Gooroh on the Loomi are the chief t'hul.

The Chohan rajput of the desert has, on the N and E, the above tracts of Marwar, to the south Kooliwarah and the Runn, to the west the desert of Dhat. The sterile ridge which passes through Chotun to Jessulmer passes west of Bankasir on to Nuggur Parkur. The wells are 65 to 130 feet deep. The Sehrai, Khossa, Keli and Bhil inhabitants are predatory races. The Chohan rajput does not wear the zonar and does not much respect the bramans. The Pit'hul and Bania are farmers and traders.

The Runn or Rinn, is a remarkable feature of the desert. It is a salt marsh, 150 miles broad, into which the Loni or Loomi or salt river enters and then runs on to the sea. The Loomi rises in the Aravalli. In Marwar it separates the fertile land from the desert, afterwards runs through the Chohan territory, dividing it into the eastern part called Raj-Bah or Sool-Bah, and the western part called Par-lur or "beyond the Khar or Loomi." The Kaggar rises in the Siwalik Hills, flows under Bhutnan walls and once emptied itself between Jessulmer and Rori Bukkur—*Tod's Rajasthan, Vol 1, p 19, Vol II, pp 289 to 330 Ritchie, the British World in the East Vol 1, p 7*

JHAN PAN BENG. A litter or sedan chair used in the mountains.

JHAND HIND *Prosopis spicijera*, also *P stephanana*, its bark is used in tanning. The Jhand, called kundi in Sindh, is the *Prosopis spicijera* and furnishes the best fuel wood, being heavy and compact, and burns slowly:

when stacked it is liable to be attacked by white ants.

JHANDA HIND A banner. Madar ka Jhanda, Dastagir-ka-Jhanda, banniers of Madar and Dastagir.

JHANGH PANJ *Hydrilla verticillata*—*Roxb*

JHANJHAN—? *Æschynomene cannabina*.

JHANJI HIND of Kulu, *Corvus colurna*.

JHANSI, lies south of Gwahior. In 1732 it was plundered by Baji Rao, and was captured by Sir Hugh Rose on the 2nd April 1858.

JHAO HIND *Tamarix indica*

JHAPI, umbrella shaped hats worn by the lower class of Assamese made from the coarse leaves of the Toko pat palm, the *Livistonia Jenkinsiana* Griffith. The leaf of the talipot palm *Corypha taliera* is similarly used.—*Simmond's Dict*

JHAR HIND A tree

JHARA or Jhada GUZ HIND A purgative.

JHARAL See Capræ, Jarai

JHAR BERI HIND *Zizyphus nummularia*, also *Zizyphus jujuba*.

JHAREJA, a rajput race in Guzerat, and Cutch with a branch in Kattyawar, descendants of the Yadu and claiming from Krishna. In early ages they inhabited the tracts on the Indus and in Sewisthan. But at another place Col Tod relates that Samba obtained possession of the tracts on both sides the Indus, and founded the Sind Samma dynasty, from which the Jhareja are descended. There is every probability, he states, that Sambus, of Samba Nagari (Minagara), the opponent of Alexander was a descendant of Samba, son of Krishna. The Jhareja chronicles, in ignorance of the origin of this titular appellation, say that their ancestors came from Sham or Syria.

The Jhareja dominions extend over a tract of about one hundred and eighty miles in length and sixty in breadth, the land is generally poor, indifferently cultivated and thinly peopled, so much so that although it contains an area of upwards of ten thousand square miles, the number of inhabitants is only half a million, one-twentieth part of which is confined within the capital, Bhooj, and another twentieth within the sea port of Mandavi. Except these two places, there is none which merits the name of city, though there are a few towns, as Anjar, Lukput, Moondia, &c. on the coast, which derive importance from their position. Of this population, the number of the dominant race, the Jhareja, fit to bear arms, was estimated at only twelve thousand, the remainder are mahomedans and hindus of all sects and classes.

The tribes of Rajputana have a political system similar to the feudal practice of Europe. On the demise of a chief the members of his family would be entitled to a certain appanage.

of his demesnes, and every district so acquired would constitute a distinct principality subject to a similar subdivision at the decease of each subsequent holder. Each minor tributary thus possesses a body of kinsmen who are collectively termed the *bhaiad* or brotherhood. The Jharaja of Guzerat, were, till late in the nineteenth century, addicted to female infanticide. In 1818, Captain McMurdo estimated the members of Jhareja in Cutch at about 12,000 persons of whom only about 30 were women. The Jhareja killed their daughters to avoid paying for them heavy marriage portions. The Jhareja of Cutch are, however, stated by Miss Elwood to be a branch of the Sindh Summa stock, of Arabian extraction, descended from a child of a mahomedan zamindar by a daughter of a petty chief in Cutch, whose descendants settled in Powar and Patcham. They marry daughters of the Jhalla, Wagel, Sodha, and Gohl rajputs.

The Thakur of Murvi is a Jhareja and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch. Several tribes of Rajpoots and Kathi are found in the peninsula of Guzerat or Kattyawar, within the 66th and 72nd degrees of east longitude, and 20th and 23rd of north latitude. The inhabitants of the Kattyawar province may be classed under the following heads:

a Rajpoot, amongst whom there are several tribes, standing in power and wealth thus: 1 Jhareja, 2 Jhallah, 3 Gohl, and 4 Jetwah.

b Kat'hi of whom there are three families, Walla, Khacher, and Khooman. They are originally of the same stock, but have now their respective districts.

c Kuli, Kaut, and Sindh, called Bawar.

d Kunbi, Mar, Ahar, Rhebarri, and the other industrious classes.

The Jhareja are the most powerful and numerous of the rajpoot tribes of Guzerat and possess all the western part of the peninsula, they are a branch of the family of the rao of Kutch, who in consequence of intestine feuds, left their country about A. D. 800, and having crossed the Runn, at the head of the gulf of Kutch, established themselves upon the ruins of the Jetwah rajpoots and a few petty mahomedan authorities which at that time existed in Halar. The Jhareja are also said to trace their origin from Jhala, a chief of the mahomedan tribe of the Summa of Sindh.

The lands appear to have been divided in common among the whole tribe, the teelat, or eldest branch of the family, reserving to itself the largest portion, whilst the *bhaiad* or brotherhood held their respective villages by a pure feudal tenure. The outlaws, amongst them, the Baharwuttia, acted with great violence. If he failed in getting flocks, he seized the persons of such villagers as he could find, and

carried them off. These were styled *lihan*, or captives, for whose release sums of money were demanded. The life of a Baharwuttia was one of blood and rapine, until he was killed, or by the fury of his feud he compelled his chief to grant him redress, and the security of Charan (religious persons) and Bhat (Bards) races having been given on both sides, the outlaw and his family returned to their homes and occupations in perfect security.

The *Bhomea* of Kattyawar still preserve a great portion of that spirit of hospitality for which their ancestors were celebrated.

All the inhabitants of Guzerat are much addicted to opium and spirituous liquors. A custom prevails throughout the country, of erecting a stone to the memory of those who have died a violent death, but it appears now to be common, also, to those who have departed in the course of nature. This stone is called a *pallia*. It resembles a European gravestone, has the name, date, and mode of death engraven, and is surmounted by a roughly executed figure, representing the manner in which the deceased fell. Thus you see them on horseback with swords and spears, as also on foot, or on carts, with the same weapons, or on vessels, and this of course is applicable to fishermen. In the upper parts of the *pallia* are the sun and moon indely represented. The practice of "traga," or inflicting self-wounds, suicide, or the murder of relations, formed a strong feature of the manners of the people. This practice, which in Kattyawar was common to the *bhat* and *charan* of both sexes, and to brahmins and *gossein*, has its rise in religious superstition, and although *tragas* seldom wore a very formidable aspect, still they were sometimes more criminal, by the sacrifice of a greater number of victims. The *traga* ceremony borders much upon the brahman practice of *dharna*, but is more detestable. The *Charan*, besides becoming security for money on all occasions, and to the amount of many lacs of rupees also became what is called *fa'il zamin*, or security for good behaviour, and *hazir zamin*, or security for re-appearance. The *Bhat* are more immediately connected with the Rajput clans, and the *Charan* with the *Kat'hi*. The two castes will eat of each other's food, but will not intermarry. The women of the *Charan* and *Bhat* are clothed in long flowing black garments, and have a sombre, if not actually horrid appearance. They do not wear many ornaments, and are not restricted from appearing in the presence of strangers, accordingly, in passing a *Charan* village, the traveller is sometimes surrounded by women who invoke blessings on his head by joining the backs of their hands, and cracking the knuckles of their fingers in that position over their heads. The *Kat'hi* women are large and masculine in their figures, often

dressed in long dark garments like the Charan women, but have the character of being always well looking, and often remarkably handsome. They are more domesticated than the Rajpoot, and confine themselves solely to the duties of their families. They are often brides at seventeen and sixteen years of age, which may probably account for the strength and vigour of the race. A Kat'lu will do nothing of any consequence without consulting his wife and a Charan, and be in general guided by their advice. In the marriage ceremony of the Kat'lu tribe there is a trace of the custom found amongst the Goud and Kolarian races, and in almost all Indian castes. The Kat'lu, to become a husband, must be a ravisher, he must attack with his friends and followers the village where his betrothed resides, and carry her off by force. In ancient times this was no less a trial of courage, stones and clubs were used without reserve both to assault and repel, and the disappointed lover was not infrequently compelled to retire, covered with bruises, and wait for a more favourable occasion. The bride had the liberty of assisting her lover by all the means in her power, and the opposition ceased when her dwelling was once gained by the assailants, and the lady, then bravely won, submitted willingly to be carried off by her champion. The Kat'lu do not intermarry with any other caste. The Kat'lu follows the hindu religion, although no hindu will eat with them. A Rajpoot will, however, eat food dressed by a Kat'lu. He worships the cow, leaves a lock of hair on his head, and adores Mahadeo and other hindu deities, although he is more attached to the worship of the Soory (Surya or the sun), and to Ambha and other terrible goddesses. The Kaut, the Mar, the Alur and the Rhebarri of Guz-rat are cultivators, but until recently some of them plunderers when opportunity offered.—*Cole Myth Hind* p 284 See India, Kat'lu or Katti, Kattyawar, Kalapatta, Rajpoot, Infanticide, Badhail.

JHARIA, a name applied in the Central Provinces to the older settlers, supposed to be from "Jhar" underwood, forest, they are much looser in their observances than later comers of the same caste, eating forbidden food, and worshipping strange gods.

JHAR-KA NAMAK Duk. Potash

JHARKHAH. HIND A hill in Gurgaon district, producing iron

JHAR-KI-HULDI Duk. *Coscinum festinatum*—*Coleb*

JHAR-SHAH HIND A mahonim saqueer

JHARUL HIND Capra jemlaica.—*Ham Smath.*

JHAU HIND *Tamarix dioica*, also *T. orientalis* and *Tamarix gallica* syn *Indica*, also *Artemisia elegans* *Tamarix dioica* grows

as a brush wood on lowlands near rivers See Jhao

JHAWAN, HIND Rough porous bricks used as flesh rubbers

JHEEL HIND A marsh or lake. The Jheels of eastern Bengal owe their origin chiefly to the excessive rainfall of the Khasia and Silhet hills and to the overflow of the Surma. They occupy an immense area, fully 200 miles in diameter, from north-east to south-west, which is almost entirely under water throughout the rainy season, and only partially dry in the winter months. They extend from the very base of the Khasia hills and eastern extremity of the Cachar district, southward to the Tippera hills and Sunderbuns, and westward to the Megna river and considerably beyond it, thus forming a fresh water continuation of the Sunderbuns, and affording a free water communication in every direction. The villages, and occasionally large towns, which are scattered over the surface of the jheels, generally occupy the banks of the principal rivers, these have defined courses in the dry season, their banks always being several feet higher than the mean level of the inundated country. Extensive sand-banks, covered in winter with a short sward of creeping grasses and annual weeds, run along the banks of the largest streams, and shift their position with every flood. The remainder of the surface is occupied by grassy marshes covered in winter with rice crops, and in summer with water, upon which immense floating islands of matted grasses and sedges are seen in every direction, gradually carried towards the sea by an almost imperceptible current. Near Chumra, the common water plants of these jheels are *Vallisneria spirata*, *Damasomum*, two *Myriophylla*, two *Villarsia*, *Trapa*, blue, white, purple and scarlet water-lilies, *Hydrilla*, *Utricularia*, *Limnophila*, *Azolla*, *Salvinia*, *Ceratopteris*, and floating grasses.—*Hooker and Thomson, Flora Indica Hooker Im Jour Vol II* p 309

JHEEND One of the eis-Sutlej states, it has an area of 1,236 sq m and a population of 311,000, souls, with a revenue of four lacs of rupees. The maharaja is a Jat, of the Sikh faith, and of the same descent as the maharaja of Patiala. In 1857, this chief was the first person who marched against the mutineers at Delhi.

JHEELUM One of the rivers of the Panjab, a tributary to the Chenab river, the ancient Behut. It rises in the Vallu lake, in Kashmir, and after a short course to the west receives the Kishn-ganga river. The Ladur rises in N E mountains of Kashmir, near Shesha Nag. It runs through the valley of Kashmir, and into the Panjab by the Baranula gorge, then runs S to Chenab and the confluence is in lat. 30° 10' lon 79° 9' after a course of 409

miles The Jhelum receives the Lidui, 50 ; Vishnau, 44 , Sind, 72 , Lolab, 44 , Kishengunga, 140 , Kunihar, 100 ; Pir Panjal, 115 miles and about 280,000 sq in area drained It is navigable for 70 miles through Kashmir, from the Indus to the town of Ohind The Vishnau river is considered by the Kashmiri as the parent of the Jhelum, it rises in the Kosa Nag or Shesha Nag lake, which is fed by the melting snow and glacier in a hollow on an upland valley of the southern ranges The river runs through a narrow rocky glen, remarkable for picturesque grandeur The falls of Arabul are well worth a visit, as few localities in the Cashmere mountains possess such attractive scenery A pathway leads from the village of Utu to within a short distance of the cataract A large portion of the course of this river is through the foreign territory of Kashmir, flowing out from the valley through the Pir Panjal range, at the Baramula pass, and first touching British territory at Pattan The snow on the Kaghan heights melts in March, and the river acquires volume in April the full flood lasts from May till July—*Adam's Royal Comm San Rep Powell Handbook Leon Prod Punjab*, p 533 See Jelam, Inscriptions, Panjab ; Sikhs

JHELM town is built on the banks of the river of that name It is supposed to be erected on the site of the Bucephalia of Alexander The Jhelum valley produces all sorts of grain except rice The marts for export are Jhelum and Pind Dadan Khan in the Jhelum district, and Khooshab in Shahpore Oil is largely produced in the Salt Range from sursoon, tarna mera, and ulsi Soap is manufactured from the refuse Blankets from wool, and packing bags from goats' hair are manufactured and sold at Doomelee There is a thriving trade in horses and mules The first thing a zemindar does with any small sum of money he has saved, is to buy a good mare, from which he breeds, and if any single individual is too poor to buy a whole mare himself, he and two or three others in the same condition as himself will club and purchase an animal amongst them The colts or fillies produced there are largely bought up by officers of the cavalry service in search of remounts, high prices are frequently given for them, sometimes as high as Rs 300 and 350 for 3 year old colts and fillies Brass vessels and leather and parchment jars are largely made at Pind Dadan Khan Jhelum town is in Lat $32^{\circ} 55'$; $72^{\circ} 52'$ in the Sindh Sagor doab on the right bank of the Jhelum and the mean height of the station, is about 1,620 feet The district of Jhelum, as at present constituted, extends from the Jhelum river on the E to the Attock on the W. On the north it is bounded by the various taluks of Rawalpindi as the public

county, Potwar, Synd Kusran and Nurah the river Suan and Pindi Gheb, on the south its limit is the Jhelum river as far as Dhak, whence it stretches due west being bounded to the south by the districts of Kusbab, Matta, Tuwanah and Kuchi In this extent of 130 miles, with a range of hills traversing the centre, it is natural that the character of the country should vary much, the ravine country to the north, the hills of the centre, and the fine fertile plains to the south, are well marked distinctions—*John Ben As No 1 of 1850 p 644 Thornhill ; Schlagent-west Cleghorn Panjab Report.*

JHENDA HIND Banners.

JHIJAN HIND *Æschynomene cannabina*, also a coarse fibre from *Sesbania aculeata*

JHIL HIND A swamp, a marsh, a natural lake The Jhils of lower Bengal in L 24° N, L $87^{\circ} 50'$ E are about 50 feet above the sea, at high water. See Jheel

JHINA or Jhinga BENG *Luffa setida*, also *Luffa acutangula*—*Rorb.*

JHINGHORA HIND *Bauhinia parviflora*.

JHIRAK of Haryana *Hyæna*

JHOJHA HIND The stomach.

JHOJHA, an inferior class of mahomedans who are scattered over different parts of the Doab and Rohilkund and are reported to be good cultivators In pergunnah Burin of Boolundshuhur, they represent themselves as converted Rathore, Chohan and Tuar, but by others they are considered to be converted slaves of these tribes In like manner, the Jhoja of Anoopshahur are said to be slaves of the Mooghul converted to mahomedanism. Being mahomedans, they are not restrained by hindoo observances of certain festivals and thus, while hindoos are waiting for the Dithunn before they cut their sugar cane, the Jhojha have already begun to press their cane, and manufacture their sugar—*Ell Supp Glos*

JISHNOO SANS From jee, to conquer

JIT HIND *Salvadora Indica*

JHOJRU HIND *Tephrosia purpurea*

JHOLA HIND A swing, Jholphorana, and Jhol-p-horana kay ghuliy matrimonial ceremonies of the mahomedans See Gulwara.

JHOLAWAN See Brahui, Jhalawan.

JHOOL HIND Horse cloth,

JHOOMKA-BITA BENG Citron-leaved passion flower, *Passiflora citrifolia*

JHOONJURI—² *Trifolium indicum*

JHOONTIAH URIA² A tolerably common tree of Ganjam and Gumsur, its extreme height is 45 feet and circumference $4\frac{1}{2}$ feet and height from ground to the intersection of the first branch, 15 feet It has a hard white wood, used chiefly for making hair combs and small boxes,—*Captain Macdonald.*

JHOOT'HA HIND Leavings of food, that which has touched food and is thereby defiled

JHOTA HIND Hordeum hexastichum,

JHOW, in Beluchistan, has but one village, Nandar, its tribes are the Mirwari and Halada, the latter Brahui and pastoral. Numerous mounds here called "daim" exist, where coins and trinkets are found, remnants of some former race. See Kelat

JHUGUN HIND Gum of Odina wodier

JHULA HIND A suspension bridge. In the simplest form, a jhula has a single set of ropes, from which a wooden seat is suspended, which is pulled from side to side by means of a rope, worked from the rocks on either side of the river. The rudest of the twig Jhula are the usual communications across the Ravi, but good wooden bridges (sangla) are kept up for the sake of sheep at Oh, Ulasa, and elsewhere — *Cleghorn, Punjab Rep 101 Dr Thomson's Travels in Western Himalaya and Tibet*

JHULA HIND Antennaria contorta

JHUND HIND Saccharum sara

JHUNG The chief products of this district are cotton, wool, ghee, wheat and grain. The chief staples in the Bunnoo district are cereals, salt, alum, and iron — *Cleghorn*

JHUN JHUNEE - AU - KUREE also Jhunjhuman-kari HIND **BLNG** Common vetch, *Vicia sativa* also *Ervum hirsutum* — *Willde*

JHUR-BEREE From jhar, a bramble, and ber, the name of a tree, which appears to be the same as the cedar of Africa and Arabia, the *Zizyphus naupha* of modern botanists, and the *Rhamnus spina Christi* of Linnæus, and probably identical with the tree which yielded the famous fruit of the Lotophaga. The Jhurberree seldom exceeds two feet in height but the Ber or Z jujuba is a large tree which sometimes grow to the height of twenty and thirty feet. The Jhurberree is often called the Pala shrub, and is used for many useful purposes. During a year of famine, (for it seems to grow equally luxuriant in a drought) the people to the west of the Jumna fed their cattle and paid a large proportion of their revenue from its sale — *Elliot Supp Gloss*

JHIJJAN HIND *Sesbania aculeata*, formerly *Æschynomene cannabina* — *Roxb Flor Indica*, III 335 *Powel Hand book, Vol 1 p 208*

JL HIND from Jiva, SANS Life, pronounced in the various tongues of India, Jio, Jib, and Jiv, means the vital principle, the mind or intellectual action, and enters into many composite words as an affix. Jivagai is a buddhist teacher and ascetic. Jiva-bothi or Jeokothi, a house for the reception of living animals such as at Bombay and supported by the Jains at Surat — *Wilson*. See Jew

JIAPOTA HIND Putranjiva. — *Roxb*.

JIBBAH. See Mesopotamia

JIBBAL AKDTHUR. See Muskat

JIBBAL JUDI, Eizrum, corrupted from Aizan i-Rum or Roman Aizan, was taken with pillage and havoc by the Tartars in 1241. Even in Tournesfort's time the Franks commonly pronounced the name Eiziron. Though not the highest city even of the old world it stands at a height of some 7,000 feet above the sea, and is noted for the severity of its winters, inso-much that a late Italian traveller calls it the Siberia of the Ottoman Empire. The usual mahomedan tradition places the grounding of the Ark not on Armenian Ararat, but on the Jibbal Judi in Kurdistan, whence Benjamin of Tndela says (p 93) Omar Ben Khatab removed the Ark from the summit and made a mosque of it. Sir H Rawlinson considers Judi to be much higher than Demawend and as Demawend is believed to be fully 4,000 feet higher than Ararat, the claims of Judi to be the mountain of the Ark are very intelligible. — *Yule Cathay, Vol I p 467*

JIBL MIA ALLY or Quoin Hill, 865 feet high, is near Babelmandeb

JIRBAL MUSA The mount of Moses, is the name given by the Arabs to all that range of mountains which rises at the interior extremity of the valley of Faian, and to that part of the range on which the Convent of St Catharine stands, they give the name of Tur Sina. This similarity of name, owing, most probably, to tradition, affords ground for presumption, that the hill on which stands the convent of St Catharine was the Sinai of the Jews, on which Moses received the law — *Niebuhr's Travels, Vol I p 191, 92 Herod, IV p 177*

JIBBREEL The angel Gabriel

JIBILIKA CHETTU TEL Grewia Rothii W and A G salviifolia — *Roxb* also *Urtica lagopodioides, D C*, the Doodia lag *R m.* 366

JIDDA, the seaport of Mecca is built along the shore in the form of a long parallelogram, extending almost due north and south. From the sea it has a poor appearance, only a few minarets rise above the houses, which present a long line of mean buildings. Almost every variety of the sons of Shem and Ham has sent its contingent to form the motley population. A most unpleasing sight to the English eye are the crowd of poor Indians, who litter in the streets like dogs; a dirty mat, a cooking-vessel, a water-jar, and heaps of filthy rags form their household furniture, sometimes a low hovel not much larger than a kennel, is constructed of a mat leaning on sticks against a wall, under which the proprietor creeps at night, or during the heat of midday. These Indians are pilgrims who have returned here from Mecca, but being destitute of means to continue their journey, live on alms, a life of

squalid idleness The number of houses, large and small, may be about 4,000, and the population perhaps reaches 20,000 The revenue arising from the customs is shared between the Sultan and Sheriff, upon which account the Kiaya and the Vizier always attend together, when goods are examined The trade of Jidda is considerable — *Niebuhr's Travels, Vol I p 234-5* *Hamilton's Soudi, Hedjaz, Soudan, p 57*

JIDDOO-KA-DANG, the Joudes of Rennell's map, the Yadu hills high up in the Punjab, where a colony of the Yadu race dwelt when expelled Saurashtra — *Tod's Rajasthan, Vol I p 61*

JIDDU USTE TEL *Solanum diffusum*, R 568 from Jiddu, viscous, uste a *Solanum*

JIDI CHETIU TEL *Semecarpus anacardium* — *Linn*

JIDI-GHINJALU TEL. *Semecarpus anacardium*

JIDI MAMIDI TEL. *Anacardium occidentale* — *Linn*

JIDKAR HIND of Salt Range, *Flacourtia sepium* See *Dajkar*

JIDOO-PALUNG. BENG. *Salicornia Indica*

JIGATA TEL Gum.

JIGAFZI See *Indus*

JIGDE See *Jugdali*

JIGHA PERS An aigrette of jewels on the turbans of nobles of India It is worked on all the Kashmir shawls

JIGIOTEA A branch, of the Canoujee brahmins, which ranks low in public estimation Their more correct name is Yajur-hota derived originally, it is said, from their having made burnt offerings according to the forms of the Yajurveda — *Elliot, S G*

JIGURU TEL *Cluytia patula* — *Roxb*

JIHUN, also Amoo, names of the river Oxus

JIJAN HIND *Cassia obovata*

JIJIK HIND *Rosa macrophylla*.

JILADU NARA TEL *Calotropis gigantea* — *Brown* The Fibre

JILA-KARRA TEL *Cuminum cuminum* — *Linn*

JILAM See *Jet*

JILD EL FARAS or Kamar-ud din, a composition of apricot paste, dried, spread out, and folded into sheets, exactly resembling the article after which it is named. Turks and Arabs use it when travelling, they dissolve it in water, and eat it as a relish with bread or biscuit — *Burton's Pilgrimage to Meccah, Vol I p 289*.

JILI See *India*; *Singhpo*

JILLAKA SANS. *Amarantus Tristis*. — *Linn*

JILLEDU TEL *Calotropis gigantea*. R. *Brown* C proceia, — R *Brown*, the C Hamiltoni — *Wright*.

JILLEDU NARA TEL Fibre of *Calotropis gigantea*

JILLIKA SANS See *Mant-ke haji*

JILO DAR The ordinary mulcters of Persia are great liars and annoy in every possible way. The Jilodar, or chief mulctee, he who has or holds the bridle, is a very different character — *Ferrier's Journ, p 17*

JILRU CHETTU TEL *Calotropis gigantea*

JILUGA BENDU TEL *Aschynomene aspera* — *Linn* and *W* and *A* *Hedysarum lagenarium* — *Roxb*.

JIMACH, also called Wokhab Dr. Francis Buchanan Hamilton, remarking upon the hawking or falconry observed by him in the Shahabad district, mentions that "he saw a jimach attack a very strong falcon as it was hovering over a bush into which it had driven a partridge The moment the falcon spied the jimach it gave a scream, and flew off with the utmost velocity, while the jimach equally pursued They were instantly followed by the whole party, foot, horse, and elephants, perhaps 200 persons, shouting and firing with all their might; and the falcon was saved, but not without severe wounds, the jimach having struck her to the ground, but a horseman came up in time to prevent her from being devoured" The *Wokhab* or *Ukab*, as it is also termed, is a small eagle, very abundant in the plains of Upper India, the Dakhun, &c, bearing many systematic names, the earliest of which is *Aquila fulvescens*, it is not quite so large or robust, as the *Aq. naevioides* of Africa, with which it has been supposed identical The wokhab is very troublesome in hawking, after the sun becomes hot, mistaking the jesses for some kind of prey, and pouncing on the falcon to seize it. Mr W Elliot once or twice nearly lost 'Shahin' (*Falco peregrinator*) in consequence, they flying to great distances for fear of the Wokhab, or the Jimach The principal species employed in Indian falconry, are identical with those of Europe, namely, the Bhyri of India, which is the peregrine falcon or *F. peregrinus*, *Gmel* of the West, and the Baz of India, *Astur palumbarius* *Linn* which is the Goshawk or 'Gentil Falcon' of Britain In a curious Persian treatise on the subject, by the head falconer of the Mogul emperor Akbar, the various species used are enumerated, and may be recognized with precision among them is the Shangai, which is clearly the Jer Falcon of the north, represented as extremely rare and valuable, taken perhaps once or twice only in a century, and then generally in the Punjab,

JINGANI. See Kara-chi or Kara.
 JIMANDARA TIGE. TEL. Thunbergia fragrans — *Roxb*
 JIMMUDU. TEL. Cacalia Kleinia. — *Wight*
 JIMUTA. HIND Andropogon serratus
 JIN AR A demon, an evil spirit, one of the fabled genii they are not restricted to any particular region; but the gigantic monsters, called Dev, reside peculiarly among the rocks and forests of Mazenderan or Hyrcania
 JINA DAMA See Inscriptions, Junagurh.
 JENESWAR See Kutub Minar.
 JINGA. HIND Luffa acutangula.
 JINGAL KASH Verdigris
 JINGAN HIND Of Simla hills, the tree, also the white gum of Odina wodier it occurs in stalactitic, white semi-transparent pieces, with little bits of bark intermingled — *Porbell, Handbook, Vol I. p 397.*
 JINGANI See Gypsey; Kara chi, Zinjano
 JINJRU HIND Lonicera angustifolia.
 JIN-KIN, or classes of men, is a Chinese book of great authority In it the "Sages" occupy the first chapter, and in this Confucius is placed high above all others — *Bowring*
 JINKOR, L 18° 56'; L 73° 14', in the Konkān, 2 miles N of Choke Fort is 2,065 feet above the sea
 JINSENG SP Ginseng
 JINTAN. MALAY Cumin seed, aniseed
 JANTAWAN A tree of Borneo, yielding caoutchouc Its bark is soft and thick. One of these in Borneo, an Urceola, grows to the size of a man's body has a very rough appearance, on being cut emits its sap in the greatest abundance, and without destroying the tree, very large quantities might be obtained from a single trunk. There are three kinds in Borneo, called by the generic name of Jintawan by the natives, two are common in Sarawak, viz, the J susuh, or milky jintawan, and the J bulat, or round fruted jintawan They equally produce the caoutchouc, which having been analyzed, is found to differ in no respect from that produced by the Ficus elastica and other trees The natives of Borneo use it to cover the sticks with which they beat their gongs and other musical instruments. The fruit, which is large and of a fine apricot colour, contains ten or twelve seeds enveloped in a rich reddish pulp, and though but a jungle plant, is one of the most grateful fruits of the country to the European palate *Low's Sarawak, p 52*
 JINTI HIND Prinsepia utilis
 JINTIANA HIND. Saxifraga ligulata.
 JINTYANA HIND Gentiana, sp.
 JIOL. BENG. Odina wodier.

JIRA HIND Jhaga CAN. Jiraka, also Jhāna. SANS TEL. Cuminum cyminum. — *Linn.*
 JIRA-MANIS MALAY. Aniseed.
 JIRA-SIAH, HIND. Carum carui — *Linn*
 JIRITCH ARAB Gingelly or Sesamum oil Oil of Sesamum orientale.
 JIRKA HIND Phytolacca decandra, ban Jiru is Artemisia Indica
 JIRNDU. HIND of Ravi, Gardenia tetrasperma
 JIRUGU CHETTU, also Chirugu chettu, also Ugu chettu, TEL Caryota urens — *Linn.*
 JIRU KANELI. MALEAL. Casearia esculenta *Roxb.*
 JIT De Guignes explains the origin of the Scythians on the Indus, shows what became of them, and affords proof that they were not swallowed up in any of the hindu classes. The people called Yue-chi by the Chinese, Jit by the Tartars, and Gete or Getæ by some European writers, were a considerable nation in the centre of Tartary as late as the time of Tamerlane In the second century before Christ, they were driven from their original seats on the borders of China by the Hiong-now, with whom they had always been in enmity About 126 B C a division of them conquered Khorasan in Persia; and about the same time the Su, another tribe whom they had dislodged in an early part of their advance, took Bactria from the Greeks. In the first years of the Christian era, the Yue chi came from some of their conquests in Persia into the country on the Indus, which is correctly described by the Chinese historians. This portion of them is represented to have settled there, and accordingly, when Timu (who was accustomed to fight the Jit in Tartary) arrived at the Indus, he recognized his old antagonists in their distant colony They still bear the name of Jit or Jat and are still numerous on both sides of the Indus, south-easterly to Delhi and Bhurtpore, forming the peasantry of the Panjab, the Rajput country, Sind, and the east of Beluchistan, and, in many places, professing the mahomedan religion.
 The only objection to the Getic origin of the Jat race is, that they are included in some lists of the Rajput tribes, and so enrolled among pure hindus, but Colonel Tod, from whom we learn the fact, in a great measure destroys the effect of it, by stating that, though their name is in the list, they are never considered as Rajputs; and that no Rajput would intermarry with them. In another place, he observes that (except for one very ambiguous rite) they were "utter aliens to the hindu theocracy" It is a more natural way of connecting the immigration of Rajputs from the west with the invasion of the Getæ, to suppose that part

of the tribe who are recorded to have crossed the Indus at an early period, and who probably were those found in the south by Alexander, were dislodged by the irruption from Scythia, and driven back to their ancient seats to join their brethren, from whom in religion and caste, they had never separated. Jit and Bhatti seem to have been greatly intermingled and the Jit and Ghikar seem to have had a similar Scythian origin. Ferishta calls Rae Sehra and his tribe of Langa, Afghans, and Abul-Fazil says, the inhabitants of Seevee were of the Noomii (fox) tribe, which is assuredly one of the most numerous of the Jit or Getæ race, though they have all, since their conversion, adopted the distinctive term of Baluch. The Bhatti chronicles call the Langa in one page Pat'han, and in another Rajpoot, which are perfectly reconcilable, and by no means indicative that the Pat'han or Afghan of that early period, or even in the time of Rae Sehra, was a mahomedan. The title of Rae is sufficient proof that they were even then hindus. Mr. Elphinstone scouts the idea of the descent of the Afghans from the Jews, and not a trace of the Hebrew is found in the Pushtoo, or language of this tribe, although it has much affinity to the Zend and Sanscrit. Colonel Tod, entertains the conviction of the origin of the Afghans from the Yadu, converted into Yahudi, or 'Jew'. Whether these Yadu are or are not Yuti, or Getæ, remains to be proved. The strongest resemblance in the Scythians is in the name of a now obscure tribe called Hun to that of the horde which the Romans called Hun, or to that of the great nation of the Turk, once called by the Chinese Hien-nyu or Hiong-niu. The Hun though now almost extinct, were once of some consequence, being mentioned in some ancient inscriptions, but there is nothing besides their name to connect them either with the Huns or the Hiong-niu. We may admit, without hesitation, that there were Scythians on the Indus in the second century. The white Hun (according to De Guignes) were Turks, whose capital was Organj or Khiva, but his evidence, if admitted, only goes to prove that the name of Hun was known in upper India, and, along with that, it proves that up to the sixth century the people who bore it had not merged in the Rajputs.—*Elphinstone's History of India*, p. 435, 436, 437, 438 *Tod's Rajasthan*, Vol II, p 238

JITTEGI. TEL Dalbergia latifolia. Roxb

JIUNTI HIND, Cimicifuga foetida.

JIVA. See Jan., Ji

JIVAKA, also. Vimba, also, Patuparni.

SANS. Bryonia grandis.

JIVAK-PATTA HIND Aloe perfoliata.

JIVANI. HIND, Zanjan, PERS. is sometimes

sprinkled on dough in making bread, it is also called Nan Khoah and Jivani; also, in the Arabic language Tahb al Khabz and in Syriac Ninya—*Barhan-i-Katib Ouseley's Travels*, Vol. I p 310.

JIVA-PITRI, the 'father of Life,' would be a very proper epithet for Mahadeva the 'creative power,' whose Olympus is Karlas

JIWUL, also Jiyul BENG. Odina wodier.—*Roxb.*

JIZIAH. AR A tax by mahomedans on other religionists, applied in Saugor to a house-tax on the inhabitants of towns not engaged in tillage, which is also called Pandree, Jizyah properly means the capitation tax levied on infidels. In Arabia, Bedonnus, and even the town chiefs, apply the opprobrious term to black mail extorted from travellers, even of their own creed.

JO A Burmese people speaking a rude dialect of the Burmese, lying east of Chittagong

JO. A beverage made from rice or millet and used by the Bodo. The grain is boiled and flavored by a root called agai-chito. It is left to ferment for two days in a nearly dry state. Water is then added and it is fit for drinking in three or four days

JOA-KA-PHAL HIND. Heheleres isora—*Linn*

JOALA MUKHI, or the flame's mouth, caused by a flickering flame from the combustion of gas escaping from the ground. One of these occurs at Budku or Baku, a seaport of the Caspian, where Pottinger thinks it is caused by the vast quantities of Naphtha found there. Another Joala mukhi occurs in the Kohistan, and a town has sprung up on the slope of the hill below the shrine or temple built over the springs. The hill is 500 or 600 feet high. The presiding priest is a brahman from lower Bengal.—*Pottinger's Travels in Beloochistan and Sindh*, p. 165. See Jawala Mukhi

JOANNES DAMASCENUS, a father of the christian Church who lived at the court of the khalif Al Mansur for whom Abdallah ibn al-Mokaffa had translated the fables of the Pantheautra from Pehlevi into Arabic. Joannes wrote a religious novel called Barlaam and Josaphat into which he introduced a number of eastern fables and took his principal hero Josaphat from the "Lahita-vistara," the life of the Buddha or enlightened, a portion of the sacred canon of buddhists. The story of Barlaam is, in its most striking points, a mere repetition of the story of the Budd'ha, and Josaphat, the hero of the story, has been raised to the rank of a saint, both in the eastern and western Churches. And thus, though under a different name, the sage of Kapila vasta, the founder

of a religion, which in the purity of its morals is nearer to christianity than any other religion and counts even now, after an existence of 2,400 years, 455,000,000 of believers, has received the highest honors which the Christian church can bestow. If Buddha lived the life which is there described, few saints in the Greek or Roman Churches are the equals of St. Josaphat, the prince, the hermit, and the saint — *Max Muller, in Proc Roy. Inst Gr Brit, June 1870*

JOAO DE BARROS See De Barros

JOAR HIND Sorghum vulgare; Bara Joar, is Zea mays or Indian corn.

JOARAKTSE HIND. Myricaria Germanica

JOARI BENG. DUK "HIND MAHR. Sorghum vulgare PERS Holcus sorghum.

JOASMI, of the maritime chiefs of the Persian Gulf with whom the British Government have concluded treaties are the Joasmi chief of Ras ool-Khyma and Shargah, the chief of the Ban-i-As tribe of Aboo-thabee or "Boo" Debaye, the chief of the Boo Filasa tribe of Debaye a branch of the Bahiya, and the chiefs of Amalgavine and Ejman. The possessions of these chiefs extend from Ras-ool-Khyma along the coast westward beyond the island of Bahrein. They all pay tribute to the Wahabi chief of Nejd, but are really independent. The Joasmi have occupied the province of Seer from the earliest times, carried on a vigorous and profitable trade by sea, till in 1805, they succumbed to the influence of the Wahabi religionists and were drawn into the piratical projects of that turbulent sect. Under their influence the Joasmi plundered two British vessels and treated the Commanders with great cruelty. An expedition was sent to the Persian Gulf to punish them for this aggression and to co-operate with the Imam of Muscat, who was then at war with them. The expedition resulted in the conclusion of a treaty on the 6th February 1806, binding the Joasmi to respect the flag and property of the British and to assist vessels touching on their coast. The spread of the Wahabi in Oman soon threatened the Imam of Muscat with destruction, and the British Government determined to support him and to destroy the piratical fleets as the only means of preserving the peace of the Gulf. A strong British Force was dispatched in 1809, which took Ras-ool-Khyma, Linga, Luft and Shinar and destroyed the boats of the pirates. But piracy soon recommenced. In 1814, the Joasmi tribe wished to be at peace with the British provided they were allowed to war with Arabs. But they were quite unable to make good their professions. Even after the negotiation of preliminary articles of peace with the resident at Bushire, the Joasmi

attacked and plundered British vessels. Other tribes were soon drawn under the Wahabi influence, and piracy increased beyond endurance. A second expedition was fitted out, and sailed from Bombay on the 1st November 1819. The naval part of it consisted of several of British ships of war, and Company's cruizers under the command of Captain T. Collier, and the land forces amounted to about 3,000 European and Native troops, under the command of Major-General Sir William Grant Keir. This expedition reduced Ras-ool-Khyma, the principal stronghold of the pirates, which had been carefully fortified and was vigorously defended; and also the hill fort of Zyab, which was likewise well defended by a veteran Wahabi, deeply imbued with the boldness and character of that sect. Ras-ool-Khyma was taken on 9th December and engagements were made with the Arab chiefs preliminary to the conclusion of a general treaty in 1820. By the 9th article, the carrying off of slaves from the coasts of Africa or elsewhere, and the transporting them in vessels, was declared to be plunder and piracy. Thereafter, it was renewed annually till 1843, when it was prolonged for ten years. On the expiry of the ten years' truce in 1853, a treaty of perpetual peace was concluded, which provided that there should be a complete cessation of hostilities at sea between the subjects of the subscribing parties; Colonel Skinner states (p. 5,) that in his time the greatest part of the western shore of Arabia was in the possession of the Joasmi Arabs, who obstructed by their depredations the commerce of the Persian Gulf. Their principal rendezvous was Ras-ool-Khyma, a town about seven miles south-west of Rums. Mr. Fraser writing about 1821, says the pirates of the Persian Gulf, sailed in large well armed boats and attacked every merchant vessel they met, seldom sparing a captive, but putting to death, with ceremonies of a horrid nature, those who fell alive into their hands even when they surrendered without resistance. He adds that these pirates were of no class of men distinct from the people of the country they inhabited, although a portion of their enterprise and skill may have been imbibed from adventurers, forced by their misdeeds to seek a refuge upon their barren shore, they were, for the most part, men of the Arab tribes, who settled on or near to the sea coast, became naturally addicted to sea-faring occupations, and accustomed to a predatory life among themselves, carried with them the same dispositions upon the element which had become to them a second home, they plundered to enrich themselves, and plundered all nations alike. These pirates have been generally known

by the name of Joasmi. a corruption from Gohafsin, or Johafsin, the name of a tribe, which was particularly notorious for their piracies — *Treaties, Engagements and Surrenders, Vol. VII. p 239, 240 Fraser's Journey into Khorasan, p 5 Skinner's Overland Journey, Vol. II p 223 Job, ch xxxi, v 20, 27, 28*

JOBIE A high island, 87 miles in extent, off the coast of New Guinea

JOBOKA. A rude Pagan tribe, on the hills of Asam on the eastern frontier of the Mikin and Cachar See India

JOB'S TEARS. ENG COIX lacrima — *Linn.*

JOCA. A river near Bareilly.

JODAGIR, or hill of strife, called also the Bakui chria or bird's nest, a hill in Rajputana with a castle on it

JODENLYM Dur Bitumen.

JODH BAI, was the daughter of raja Maldeo, and sister of Oody Singh of Jodhpore in Marwar. In 1569, Oody Singh gave her in marriage to Akbar, whose favourite she soon became, and a few months after their union, she and Akbar made a pilgrimage on foot to the tomb of Moinud-Din at Ajmir. They travelled six miles a day. Arrived there, Moin ud-Din appeared to Akbar in a dream and bid him seek the interposition of Sheikh Salem, a holy old man who dwelt on the top of Futtelhpur Sikri. Sheikh Salem assured Akbar that Jodh Bai would bear a son who would live to an old age, and the Bai remained in a hut near the hermit till the promised boy was born. He was named Mirza Selim and was the future Jehangir of Indian history. Much of the good that fell to India, during Akbar's reign is ascribed to the influence of Jodh Bai. She died sometime after A. D 1600. Her tomb was to be seen on the artillery practice ground at Futtelhpore Sikri, near Agra till about the year 1840, but the walls and gateways were first taken away and then the tomb destroyed in practising mimicry. No palliation can ever be urged to defend an outrage on the dead, far less can any plea extenuate the act of blowing up into the air the remains of a woman, no other than Akbar's favorite sultana, the empress Jodh Bai, to whom the people of India owed, much of the good they enjoyed under his long reign, by inspiring not only her husband, but the most able mahomedan minister that India has ever had, with feelings of universal benevolence.

Colonel Tod, writing about 1820, mentions the magnificent tomb of Jodh Bai, the mother of Shah Jehan, as at Secundia, near Agra, and not far from that in which Akbar's remains are deposited. Oody 'le gros' was the first of his race who gave a daughter in marriage to a Tartar. The bribe for which he bartered his honour was splendid, for four provinces, yielding £200,000 of annual revenue,

viz. Godwar, Rs. 900,000, Oojain, 2,49,914, Debalpore, 1,82,500, Budnawar, 2,50,000, were given in exchange for Jodh Bai, at once doubling the fisc of Marwar. With such examples as Amber and Marwar, and with less power to resist the temptation, the minor chiefs of Rajast'han, with a brave and numerous vassalage, were transformed into satraps of Delhi, and the importance of most of them was increased by the change. Truly did the Mogul historian designate them "at once the props and the ornaments of the throne" — *Tod's Rajasthan Trav Hind Vol. II p 2*

JODHPORE or Marwar is a Rajpoot State which ranks among the States of Rajpootana next in importance to Oudeypore and Jeypore. Tradition ascribes its foundation to Jodha, a descendant of the Raitore Rajpoot kings of Canauj, who is said to have founded the city of Jodhpore about A. D 1459, Jodhpore became tributary to the emperor Akbar. The family gave several daughters in marriage to the imperial family and furnished some distinguished generals to the imperial army. It was one of the conditions of this alliance that the chiefs of Jeypore and Jodhpore should regain the privilege of marriage with the Oudeypore family which they had forfeited by contracting alliances with the emperors, on the understanding that the offspring of the princesses of Oudeypore should succeed to the state in preference to all other children. Jodhpore was conquered by Sindhu, who levied from it a tribute of sixty lakhs of rupees and took from it the fort and city of Ajmere. At the commencement of the war of 1803, Maun Sing had just been elected by the nobles to be chief of Jodhpore after a long struggle with his cousin Bheem Sing. Thereafter Jodhpore was ruined by internal disputes regarding the succession of Dhokul Sing, a reputed son of Bheem Sing, and by a disastrous war with Jeypore and then the minister of Jodhpore, terrifying the maharajah into abdication and pretended insanity, and assuming the management of the country himself for two years, ended by plundering the treasury and leaving the country with its resources completely exhausted. Chutter Sing, the only son of the maharajah, assumed the Regency on the withdrawal of Ameer Khan in 1817. In 1824 twenty-one villages in the pergunnahs of Chang and Kot Kurana in Marwarra were made over to the British Government for eight years, with a view of bringing the lawless Meena and Mau races into submission, the maharajah agreeing to pay rupees 15,000 a year towards the expenses of the local corps which was then raised. The engagement was renewed in 1836 for nine years, and seven additional villages were put under British administration. This lease expired in 1843. The maharajah then re-

sumed the seven villages, but expressed his readiness to leave the others under the administration of the British Government for such time as might suit their convenience, and on this unsatisfactory footing the administration of these villages still remains. The desert tract of Mullanee also is under the superintendence of the Jodhpore Political Agent. It belongs to Jodhpore, but the feudatories acknowledge the maharajah's supremacy only by paying an annual tribute of Rupees 6,882, which is collected by the Political Agent and paid over to the Durbar. By the 8th Article of the Treaty of 1818 with Maun Singh, the Jodhpore State was bound to furnish a contingent of 1,500 horse. Under this Article a demand was made in 1832 for a force to co-operate against freebooters who occupied Nuggur Parkar. The contingent failed in its duty and proved perfectly useless. In 1835, therefore, the obligation to furnish the contingent was commuted to an annual payment of Rupees 1,15,000 towards the Jodhpore Legion, which was then raised. This Legion mutinied in 1857. Its place is now supplied by the Erinpoora Irregular Force. The commandant of the Force is also Political Superintendent of Sirohee and Magistrate of Mount Aboo. Besides the contribution for the Erinpoora Force, Jodhpore pays a tribute of Rupees 98,000, a remission of Rs 10,000 having been made in 1847, in consideration of the cession to the British Government of the rights of Jodhpore to the province and fort of Omerkote. This province fell to the possession of Jodhpore in 1780, but it was wrested from that State in 1813, by the Talpur ameer of Sind. After the conquest of Sind, Government promised to restore it to the maharajah. But as the fort of Omerkote was a valuable frontier post and the district could not be controlled by Jodhpore, it was considered best for the British Government to retain possession of it, and to give to Jodhpore a money compensation in the shape of remission of tribute. Within a few months after his resumption of power, maharajah Maun Singh put to death or imprisoned most of the chiefs who, during his assumed imbecility, had shown any unfriendly feeling towards him. Maharajah Tukht Singh, ruler of Jodhpore, did good service during the mutinies, received the right of adoption, and is entitled to a salute of seventeen guns. The area of Jodhpore is 35,672 square miles, with a population of 1,783,600. The revenue is about seventeen and a half lakhs, of which about five lakhs are derived from salt. The troops kept up by the State do not exceed 6,000 men. The Political

Agent is also President of the Marwar Interjurisdictional Court of Vakeels, which decides all border disputes arising between Bikaner, Jessulmere, Kishenghur, Sirohee, Pahlunpore, and Jodhpore. The Court is composed of vakeels from these States and from Oudeypore, Jeypore, and Sackur. It meets once a year at Ajmere, Balmere, Nagore, and Mount Aboo. — *Treaties, Engagements and Sunnuds*, Vol. IV p 41—45. See India; Rahtor, Mharwar.

JOE-BOE BURM Walsura piscidia

JOFI, name of a liquor prepared from sugar cane, among the Teita tribe of Eastern Africa

JOG. SANS In hinduism, amongst ascetics, the practice of religious abstraction, with the object of the individual being united to the universal soul and acquiring similar supernatural powers — *Wilson*.

JOGANNATH. See Jaganath, Sri sampradaya

JOGI or Yogi, is a term properly applied to the followers of the Yoga or Patanjala school of philosophy, which, amongst other tenets, maintained the practicability of acquiring, even in life, entire command over elementary matter, by means of certain ascetic practices consisting of long continued suppression of respiration and other puerilities, such as fixing the eyes on the top of the nose. Individuals are still met with, who thus strive to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and the hysterical hallucinations which follow give any nothings a local habitation and a name. It was practised in India, so early as the eighth century. In the temples of Salsette, Elephanta and Ellora, the principal figure is mostly Siva, decorated with ear-rings, such as are worn by the Khanphata Jogi sect. The walls are covered with ascetics in the various Asana or positions in which the Yogi is to sit. The cells attached to some of the temples are also indicative of Jogi residence and one of the caves of Salsette is named that of Jogiswara or Siva, as Lord of the Jogi. The Jogi sect of Gorakhnath are usually called Kanphata, from having their ears bored, and rings inserted into them at the time of their initiation. They may be of any caste and live as ascetics in Maths. Siva is the object of their worship. They officiate indeed as his priests, especially at the celebrated Lat of Bhanava at Benares. They mark the forehead with a transverse line of ashes and smear the body with the same, they travel in a cap of patch work, and garments dyed with red ochre. Some simply wear a dhoti or cloth round the loins. The Saringha are a Jogi sect who use the saringhi or lute and beg in the name of Bhairava. Another sect is the

Duri-hara, from their peddling in thread to the housewives of the villages, and the Matsyendri or Macchendri, from Matsyendri whom they regard as their founder, are a third sect, and a fourth is the Bhartihari. They are all errants. In the Dekhan, however, the Jogi, are usually tall and well formed men, devotees, who never resort to manual labour to gain the means of livelihood but earn a subsistence by begging and selling small articles of merchandise. They, there, seem to be arranged into twelve orders —

- 1 Dubray Jogi or Bal santa ka Jogi
2. Khani bhai; tie heavy stones to their body, and beg and sell medicines
- 3 Lainghoti jogi, or Juggai jogi, are merchant, selling beads
4. Kan phata jogi, or Sonari jogi, live in temples and are the priests
5. Tingri ka jogi, musicians, performing on the tingri.
- 6 Sooe pat bechne-wala jogi, sell beads of coral, &c.
- 7 Mendiki jogi, beg by beating on the tambourine
8. Shan ka jogi
9. Kulghari bechne wala jogi, sell the drip-stones, which the caste of Doombur make for brahmins
- 10 Thugganee jogi, sell wooden trays made by carpenters near Dharwar
11. Chako, or Katti jogi, sell knives and scissors
- 12' Dúbbrai bajani-wala, beat a kind of tambourine

The jogi have olive yellow complexions, are generally tall, dressed in clothes dyed red from the "geru," ochre or red earth, and have rings in their ears, which are put in when they reach maturity. No stranger can be admitted into the jogi sect, the children by marriage alone being considered Jogi. About 2,000 reside in the peninsula of India. The Dubbray Jogi, Kalghari-bechnewala, and Thugganee, intermarry and eat together, and are considered of the same origin, their occupations alone differing. The other divisions keep to themselves. Their ruler, in the Dekkan is styled "Nat'h Bawa," he is a Goorn or spiritual leader. The Nat'h Bawa lives in a house or temple called a Mat'h, and in the southern Mahratta country one lives at Kittoor and one at Hullyhul. The authority of the Nat'h Bawa is supreme and he fines and dismisses delinquents from the community. He never marries, but adopts a child and successor while in life. The language said to be used by the Jogi throughout India, is the Mahratta. very few of them can either read or write. They dwell in huts made of the Karbi. They eat the deer and hare, the Mendiki jogi

even eats the cow, and all use intoxicating drinks. Animals that die a natural death are also used by them as food. They never labour for a subsistence, but in selling small articles of merchandise and begging, they roam from village to village. Their modes of obtaining alms are extremely varied. The Khani Bhai, demands alms, if refused ties his lengthened body to the latch of the door and many Jogi use musical instruments to sing to, and attract attention. The women make rings, beads, and toys for sale. They never devote their women to the gods. Their marriages take place in early youth, and cost about fifty or sixty rupees. Two or three wives are sometimes in one household. The dead of the sect are buried by the Vesya caste. In Persia, the term Jogi or Yogi is given to this particular sect of Indian religious mendicants, and to pilgrims who often wander beyond the bounds of their own country, and are occasionally seen in Persia, on their way to Ba-koh, or certain other places of religious pilgrimage. Thus in Persia, the appellation becomes applied to all religious mendicants from that country of whatever sect. In Mewar they can always muster many hundreds of the Kanfara, or Kanphatta Jogi, or 'split ear ascetics,' so called from the habit of piercing the ear and placing therein a ring of the conch shell, which is their battle trumpet. The Bhatri-Hari-Jogi mendicants, profess to have been instituted by Bhatri-Hari, brother of Vikramaditya in the century before Christ. The generation has passed away, who saw the remarkable Mahapurush at the Ghosaul's of Kidderpoor. He was apparently a man about forty years of age, with a very fair complexion, and jet-black hair. He did not eat or drink anything, nor speak a word, but remained in a sitting posture, with his legs and thighs crossed, absorbed in meditation. In 1867 there was a Jogi sitting in one of the caves of Ellora, who had sat there for five years and the people were unaware who brought him food. Garments coloured with geru, or red ochre are worn by all classes of mendicants, and a little horn is often suspended around the neck. The *Moodia* is a round prickly seed worn by the ascetics as ear-rings. The Kan Phutta Jogi wear a large metal ear-ring. The Jogi's patera is a hollow gourd, that of the divinity Hari (the god of war), is the human cianrum.—*Fraser's Journey into Khorasan*, p. 394. *Wilson's Tr. of Hind. Vol I p. 43.* *Wood's Rajasthan, Vol II p. 236. Wilson's Gloss. Wilson's Hindoo Sects.*

JOGINI TANTRO, a work of high repute in Assam, as its contents are supposed to have been communicated by Siva to his consort Parvati. It states, regarding the King Norok,

that though an "Osur", or infidel, he was in such favour with the gods, that they made him the guardian of the temple of Kamikhya. It is not improbable, that the temple was originally erected by Norok, but of this we have no certain evidence.—*Beng As Soc Jour No 1 of 1855.*

JOJNI TEL. A murh.

JOGTAN. See Saba.

JOGYAN. HIND Wheat of red and white sorts sown together

JOHAN. See Kelat.

JOHAR A general sacrifice in war to which the Rajput resorts when pressed by overwhelming numbers. On one occasion, when Jesulmeer was so pressed Colonel Tod relates that Moolraj and Ruttun repaired to the palace of their queens and told them to take the sohag, and prepare to meet in heaven; while they gave up their lives in defence of their honour and their faith. Smiling, the Soda Rani, replied, "this night we shall prepare, and by the morning's light we shall be inhabitants of swergh" (heaven); and thus it was with the chiefs and all their wives. The night was passed together for the last time in preparation for the awful moin. It came; ablutions and prayers were finished, and at the Rajdwara were convened bálá, prúde and brídá. They bade a last farewell to all their kin, the johar commenced, and twenty-four thousand women and guls from infancy to old age, surrendered their lives, some by the sword, others in the volcano of fire. Blood flowed in torrents while the smoke of the pyre ascended to the heavens not one feared to die, every valuable was consumed with them, not the worth of a straw was preserved for the foe. This work done, the brothers looked upon the spectacle with horror. Life was now a burthen, and they prepared to quit it. They purified themselves with water, paid adoration to the divinity, made gifts to the poor, placed a branch of the tools in their casques, the saligram round their neck; and having cased themselves in armour and put on the saffron robe, they bound the mor (crown) around their heads, and embraced each other, for the last time. Thus they awaited the hour of battle, and three thousand eight hundred warriors, with faces red with wrath, prepared to die, with their chiefs. Several instances of the awful rite of Johar, when a whole tribe may become extinct, have been recorded in the annals of Mewar, the object of it being undoubtedly to prevent the women falling into the hands of the enemy. To the women of Europe the fate of the Rajpootni must appear one of appalling hardship. In each stage of life, death is ready to claim her, by the poppy at its dawn, by the flames in riper years, while

the safety of the interval depends on the uncertainty of war. The loss of a battle, or the capture of a city, is a signal to avoid captivity and its horrors, which to the Rajpootni are worse than death. It is singular that a nation so refined, so scrupulous in its ideas with regard to females, as the Rajpoot, should not have entered into some national compact to abandon such proof of success as the bondage of the women. When the foe was the Tatar the Johar might have been pardonable, but the practice was common in the international wars of the Rajpoots, and there are numerous inscriptions on stone and on brass, which record as the first token of victory the captive wives of the foe-man. When "the mother of Sisera looked out of the window, and cried through the lattice, why tarry the wheels of his chariot, have they not sped? have they not divided the prey, to every man a damsel or two?" gives a perfect picture of the Rajpoot mother expecting her son from the foray. The Jewish law with regard to female captives was perfectly analogous to that of Menu, both declare them "lawful prize," and both Moses and Menu establish rules sanctioning the marriage of such captives with the captors. "When a girl is made captive by her lover, after a victory over her kinsman, marriage is permitted by law." The forcible marriage in the hindu law termed Rac'chasa, viz "the seizure of a maiden by force from her house while she weeps and calls for assistance, after her kinsman and friends have been slain in battle" is the counterpart of the ordinance regarding the usage of a captive in the Pentateuch, excepting the "shaving of the head," which is the sign of complete slavery with the hindu. When Hector, anticipating his fall, predicts the fate which awaits Andromache, he draws a forcible picture of the misery of the Rajpoot, but, to prevent such degradation, the Rajpoot had recourse to the johur, or immolation of every female of the family. The very term widow (rand), is used in common parlance as one of reproach. The rule for the Jews (Judges, v. 28, 30) Deuter 21, 10-13. "When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hand, and thou hast taken them captive and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife; then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails, and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month, and after that thou shalt go in unto her, and be her husband, and she shall be thy wife."—*Pennant's Hindustan,*

Vol I p 56 Tod's Rajasthan, Vol I p 639 40 Deut chap XXI, 10, 11, 12, 13. Judges v. 28-30. Menu on Marriage, Art 25, 33.

JOHD Mountains See Kabkar

JOHIA, a Rajput tribe some of whom have become mahomedans. They were formerly near Allahabad See Daood-putia.

JOIIN, Dr, the founder of the Missionary botanical garden at Tranquebar, into which were introduced many plants, chiefly of the peninsula but also from Ceylon

JOHNIUS, a genus of fishes, several species of which furnish isinglass

JOHORE, formerly the chief city of the empire of that name and residence of the sultan, is situated about twenty miles up the river so called. The town was founded in 1511 or 1512 A D by sultan Mahomed Shah II. of Malacca who, after his expulsion from that place by the Portuguese, fled to the river of Johore. From that time the town of Johore has been the capital of the empire which took the name of the empire of Johore instead of that of Malacca, and up to 1810, there had succeeded 14 princes. Johore is the residence of a Panghulu who is appointed both by the sultan of Johore and by the tumungong of Singapore. It is now the generally received opinion that Johore derived its population from Menangkabau. Vanderworm in 1677 and Valentyn in 1727 gave correct though imperfect digests of the *Sijara Malayu* and other Malay histories. Marsden in the 3rd edition of his history of Sumatra retracted his previous opinion that the Malays of Sumatra had emigrated from the peninsula, cited the account in the *Sijra* correctly from Valentyn and Vanderworm, but added an ingenious conjecture of his own that the Maha Meru of the Malay historians was the mountains of Sungai Pagu in the Menangkabau country, and that the adventurers who established Singapura were from the Suku Malays in that country "one of the four great tribes". Mr Crawford adopts this conjecture, and, misled by Marsden's loose manuscript comprehension of Valentyn's notice of the Suku, tells us that the parent race, that is, the Menangkabau, consist of these four tribes, the fact being that they are the Suku not of Menangkabau but of the country of the Sapulobua Bander to the south, which lies around Gunung Sungi Pagu. In Marsden's and Raffles' maps of Sumatra, the inland part of this country is a perfect blank, the name being erroneously confined to its maritime division. The number of Suku or clans is very great and their names are various. Thus the Malays of Pandang belong to eight distinct Suku, one of which is also named Malayu. But Mr Crawford does not rest his

opinion merely on Marsden's misinterpretation of the Dutch authorities. This great authority goes further, and declares that we may believe the universal assertion of the Malays themselves that all the Malayan tribes, wherever situated, emigrated directly or indirectly from Menangkabau. Enquiries, however, show that neither the Malay histories, nor the belief of the Malays, support the opinion that Singapura was founded by a swarm thrown off by the inland people of Menangkabau itself. Singapura, as stated in the text, was founded by Malays from Bentan, and the Malay of the peninsula at this day so far from considering the orang Menangkabau, including those of the Sungai Pagu Malays, as orang Malayu, regard them as a distinct though allied people. Although there can be no doubt that both originated from the same stock, there are differences in manners, institutions and even to a certain extent in language, which, even without reference to their traditions and opinions, would render it doubtful to any mind, that the Malays of the principal states of the peninsula are descended from the orang Menangkabau. The existence of a Suku Malayu in Menangkabau, which is the foundation of Marsden's conjecture, proves nothing in itself as to the origin of the word, because if a considerable number of Malay from Sungai in Plembang resorted to Menangkabau the rulers of the latter would have placed them in a separate Suku. The same policy is followed by the Menangkabau race in the peninsula and both there and in Sumatra, the Suku are generally named from the places where the clan had its first origin. The Menangkabau traditions derive their kings, and even the first inhabitants of Sumatra, from the country extending from the Plembang to the Indragiri, and Malay histories relate that Sangsapurba from Plembang, after visiting Java and Bentan, ascended the Indragiri or Kuantan and was chosen by the Menangkabau people for their king. Plembang did not even form part of the region over which Menangkabau extended its dominion in ancient times. Mr Marsden's conjecture that by Maha Meru or Bukit Saguntang-Guntang, the mountain of Sungai Pagu is to be understood, requires no other comment than that it is a mere supposition, unsupported by evidence, and contradictory of the Malayan histories which were his only authority for a derivation of the Malay of the peninsula from Sumatra. As this eminently candid and sagacious author had only seen the Dutch abstracts of these histories, he could not have been aware of the extent to which his hypothesis departs from them. The Bukit Saguntang-Guntang is in Plembang and is now known by the name of Bu-

lit Se buntang. It may probably be shown hereafter that the name Malayu having been carried by the clan to Singapore, and thence to the other maritime Malayan states subsequently formed, came to be applied by foreigners to all the people speaking the same or a similar language. At the time when Marco Polo visited the Archipelago the name appears to have been still confined to the first maritime state, which he calls Malaiur. The primitive Malay stock of Sumatra, from which all the civilized tribes were derived, appears to have been the rude tribe still scattered over the interior, from the southern limits of the Batta country to the extremity of the mountain ranges. From this stock, civilized tribes probably originated not only in Menangkabau but in other parts of the great region extending from the Pakan to the straits of Sunda, and which from its possessing all the large rivers, as well as the richest inland valleys of Sumatra, would be favourable to civilization. The evidences of the language are almost decisive on this point. The people on the most southern of these rivers, the Talang Bawang, although so near to Java, preserve Malay as the bulk of their vocabulary. The same remark appears applicable to the people on the next river, the Plembang, with the exception of the greater number of the inhabitants of the capital who are of Javanese extraction. At the time when Sang Nila Utama left Plembang, the people were Malayan according to the Sjara, a fact which the history of the Javanese confirms, for they inform us that the Javanese colony which settled at Plembang left Java in the reign of the last king of Majapahit, or in the latter half of the 15th century. The people of the hilly country along the western coast from which the feeders of the Plembang are derived, also speak dialects essentially Malayan, and having a slight mixture of Sundanese. The people of the other rivers to the north, the Jambi, Indragiri, Kampar, Siak and Rakan, are Malay. It is this whole region, and not merely the small country of Menangkabau in its N W corner, that may be regarded as the primitive land of the Malays. The people on all its rivers must have had some intercourse with the Peninsula and the Johore Archipelago from times long before the foundation of Singapura, but whether for centuries or thousands of years it is hardly possible that we shall ever know. In all points in which the Peninsular Malays differ from the inland and purely agricultural Malays of the region in question, they assimilate to its river and maritime Malays, and Malay history does not go back to a period when the maritime Malays were entirely confined to Sumatra. The Johore Archipelago was probably inhabited from a very remote

period, anterior even to the existence of any race in Sumatra, by a maritime branch of the same people, radically Malayan, who are now found in the interior of the Peninsula and of the southern half of Sumatra. Several tribes in various stages of civilization, still possess the Johore islands. Though little known to Europeans they can never have been without Malay or Hindu-Malay visitors, for it was by the great rivers of Plembang, Jambi, Indragiri and Kampar, before whose embouchures these islands lie, that the hindus of Ceylon and southern India must have gradually carried civilization into the interior of southern Sumatra. The Indragiri, in particular, appears to have been crowded with Hindu-Malay settlements, many of the numerous villages on its banks retaining purely Hindu names to this day. It was by this river probably that they reached the fertile plain of Menangkabau. We are inclined to think that the Malays on this river must have attained a certain civilization, in advance of the wandering mountain tribes, even before the hindus came. If any colonies of the latter settled in the country they must have been few in their numbers or unaccompanied by women, for the present inhabitants, unlike the eastern Javanese, preserve no physical traces of Indian descent. It is very conceivable that Hindu merchants remaining in the country for a time and unaccompanied by women, like the Kling at this day, would be led to marry the daughters of the native chiefs, assume political power, obtain priests and architects from India and engraft on the old republican-oligarchical governments of the land semi-hindu monarchical dynasties, the representatives of which, at each generation of descent, would depart further from Indian type, till all physical trace of foreign blood was lost. The Hindu Javan influence was probably more modern and comparatively transient. The Menangkabau race are a purely agricultural, mining, and inland trading people, and consequently when they began to emigrate to the Peninsula their proceedings were precisely the reverse of those of the Singapore colonist and indeed of all other Malays. They passed through the maritime districts, and sought valleys amongst the mountains of the interior. This fallen empire is nominally bounded by the Cassang river on the W coast, and by Kemaman on the E coast in lat 4° 15' N. The Sultan of Johore's present possessions on the peninsula are subdivided into several petty states.—First, that of Muar, extending from the Malacca territory to Pairit Siput, including a large river of the same name, and an island district called Segamet. This is under the immediate rule of the tumungong of Muar, a chief residing at Pancalang Kota, on the river,

—*J. I. A. No. VIII, August 1848, p 518, Oliphant. Newbold's British Settlements, Vol II p 41-42* See Binua, India, Jakun.

JOHORE ARCHIPELAGO. This extensive archipelago is formed by the prolongation of the plutonic zone of elevation of the Malay Peninsula from Singapore to Biliton. The islands, with the exception of a few of the most southerly, formed the insular part of the kingdom of Johore from the 13th century till the occupation, in 1820, of Singapore.

JOHORE RIVER is more than half a mile wide with 12 to $8\frac{1}{2}$ fathoms water.

JOHYA, a Rajput race, in the tracts about Pakputtan, along the Sutley. The Johya, Dahya and Mangalya races, once hindus, are now mahomedans, but are few either in the valley or desert, as also are the Balueh-Bairowi, a class of Balueh, Khanowi, Jangria, Oondui and Baggria, descended from the Prammar and Sankla rajpoots. By some authorities the Johya are included among the thirty-six royal races of India; by others they are considered a mere ramification of the Yadu Bhatti and Colonel Tod calls them a Jet race. Some of the Joodri and Johya inhabit the range called in the native annals Juddoo-kadang, and by Baber the hill of Jud, skirting the Behut. The position of Behera is laid down in the memoir of Rennell, who calls it Bheera, in 32° N and $72^{\circ} 10'$ E, and by Elphinstone in $32^{\circ} 10'$, but a whole degree further to the east or $73^{\circ} 15'$. This city is often mentioned in the Yadu Bhatti annals. It was one of their intermediate places of repose, on their expulsion from India and migration to Central Asia. Its position was minutely pointed out by the emperor Baber (p 259), who in his attack on the hill tribes of Jit, Goojai, Guker, &c adjoining Kashmir, "expelled Hati Guker from Behreh, on the Behut river, near the cave-temples of Garkotu at Bikrum," of which the annotator remarks that they, as well as those of But Bamian were probably buddhist. Baber (p 294) also found the Jit masters of Siakote, most likely the Salpoor of the inscription (Vol I p 803), conquered from a Jit prince in the twelfth century by the Patan prince, and presumed to be the Salbahanpoor founded by the fugitive Yadu prince of Gujni.

The Johya, Dahya, and Mangalya, once found amongst the Rajput tribes, are now proselytes to mahomedanism. There are also Barrowi, a class of Balooch, Khairowi, Jangrea, Oondui, Baggria, descended from the Prammar and Sankla Rajpoots, but not possessing, either in respect to numbers or other distinctive marks, any claims to attention. Colonel Tod mentions that, from the Johya, in one of the districts of

Bikaner (amongst whom some traditions of Alexander the Great are preserved) a book of the Johya was sent him by the prime minister of Jessulmer—*Tod's Travels, Vol XIV, p 45, Tod's Rajasthan, Vol I, p 19, Vol II, p. 233, 289 to 330 Erskine's Life of Baber, pp 259, 294*

JOINA SANS from Jinu, to conquer or excel

JOINT-FIRS, a name of the plants of the natural order Gnetaceæ of Lindley

JOINT GRASS, Mr Bonyngé, says this grass is not generally known in India. He never met with it in the south, north-west or in Bengal. It grows in the Tartar country, generally in the margins of forests, where there may not be too much shade; a forest being partially cleared, it springs up in places where it perhaps never existed before, or if it did, not for centuries past. The grass will run to a length of some fifteen feet, and will rise if there be any support, five or six feet; if not will grow up some three or four feet by its own support. It is not a wiry grass, the joints are some six or eight inches long, with four or five blades of grass about the same length growing out from each joint. The joints near the ground are hard and brittle—those near the top soft and juicy—with a luxuriant termination of soft blades similar to those from each joint, but are softer and thicker. He found that cattle browsing on this grass, became as fat as if fed on grain.—*Bonyngé's America, p 159* See Graminaceæ.

JOISH'HA SANS Jyesh't'ha, a planet.

JOIVATRIKA SANS from ju, to live

JOJAR, HIND. *Tephrosia purpurea*

JOJII, HIND. *Allagi maurorum*

JOJRE HIND. *Xanthum strumarium*

JOJY, the eldest son of Chengis Khan, received from his father, the sovereignty of the vast territory of Dasht-i-Kapchak—*Markham's Embassy, p 84.*

JOKATI. TAM. *Gomphia angustifolia*—Vahl

JOKI, a nomade Balueh tribe in the hills west of Tatta, their chief is termed the Jam—*Burnes' Kabul*

JOKTAN, or Kah'tan, son of Heber, his descendants are termed al Arab al Araba or pure Arabs. Kahtan was the first in the land of Yemen to wear a diadem. Arabians are divided by native historians into two distinct races, the posterity of Kahtan or Joktan, the son of Heber, who were termed al Arab al Araba, the pure Arabs,—and the race of Adnan, the lineal descendants of Ishmael, who were called mixed Arabs, or Arab al Mostareba. The latter were intermixed with the descendants of Jorhan, one of

the sons of Kahtan, and occupied the district of Hejaz, and from them were descended the tribe of Koiesh. Kahtan was the first that wore a diadem in the land of Yemen, and his great grandson Abid Shams or Saba was the first of the Arabian kings who undertook warlike expeditions and enriched his country with the spoil of his enemies, and is said to have received the name of Saba from the numerous captives whom he brought into Yemen. Kahtan was succeeded by his son Yarab, who was the first to speak the language and introduce the ceremonials of Arabia. Amongst the sons of Saba or Abid Shams, were Hamyar, Amru, Kahlan and Ashaar. Hamyar was the first of Kahtan's descendants who reigned over the whole of Yemen. He drove the remains of the tribe of Thamoud out of Yemen into Hejaz, and was one of the bravest, most skilful and handsomest men of his time. Hamyar signifies red, and he is said to have received this name from the colour of his garment and to have been the first king of Arabia who had a crown of gold — *Early Christianity*.

JOLAH CAN Sorghum vulgare — *Pers*

JONAH, a prophet of the Hebrews, who sailed from Joppah. The ruins opposite Mosul are called Nabi Yunus and Koyunjik. A sketch showing the tomb of Jonah is given at p 131, vol I. of Layard's *Nineveh and its Remains*. Ricold of Montecroce also mentions the traces and ramparts of Nineveh, and a spring which is called Fount of Jonah. The prophet suffered grievously from the easterly wind. This is the sheik so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting.

The place of the sepulchre of the prophet Jonah is uncertain. Mr. Layard tells us that the Jews, in the time of St. Jerome, pointed out the sepulchre of Jonah, at Gathhepher, among the tribe of Zabulon. He adds that the ruins in Assyria and Babylonia, chiefly huge mounds, apparently of meic earth and rubbish, had long excited curiosity from their size and evident antiquity. They were at the time the only remains of an unknown period of an age antecedent to the Macedonian conquest. When the inhabitants of the neighbourhood pointed out to him the tomb of Jonah upon the summit of one of them, it was natural to conclude, that it marked the site of the great Nineveh. But this tradition as to the site of the tomb of Jonah is not supported by Scripture. Though now received by christians and mahomedans, it probably originated in the spot having been once occupied by a christian church or convent, dedicated to the prophet. The building, which is supposed to cover the tomb, is very much venerated, and only mahomedans are allowed

to enter it. Kinnier remarks that on the opposite bank of the Tigris, and about three-quarters of a mile from that stream, the village of Nunia, and sepulchre of the prophet Jonah, seem to point out the position of Nineveh, the largest city, perhaps, that ever existed in the world. Its origin is ascribed by profane writers to Ninus, and in the Scriptures to Ashur, the son of Shem, or Nimrod, the son of Cush. The history of this metropolis is lost in succeeding ages. It would seem gradually to have fallen into decay after the building of Babylon; and, in the reign of Adrian it was so completely destroyed, that even the place where it stood was unknown — *Kinnier's Geographical Memoir*, p. 258-59. *Layard's Nineveh and its Remains*, Vol I, p. 22, 131, 138. *Yule's Cathay*, Vol II p. 351. *Rich. Residence in Kurdistan*, Vol. II, p 35.

JONAKHAR. A tribe of people, also called Labbycal.

JONANGI TEL The mahomedan Labbi tribe

JONES, Sir W. A learned orientalist, author of *Remarks on Dr Hunter's astronomical observations made on journey to Oojein*, — *As. Res Vol iv* 159. *Remarks on Playfair's questions on astronomy of Hindus*, — *Ibid*, 163 of Preliminary discourse. *Ibid*, vol i 9. On gods of Greece, Italy and India, — *Ibid*, 221. On sources of Nile. — *Ibid*, 383. On Asiatic orthography — *Ibid*, 1. Second anniversary discourse — *Ibid*, 405. Third ditto, — *Ibid*, 415. On the Arabs, — *Ibid*, vol. ii 1. On the Tartars — *Ibid*, 19. On the Persians — *Ibid*, 43. *Remarks on Johanna island* — *Ibid*, 7. On Hindu chronology — *Ibid*, vols ii, iii, 3. On Indian game of chess — On second classical books of Chinese. — *Ibid*, 159. On antiquity of Indian zodiac. — *Ibid*, 289. On cure of snake-bites — *Ibid*, 323. Design of treatise on plants — *Ibid*, 345. On the Chinese. — *Ibid*, 365. Supplement to Indian chronology. — *Ibid*, 389. On the Spikernard, — *Ibid*, vols. ii 405, iv 109. On the borderers, mountaineers, and islanders of Asia — *Ibid*, 39. On the musical modes of the Hindus. — *Ibid*, 259. On the mystical poetry of Persians and Hindus. *Ibid*, 165. On origin of families and nations — *Ibid*, 479. On lunar year of Hindus. — *Ibid*, 257. On Asiatic history — *Ibid*, vol. iv 1. On Cors, or Comur — *Ibid*, 135. On philosophy of Asiatics — *Ibid*, 184. Catalogues of Indian plants — *Ibid*, 229. *Dr Burst's Catalogue*

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J Pinnata.	Willde.	J. Indica ..	Rheede
Saraca arborescens	Burm	Kankeli	SAN.
Ashok	BENG	Diya lat maye...	SINGH.
A-thau-ka pho ...	Burm.		

Ashoka is a Sanscrit word, from "a" not, and soka, sorrow. The Ashoka tree grows throughout India, its small orange, scarlet flowers appear in March and April and the fruit in August and September. It is often referred to by Hindoo poets, and Dr Roxburgh says, "when this tree is in full blossom, I do not think the whole vegetable kingdom affords a more beautiful object."

It has a beautiful flower diversified with orange, scarlet and bright yellow tints. In hinduism it is consecrated to Siva and is often planted near temples,—as the lotus flower, called Kamala or Padma, is sacred to Vishnu and his wife Lakshmi, a sweet scented jasmine (*J. undulatum*) to Vishnu and to Mariamma, the goddess of the pariah or servile races, the superb crimson *Ixora bandhuca* is offered at the shrines of Vishnu and Siva, and the *Nauclea cadamba* a stately tree, yields, in the hindu belief, the holiest flower in India. The Ashoka is one of the most beautiful of Indian trees. Sir W Jones observes, that "the vegetable world scarcely exhibits a richer sight than an Ashoka tree in full bloom. It is about as high as an ordinary cherry tree. The flowers are very large, and beautifully diversified with tints of scarlet, of pale yellow, and of bright orange, which form a variety of shades according to the age of the blossom." It grows abundantly in Ceylon. In Hindu poetry despairing lovers very commonly address objects of nature, clouds, elephants, and birds, on the subject of their lost or absent mistresses, and the Ashoka tree is often invoked.

In some places, in India, it is more esteemed than at others. The women bathe in some holy streams with the blossoms floating in it. The hindoos say that the contact of the stem of the Ashoka tree with the foot of a woman of superior beauty, is supposed to make the tree blossom. This tree is often alluded to in *Select Specimens of the Theatre of the Hindoos*, translated by Mr Wilson. In the 'Toy Cart,' Maitreya says, describing a garden—"and here the Ashoka tree with its rich crimson blossom, shines like a young warrior, bathed in the sanguine shower of the furious fight." Captain D L Richardson, (*Flowers and Flower Gardens*, p 189) says that its small yellow flower is eaten by young hindu women as a medicine. Voigt also says its flowers are of an olive yellow colour. These differences as to the colour of the flowers arise from their changing during development. When they first expand, they are of a beautiful orange colour, gradually changing to red, forming a variety of beautiful shades. They are fragrant during the night. Coleman says that men and women of all classes ought to bathe, on

a particular day, in some holy stream, especially the Brahmaputra, and drink water with buds of the Ashoka floating in it. Sita is said to have been confined in a grove of the ashoka tree, while in captivity by Ravana. Other relaters say she was confined in a place, or house called Asocwan.

Dr Wallich found the *Amherstia nobilis* growing beside a Jonesia, and its symmetry, and numerous bunches of red and orange flowers certainly entitle it to companionship with that celebrated tree. Gaudama, it is said, was born under this tree, and within the fall of its shadow, he delivered his first harangue, "At the instant of his birth," say the Burman sacred books, "he walked seven steps, and with a voice like the roaring of the king of lions he exclaimed, 'I am the most excellent of men, I am the most famous of men, I am the most victorious of men'."—*Mason's Tenasserim Coleman's Mythology. Lady Faulkland's Chow-Chow Richardson's Flowers and Flower Gardens William's Story of Nala*, page 117. *Roxb. Flora Indica*, II, p 218, 220. *Eng Cyc Vol III*, page 303. See the Megha-duta, the 4th Act of the *Vikramorvasi* and the 9th Act of the *Malati M'adhava*.

JOMBI. JAV. Areca catechu

JONG A river near Kuthdol in Nagpoor

JONGRA TEL Curcuma montana — *Roxb.*

JONK. GUZ. HIND *Hirudo medicinalis*, the leech

JONNA TEL SING. Jonualu TEL Plural Sorghum vulgare Pers the Andropogon sorghum of *Roxb.*

JONZULKI PERS *Gardemia dumentorum*.

JOOA HIND The yoke of a carriage or plough. The word yoke is preserved in many of the Indo-European languages, thus, Sanscrit Yug, Persian Yogh, Greek Zeugos, German Joch, Latin Jugum, Russian Igum, English Yoke — *Elliot*.

JOOAR, a pass in Kunawer

JOOAR also Juari, HIND Sorghum vulgare.

JOOBBA. HIND An outer coat worn by mahomedans. See Jub'ha

JOOBUL A Rajpoot state, originally tributary to Sirmoor, but after the Goorkha war it was made independent, and the rana received a sunnud from Lord Moira on the 18th November 1815. The revenue is Rupees 18,000 and the population, 17,262 souls. The rana pays Rupees 2,520 tribute, and is bound to render feudal service — *Treaties*.

JOODI, some of this tribe and the Johya tribe inhabit the range called Juddoo Ka Dang, and by Baber the hill of Jud.

JOOGNI-CHOOKUR, HIND. *Gmelina arborea*.

JOOGAR also Joojai HIND. A monument raised by the Rajpoots to the memory of soldiers slain in battle Colonel Tod, writing of one of these, says his body was carried to Ranolli and burnt, and he had his cenotaph amongst the Joojar (those slain in battle) of his fathers.—*Tod's Rajasthan, Vol II p 416*

JOOI BENG Pavetta tomentosa

JOOIN. BENG Jasminum auriculatum

JOOIN-PANA BENG. Rhinacanthus communis

JOOLWA HIND Amongst mahomedans a matrimonial ceremony.

JOOM BENG Garuga pinnata

JOONAGURH, although now inhabited, presents much the same character as described by Abulfazil centuries ago It is encircled by a belt of deep forest, several miles in breadth.

Tod's Travels, p 361 See Girnar, Khengar

JOOND BEDUSHTAR PERS also Ashbutchegan. ARAB Castor

JOONG A nuddy near the Ung nuddy in Hazareeb agh

JOONNADY. HIND. Lace bordered See Cloths

JOOPI-KUNKA. BENG Panicum Roxburghii

JOORA or Jura HIND A rope of twisted glass, or twine made to support a round bottomed jar It is called also Indooiee, Endhooa, Chukwa, Gooruree, Gindooree and Goduree —*Elliot S G.*

JOORDUK, a pass in Afghanistan, near which is the Buhadur Kheil At Bahadur Kheil, Lutumur and Kharrah are the three Trans-Indus mines —See Khyber

JOORIE, A river of Sylhet

JOOREE or JURI HIND From Jorna to join, a small bundle of sugar-cane The tops of the Jooiee are brought home on the Ekadushhee of Katik and are kept suspended from the roof of the house till the Hoolie, and burnt during that festival See Dit'hwun.

JOORHIKA. BENG Jasminum auriculatum.

JOOTI HIND. Shoes Jootee-ka-Jora, also jora HIND, a pair of shoes

JOOYAR BENG Sorghum vulgare.

JOOZ HIND A section of a book, what printers technically term a sheet.

JOOZ UL-KUEH ARAB Randia dumetorum

JOOA, a river of Bareilly.

JOQINI TANTRO, a work of high repute in Assam, its contents are supposed to have been communicated by Siva to his consort Parbatī. It is stated, regarding the king Norok, that though an "Osor" infidel he was in such favour with the gods that they made him the guardian of the temple Kamikhya. It is not improbable, that the temple was origin-

ally erected by Norok, but of this we have no certain evidence The assertion made in the Tantro, however, would, at least, lead us to suppose that the temple was in existence in his day —*Jour As Soc of Ben: No. I of 1855. Robinson's MS*

JOR HIND. Union Jora, a pair, a pair of shoes, a married couple, Joru a wife, a suit of clothes

JORDAN A river that flows from Lebanon, southward, for 100 miles, till it enters the Dead Sea. The valley of the Jordan opens to the east, beyond which the eye loses itself in the desert of Haouran Haouran is a term applied to any solitude, whether barren or fertile, and sometimes applied to extensive pasture lands Haouran is the Auranitis of Josephus, and the Ituria of St Luke The countries south of Damascus, viz, the Haouian, the rocky wilderness of the Ledja and the mountainous district lying east of the Jordan, collectively speaking formed the country, which was first conquered by the Israelites before the subjugation of the Land of Canaan, and was allotted to the tribe of Reuben, Gad, and the half tribe of Manasseh. In the time of the Romans nearly the whole was comprised under the district called Peræa, which was itself divided into the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, and Peræa, strictly called, to which some geographers have added Decapolis Abilene was the most northern of these provinces, being situated between the mountains of Libanus and Anti Libanus, and deriving its name from the city of Abila or Abela Trachonitis was bounded by the desert on the east, Batanæa on the west, Ituræa on the south, and the country of Damascus on the north, and included the rocky district now called El Ledja. Ituræa, on the east of Batanæa, and to the south of Trachonitis, derived its name from Ietur, the son of Ishmael, and was also called Auranitis, from the city of Auran, which latter appellation it still retains, under that of Haouran Gaulonitis was a tract on the east side of the lake of Gernesareth and the river Jordan, which derived its name from Gaulan, the city of Og, king of Bashan Batanæa, the ancient kingdom of Bashan, was situated to the north-east of Gaulonitis, and was celebrated for its excellent breed of cattle, its rich pastures, and for its stately oaks A part of it is now called El Belka Peræa, in its strictest sense, included the southern part of the country beyond Jordan and Samaria.

In the days of Joshua, the Jordan overflowed all its banks It is still, undoubtedly the largest river of Palestine. Although rivers are frequently mentioned in the sacred writings, yet, strictly speaking, the only river in the Holy

Land is the Jordan, which is sometimes designated as "the river" without any addition, as is also the Nile (Gen xli 1, Ex. i 22, ii 5, iv 9, vii 18, and viii 3, 9, 11 and occasionally the Euphrates, as in Jer. xi. 18. In these cases, the tenor of the discourse must determine which is the river actually intended by the sacred writers. The Jordan rises a few miles N E of Paneas (better known under its subsequent name of Cæsarea Philippi), at the foot of mount Hermon, a branch of the Antilibanus. Its apparent source flows from beneath a cave at the foot of a precipice in the sides of which are several niches with Greek inscriptions. During several hours of its course, it continues to be a small insignificant rivulet. Crossing the bogs and fens of the lake Merom, subsequently called Lamochonitis, after a course of fifteen miles, it passes under the city of Julias, the ancient Bethsaida, it then expands into a beautiful sheet of water, the lake Tiberias, anciently Gennesareth, and, after a winding course of about sixty miles through a hollow valley called El-Ghor, it empties itself into the lake Asphaltites, or Dead Sea, the Bahr-ul Lut of the Arabs. Its whole course is about one hundred and thirty miles. Its breadth and depth varies, averaging in the former respect about thirty yards, and in the latter, three. It is called, by the Arabs, Shernat ul Kebir — *Robinson's Travels in Palestine and Syria, Vol I pp 73, 74, 212 Vol II p 121*

JOREE URIA? A tree of Ganjam and Gumsur. Extreme height 60 feet, circumference 5 feet and height from ground to the intersection of the first branch, 8 feet. Bandy wheels are occasionally made of this wood, which is also burnt for firewood. The seeds are eaten by the Khonds. The tree is tolerably common. — *Captain Macdonald*

JORHAN See Joktan

JORHAT, in Assam See India

JOROOL also Jarul. **BENG HIND**, *Lagerstræmia regina*

JORU. See Cotton manufactures

JOSEPH'S WELL, a well in the citadel of Cairo, 260' feet deep, sunk by a ruler named Joseph, about A D 1100.

JOSEPHUS, a Jew who lived about A D 90 and wrote a history of the Jews

JOSHANDAH, **HIND**. A decoction by boiling in water. Khisandah is an infusion.

JOSHI. An inferior tribe of brahmins employed in casting nativities and fostering other superstitious practices of the natives. Their name is derived from Jotish, astrology, and they are known also by the names of Bhudurea and Dukout. The manner of the employment of the Joshi is described in Exodus xxxii 5, where Aaron made proclamation,

and said, 'To-morrow is a feast to the Lord.' Similarly before a religious ceremony, or festival, the officiating brahmin, or an appointed person proclaims, 'To-morrow, or on such a day, such a ceremony will be performed' — *Elliot*

JOSHUA, a Hebrew chief who led the Israelites over Jordan, B C 1280 and drove the Amorites from their dwelling place near Hebron. **Rameses, II** was then reigning in Egypt. On the conquest of Canaan by the children of Israel, Joshua divided it into twelve parts, which the twelve tribes drew by lot, according to their families. In this division of the land into twelve portions, the posterity of Ephraim and Manasseh (the two sons of Joseph) had their portions as distinct tribes, in consequence of Jacob's having adopted them. The "northern" parts of the country were allotted to the tribes of Asher, Naphthali, Zebulon, and Issachar, the "middle" parts to that of Ephraim, and one-half of the tribe of Manasseh the "southern" parts to those of Judah, Benjamin, Dan, and Simeon, and the "country beyond Jordan" (which was first conquered by the Israelites before the subjugation of the whole land of Canaan) was allotted to the tribe of Reuben, Gad, and the other half tribe of Manasseh. The tribe of Reuben obtained the southern parts, the tribe of Gad the centre, and the half tribe of Manasseh the northern part. The tribe of Levi indeed (which formed in effect a thirteenth tribe) possessed no lands. By divine command there were assigned to the Levites, who were appointed to minister in holy things, without any secular encumbrance, the tithes and first-fruits of the estates of their brethren. The next remarkable division was made by king Solomon, who divided the kingdom he had received from his father David into twelve provinces or districts, each under a peculiar officer. The Euphrates was the "eastern" boundary of his dominions, the Philistines were "westward" on the Mediterranean Sea, and Egypt was on the "south". He had therefore for his tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon; and thus he appears to have possessed all the land which God covenanted with Abraham to give to his posterity. But this was only a splendid parenthesis in the historic page of the Israelites. After the death of Solomon, ten tribes revolted from his son Rehoboam, and erected themselves into a separate kingdom under Jeroboam, called the kingdom of Israel. The two other tribes of Benjamin and Judah, continuing faithful to Rehoboam, formed the kingdom of Judah. This kingdom comprised all the southern parts of the lands, consisting of the allotments of these two tribes, together

with so much of the territories of Dan and Simeon as were intermixed with that of Judah. Its royal city or metropolis was Jerusalem, in the tribe of Benjamin. The kingdom of Israel included all the northern and middle parts of the land, occupied by the other ten tribes, and its capital was Samaria, in the tribe of Ephraim. But this division ceased, on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria, after it had subsisted two hundred and fifty-four years. The Holy Land fell successively into the hands of the Syrian kings, the Greeks and Romans. In the time of Jesus Christ it was divided into five separate provinces, viz, Galilee, Samaria, Judæa, Peræa, and Idumæa.

Galilee comprised the country formerly inhabited by the tribes of Issachar, Naphtali, and Asher, and by part of the tribe of Dan, and was divided into Upper and Lower.

Samaria included the tract of country which was originally occupied by the two tribes of Ephraim and Manasseh within Jordan, lying exactly in the middle between Judæa and Galilee.

The district of Peræa comprised the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, and Peræa, strictly so called, to which some geographers have added Decapolis.

The province of Idumæa was added by the Romans on their conquest of Palestine. It comprised the extreme southern part of Judæa, together with some part of Arabia.

Under the Romans, Palestine was dependent on the government of Syria, and, about the commencement of the fifth century, was divided into three parts, viz —

1. Palæstina Prima comprised the ancient regions of Judæa and Samaria.

2. Palæstina Secunda included the ancient districts of Galilee and Trachonitis.

3. Palæstina Tertia, or Salutaris, comprised the ancient Peræa and Idumæa.

In the modern divisions of this part of the Turkish government, Palestine has not formed a distinct country, but has always been included in Sham or Syria. This latter province has hitherto been divided into pachalics or governments, bearing the names of Acre, Tripoli, Aleppo, and Damascus, but as their extent usually increased or diminished, according to the degree of influence of the individuals to whom they were respectively entrusted, their limits have never been defined with accuracy. After the occupation of this territory by the Egyptian troops (1833) it was divided into moudulik or governments, and confided to generals of division — *Robinson's Travels in Palestine and Syria*, Vol. I pp 1 to 9.

JOSS-HOUSE, a Chinese temple.

JOSS-STICK. ANGLO-CHINESE. Aromatic pastilles, used in temples in China.

JOLEE, a large lamp made of paste.

JOTH, means a high mountain, and is often used to signify a mountain pass — *Mrs Hervey's Adventures of a Lady in Tartary*, Vol. I, p 91.

JOTHAM. See Serpent.

JOU, a barley-corn in India, as in many other countries, the primary unit of measures of length.

JOU, a western section of Beluchistan.

JOUDE. The Yuti and Jadu or Yadu, have much in their early history to warrant the assertion of more than nominal analogy. The annals of the Yadu of Jessulmer state that long anterior to Vicrama they held dominion from Guzni to Samarcand, that they established themselves in those regions after the Mahabharata, or great war, and were again impelled, on the rise of mahomedanism, within the Indus. As Yadu of the race of Sham or Sam (a title of Krishna,) they would be Sama-Yadu; in like manner as the B'hatti tribe are called Shama-b'hatti, the Ashambetta of Abul Fazl. The race of Joude was existing near the Indus in the emperor Baber's time, who describes them as occupying the mountainous range in the first Doab, the very spot mentioned in the annals of the Yadu as their place of halt, on quitting India twelve centuries before Christ, and thence called Jadu or Yadu-ka-dang, the 'hills of Jadu or Yadu'. The peopling of all these regions, from the Indus to remote Tartary, is attributed to the race of Ayu or Indu, both words signifying the moon, of which are the Hya, Aswa, (Asi,) Yadu, &c 'who spread a common language over all Western Asia' — *Tod's Rajasthan*, Vol. I p 529.

JOUDPOOR and Odeypoor are usually termed in Indian history, Marwar and Mewar — *Malcolm's Central India*, Vol. I, p 519.

JOUETS, also Bimbelots, FR Toys.

JOUKA-PHUL HIND. Helicteres isora.

JOUK-BIN. BURM. Elæodendron integrifolia.

JOU-KHIAO. The first and most ancient of the faiths in China is that called Jou-khiao the Doctrine of the Lettered, of which Confucius is regarded as the reformer and patriarch. It is based upon a philosophical pantheism, which has been variously interpreted at various epochs. It is believed that at a remote period, the existence of an omnipotent God, a requiter of human actions, was not excluded from it — *Huc's Christianity*, Vol. I, p 322.

JOURNAL or Jaunal HIND. In Rohilkund and the Doab land cultivated alternately by Rubbee and Khureef sowings. Land in continual cultivation — *Elliot's Sup Gloss*.

JOUNPUR, a town in the Benares province of the North West Provinces

JOURTA also Kibuka, Russ A tent made of felt, called in Mongol, *gher*, several tents together, forming a kind of village or station, are called *ourto* Oulous or olos, signifies in Mongol, empire, people, Ordo, a chateau, or imperial palace — *Timkovski's Journey to Peking*, Vol. I p 12

JOUZ Pushtu. Alhaji maurorum

JOUZ I-HINDI PER Cocoa-nut palm, *Cocos nucifera*

JOUZ-UL-NURUJ ARAB *Physalis angulata*

JOUZ-MAZIL ARAB *Datura fastuosa*, *Mill Roxb* also *D. alba*, *Rumph*

JOVAKYER A servile caste of toddy drawers in Malabar, inferior in social rank to the Jover, or Tiyyar with whom however they intermarry See Jover

JOVANA AMELPODI MALEAL *Ophiocylon serpentinum* — *Linn*

JOVANA ARAI. MALEAL *Nerium odoratum* — *Ait*

JOVANNA-POLA-TALI. MALEAL. *Grimm latifolium* — *Herb*

JOVE See Indra

JOVER or Tiyyar A servile caste of toddy drawers in Malabar See Jovakyer

JOVI. HIND *Ficus infectoria* also *Ficus tsiela*

JOW GUZ HIND PERS *Hordeum vulgare*, barley

JOWAIR See Kol

JOWALA-MOOKHI, the 'mouth of flame,' cannon, which are consecrated before a battle They are called avatars, or incarnations of Jowala-mookhi, the Etna of India, at the edge of whose crater the Hindu poet very properly places the temple of Jowali Rani, the terrific Kali-ma, the hindu Heeste

JOWKSHAR GUZ HIND ? Jow-khar ? Potash

JOWLI GUZ, HIND. Cadaba Indica, also Cadjan ANGLO MALAY

JOWRAH Ghuffoor Khan, the first nawab of Jowiah, was brother-in-law of the predatory leader Amir Khan whom he represented at the court of Holkar when Amir Khan quitted Malwa on his expeditions into Rajpootana The lands which had been assigned to him by Holkar were guaranteed to him by the 12th Article of the treaty of Mundisore on condition of his maintaining a body of 600 horse, the quota to be increased in proportion to the increasing revenue of his districts In 1842 the existing arrangement commuted to a yearly contribution of Hali Rupees 1,85,810 when the western Malwa contingent consisting of the troops furnished by Jowrah was amalgamated with the eastern

Malwa contingent furnished by Holkar and Dewas The contribution was reduced to Hali Rupees 1,61,810 in 1859 as a reward for the Nawab's services during the mutinies The area of Jowrah is 872 square miles, the population, 85,456 souls, the revenue Rupees 6,55,240 Jowrah contains the best poppy growing lands in Malwa and yields yearly about one thousand chests of opium The nawab keeps up a military force of 175 horse and 600 foot The nawab received a sunnud guaranteeing the succession to his state according to mahomedan law, in the event of the failure of natural heirs He receives a salute of 13 guns — *Treaties, Engagements and Sunnuds*, Vol IV p 343

JOWZAL KOWSUL ARAB *Gardenia dumetorum* Jowz bewa. PERS *Myristica moschata*, Nutmegs Jowz Khusif ARAB Walnuts Jowz-mazel ARAB Thorn apple, *Datura fastuosa*. Jowz-ul tub ARAB *Myristica moschata* Nutmegs

JUAH HIND of Kulu, Pavia Indica, Indian horse chestnut See Gunh

JUALA-MUKHII, its temple lies on the right bank of a little stream, over which a slender bridge is thrown, before the building The flame is considered sacred to Dunga — *Baron Hugel's Travels in Kashmir and the Punjab*, page 46

JUANGA The Patuah or Juanga are a forest race inhabiting the Tributary Mahals to the south of Singliboom in Cuttaek, scattered in the mahals or killahs of Kconjur, Pal Lehra 30 villages, Dhekenal 6 villages, and Hindole 6 villages In Dhekenal alone their numbers are stated at 1,005 persons The stature of the men does not exceed 5 feet 2 inches and in the women 4 feet 3 inches or 4 feet 4 inches Their forms are slight with little muscular development, and physique weak Their face is shorter and broader than that of the Uriah, nose is flat and nostril wide Their colour is not darker than the Uriah peasant The men are not handsome, but the women are repulsively ugly. The men dress like the peasantry of the neighbourhood, but all the covering of the women consists of two bunches of twigs with their leaves attached, one before and one behind, which are changed daily, and kept in their position by a strip of bark or a string of glazed earthen-ware beads passed twenty or thirty times round the waist and over the stems of the twigs, hence the name of the tribe, Patuah, literally people of the leaf, but they call themselves Juahga They also all call themselves Pudhan The women also wear necklaces of the same kind of beads, and their hair is gathered together in a knot at the back of the head fastened by a string with a silver or brass button at each end of it The women

wear no blanket or covering at night but sleep between two fires. Their traditions are to the effect that they were formerly vain of fine dress and were wont to lay aside their good clothes to prevent them being soiled, and wear such leaves when attending to the cleaning of the cow-houses or other duty, when one day, a thakurani, or according to some, Sita, appeared and commanded them as a punishment for their vanity always to wear such leaves. Dr Shortt mentions that the legend of Killah is that a rishi commanded them to wear the leaves. They believe that if they violated these commands they would be devoured by tigers. The women dance in a circle to the sound of a large drum beaten by the men, moving round and round in the same measured step, occasionally advancing towards the musicians and then retreating, but keeping the body inclined towards the musicians. Their villages are in the clearings or openings in the forest; are small with about six or eight families in poor and mean thatched huts of wattle and dah, each family in its own dwelling. They have no lands, but sometimes assist in the cultivation of the neighbourhood. Their avocations are chiefly those of the chase, using the bow and arrow and dogs, they kill deer, hogs and not unfrequently snakes, of the flesh of which, especially that of the Python molurus, they are very fond. Except the cow, they are omnivorous. Their usual food is insipid and nauseous roots (tunga, kurba and pamalu,) and the seeds of the jungle grasses. They have no system of caste. If they have any worship, it is one inspired by a desire to avert evil; they, however, deny that they worship any deity or have any image, but they pay homage to nameless spirits who inhabit the woods and mountains, and make offerings of a fowl, a goat, or rice, or spirits, to the genus loci. In the month Bysakh, they offer libations to the manes of their deceased ancestors. They bury their dead. Marriages are arranged by the parents and are scenes of revelling and drunkenness. They adhere to one wife unless she prove unfruitful. Like many of the hindoo races, they will not pronounce their wives' names. Their language is not similar to Uria, and it shows that they are connected with the Mundah of Chotah Nagpore and that their nearest kinsmen are the Kheriah. But in their present position they are isolated from all other branches of the family, and they have no suspicion that they are connected with them. They receive the name of Patuah from the sole covering used by the women consisting of bunches of leaves, before and behind, stuck into a waist-cord.

The Tributary Mahals of Cuttack came into the possession of the Anglo-Indian government, about the beginning of the nineteenth century,

but until 1854 we were in total ignorance of the presence of this forest race, their existence was, however, known to the inhabitants of the Mahals or Killahs of Keongur, Pal Leyra, Dhekenal, and Hindole, where they reside, the tribe are few in number, not exceeding forty villages, and inhabit a forest region, which, to Europeans generally, from the prevalence of jungle fever, has ever been a sealed book. The Juanga were discovered in 1854 by Mr Samwell of the Bengal Civil Service, Superintendent of the Tributary Mahals of Cuttack.

Both sexes are eminently hideous, more especially the females, whose natural ugliness is probably enhanced by hard labour, exposure, and bad living, for all the drudgery devolves on the women who seem to suffer from scanty food also, whilst their husbands have a plump and well-fed appearance. The women are also supposed to suffer much from the cold by night, as they are prohibited from using any covering whatever, and can only keep up the caloric during the cold season, by sleeping between two blazing fires. The countenances of both sexes are coarse and repulsive, their faces are broad, noses flat and wide in the nostrils, but in complexion not much darker than their neighbours, the Uryah, though the latter are a fine handsome race, whilst the Juanga are both ugly and diminutive, the men rarely exceeding 5 ft. 2 in in height, whilst the tallest of the women is never above 4 ft 3 in or 4 ft 4 in. The Juanga women, are fond of ornaments, which they wear in the nose, ears, and hair. That for the nose is the ordinary nhut, or nose-ring of other Indian tribes. In the ears are worn two or three rings, and one larger ornament worn in the upper part of that organ, this latter ornament is bell-shaped, and not untasteful. The hair of the women is worn after the shock order of chevelure, but gathered into a knot at the back of the head, and fastened by a string, each end of which terminates in a brass or silver button. Sometimes, too, a bell-shaped ornament is worn in the hair and has not a bad appearance. The effect of the Juanga costume on a person who beholds one of these women for the first times is ludicrous enough, but it is in the dance that such appears pre-eminently ridiculous. They dance in a circle to the music, or rather noise, of a large drum, beaten by the men, which marks the time, moving round and round in the same measured step, occasionally advancing towards the musicians, then receding from them, in the performance of which the Juanga ladies evince a strong disposition to attitudinize and make display. In the dance they bend gracefully forward at an angle of about 45 degrees, the left hand slightly holding the extremity of the long strings of

heads, the right hand hanging down towards the knee. In such an attitude it must be evident that the stiff bundle of twigs in front will press inconveniently against the legs of the dancer as she bends forward, she therefore pushes it between them towards the rear, which necessarily forces up the rear bundle, and, as the materials of the sylvan crinoline are about as flexible as a birch broom, the effect of a dozen such tails bobbing up and down together in the dance is ludicrous to European eyes, though the Juanga themselves do not seem to consider the sight at all promotive of laughter.

The Juanga know nothing of their origin, but are supposed to be descended from the aborigines of the country, though some of them declare that the Tributary Mehal of Kionjur was the original seat of their race. Others, again, and the greater number, seem to have no idea that their ancestry had ever occupied other lands than those where they at present reside. These people have no caste, and declare that they worship no deity whatever, but they certainly fear to offend a supreme being, as evinced in the matter of their women's costume. Moreover, when they find a particularly productive wild grape, or plum-tree, they sacrifice a kid, fowl, and some rice to the spirits of the place, whose protection says Mr. Samwell, they implore, somewhat in these terms—"Lord, let the bears and tigers flee when they see us, let them not meet us." This tribe bury their dead without any peculiar ceremonies, and once a year, in the month Bysakh, offer sacrifices and libations to the spirits of their deceased ancestors. They have no priesthood amongst them, and no images are to be seen in their groves or about their houses. Juanga marriages are scenes of disgustingly drunken revelry, and all the members of the tribe, within a reasonable distance, assemble at the bride's house, and escort her with music and dancing to the house of the bridegroom, the women then wash her feet in water tinged with turmeric, after which the elders complete the marriage ceremony. This consists, apparently, in each elder tying the thumbs of the bridal pair together with a thread, after laying his hands on them in succession, then follows the nuptial feast, at which the men and women eat apart from each other, and the night is afterwards spent in dancing and drinking, the festivities on these occasions continue for three days.

The Juanga language bears no resemblance to the Uriya, or any of the dialects of the hill tribes of Orissa, but our knowledge of them is still very imperfect. These people eat the flesh of all animals except the cow,

from which they abstain, not through any religious scruples it is said, but out of deference to the Dhakenal rajah, whose lands they are permitted to live on rent free, on condition of supplying him, when required, with ardent spirits, which they distil from mhowa flowers and wild honey which is very plentiful in those jungles. The men, also, are bound to serve him as coolies, for the conveyance of his baggage when he travels through the district, and to beat the jungle when he hunts, which latter duty they consider a pastime, as, next to killing game themselves, their greatest pleasure is to see it killed by others. Their quickness of sight, too, in tracking a wounded animal is quite wonderful, for when no trace of a hoof is perceptible to the European sportsman, the Juanga will discover a deer's track, even some hours after the animal may have passed over fallen leaves and ground the least calculated for tracking an animal. They also hunt with dogs, of which they possess a very useful breed, but they have no fire arms. Their expertness with the bow is quite astonishing and at eighty yards they will hit a very small mark and it is considered no feat to shoot a hare at full speed, or a bird upon the wing—the latter being generally shot with blunt arrows. Their bows are generally of bamboo, and so powerful are they, as to send an arrow through and through a wild hog or deer, but they do not care to meddle with the large animals, and have an especial dread of the bear and tiger. This tribe do not hold any land, and appear to have a strong aversion to agriculture, or any other laborious employment. They possess but few domestic animals, and these they rarely kill except for sacrificial purposes, thus they have to depend on the produce of the chase to supply them with flesh, but game of all kind is so plentiful in those jungles, that the Juanga need never be in want of animal food. The flesh of snakes is, by them, considered a peculiar delicacy, but their ordinary diet consists of edible grass, seeds, and roots, which must be an unpalatable and little nourishing kind of aliment; however, as before stated, the men show no symptoms of insufficiency of diet, for they appear plump and sufficiently fed, but the women have a meagre and half starved look, though, perhaps, this arises as much from want of clothing, as the absence of sufficient nourishment. For a certain degree of warmth is quite as essential as food, to maintain either man or beast in healthy condition. The Chenchoo of the Guntur and Masulipatan jungles much resemble the Juanga in their habits, and the jungles of Malabar contain the Hoher race whose women, up till A D 1830, were in the practice of attending the market of Mangalore, and

similar vegetable costume—*Dr Colburn's Journal*, No 395, Oct 1861

JUANSA, HIND Hedysarum alhagi —*Linn*

JUARI A river in Tonk

JUARI HIND Syringa emodi also Sorghum vulgare

JUASM or JUATHAM, an Arabian tribe See Joashmi—*Ouseley's Travels*, Vol I p. 154.

JUB BENG. Barley, Hordeum hexastichion

JUB See Somal: Decr-us-somal.

JUBA HIND Hibiscus Rosa-sinensis

JUBALPUR. The head-quarters of the district of the same name, is situated in east longitude $79^{\circ} 59' 43''$ and in north latitude $23^{\circ} 9' 31''$ on the banks of the Nerbudda, in the Central Provinces of India

The district is one of the largest and most populous in the Central Provinces, and is bounded on the north by the Panna and Mahu, on the east by Rewar, on the south of Mandla, Seoni, and Narsinghpur, and on the west by the Damoh. It lies between latitude $22^{\circ} 40'$ and $24^{\circ} 8'$ north, and between longitude $81^{\circ} 6'$ and $79^{\circ} 35'$ east and contains an area of 4,261 square miles. The main body of the district is a large plain of rich soil watered by the Narbada, the Paret, and the Hiran, extending from Sihora on the north to the Bhara and Lameta ghats of the Narbada on the south, and from Rumbh on the east of Sankal where the Hiran unites with the Narbada, on the west. About nine miles from Jubalpur on the south-west, a considerable extent of tolerably pure and beautifully saccharine white limestone is seen, the river cuts a deep channel through the mass of this rock, exposing sheer vertical surfaces of the white limestones in places 220 feet high it is scarcely possible to exaggerate the picturesque effect of the varied outline and colour of the whole. The locality is well known as the "marble rocks." Coal is found at Ramghat, Lametagh, and near Singapur on the Mahanadi. The latter seam is eighteen inches thick, and is said to be poor and unworkable. The Lametagh coal, promises well. Iron is found in more than a hundred places, of which the principal are Simra, Gogri, Bolia, Agaria, Dalroia, Jauti, Panagar, and Lameta. The iron is worked entirely by native processes. The population of the district amounts to 620,201 souls, or about 145 per square mile. The non-agriculturists exceed the agriculturists by about 35,000. The people are for the most part Gond, Gond-Rajput, Lodhi, Ponwar, Kurmi, Kahai, Dhimar, Dlier and Chamar. There are also brahmans, both from the Mahanashtra, and from Mathura, Kayaths from Farukhabad and elsewhere, and mahomedans. There are now no Gond landholders of any importance,

but there are some Lodhi chiefs who once possessed a local celebrity.

The following woods from Jubbulpore, were sent to the Exhibition of 1862 viz

Tectona grandis	Acacia leucophloea ?
Vatica robusta, or Surrye	Rolnee HIND,
Jiomrassee	Londya
Cordia Macleodii	Conocarpus myseti
Dhenguu	folium Kardahee
Terminalia arjuna.	Eugenia jambolana.
Sij, kowah	Tamru
Pterocarpus—Beejah	Dilbergia sissoo
Zizyphus xylopyra or	Tin or Sisso
glabra Ghattoo HIND	Paudm
Tiosum.	Careya arborea
Conocarpus latifolia	Kumbce ...
Dhowrah HIND.	Huriah
Boswellia thurifera	Bassia longifolia,
Serlee	Mowah
Zizyphus jujuba,	Diospyros ebenum
Bher	Asclepias rosea.
Mimosa Arabica,	Doodhee
Babul	Uvaria, sp. Karee.
Khumees HIND	Grewia tiliaefolia
Gubji	Damin
Acacia sirisa Sims	Dalbergia latifolia
Nauclea cordifolia	Sissoo
Hurdoo	Acacia procera
Nauclea parvifolia.	Gurraee
Kaim HIND	Cedrela toona Toon
N orientalis Pindra	Hardwickia binata
Jymungul	Unjun

It will be observed that many of the botanical names and synonyms are incompatible.—*Cal Cat Ex of 1862*

JUBBULPORE HEMP, *Crotalaria tenuifolia*, is a perennial plant, native of Coromandel, which grows to 6 or 9 feet high and yields this fibre. It is considered equal to Russian hemp, and bears a heavier weight.

Kind and quality of rope	Size	Govern-ment Proof		Breaking weight.	
		Ins	Ct qr lb	Ct qr lb	
Oiled Jubbulpore Hemp,					
Artillery Traces	3	36	0 0	43	2 0
Untaired do, superior four					
Strand, plain laid.	3½	42	0 0	83	0 0
Untaired Dhunchee (Res-					
chynomene cannabina	3½	49	0 0	75	0 0
Ro), Sesbama aculeata	3½	42	0 0	57	0 0
Fine apple fibre	3½	42	0 0	57	0 0

A good deal of the value of this plant is supposed to be the result of the climate, and soil in which it is grown.

JUBANEE. BENG. Lovage, *Ligusticum ajowan*.

JUBAR The Bibor, Jubai, and Kulta or Kohla, are populations to the north and east of the Abor and Mishmi localities, on the drainage of the Brahmaputra.

JUBBULPORE, the total area of the district of Jubbulpore, inclusive of Bijragogurh, and the villages of Nagode and Myhere lying within this tahsil proved to be 4,301 square miles. Pilibhet the chief town of the Jehanabad sub-

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division of the Bareilly district, has a population of 27,900 souls inhabiting 6,116 houses. It derives its name from a sect of Bunjarra called "Peerea," and "Bhceet," a structure, or anything raised above the ground, the entire name implying the lodgment or "Tanda" of Peerea Bunjarra. They first established themselves at a place now called "old Pilibheet," and removed to the site of the present town about the year 1740 on the invitation of Hafiz Rahmat Khan, the then ruler of Bareilly, and in fact of all Rohilcund, the town was subsequently fortified, and the old bastions and curtains of it are still standing though dilapidated and broken. Pilibheet is the great emporium of northern Bareilly and the adjacent Terai and hills, and its timber and rice marts are unequalled in all Rohilcund. The far famed Pilibheet rice is grown in the northern low Terai lands, and the finest and best quality sells at 3 seers per rupee, whilst the price of the coarser or inferior description varies from 8 to 11 seers per rupee. Numbers of flat bottomed boats are annually built at Pilibheet and floated down to Futtchgunj, where they ordinarily sell for about 200, or 250 rupees each.

JUBHA, is a long outer garment, generally of cloth, worn by learned and respectable mahomedans, it is a large wrapping gown, with sleeves, at the wrists, but wide above, open in front, and so wide, as to admit of being folded round the body; the one side lapping broadly over the other, it very much resembles the Persian "barounee," but in Persia is commonly made of coarser materials. The Khorasan jubha is most commonly made of brown, or reddish grey woollen, and frequently of camel's hair. It is a very good external covering, its close texture not readily admitting the wet, and in a great measure excluding the wind. In India, it is made of muslin or cotton, or ehintz—*Fraser's Journey into Khorasan*, p. 266.

JUBHLA. See Sudra

JUBUSA. BENG. Hebrew Manna plant *Alhagi maurorum*

JUBUNSERIE. A river near Momunpooi in Rungpoor

JUCH-CHEE. A lying-in woman

JUDÆA. At the present day, the only important town within the limit of Judæa, is Hebron, anciently called Arba and Hejath-Arba. It is twenty miles from Jerusalem. Abraham, Sarah, and Isaac were buried near Hebron in the cave of the Machpelah. Gen xxv. 7, 8, 9, 10. Their tombs are prettily shown by the mahomedan population—*Robinson's Travels in Palestine and Syria*, Vol I, p. 156.

JUDAISM. See Karund Semitic races.

JUDEE. A class of mashaekh.

JUDEN-PECII. GER Bitumen

JUDGALI or **JETHGALI**. The language of Lus, is almost similar to that of Sind. The name is evidently derived from that of the tribe—*Pottinger's Travels in Beloochistan and Scinde*, p. 30

JUDI MARA. MALEAL *Grapto phylum hortense*—*Nes*.

JUDISHI'HIRA. Thirty princes in a regular lineal descent from *Judish'hira* succeeded him on the throne of Indrapastha, but, excepting their names, little more has been recorded of them. The last of the Pandoo race was Kashemuka, who is said to have been dethroned and put to death by his own minister.

JUDOON, a pathan race who inhabit a tract below the Hussunzye country and on the right bank of the Indus opposite the British town of Torbela, and thence stretching westward. In this tract the most notable place is Mount Mahabun, of classical celebrity. They have been supposed to be Rajputs, but they are pathans who speak Pushtoo. The Judoon never molested British subjects or lands, and up to 1850, the British had no relations with them.

Beyond the Judoon country on the north-west, is Booneer or Bunoor. It is a rugged country, extending from the lower range of the Hindoo Coosh downwards to hills which command the Chumla valley and the central plain of the Eusufzye. On its western frontier, again, lies the Swat territory. The Booneer people could muster a force of some thousands, they appear to be on good terms with their neighbours, the Swatee. In 1849 they aided some British subjects, at Loondkhor in Eusufzye, who refused to pay revenue, but they had generally abstained from molesting British subjects. Near them are the Swat, Raneerzye and lower Osmankheyl tribes, the two latter being subordinate to the former—*Campbell*, p. 87.

JUDOO-PALUNG. BENG *Salicornia indica*

JUDWAR ARAB *Cureuma zedoaria*

JUFT RUS. Juften GER Russia leather.

JUGANI CHUKUR TEL⁹ HIND *Gmelina arborescens*—*Roxb*

JUGDALIK. A village and pass in Afghanistan, so named from the former abundance of the Jigle, or Sanjid (*Elæagnus*) of which not a tree was found by Moorcroft—*Moorcroft's Travels*, Vol. II. p. 372. See Jagdalah.

JUGGERNAUTH TURKOPUNCHANUM, Sanscrit tutor to Sir William Jones, compiled the digest of Hindoo laws, under the patronage of Lord Cornwallis.

JUGGURI. CAN MAR also Kurwat, CAN. MAR *Antiaris saccidora*.

JUGGUT COONT, the point of land beyond Dwarica, the last stronghold of the Yadu race.

when their power was extinguished. It was at Juggut Coont, the Jigat point, of English maps, where the Badhai, a branch of the Rahtor, established themselves.—*Tod's Rajasthan*, Vol I. p 409, n 217

JUGHI, Mezeng, and Luli are tribes classed as mussulmans in Bokhara, but they seem to be similar to gypsies, their women go unveiled, and the men are careless in their religious duties. Numbers of them are established at Bokhara, and other towns, as medical men and telling fortunes and horse dealings, such as lead a wandering life, encamp in tents of a coarse cotton stuff called "bez." They have permission to halt near all the lakes and rivers of the Khanat, whenever those places are not previously occupied by Uzbeks, in consequence of which a great number of them are dispersed along the banks of the Zarafshan, near Samarkand, while others encamp in the neighbourhood of Karakul.

JUGLANDACEÆ, the walnut tribe, an order of plants, including many valuable timber trees. There are in the East Indies, three species of the genus *Juglans* and three of *Engelhardtia*, viz *Roxburghiana*, *Wallichiana*, and *Colebrookiana*—*Roxb*

JUGLANS ARGUTA. WALLICH *Theetkya*, BURM. Grows in Burmah, J regia, in Central Asia, *Engelhardtia Roxburghiana* in the mountains on the north east of India, and *E Wallichii* at Penang and Singapore. But though the great portion of the genus *Juglans* has been now placed under *Carya*, common in North America, *J regia* extends from Greece and Asia Minor, over Lebanon and Persia, probably all along the Hindoo Koosh to the Himalayas, it is abundant in Cashmere, Sirmore, Kemaon, and Nepal. A new species occurs on Caucasus, and *J arguta*, was found by Dr. Wallich as far south as Taong Dong—*Royle's Ill Himal Bot* p 342 *Voigt Roxb*

JUGLANS CAMIRIUM. LOUR. Syn. of *Aleurites triloba*

JUGLANS CATAPPA. LOUR. Syn. of *Terminalia catappa* *Linn.*

JUGLANS REGIA—*Linn.*

Than, Khor, Ka, Darga	| Stargi of Ladak
of Chenab and Ravi.	
Ka botang of Ladak	| Ughz, Waghz, of Trans-
Walnut tree ... ENG	| Indus
Dun of Kangra	| Akrot, ... PERS HIND
	| Charnaghaz .. "

The walnut tree grows throughout Central Asia and according to Darwin occurs wild in the Caucasus and N W. Himalaya. In Jullundur, however, it is not a forest tree, but is cultivated by zemindars on their own estates. The trunk of a very old tree is from 15 to 18 feet, wood hard, light and strong, of a dark brown colour, beautifully veined, and receives a high polish; the wood is used principally for cabinet

making purposes, and for gunstocks; not subject to worms, nor liable to warp. It is there a good timber tree, and bears a fruit in much esteem. It is found in the Sutlej valley between Rampur and Sunnam at an elevation of 7,000 to 9,000 feet. This fruit ripens well at Pangl, but not much higher, and its pericarp contains tannic and gallic acid in abundance. The nut is emulsive, and very rich in a valuable drying oil. The walnut, is found in particularly great abundance, on the shores of the Caspian sea, but it has been so long naturalized in Europe, as to give it a place among the European trees. The wood is soft and flexible, and easily worked, but while young is of little value, being very white, and liable to be attacked by the worm, but as it grows older, the colour becomes brown, sometimes very beautifully veined. In the south of France, the wooden shoes of the peasantry are made of walnut. That wood is considered the best which has grown in a dry soil, although, in such a situation, the timber is not so quick of growth, as when the ground is rich and moist. In the N W Himalaya, the tree grows wild, but the cultivated trees yield the really good fruit, of which two kinds are sold, one with a thick shell, and one which has a thin shell, called "kaghazi akhrot"; is more esteemed, and sells at a higher price. In Kanawar walnuts sell at 1,000 per rupee. Punjab is famous for them and the tree grows there at an elevation from 7,000 to 9,000 feet. In those regions, the tree is valuable for the fruit as well as the wood, which from old trees is dark-coloured and handsome.

The husks and root of the walnut both yield a dye, which is much used by gypsies and theatrical performers for staining the skin brown. It is also used by cabinet-makers and joiners to stain white and yellow woods of a dark-brown or black colour, like that of the walnut. In the preparation of the dye from the husks, they should be allowed to rot, and then boiled in water, adding to the decoction fresh water, according to the colour required to be produced by the solution. The sap of the walnut tree contains a large quantity of saccharine matter, and in some countries the trees are tapped for the purpose of obtaining the sap, which by evaporation is converted into sugar. It is also in many parts of Europe and Asia fermented and made into wine; and a spirit is also distilled from it. The leaves of the walnut, as well as other parts of the tree, contain a large proportion of alkali in them and in some parts of France they are collected and burned for the sake of the potash contained in the ashes. The bark of the leaves, the husks, and the oil of the walnut have all been used in medicine, and had at one time a great reputation. All

parts of the plant, excepting the albumen of the seed, possess a bitter principle, which acts as a tonic and an anthelmintic, and has been its great recommendation as a medicine. Cowley, in his 'Plants,' sums up the virtues of the walnut in the following lines —

"On barren scalps she makes fresh honours grow
Her timber is for various uses good
The carrier she supplies with useful wood.
She makes the painter's fading colours last
A table she affords us, and at last
E'en while we feast, her oil our lamp supplies
The rankest poison by her virtues dies,
The mad dog's foam and taint of raging skies
The Pontic king, who lived where poisons grew,
Skillful in antidotes, her virtues knew."

Angles employ an infusion of the leaves or husks for pouging upon the earth, in order to procure worms, which it speedily brings to the surface — *Eng Cyc*, Mr Samuel in the "Asiatic Researches," Colburn's Journal United Service Magazine, No 395, Oct 1861, p 232 Darwin Col Lake quoting Balfour, p 138, in Powell's Hand-Book, Vol I p 538 Cleghorn's Punjab Report, p 65 O'Shaughnessy, p 605 The Book of Trees, p 141, 142 Cleghorn's Punjab Report, by Dr. Houghton, p 292

JUGLANS TRICOCCA.

Ta-soung let wah BURM

This tree is found on the banks of the streams in the Pegu district, but is scarce :—it is a hard strong timber. Wood, white colored, adapted to every purpose of house-building — *McClelland*

JUGNI HIND. Oxide of manganese
See Injri

JUGO-DE-LIMON. SP Lemon juice
Citric acid.

JUG-RAJ HIND Amongst the hindoos of India, the act of abdication confers the title of Jugraj ; or when they conjoin the authority of the son with the father, the heir is styled Jivaraj. Four instances of this are on record in the annals of Boondi — *Tod*.

JUG RANI HIND Queen of the world

JUGUDDHATRI SANS from jāgāt, the world, and dhatrī, an upholder.

JAGUDISHA SANS from jāgāt, the world and ishā, lord

JAGADGOURI SANS from jāgāt, the world, and gounā, light yellow

JAGANNATHA SANS from jagūt, the world, and nā'hā, a lord. The temples of Jagannath in Orissa have been endowed by several rich hindoos. Raja Ram Krishna-deva gave two villages, the rents of which were about 4,000 rupees annually. Nimoo-mullick of Calcutta gave daily one rupee, or Rs 365 annually, and his children continue the

donation. It was supposed by Ward that not less than 100,000 rupees a year are drawn from the hindoos by the brahmuns of this temple — *Ward's View of the Hindus, Vol. II p 9*,

JAGANNATHA-KSHETRA SANS Jāgāt, the world, nā'hā, a lord, and kshētrā, a place.

JUGUT, a river of Almorah.

JUGUT KOONT HIND The world's end, on the coast of Samasthra — *Tod*. See Juggut.

JUGUI MUDUN BENG Gendarussa vulgaris Justicia gendarussa

JUGUT-MU PLUS. also, Kali-Shumbali. HIND Justicia gendarussa.

JUGYU-DOOMOR. BENG Wild fig. Ficus glomerata

JUHAD-FI SUBEEL ILLAH, a holy war of the mahomedans, a jahat

JUHAZ (ht, a ship), or Bayra, a ceremony

JUI-PON A BENG Rhinacanthus communis — *Nees*

JUIA or JAZIA. FRNS. A poll tax, levied at Yezd on the Parsees. See Jazia

JUJUBE TREE ENG. Zizyphus jujuba. — *Lam* "Unab" is the jujube fruit

JUK HIND Impatiens, SP

JULAMERICHI, a Kurd territory north of the pashalik of Bagdad. See Iran, Kurdistan.

JULDARA PUNJ Armeniaca vulgaris. — *Lam*

JULG, Dr, a great Turanian scholar.

JUL GURGUR BENG Coræ aquatica.

JULIAN ERA, invented by Joseph Julius Scaliger about the middle of the 16th century, is a period of 7980 years, arising from the multiplication of the Cycles of the sun, moon and indiction, or of the numbers 28, 19 and 15, its epoch commencing on the 1st January of the 706th year before the creation

JULIDINA, a group of fishes of the family Labridæ

JULIENNE OIL Oil of Hesperis matronalis

JUL-JATRA On the 14th (Sūdi), or 29th, is a solemn festival in honour of Vishnu. It is called the Jul-jatia, from being performed on the water, "Jul" The rana, chiefs, ministers, and citizens, go in procession to the lake, and adore the "spirit of the waters," on which floating lights are placed, and the whole surface is illuminated by a grand display of pyrotechny. On this day, "Vishnu rises from his slumber of four months," a figurative expression to denote the sun's emerging from the cloudy months of the periodical floods — *Tod's Rajasthan, Vol I p 598*

JULLALEA, or Khakeea, a class of faqirs

JULLAL or JALLAL, the terrible attributes of the deity.

JULLAL-UD-DIN-KA-KUNDAN, a ceremony.

JULALABAD, a name given by Akbar to the town of Aial on the banks of the Jumna after his own title of Jalal-ud-Din. By a public edict he abolished the salutation of "Salam Alaikoom," substituting "Allaho Akbar," and the reply of "Jal-i-jallahho" in both of which are parts of his name, Jalal-ood-Deen Mahomed Akbar. The Sipah Salar was ordered to see that the same exclamations were made at meals, and the Aftabi, the rupee, and several other coins of his reign as well as his seal, bore the inscription Allaho Akbar Jal-i Jallahho. There are several instances of Aial being mentioned prior to Akbar's time. In the Tanikh-i-Budaoni it is stated that the pergunnah of Aial was in A. H. '977, before the composition of the Ayeen-i-Akberree, given in jageer to Raja Ram Chuind — *Elliot's Supp Gloss*

JULLANDHUR. The Kohistan of Jullandhur is interesting ethnologically. The revenue of the rajah of Mundi is reckoned at four lacs of rupees a year, much of which is derived from salt and the half is paid to the British Government. The hamlets in Kooloo, near the 'Inn pass, in the Jullandhur Kohistan, seldom contain more than from fifteen to twenty houses. Single houses are numerous, and, from being scattered amongst the fields, give an agreeable variety to the bold landscape. This distribution of houses arises from lands available for cultivation being usually of small extent and widely separated, and consequently unable to support large communities. It is also imperatively necessary for the husbandman not to place a ravine or any other impediment between his hut and his fields, as all communication with them would probably be cut off during the greater part of the rains, an important season of the year in India. The natives of Sookeyt, Mundee, and Kooloo, in the Kohistan of the Jullandhur, have sallow complexions but appear to be of the same race as the inhabitants of Busahir. In fact many of the coolies employed in carrying baggage between Simla and Kalka are men from these States, who are attracted there by the wages, which average one anna a day in their own districts, but from four to six annas on the left bank of the Sutlej. The men are generally tall and strong, but few of them are handsome. Many of the young women are pretty, but at the age of 20 or 25 become coarse and stout. The dress of both sexes is nearly the same. It consists of a drab-colored woollen frock, trousers of the same or of leather and a flat

skull cap, generally black, with sandals made of coarse grass. The woollen cloth called puttoo is manufactured by themselves and resembles thick coarse blanketing. It is sold in pieces of 10 inches in width and about 21 feet in length at 2 Rs 8 As, or 3 Rs a piece, according to the quality. Both sexes wear a girdle around the waist and the men generally go bare-legged during the hot weather. They seldom, if ever, wear shoes, the richer classes, however, wear woisted stockings and shoes when they go out. The women, instead of the cap, sometimes have a colored piece of cloth tied round the head, and occasionally twist their hair into one long plait, the end of which is then ornamented with slips of colored cloth or shreds of worsted. The plait, is by no means unbecoming to the young. The dress of the women on the western side of the Seukandir range consists of a tightly fitting body and sleeves with a full petticoat having a broad border at the bottom. Their favorite color is a light yellowish chocolate, whilst the border is generally of a deep blue or of some other dark color. A veil is thrown over the head and shoulders, as in the plains. If they meet a European they stop and turn their backs to him until he has passed. The men dress pretty much in the same manner as those on the plains. The women of Kooloo and the adjoining states are inordinately fond of ornaments. These are of the usual description, with the exception of mother o'pearl amulets, which both men and women use, consisting of small thin plates of mother o'pearl of various sizes and engraved with mystical figures. Several of these are hung around the neck and hang conspicuously on the chest. Polyandry is said to be unknown amongst them, nor are they guilty of infanticide, but polygamy is general. Travelling is generally performed in the janpaun by those who can afford it. The janpaun is like a large tray with a pair of bamboo shafts behind as well as in front. Ladies have theirs covered over with scarlet cloth. All agricultural labors, with the exception of ploughing, are performed by the women, while the men sit idling at home, grain crops are cut with the sickle, and burdens are usually carried in the kulta or large conical baskets hanging over the shoulders on to the back, which is the general mode of carrying loads in the Himalaya mountains. The mountaineers of those parts had long been in the habit of ill treating their wives, and on the introduction of English laws the desertion of their husbands by the women was pretty general. The men of Kooloo laid their grievances before the proper authority, by whom they were told that since, before the British rule, they valued their cattle more than their wives, they must now

reverse the custom, and take greater care of their wives, a system of valuation they evidently could not appreciate, as wives were more plentiful than cattle. About Subathoo one sometimes sees infants wrapped up like little mummies and laid in such a position that a small rill of water falls on their heads. These infants are usually watched by some elderly female whilst their mothers are employed in the fields. The natives believe that this ordeal strengthens the children and renders them hardy, and that it cures dysentery and various other diseases. But the common object is to keep them asleep, and this is found to be the most effectual means of so doing. It is not known whether the inhabitants of the mountainous district on the right bank of the Sutlej adopt this plan or not. They dread the evil eye, and have recourse to witch finders, who feign the power of discovering evil spirits which wander over the mountains in the tangible form of witches. If a cow or any other living creature die, its death is immediately attributed to some evil eye, and a witch finder is employed to discover it. This impostor having selected some old woman who had no means of propitiating him by gifts, places his victim in the centre of a group, whilst all interested in the case sit around her in a circle. He then dances round the poor creature, and ultimately nods his head towards her, whereupon all the lookers on do the same, which coincidence is deemed a sufficient proof of guilt. Formally she was subsequently condemned to be burnt to death. But since that district became a British province and these inhuman proceedings have not been allowed to take place, they declare the victim of their superstitious credulity an outcast, and refuse her the commonest necessaries of life, thus she is abandoned to her fate, and would probably starve to death, but for the timely gift of a goat or a sheep by some one of her relatives to the witch finder, who forthwith fastens the guilt on some other person in the hope of extorting a present, in a similar manner from the relatives of the person last accused.

The inhabitants of the Chumba range appear to be a different race of men. They are shorter and appear much stronger, and are certainly cleaner about their persons. They call themselves Rajpoots, and say they belong to the Gnddeerat. They are shapely and able to impose upon their less knowing neighbours. Most of the witch finders are of the Chumba Guddee. When Europeans made their first appearance in the Kangra valley these men had very slight notions of caste and would eat or drink anything the former gave them, whereas, since their contact with the natives of the plains, they have become as bigotted as any Hindu. The

Chumba Guddee may always be known by their peculiar conical caps, with lappets to turn down over the ears like an English travelling cap. As the traveller proceeds from the plains into the interior it is very interesting to remark the gradual change in the features, from the Hindoostani to the Tartar-like countenance of the Lahouli. These last are a totally distinct race from the people of Kooloo or the Chumba Gaddi range. The Lahouli are a short sturdy set of men, very ugly and filthily dirty. The women are decidedly plain. The costume of both sexes consists of a pair of loose woollen drawers, with a frock of the same material, whilst a wrapper is also often wound around the body by being thrown over the shoulders and fastened by a brass clasp in front. Their dress, generally of a black color, is of a kind of plaid, and their caps are of the same. The women wear their hair either in long plaits fastened at the back of the head with a profusion of red wool and colored threads, or comb it back off the forehead, tying it in a lump behind, and adorning it in a similar manner. Around the flat circular caps are strung large white shells like cowries, glass beads, and pieces of amber. Around their neck, both men and women wear amulets of mother o'pearl, pieces of amber, turquoises and other precious stones. Each man has, hanging to his belt, a tinder pouch and a brass instrument for striking fire; with many other non-descript implements. They spend six months of each year in Kulu on account of the severity of the winter season in Lahoul. The greater part of that time they pass in dancing and drinking. On their jubilees, they set off fireworks and make a tremendous noise, whilst the women dance. These exhibitions do not terminate until they are all too drunk to continue them. All the mountaineers are fond of spirituous liquors, especially of brandy, but do not often drink to excess. In their orgies, the women are ridiculously decked out, especially the aged dames. Many of the young damsels have beautiful eyes, of which they make the utmost use. Their characteristic costume, their long cues of hair, and felt caps stuck coquettishly on one side, and the peculiar bunchy knot peeping out behind, to say nothing of the ornaments produce a most ludicrous effect, whilst they shuffle and wriggle their bodies about in the dance. The men continue either quietly looking on or beat tom-toms and other instruments. It is a custom to add the names of adjacent towns, villages, or places of note, thus the place and town are spoken of as Shujanpoor Lira, the Bul Dhoon is called Sookéyt Mundi, also Kangra Bhawni, and Pallam Puttiar, &c., are terms commonly used.

The following elevations obtained from Capt A. Cunningham are to be taken as approxi-

mations, they may be 100 feet either more or less than the truth —

Adinanagur, ft 1200	Hoshiarpour, ft 1200
Pathankot . . 1200	Kumleh-gurh 4258
Noorpoor . . 1665	Nari Ghaut . 2009
Kotila . . . 1370	Rajapoor ditto ... 2500
Kangra . . . 2647	Sekunder ditto . 5430
Joala Mukhi 1805	Jaintri ditto 5632
Tua . . . 2470	Gogar pass ... 4900
Mundi . . 2637	Tui ditto . . 6484
Sultanpooi . 4584	

Kangra is situated in latitude $31^{\circ} 57'$; longitude $76^{\circ} 4'$. Near Jullundhur, just after leaving Buttal is a heap of stones, in the centre of the road. This is a cairn formed by Tartar tribes, who invariably pass them on their right hand as well as throw a fresh stone on the pile. These piles of stones are noticed in Lloyd's and Gerard's "Travels in the Himalaya" also in the Travels of the Russian Mission through Mongolia to China, by George Timkowski, and in the Journal of the Bengal Asiatic Society, April 1859, page 385. These must not be confounded with the conical piles raised on conspicuous points of peaks in honor of their gods by almost every tribe of mountaineers in the world, whilst they are in a state of barbarism. It is also a favorite practice of the Mongols in Central Asia to erect these heaps to the honor of their gods, by whom they are called "obos." A curious custom is practised in the neighbourhood of Mundi-nuggur in the Bul-Dhoon or valley of Sookeyt Mundi in the Kohistan of Jullundhur where the women, gaily dressed, assemble in groups to greet the stranger with songs as he enters each village for which honor he is expected to bestow a rupee on each knot.

The following trees are of frequent occurrence in topes and avenues in the Jullundur Doab

Acacia Arabica	Melia sempervirens.
Acacia sirisso	Salmalia Malabarica
Dalbergia sissoo	Cordia latifolia
Acacia modesta	Ficus religiosa
Ehretia laevis	Ficus Indica
Morus	

—Oleghorn's Punjab Report, p 83. Journal of the Asiatic Society of Bengal, p 408, No CCII, April 1849 Moorcroft's Travels Journal of the Asiatic Society, April 1839, pp 324, 387 Masson's Journeys.

JULOSTYLIS ANGUSTIFOLIA, Thw.

Kydia angustifolia. Aitn

A middle sized tree of the south of Ceylon, not uncommon,—Thw En Pl Zeyl p 30

JULOTSURG, also written Jalot sarg, is a ceremony which is gone through, when a pond, *boalee* or well, is married. The only difference between this and the Bunotsarg is that the

bird is personated by an image, instead of the toolsec Elliot.

JULPAI BENG Elaeocarpus prinoides.

JUL-PAPRA BENG Mollugo triphylla

JULPA. SANS to speak, from jalp to speak

JUMAKIUS GREEK Calotropis gigantea.

JUMAL-CHOONFI, or Jumal bal, a ceremony.

JUMALGOTA HIND The Croton tiglium, a small tree, leaves alternate, ovate, cordate, from three to five inches long and two or three broad, yields the croton oil — Jaffrey See Nepaulah oil, Oil, Croton seed

JUMA-RAT HIND Thursday.

JUMBA MALAY A land measure, 12 feet square, or 144 feet superficial in Penang, the twentieth part of an orlong, which is $1\frac{1}{2}$ acre. —Simmond's Dict

JUMBAGAM MARAM. TAM A species of Pterocarpus, common about Nelambore and Wynaad, a large tree, wood used for building and fencing gardens, said to be durable Mcleer, M E.

JUMBIZ or Jumiz HIND. Aquila imperialis Bechst

JUMBOO. HIND A metal water pot.

JUMBOO BENG, Eugenia jambolana

JUMBUDWIPA in hindu cosmogony, the continent south of Maha Meru, in which men reside —Hardy's Eastern Monachism, p 437.

JUMBU-NAWEL PALLAM. TAM. Eugenia jambos

JUMD CHINI ARAB. Soda

JUMMA MUSJID In India, the common appellation of the principal mosque of a town. That of Delhi close to the Chandney Chowk, is built of great blocks of red sandstone, with three domes of white marble, and raised upon a terrace fifty feet high. It is a noble sample of mahomedan architecture, and one of the grandest temples ever raised by man. It is the second most remarkable building in India being next in rank to the Taj. Had it been wholly of white marble, the grandeur and effect would have been immeasurably greater, as it is, the red stone of the colonades, and the pavilions, and the court yard, and the gateways, seems to be a blemish in the design, though it may have been intended to set off more the beauty of the white marble of the mosque by contrast. It is the highest building in all Delhi, towering above every other object, and seen from every part of the city. The mosque itself rises on the west of the platform indicating the direction of Mecca. In shape, it is an oblong, two hundred and one feet in length and one hundred and twenty feet in breadth. The top is surmounted by three magnificent domes of white marble, crowned with richly gilt copper domes. The flags are about three

feet long, by one and a half broad, and their number is 900, capable, as it evidently appeared of holding 2,000 persons. The Jumna musjeed was commenced in 1629 and finished in 1648. It is said to have cost ten lacs of rupees—*Tr of Hind Vol, II p 282-287*

JUMMAT-KHANA **HIND** A meeting house

JUMMAN JATT The founder of a sect of hindoo devotees

JUMLA **HIND** Terminalia arjuna

JUMMADI-UL-AKHIR The sixth month, and Jumjadi-ul-awal, the fifth month of the mahomedan year

JUMMALI, the amiable attributes of the deity

JUMMA-OOLLAH, or Jummalah Allah, **AN HIND** God's assembly.

JUMNA is a tributary to the Ganges. It rises at Jumnottari in the Himalaya, in lat 31°, lon 78° 3', 10,849 feet above the sea. It runs S W then S E to the Ganges, at Allahabad 840 miles from the sea. Length 860 miles. It receives the Tonse of Supin, about 100 miles long, Hindan, about 160, Hansotee, 99, Bangunga, 220, Chumbul, 570, Sindel, 260, Betwa, 360, Cam, 230, Baghin Nuddee, 90, Sevgur, 210, Urrund Nuddee, 245 miles. About 105,000 square miles drained. In consequence of its bed being obstructed by shoals and rocks, navigation is not practicable for craft above Delhi, except by means of the canal. Its banks are lofty and precipitous, and ridges of rock in many places advance into the stream combining with its general shallowness and strong current to render navigation extremely difficult and dangerous. The affluents of the Jumna are considered to be more rapid in their course than those of the Western Himalayan rivers.

The Jumna, is the Kalindi of older hindooes, a name associated in the hindoo mind with the adventures of many an ancient rajah and rishi, the loves of Radha and Krishna. The spot where the sister nuddees (Greek Naiades) meet, makes a magnificent prospect. There is scarcely a lovelier spot than the prayag of Allahabad. The broad expanse of waters, the verdant banks and the picturesque scenery, tell upon the mind and fascinate the pilgrim. A special great mela here, is held every year on the full moon in January—Maghai Prayagai, as the common Hindoo saying goes. The holy fair lasts there about two months and attracts people from far and near.

The Jumna rises at the south-western base of the Jumnottari peaks and the Mesopotamia formed by the Ganges there, known as the Doab, is the Anterved of the ancient hindus. From the narrow point in which it terminates, the valley broadens as it stretches away to-

wards the west, embracing a greater and greater area between the Ganges and Jumna. The whole of its immense superficies forms a vast, populous, and busy hive, enriched by human industry, and embellished by human taste. It is thickly dotted with great townships and cities, and under the sun, no country makes up such a highly interesting prospect of green fields, orchards, and gardens, in a continuous succession. In this fair savannah man has had his abode from a remote antiquity, to reap rich harvests, and live amidst plenty. Here were the cities of the pre-vedic Dasya races. Here rose the first cities of the Arya race. In the plains of the Doab, the rajahs of Hastinapoor, of Indraprastha, and of Kanouj exhibited the highest power and splendour of hindu sovereignty. The rich districts watered by the Ganges and Jumna have always tempted the avarice of the foreign conqueror. Here was the residence of the most famous hindu sages. From this birth-place of arts and civilization, wisdom travelled to the west. This Doab is the battle ground of the Pandoo against the Kuru—of the Ghuzmide and Ghorian against the hindu, of the Mogul against the Patan—of the Mahratta against the Mogul—and of the British against the Mahratta, where many a spot is hallowed by tradition, and many a ruin is consecrated by history. In this Doab almost every inch of land is under the plough. From Allahabad to Sheerabad there are four large cities, and villages at frequent intervals. A similar distance in Bengal is no doubt dotted with the same number of villages, but has not one town equal to Futtchpore, Cawnpore, or Mynporee. Here the rural population is more intelligent and spirited than the same class in Bengal. The humblest Doabee lives upon better food, and covers his body, with more abundant clothing than the humblest Bengalee. The cattle here are various. Camels, buffaloes, horses, donkeys and oxen are all made to assist man in his labours. The fondness of the Doabee women for coloured millinery evinces a more refined female taste, and to them may remotely be traced the impetus which is given to the various dye manufactures of northern India. The agricultural women of the Doab use ornaments of brass and bell-metal. The same class in Bengal are in the habit of wearing shell-ornaments, and a pair of Dacca shell-bracelets may sometimes cost the sum of two hundred and fifty rupees. One particular ornament in general use amongst the Doabee women, of both the upper and the lower classes, is the teeka, which is in the shape of a tiny crescent made of gold, silver, or tinsel, according as the female is circumstanced. It is fixed with an adhesive substance on the forehead, just between the eyebrows. These teeka are not a little prized

and coveted by the Hindustani young men. They train bulbuls to execute little commissions of gallantry. On a given signal, the bird goes, seizes and carries off the teeka from the forehead of a woman, as precious booty, to her pining lover. The Doab, like Bengal, is flat and alluvial. The vast plain is uninterrupted by a single eminence, the tall and robust figure, the firm step, the stern eye, and the erect bearing of the manly Hindustani are everywhere to be seen. In Bengal the oxen alone forms beasts of burden. A hindustani cooly takes the load over the waist, and not upon the head. In Calcutta the Baboos do not know what it is to ride. In Hindustan rural women perform journeys on horse-back and princesses discuss the merits of horsemanship. The people of the Doab have for the most part well-formed features. The rude Jat, however, has a coarse mean physiognomy. The western and Eastern Junna canals were of ancient construction, but had fallen into disrepair till restored during the administration of Lord Dalhousie.—*Tod's Rajasthan, Vol 1, History of the Punjab, Vol 1 p 23 to 28 Tr of Hind, Vol 2 p. 302 to 304 and 334 to 372 Vol 2 p 18 The Indian Administration, by H G Keene Cleg Punjab Rep p 10*—See Dharma-rajah, Doab, Hindoo, India, Jat, Krishna, Kuru, Pandoo, Polyandry, Radha, Sikh, Triveni, Yama.

JUMNO-MUNDROO A Nepaul tree, which bears yellow sweet smelling flowers in bunches; its leaves resemble those of the holly and the wood both in closeness of texture and colour, is very like box.—*Smith's Nepaul*

JUMNOTREE, near this holy site of the hindus, is a junction of three streams. From the bed of the torrent the mountain rises at once to its height, apparently without any very extensive irregularities, and the steepness of the declivity at this point may in some degree be estimated, when it is understood that here, though at the foot of this upper region of the mountain, the very peaks are seen towering above as ready to overwhelm the gaze with the snow from their summits, and, in fact, the avalanches from above fall into the channel of the river. The particular spot which obtains the name of Jumnotree is very little below the place where the various small streams formed on the mountain brow, by the melting of many masses of snow, unite in one, and fall into a basin below.—*Fraser's Himalaya mountains, p 428*

JUMOUNI, see Meghnad

JUMPALOO TAM. See Jewellery

JUMPTI, the state-barge of the amirs of Sindh, an immensely long boat, some as much as 120 feet.—*Postan's Personal Observations, p 128*

JUMRA, gravel or small stones thrown at pillars, representing the Devil, in the valley of Mina

JUMUDAGNI. SANS From jamat, terrific, and agni, fire

JUMWAREE, a river near Mubankpoor in the Muzafferpoor district

JUN, a tribe in the waste tracts between the Sutlej and Indus. In the same locality, are the Bhuttee, Seel, Kurrul and Kathi tribes.

JUNAGURH An old fortress, a town with high land near, on the coast of Guzerat, near Porbunder. This ancient city is at the foot of and guards the sacred mount of Girnar. There is little doubt it is the Asildurga or Asilgurb, of the Giahilote animals, where it is said that prince Asil, by the consent of his uncle the Dabi prince, raised a fortress called after him, near to Girnar. It is now a large mahomedan town about forty miles from Puttun. It is the residence and capital of the nawab, a descendant of Sher Khan, Babi, a soldier of fortune, who seized it in the general anarchy which preceded the subversion of the Moghul rule. 20 miles to the west are the ruins of Balabhipura. There is here an inscription on a rock with the Pali edicts of Asoka. It is in Sanskrit prose but with grammatical errors, and punning. The date, if after Wathen's inscription, or the Andhra kings, is between the third and the end of the sixth century, of the christian era. On the coins of some of the princes of this dynasty are the dates 283, 323, 360, 385, and 390, but of what era is not known. Rudra Damu mentioned in the inscription is the father of the Rudra Sah of the coins, with the Samvat 355. The character used in the inscriptions is altered, Lat approaching Wathen's plates and old Deva Nagari, nearly Wathen's. The religion mentioned is buddhist. The invocation is Sidham and there is not the slightest trace or allusion to brahmanism. On the coins of the princes, the chaitya is impressed, and one of the princes is called Jina Dama, or votary of Buddha. Of the kings or princes mentioned, are Rajah Maha Kshatrapa, or Swami Chastana, his son was Raja Aridama. Chandragupta Maurya of Magadha is referred to, and his grandson Asoka. The following names of the Rudra Sah family appear on the coins: Rudra Sah, his son Aga Dama. Dama Sah (no coins). His son Vijaya Sah. His brother Vira Dama. His son Rudra Sah, date 283. His brother Viswa Sah, date 324, Rudra Sah, 332? His son Utri Dama, date 360? His son Siswa Sah. Swami Rudra Dama (no coins). His son Swami Rudra Sah, Samvat 385 and 390? This inscription records the repeated repairs of a bridge,—once by Pupya Gupta, treasurer of raja Chandra Gupta, Maurya,

then by the Greek (Yavana) raja of Asoko, Tushaspa; and, lastly, by Rudra Dama. The names of eleven sovereigns of this dynasty have been made out from their silver coins, which are unquestionably buddhist, the chief and central emblem on the reverse being the chaitya. Rudra Sah is called the son of Jina Dama, the votary of Buddha. One, of the completion of the bridge, is in the seventy-second year of the son of raja Swami Chastana, called the raja Aridama, and although this inscription be in Sanskrit, there is not the slightest relation to brahmanism in it. Both by the inscription and coins the princes are buddhist, and Swami Rudra Sah has the Samvat date 385, which, if of Vikramaditya, places him in the fourth century of the christian era, but if the era be the Bahbhi, the date is A D 704. The inscription mentions the election of a king (Rudra Dama) by the people, who did not permit the sacrifice of animal life; and he is called the Lord of the country of Ougem, Mathura, Sindh, &c., and the conquered Satkarim, king of the Dekkan — *Postan's Western India, Vol II, p 33 As Soc Journ Vol VII, p 389 Pottinger's Travels in Beloochistan and Sindh, p 8 Prin Ind Ant Vol II, p 61*

JUNAR BENG Indian corn *Andropogon* bicolor

JUNARDDANA SANS From jana, a person, and ardduna, a giving distress

JUNAPAM OR SUNN *Crotalaria juncea*

JUNB ARAB Gripes.

JUNCACEÆ, *Agardh* The rush tribe of plants consisting of 4 gen 18 sp. viz 13 *Juncus*, 1 *Luzula*, 3 *Flagellaria*, 1 *Susum*. Rushes are found in moist places on the mountains of India. The common rush of Europe is employed for making mats, baskets, and the bottoms of chairs, and its pith is employed for the wicks of rush lights. *Juncus effusus*, which is the common European species, is, according to Thunberg, cultivated in Japan for making floor-mats. *J glaucus* a European species found in the Himalaya, and closely allied to *J effusus*, might be employed for all the purposes of the common rush — *Illustr Himal Bot p 401 Royle's Fl Ind Pl p 60*

JUNCUS ODORATUS Syn *Andropogon schoenanthus* — *Imm*

JUNDAMAREE URYA. A tree of the Northern encars, extreme height 30 feet, circumference $2\frac{1}{2}$ feet, and height from the ground to the intersection of the first branch, 6 feet. Used for ploughshares, and burnt for firewood, being very common — *Captain Macdonald*

JUND BADUSHTAR AR. Castor, the dried Castoreum, obtained from the glands of the beaver, largely used in hindu medicine in

hysteria and uterine ailments. In the living animal, the castor is nearly fluid, and in this state, as also when dry, it has a strong penetrating odour.

JUN The wild tribes of Chubb and Buhow in the hills of the Punjab, the Jun and Kuthi, and the Dogher and Bhutte of the plains, have different characteristics, but the idle and picaresque habits of some, and the quiet pastoral occupations of others, are equally the result of position as of character — *Cunningham's History of the Sikhs, p 18*

JUNGAL MAHAL, the vagrant Baori of the Bhatti country and west of Delhi subsist chiefly by stealing. The Baori of the Jungal Mahal, are a low caste of cultivators and palanquin-bearers — *Wills Gloss*

JUNGAM, the priest of the Lingaet sect, or Vira Saiva. In Southern India, one division of the Jungam worship one lingam, while the Pancha banyeka wanloo, worship five lingams.

a The Linga balgee wanloo sect wear the Lingum, the emblem of Siva, in a silver casket on their breasts, suspended from their necks.

b The Jaloroo balgee wanloo, wear the lingam on their right arm.

a The Jungum wanloo, worshippers of one lingam.

b The Panchabanyeka wanloo, worshippers of five lingams. See Jangam.

JUNGEEZ KHAN A mode of spelling the name of Changez Khan, with respect to religion, he was the apostle of the most complete toleration. Mahomedans relate that he had the subject discussed in a mosque of Bokhara, and there laid down the principle, that he required only faith in one all powerful God, leaving all the rest to be supplied by man's free study and judgment. But the creed of Changez-khan was budhism — *Prinsep's Tibet, Tartary and Mongolia, p 3 and 4*

JUNG'HARA HIND A large and somewhat turbulent tribe of Rajpoots of the Thar clan, in the south-east of Rohilkund, whence they appear to have expelled the Kut'heya — *Elliot Supp Gloss*

JUNGPEN, BHOT LIT Fort-holders

JUNG PLR HIND The sixth or lowest title amongst the mahomedans of India

JUNGIPORE Twenty-one miles from Jungipore is Sooty, where the Bagmati branches off from the Ganges. The neighbourhood of Sooty is remarkable for the battle of Gherah, fought between Ali Veidi and Sarfaraz Khan in 1740. There was another battle fought here in 1763 between Meer Kasim and the British.

JUNGLE. HIND A-vap. BURM A forest a scrubby forest hence wild un-

cultivated, useless ; as Jungli Kandi Dracontium polyphyllum. Jungli Moonghi Ormocarpum sennoides

JUNGLI-PIAZ HIND Scilla Indica.

JUNGLE BEAD TREE ENG Abius precatorius — *Linn*

JUNGLE BERRY Elimocarpus Nimmonii.

JUNGLE BIIANG See hemp

JUNGLI-ADRAK. BENG Zingiber capitatatum.

JUNGLI-BADAM HIND. Canarium commune, also Sterculia foetida

JUNGLI-DAL BENG Potamochoia Retzi

JUNGLI BADAM HIND Canarium commune. — *Linn* BENG Sterculia foetida — *Linn* See Neeadi mootoo

JUNGLI-HALDEE BENG Wild turmeric, Curcuma aromatica, also C zedoaria

JUNGLI-KHAJOOR BENG Phoenix acaulis

JUNGLI-MUTUR BENG Yellow vetchling, Lathyrus aphaco

JUNGLE GERANIUM Isora bandhuca

JUNGLE KEMAS See Caprae.

JUNGLI-AM. DUK Spondias mangifera

— *Pers*

JUNGLI CHUCHINGA BENG Tichosanthes cucurbitina

JUNGLI ERANDI DUK Jatropha curcas

JUNGLI IRANDI KA TEL HIND

Jatropha curcas

JUNGLE SHEEP Cervulus moschatus

— *De Blau*

JUNGLIKABUT HIND Bustard Ous taida

JUNGLI KANDI, also Jungli Kunda ka gadda DUK Dracontium polyphyllum — *Linn*

JUNGLI MOONGHI, DUK Hedysarum sennoides, also HIND Ormocarpum sennoides

JUNGLI-PIAZ, DUK GUA HIND Squill Scilla Indica. — *Robb.*

JUNGLI PIPAL HIND Ficus religiosa

JUNGLI RAI-AM HIND Tetranthera

JUNGLI SHAMBALU HIND See Namelundugu

JUNGLI GANGA Desmodium recurvatum

JUNGLI KARINJ. HIND Terminalia alata

JUNGLE, in Africa, is formed by dense and almost impenetrable gigantic grasses in Australia by rich dense scrub of species of Eucalyptus, Melaleuca, &c intertwined with scrub vine, a species of Cassytha, but the jungles of India are of canes and other palms very difficult to penetrate

JUNHOO SANS. From ha, to abandon, (viz the world.)

JUNIPER Many juniper plants grow in the northern hemisphere of India. The juniper of Rondu has a very extended range in altitude, being common in the drier parts of the Himalaya at elevations of 12 or 13,000 feet, and in some parts of Tibet, where it meets with a higher summer temperature, even as high as 14 or 15,000 feet. The Juniperus excelsa of Wallich, so far as the point can be decided by dried specimens, seems identical with specimens in the Hookerian Herbarium collected in Kailash and Sakitschiwan by Stowitz, and communicated to Sir W J Hooker by Fischer. The Taunian specimens of J. excelsa from Bieberstein are, however, a good deal different, and are perhaps only a form of J Sabina

J Barmudiana and J Barbadosensis are noticed under the word cedar, Mr. Hodgson, names as plants of Japan J rigida, J taxifolia, J chinensis and J procumbens — *Dr. Thompson's Travels in Western Himalaya and Tibet, p 256*

JUNIPER BERRIES.

Hub-ul-Huber	AR	Arkenθος	GR.
Ab-hul	„	Cocole-di Ginepro	IT
Genever-bessen	DUT.	Juniperus	com-
Baines de Genevere	FR	munis	LAT
Wacholder-biren	GER	Embro	.. .. SP.

The berries of the common Juniper tree have stimulating and diuretic properties, are used in the distilleries in England and Holland for flavouring gin or Geneva. The berries procurable in the Indian bazars, are supposed to be brought from the Himalaya and Cabool. The common juniper was found by Captain Webb on the Nectee pass, and by Mr Inglis in Kunawur — 3 to 6 feet high, forming a dense diffuse, irregular bush, occasionally tree-like, and attaining an elevation of 20 feet. Odour of the leaves agreeable and balsamic, of the berries also agreeable, taste of the leaves resinous, rather bitter, of the berries sweet, aromatic, slightly saccharine, hot, and rather bitter. The berries are considered diuretic and emmenagogue, brought from the Himalaya and Cabul. The berries contain sugar, mucilage, and a little essential oil. The oil is white or yellowish, light, very liquid, of hot and acid juniper taste, and very strong smell, the extract of the berries is called a "Rob". The oil is prepared on the large scale in Holland, and is often adulterated with turpentine. Besides its stimulating and narcotic properties, gin is also acknowledged to be a powerful diuretic. Of the 13 coniferæ of the North-west mountains only the Juniperus communis, the Deodai, Pinus Gerardina, Pinus excelsa, and Cupressus torulosa are not found in Sikkim. Dr. Mason mentions the Pinus Latteri as growing in Tenasserim, and Dr. Brandis adds, Pinus Massoniana, *Lamb.*

and Pinus Khassiana Thunberg mentions many pines in Japan, and they are numerous in China. The coniferæ of the Himalaya were described by Major Madden in 1846 to 1849 — *Faulkner Ben Ph* 209 *Royle, p 352* *O'Shaughnessy, p 620*

JUNIPERUS COMMUNIS, *Linn*

Creeping cypress of		Gia Shuk	CHENAB
Himalayan tra-		Betthal	RAVI
vellers Common		Lassai	"
Juniper	ENG	Mich	BEAS
Bilhara	HIND of Niti	Chich	"
Pudma	"	Betai	"
Punaroa	"	Dhup	"
Arkonus	GR	Lewar	SUTLEY
Barati	"	Langshur	"
Purpinja	HIND	Thela	"
Pudma	"	Gugil	"
Hoover	"	Chue shupa	"
Chee Chia	"	Bazai fruit	"
Abhul	ARAB	Haulber	"
Charai	HIND	Abhul	"
Petthri	JHELAM	Bilhara	of NITI
Petthal	CHENAB	Pudma	"
Betthal	"	Punaroa	"
Wetyar	"	Ahbi	SINDH
Pama	"	Hub ul-arur	ARAB

The natives often confuse the two shrubby species *J communis* and *J squamata*. They are common in many parts of the Punjab Himalaya from sometimes as low as 7,000 to at times as high as 13,000 feet and occur near the Safed Koh, Trans-Iudus, often forming a belt or more frequently patches above the upper limit of trees, although, seen at times very much below that. The wood burns fairly well, and on the passes it is frequently the only decent fuel to be got within miles. Madden states that from the berries, with barley meal, a spirit is distilled, the former being probably only added to impart a gin flavour. The berries are officinal in the plains, and are used in decoction, being considered stimulant — *Dr J L Stewart's Punjab Plants, p 223*

JUNIPERUS EXCELSA *BILB.*

Pencil Cedar	ENG	Lewar (dead)	CHENAB
Chalai	JHELAM	Shurgu	SUTLEY
Shukpa	CHENAB	Shukpa	LADAK SUTLEY
Shur	"	Apurs	BELOUCHISTAN

This tree is said to be abundant in Nepal, and to occur below the Niti Pass in Kumaon. In the Punjab Himalaya it is common in the upper and more arid parts of the basins of the Sutley and Chenab, likewise in Ladak, also in some numbers on the Kunhar, a tributary of the Jhelum, and near the Safed Koh (Belw.) and on Cheheltan in Beluchistan (Masson, &c) Clegghorn gives the crest of the Dhauladhar, above Kangra, as a habitat which is perhaps doubtful, as the climate there is moist. The elevational range may be put at 8,000 to nearly 15,000 feet. At the higher altitudes it is only seen as a shrub, but at 10,000 feet acquires a considerable girth. The timber, which has the same

fragrance as that (also produced by a juniper) from which pencils are made, is light, and not strong, but is used for many purposes in the almost treeless parts where this generally grows. It is employed as supports for water channels, and the heart-wood when in moist earth, is nearly imperishable. In Lahoul it is also used alternating with stones, for the walls of houses, as well as for beams. And on the Sutley some of the temples are built of it, and it is said to be in some request for boxes at Simla. In Kanawar, also, vessels made of it are much esteemed, and some charcoal is made from it. In Kanawar the wood is used as incense, and offered by the Lamas to their deities, and in the latter the twigs are used by the priests in several religious ceremonies, and the fruit is regularly burnt as incense by the buddhists. Masson states that on Cheheltan the fruit is employed medicinally and is exported to Hindustan so that it may constitute part of the Abhul of the bazars. In Khagan, on the Kunhar, the small branches under the name of Chalei ke dhup, are burned near the patient as a remedy for delirious fever.

It is found in the Sutley valley between Rampur and Sungnam at an elevation of 9,000 to 12,000 feet, and there yields an excellent, light, odoriferous wood. This is according to Royle, the Himalayan cedar. *Juniperus excelsa* forms a fine tree in Britain and is used as an ever-green. At a small village near the Lipa stream, on the Weirang pass of the Himalaya, with some cultivation, and a rather odd-looking little temple, are two fine trees of *Juniperus excelsa*, the sacred Juniper of the Kunawari and Tibetan. The Juniper in Kunawar appear to be of three sorts. One called Pama is an immense creeper, another Shoor or Shookpa is a tree of fifteen or twenty feet, on which are a few small cones, and the third is a bush named Zettin — *Dr Thomson's Travels, p 87* *Dr J L Stewart's Punjab Plants, p 224* *Clegghorn's Punjab Report, p 63* *O'Shaughnessy, p 620* *Eng Cyc* See Evergreens.

JUNIPERUS OXYCEDRUS See Cedar, Deodara

JUNIPERUS RECURVA *Desv*

Khoubra PE HIND | Ubhul . . HIND

The ^{best} blue juniper and the arborescent black one (called "Tchokpo") yield beautiful wood, like that of the pencil cedar, but are comparatively scarce in Sikkim — *Hooker, Vol II, p 45*

JUNIPERUS RELIGIOSA *Royle*, grows at an extreme height on the Himalaya, generally, and is held in reverence by the people.

JUNIPERUS SPHERICA On one of Mr Fortune's excursions amongst the hills he met with this curiously formed tree, which, at first, sight seemed to confirm the old Virgilian tale of

apples growing upon plane trees It is one of those junipers which grow to a considerable size in the north of China, and which the Chinese are fond of planting round graves — *Fortune*

JUNIPERUS SQUAMOSA

Beter	HIND	Bet'har	HIND,
Pethri	"	Pama, also Talu	PUNJ
Creeping Juniper	ENG		

This is found at very high altitudes in the Sutlej valley, between Rampur and Sunnam, at an elevation of 12,000 to 13,000 feet, where forests disappear It is used as firewood in crossing the high passes — *Cleghorn's Punjab Report*, p 63

JUNIPERUS VIRGINIANA See Cedar Deodar

JUNIR Here and at other places in the Deccan, are budd'hst caves with numerous inscriptions, in the old pali, seven of which were collected by Colonel Sykes The date is the second to third century before Christ and the character used in the inscription is the Old Lat, but not so old as the Delhi Lat character The inscriptions narrate by whom the caves were excavated and for what objects That at Karli is for foreign pilgrims the great Chariya cave excavation at Junir is for the comfort of the attendants at the temple, &c Dharmika Sena, is called the author of the one hundred caves at Junir, but is not called king Vira Senaka excavated the Deophy temple Suhadatta is called Lord of the City of Thaka These seven inscriptions, do not record positively the titles of any princes, nor name the Samana and others of the priesthood, but it must be borne in mind that the moment a prince became a "Samana" he abandoned his titles The inscriptions are remarkable, also, for having [initial or final] many of the emblems on the coins — *Journ Bl As Soc VI p 454 Vol VI p 504 and 1038*

JUNJOOH, a hindu race, in the hills south of Kashmir

JUNK A Malay and Javanese word applied to the larger craft of the Archipelago, used both in war and for commercial purposes The word is properly Ajong or Jong, corrupted by the Portuguese into Junco, which the English have improved into Junk, and apply to the larger Chinese vessels The Chinese word for the vessels called Junk, is Wang-kang The word Ajong, is used for boat, by the Chinese and Malay — *Crawford*

JUNK SEYLON, or Salang Island, one of the islands of the Mergui Archipelago, and separated from the continent by Papua Strait, extends from lat 8° 9' to 71° 46' N., being 8 leagues in length and about 3 leagues broad. It formerly belonged to the Malay

rajah of Queda, but it has since been forcibly occupied by the Siamese of Ligor In the entrance of the Strait of Malacca, near the Nicobar and Acheen Islands and betwixt them and Junkseylon, there are often very strong upplings, particularly in the S W monsoon. There is no perceptible current, yet the surface of the water is impelled forward by some cause They are seen in calm weather approaching from a distance and in the night their noise is heard from a considerable distance before they are near, alarming to persons unacquainted with them, for the broken water makes a great noise when the vessel is passing through it They beat against a ship with great violence, and pass on, the spray coming on deck, and a small boat could not always resist the turbulence of these remarkable ripplings — *Horsburgh* See Bairen Island

JUNKEE-JAM BENG Dalrymphea pomifera

JUNNU KATTI TAM JUNNU GEDDA. TEL Cheese

JUNNUT OOL-BUQQEEA, the name of the cemetery at Medina where Hussun was buried literally, the paradise of the eternal.

JUNO. See Saraswati, Kali, Osiris, Yavana

JUNONA. A village in the Chanda district, situated seven miles east of Chanda and six miles north of Billalpur, with which latter place it is supposed to have been connected during its occupation as the capital of the Chanda kingdom

JUNOOIOORWA A small clan of Rajpoots in Gungapoor, zillah Benares.

JUN AND KATHI of Kattyawar are tall, comely and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghee or clarified butter, and the people themselves provided with libations of milk. See Kat'hi

JUNTREE or Jantu, HIND An Almanac or Register The word originally meant a perforated piece of metal through which wire is drawn, and may have subsequently been applied to an almanac on account of its having many open compartments, or ruled divisions

JUNAKA' SANS From jan, to be produced, properly Janaka

JUNAMEJAYA. SANS From jana, a man, and ej, to tremble.

JUNAPA TAM ? Crotalaria juncea.

JUPITER See Hindu; India, Krishna; Sani; Yavana

JUPA SANS. To speak inaudibly, from jup, to mutter

JURA HIND SANS The knot of hair, on the head of a hindu, properly Japa

JURAMINA MUDHARO, HIND Aris-tolochia longa, used both in powder and

mixture, employed as a tonic in diseases of the chest and brain, and especially in headache

JUREA or **JARIYA** One of the seven divisions of the Lodh tribe—*Elliot Supp Gloss.* See Lodh

JUREEB or **Jaib** **HIND. PERS** A measuring chain, or rope Before Akbar's time, it was a rope He directed it should be made of bamboo with no joints, as the rope was subject to the influence of the weather In British survey measurements a chain is used A jureeb contains 60 Guz, or 20 Gut'ha, and in the standard measurement of the Upper Provinces, is equal to five chains of 11 yards, each chain being equal to 4 Gut'ha A square of one Jureeb is a Breegha A Jureeb in Hebrew and Arabic, signified originally only a measure of capacity, equal to 4 Qufeez, or 384 mud (Latin, Modius), and in course of time came to signify the portion of land which required as much to sow it as a Jureeb would contain The Pat'hā and Nalee of Gurlwal and Kumaon have a similar origin This use of the term must have altered before the reign of Timoor, for in the Institutes we have an injunction, which is evidently the foundation of Akbar's division of soil into three classes The words Qufeez and Mud are both retained in the Spanish cañiz and almud Indeed, nearly all the Spanish weights and measures are like very many administrative words derived from the Arabic As the quintal of one hundred pounds, from kintur, of which the fourth (rooba) is the aroba aralde, a pound from ariattle, xeme, a span, from shamah, and so on—*Elliot Sup. Gloss Al Makhari*, vol I p 500 *Asas-ul-Loghah*.

JURGON AR ? Zircoma

JURI See Kelat

JUR-KUNDALOO also Kundaloo, and Knbra, a large nettle, growing in the northern and middle parts of the Himalaya It attains to about eight or nine feet high and the natives make ropes of the fibre, for tying up their cattle and snow sandals—*Royle's Trib Pl*

JURRAH ARAB **HIND PERS** A surgeon

JURU See Semang, properly Jara

JURU BHARUTA SANS from jara, decapitule

JURUD-KALMI BENG *Hewittia bicolor*

JURUMUDI MALAY A steersman

JURUKAROO. SANS from jui, to be withered, and kri, to do

JUS. See Karej.

JUS, properly Jast, **HIND Zinc.**

JUSAWUR or **Jusawut**, the name of a tribe of Rajpoots in Areeng of Muttia They are held in no great consideration—*Elliot*

JUSHODA SANS. from Jashas, fame, and da, to give

JUSQUIAME FR Henbane seed

JUSSAD GUZ **HIND PERS** Spelter Zinc

JUSSI TAGAL A delicate fibre of the Philippine Islands, of which dresses, &c, are made Jussi fibre, and striped Jussi dresses from Manila, were exhibited in the Exhibition of 1851; the plant yielding the fibre is not known—*Royle Trib Pl Simmond's Dict*

JUSSIEUA CARYOPHYLLCEA LAM Syn of *Lindwigia parviflora*,—*Roxb*

JUSSIEUA EXALTATA. ROXB Syn of *Jussieua villosa*—*Lam*

JUSSIEUA FRUTICOSA D C Syn of *Jussieua villosa*—*Lam*

JUSSIEUA RACEMOSA RORTL Syn of *Lumnitzera racemosa*—*Wild*

JUSSIEUA SUFFRUTICOSA LINN Syn. of *Jussieua villosa*—*Lam*

JUSSIEUA VILLOSA—*Lam W & A.*

J exaltata Roxb Rheede | *J suffruticosa, Linn*
J fruticosa, D C

Lal ban Langra BENG | Karambu MALEAL

A perennial plant grows in Bengal in both peninsulas of India and in Cochin-China It is employed in medicine *Voigt, p 33*

JUSTICIA, a genus of plants belonging to the natural order Acanthaceæ Thirty-two species of *Justicia* are described by Dr Roxburgh A few only of which have any medicinal virtues attributed to them, and all but one are now referred to other genera Lindley quotes *J pectoralis*, as a stomachic. *J biflora*, and *Acanthus mollis*, having emollient leaves are used for poultices, and Wight gives *J hunda* Of the East Indies, are *J calycotricha*, *J dentata*, and *J ecboium* Some of the species are planted as flowering shrubs—*Gen Med Top p 124 Riddell, Gardening O'Shaughnessy, p 483*

JUSTICIA ADHATODA Linn Roxb.

Malabar Nut	..	Adhatoda Vasika,	Nees
Arus	..	Alusa ..	
Bakus	..	Vasuka ..	HIND.

This plant grows abundantly wild, and common all over India Leaves are used at Ajmeer, and are considered diaphoretic and sedative, and used in cough prescriptions The root is used in Ceylon as an emmenagogue and to cause abortion The charcoal of the plant is used to make gunpowder.—*Irvine's Med Top of Ajmere, pp 124 to 173*

JUSTICIA APPRESSA FORSK. Syn of *Baileia prionitis*—*Linn.*

JUSTICIA COCCINEA This species bears a small pink flower. The leaves are of a reddish colour underneath It is said by the natives that the root is an antidote to the bite of a snake, and that it is the root sought after by them when bitten by the cobra.—*Riddell.*

JUSTICIA DENTATA, *Klein* Syn of
Justicia ecbolium, *Roxb Rheede*

JUSTICIA ECBOLIUM — *Roxb Rheede*
 Oodoo Jati BENG | Jati HIND
 Tau-sa-lat BURM | Pachcha Vádámbaram TEL

A shrubby plant common in most parts of India, and in flower nearly all the year. It is a native of the Indian forests, said to be diuretic. Flowers pale blue, tube very long and slender — *O'Shaughnessy Roxb. Fl Ind v. 114 Vingt*

JUSTICIA ECHIOIDES. *Roxb* Syn. of
Andrographis echioides *Nees W Ic*

JUSTICIA GENDARUSSA *ROXB*
Gendarussa vulgaris — *Nees*

Jujat mu. HIND | Caur Nuchi. TAM
 Kali Shumbali " | Nalla-Wawali TEL
 Nila Nirghundi SANS

A handsome shrubby plant with bark of a dark purple hue very smooth, and in some varieties green, flowers during the rains, it grows readily by cuttings or slips. the leaves when rubbed have a strong and not unpleasant smell, they are roasted and given by the *Vitians* in chronic rheumatism — The leaves dried and powdered; are used as a preservative to keep insects from books — *Riddell Genl Med Top p. 172. Ains. Mat Med p 73*

JUSTICIA NASUTA LINN

Rhinacanthus communis — *Nees.*

White-flowering Justicia | Kabutar ki jhar HIND

A shrubby plant with white flowers in axillary and terminal panicles, grows spreading along the ground. The leaves are bruised and used by the natives for curing ringworm. Found in the native gardens as a flower. The flowers are sold along with those of Jasmine, and the roots are used in medicine as an excitant — *Riddell Genl Med Top, page 173*

JUSTICIA PANICULATA *Burm Roxb*

Andrographis paniculata — *Wall*

This plant grows wild in the southern parts of India. It is one of the *chiraytta*, and is highly prized as an excellent stomachic. See *Andrographis paniculata chiretta*

JUSTICIA PICTA *ROXB*

Graptophyllum hortense — *Nees*

Painted Justicia | Face plant ENG
 Soorkh-Vasooka HIND

This is a very ornamental and handsome variegated shrub, bearing red flowers, having green leaves with large white spots fringed with green, and some varieties with red and dark red spots. The leaves are used for the decoration of the dessert after dinner, and other ornamental purposes. few leaves can be found on which some grotesque resemblance

to the human countenance may not be fancied or traced — *Riddell Genl Med Top p 173. Jaffrey*

JUSTICIA PROCUMBENS LINN Syn.
 of *Rostellaria procumbens* — *Nees*

JUSTICIA REPENS LINN. Syn of
Rungia repens

JUSTICIA VERTICILLATA

Erect Justicia | Kustoola HIND

Found in the Kotah jungles — *Genl Med. Top, p 173*

JUSTIN See Chandragupta.

JUT Under the words Jat and Jet, have been given some notices of, seemingly, a distinct race to which these differently pronounced names are applied. They are supposed to have sprung from hordes, who had migrated from the plains of Upper Asia, and been pushed forward into the valley of the Indus by succeeding and more warlike races. Captain Postans tells us that the Jut, like all the tribes in the Sind countries, are divided into innumerable subdivisions called Koum, and are there a hard-working race, occupying themselves in rearing camels, feeding flocks, or cultivating the soil. They are invariably found in large communities, often living in temporary huts or "wand," and migrate all over Sind and its confines, as shepherds, in search of pasture. Where this is not the case, they are farm servants either of the Biluchi chiefs or wealthy zamindars, who repay their labour with a modicum of the produce. The Jut in Sind, are a quiet inoffensive class, and exceedingly valuable subjects, but have hitherto been much depressed. Their women are, throughout the country, noted for their beauty, and, to their credit be it also spoken, for their chastity. They work as hard as the men, and the labour of tending, driving home their flocks, milking the cattle, &c is fairly divided. The Jut are very numerous and form a large division of the population of Sind, though seldom found in its towns, being dispersed over the whole face of the country, particularly eastward to the desert tract which separates Sind from Cutch, known as the Runn on which this tribe rear large flocks of camels. There are other pastoral and peaceable classes besides the Jut, of mahomedan persuasion, such as the Khosa in Upper Sind, Sikh Lohana in the Delta, and emigrants from the Punjab, who have in many instances become amalgamated with the people of the country. The Khosa become a predatory tribe on the eastern confines of Sind, verging towards the Cutch territories, where Rajputs are located, they are very troublesome. They are also on the eastern boundaries, as wandering herdsmen. The

Daod Putra who inhabit generally the country of that name in the north are to be met with in various parts of Sind. The Sumah are Jut, though they are generally known by the former title. Such also are the Machi and numerous other subdivisions of the Jut tribes. The Jut is as inseparable from the camel throughout Sind, as the Arab from his horse in Arabia, they are invariably camel drivers and feeders, and are consulted on every occasion where the health or efficiency of this invaluable animal is in question. According to one authority, the Jut occupying parts of the ancient Sikh territories, are sprung from barbarous hordes, who emigrated from the plains of Upper Asia, but who now have long held the hindu language and belief. But, if the Jut of Sind and Kach Gandhava be of the same stock, these have become mahomedans. The Jetki is everywhere, according to Mr Massoon, the language of the Jet.

Gavelkind, the equal division of the inheritance amongst the sons, was brought to England by the Jut brothers who settled in Kent. It was the custom of the Geti hordes, and is still followed by the Jhauja rajputs.

During the sixteenth and seventeenth centuries of the Christian era, Nanuk and Govind, of the Khutree race, obtained a few converts to their doctrines of religious reform and social emancipation among the Jut peasants of Lahore, and the southern banks of the Sutlej.

Taking Lat 23° or 24° N in Malwa, and L 30° on the Jumna, so as to include Upper Sind, Marwar, part of Malwa on one side, and Lahore, Umritsur and Umballa on the other, then connect the two eastern points by a line which shall include Dholpore, Agra, Alighur and Merut, and within all that tract the Jat race ethnologically predominates, excepting only the hills of Mewar and the neighbourhood, still held by aboriginal tribes. Advancing eastwards into the Punjab and Rajputana, we find hindu and mahomedan Jat much mixed, and it often happens that one-half a village or one branch of a family are mahomedans and the other hindus. Further east, mahomedan Jat become rarer and rarer, and both about Lahore, and all that part of the Punjab along the line of the upper Sutlej and Jumna, the great mass remain unconverted. In the Punjab, the Jat all take the designation of Singh, and dress somewhat differently from ordinary hindu Jat, but, for the most part, they only become formally Sikhs, where they take service, and that change makes little difference in their laws and social relations. The Jat of Delhi, Bhurtpur, &c, are a very fine race, bear the old hindu names of Mull and such like, and are not all Singhs. In Rajputana, the Jat are quiet and submissive cultivators. They have now

long been subject to an alien rule and are probably a good deal intermixed by contact with the Mecna and others.

The Jat Singh of the Punjab and upper Sutlej may probably be taken as the best representative type of the race. Compared to northern races, they are dark, they are tall, large and well featured, with plentiful and long beards, fine teeth and a very pleasant open expression of countenance. They are larger and taller than the Afghan Pathan with the upper part of the body especially well developed, but not so stout limbed or quite so robust. They are a fine, remarkably handsome, race of men, not excelled by any race in Asia. In courage, energy, and military qualities, they excel the more beautiful non-Pathan races of the northern hills, and they are as energetic in the peaceful arts as in that of war. They are good cultivators, hard-working and thrifty, they let little land lie waste and pay their land tax punctually. Their women work as well as the men and make themselves generally useful. They are not learned, though many men and some women can read and write. They have a great craving after fixed ownership in the soil. They are essentially agriculturists, seldom gardeners, and in Hindustan are never pastoral. They breed cattle largely, and sometimes rear camels when the country is suitable, and in Jat countries both ordinary carts and large mercantile waggons are usually plentiful, and as waggoneers they not unfrequently carry their grain and other produce to distant markets on their own account. The Jat formerly dwelt in Rajputana in republics, such as, in the time of the Greeks, were alluded to as democratic institutions, and one recognized republican state, that of Phool or Maraj, came down to the nineteenth century and was the last recognized republican state in India. It was a Jat republic, and gave the chiefs who founded the states of Patiala, Nabab, Jheendca. The old territory of the Phoolkian race was recognized by the British, and treated amongst the protected Sikh States, but has recently been brought under the general rule of British dominion. Every Jat village, however, is, on a small scale, a democratic republic, every man having his own separate and divided share of the cultivated land. The union in a joint village community is rather the political union of the commune, so well known in Europe, than a common enjoyment of property. A father and son may cultivate in common, but commensality goes no further. The village site, the waste lands and grazing grounds, and, it may be, one or two other things belong to the commune, and the members of the commune have, in these, rights in common. For all the purposes of cultivation, the remainder of the land is in every way separate indivi-

dual property. The government is not patriarchal, but a representative communal council or punchayet. Re-marriage of widows is permitted. All the Jat are subdivided into many Gentes and Tribes, after the usual fashion of the peoples of the Arian or Indo-Germanic stock, and the usual fashion is to marry into another Gens. The Jat have little of the Hindu ceremonial strictness, and in Punjabi regiments they mess freely like Europeans, and have their two or three meals a day comfortably. The Jat, Rajput and their cognates are branches of one great stock. Brahmans of Kashmir and the frontier hills are Hindus in an earlier stage of brahminical development. The Jat country is just such as would be occupied by a large stream of people issuing through the Bolan Pass, in lat 28 or 30° north, and the Rajput are ranged in a semi circular form round the eastern and northern and south edge of the Jat area, the mass of them occupying the richer valley of the Ganges. Mr Campbell's conjecture is that the Rajput are an earlier wave from the same source as the Jat, who came in by the same route, have farther advanced and been completely Hinduized, while the Jat have come in behind them. Punjabi is the language spoken by the Jat, but which, in Upper Sind, is called Juti Gul or the Jat tongue, and Mr Masson calls it Jethi. It is an Indo Germanic tongue allied to the Sanscrit. In its main grammatical and essential features it is not widely different from the Hindi of the Rajput and other Hindustan people. It is one of the most practical of Indian vernaculars. The Jat, Jot, Jit, Jut or Jhut, who thus occupy the north-west and bordering provinces, also the Punjab and Sind, are in religion partly Hindu, partly Sikh, and partly mahomedan. They all refer to the west of the Indus and to Ghazni as their original seats, and the Dhe or Peshhadhe reached India from the Punjab about the middle of the 18th century. The other section is the Hele or Deswale. The Jat seem to have entered by the Bolan pass, occupied the high pastoral lands about Quetta and thence descended into the plains which they still occupy. The Jat is the great agricultural tribe in the Punjab and, in the Punjab parlance, Jat and zamindar or cultivator are synonymous. There are no Jat in Kashmir or within the hills. The Aodi tribe of Jat dwell in Pamput and Sonput. The Aolania Jat in Pamput claim to be above other Jat by having had the title of malek or king conferred on them. The race, however, spread as it is from Herat, Kabul and Kandahar, throughout the Punjab, down the Indus into Kach Gandhara, and eastwards to the Jumna and Ganges, is the same, and, wherever spread, they retain a dialect of their own to which, in Sind, has been given the name of Jethi. Mr Masson seems to imply

that they are descendants of the Getæ who, he says, once possessed the whole of the countries immediately east and west of the Indus. The zamindars, or cultivators of the soil, at Jell as throughout Kach, are Jethi, who, up to A.D. 1830, seldom moved abroad, but on bullocks and never unless armed. A Jat might generally be seen half naked—seated on a lean bullock, and remarkably armed with matchlock and sword, and to the north and west of Kach Gandhara, as also in Herat, Kandahar, and Kabul they are seen as itinerant artisans, like gypsies. In the Punjab, they are not found west of the Jilam, but east of that river the Jat cultivators use wag-gons. The Jat has been so long settled in Kach Gandhara, as to appear the aborigines. Amongst their numerous subdivisions are the Kalora, Kokur, Hampi, Tanna, Abrah.

According to Mohan Lal, the Sikh Jat are polyandrous, and one brother takes his brother's wife, but in stating this he seems to allude to the custom among the Jat, of Curao, also written Karao seemingly from "karana," to cause to do, the term given among the Jat, Gojpur, Ahir, and other races and tribes in western Hindustan, to concubinage generally, but more especially to marriages of widows with the brother of a deceased husband. The practice, which is also known to the eastward by the name of Goorhurree, in the Decern of Butti'hee, and, in other provinces, by the name of Dhurceeha, is followed among the Jat race, but is not very openly confessed, even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brother's widows, but among the Jat of Delhi even this is not prohibited. The practice has been common among several nations of the East. The Jews followed this custom, and in Egypt it was admitted for a childless widow to cohabit with a brother of the deceased husband. When the laws of Menu were enacted, Karao appears to have been a recognized institution. But as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten according to law on the wife of a man deceased, or impotent, or disordered, after due authority given to her, is called the lawful son of the wife (Ch. IX, v. 176). From the fact of Draupadi marrying the five Pandoo brothers, we learn that polyandry must have prevailed amongst the heroes of that period, and if polyandry, the practice of Karao was, no doubt, not uncommon. Indeed, the compiler of the Mahabharata, Vyasa, was himself appointed to raise up

offspring to his deceased brother. There is perhaps no circumstance which so strongly shows the northern descent of the deified Pandava heroes as this marriage. Herodotus tells us that polyandry prevailed among the nomadic Scythians as it does at present among the Bhotia. The practice is adopted also by the Nair of Malabar, between whom and the people of the Himalaya, Wilson traces the obscure vestiges of a connection. Amongst the Jat, Goojui, and Ahir, children born Curao are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the women previous to Curao, except in the case of fraternal Curao, are known by the name of Kudhelura, and do not inherit the property of the father-in-law. According to dictionaries, as the words are written, Jat means a race, a tribe, while Jut means a manner, a kind, and likewise matted hair also, throughout the Punjab, Jut implies a fleece of felt of hair, but in Upper Sindh a Jut means a rearer of camels or black cattle, or a shepherd in opposition to a husbandman. In the Punjab generally, Jut means a villager and husbandman in opposition to an artist or handicraftsman. The Jat, latterly, acquired great power. The Birk or Virk is one of the most distinguished of the Jat tribes. The Sindhoos, Cheeneh, Vuaratch, Chhuttheh, Sidhoo, Kurrekal, or Kuneeal, Gondul, &c., are Jat sub-divisions in the Punjab and then numerous sections added to their following varied religious sects, have given rise to doubts as to the unity of the race. The Jat in the north and west of India are industrious and successful tillers of the soil, and hardy yeomen, equally ready to take up arms as to follow the plough. On the Jumna, their general superiority is apparent, and Bhurtpoor bore witness to their merits. Some of the Jat are said to be descendants of the Kahkar of the Salt Range. The Zjhut, Jut or Jit, who dwell in Sind from the sea to Dawudputra but not in the thul, are the oldest of the proselytes to mahomedanism.—*Masson Vigne Postans Cunningham's History of the Sikhs*, p. 1. *Campbell*, pp. 51, 77 to 81. *Elliot's Suppl. to the Recherches Phil. sur les Egyptiens et les Chinois*. *Selections from the Mahabharata*, pp. 8 and 66. *Masson's Journeys*, Vol. II, p. 125. *Masson Kelat*, p. 352. *Institutes of Menu*, Ch. IX V. 176. See India, Jat, Jet; Kaurava, Marriage Customs, Pandu, Polyandry.

JUTA-KANCHURA BENG Commelyna communis

JUTA-MANGSEE BENG Spikenard, Valeriana Jatamansi

JUTA SALPANEE BENG Dicella pulchellum

JUTATOO SANS from jata, a bunch of hair, and ayoo, life-time, properly Jatayoo JUTE,

Jews' Mallow	ENG	Jute	BENG	HIND
Bristly leaved Corchorus		Isband	"	"
Pat	BENG	Singginganasha	"	"
Koshla	"	Corchorus olitorius	"	LAT
Bhungi	"	Patta	"	SAS

Corchorus olitorius.

Putta	"	BENG	Tat	the cloth.
Pat fibre	"	JUTE	Chotte-megila	HIND

Corchorus capsularis

Isband	HIND	Ghi nalita pat	BENG
		Naltapat	"

This fibre has long been known in India, as in use in the manufacture both of cordage and cloths, but it was only during the past fifteen years that it has come to be used in England. It is the product of the two distinct plants *Corchorus capsularis* and *Corchorus olitorius*, above named, both of them common all over India, and in Ceylon and China, both cultivated for their leaves, and under shoots, as pot herbs, and for their fibres. *C. Olitorius*, is the Jews' mallow, and is supposed to be the plant alluded to in Job xxx 4. There is one variety called by the natives Teetah Pat and another variety which the natives call Bem Pat. Jute is easily spun and is much used to mix with cordilla. It is made into "ghunny" cloth (megila), cordage, and paper and damask cloth made of Jute is said to be more durable than that fabricated from cotton. Jute fibre brings, according to quality from £13 to £22 per ton, in the markets of Europe. The fibres are subdivisible into very fine fibrils, which are easily spun. They are long, soft and silky, and under the microscope, cannot be distinguished from those of flax, to all the purposes of which the jute fibre is applicable. When prepared by steeping, the plant requires long maceration, a fortnight or three weeks being scarcely sufficient for it. The chief sites of its cultivation in the Bengal Presidency, are Malda, Purnea, Natore, Rungpore and Dacca, and four varieties are distinguished, Pat, Tasa, Mesta and Coshta. At Jungpore the names given to Jute are Ghore Sun (probably Hibiscus) Pant, Cooch Munda Paut, and Amleeah Pat, (probably *Crotalaria*). In its culture the land is prepared as for rice, the plants are weeded when a foot and a half high, and it is cut close to the roots when it has flowered, and before the seeds are ripe, a few plants being left to allow the seeds to come to maturity. After the plants are cut down, their tops are clipped off, and fifty to a hundred tied together. These bundles are laid in a shallow tank and weighed and allowed to remain for eight or ten days, being daily examined to ascertain that they are

not unduly rotted When the bark is found to separate and the stalk and fibres become soft the bundles are opened and five or six stalks taken in the hand at a time, by a person standing in the water, who breaks off about two feet of them from the bottom, the bark, which has become soft like thread is held in both hands, and the stalks are taken out The fibres are separated by mere washing, are dressed and exposed to the sun to dry, by hanging them over bamboos They are afterwards partially cleaned, and finally made up into bundles of from one to two maunds, for the market The culture of Jute has of late years greatly improved in many places and the produce is stated to be from 400 lbs to 700 per acre Jute fibre has been noticed at length under the article Corehorus Dr Hunter gives the following, as the imports into Great Britain of this Indian product

1838	1,136 tons.	1854	24,086 tons
1842	2,740 "	1855	26,964 "
1844	5,500 "	1856	36,554 "
1846	9,220 "	1857	32,300 "
1848	8,900 "	1858	37,800 "
1852	16,980 "		

Bengal is almost the sole country from which the exports are made and the quantities exported from all India were as under

Tons	£	Tons	£
1850-1	29,120 196,936	1856 7	33,689 275,057
1851-2	26,763 180,976	1857 8	39,441 303,292
1852 3	17,942 112,578	1858 9	525,099
1853 4	25,475 164,769	1859 60	38,060 290,018
1854-5	34,978 229,241	1860-61	53,716 409,371
1855-6	44,135 329,076		

As will be observed, the exports doubled in eleven years, and its value rose from £7 to £8 a ton As an exported article perhaps there is no other fibre in the world which has had such an extraordinary rise in so short a space of time. About the first quarter of the nineteenth century its export was unknown, and now about 60,000 tons are annually consumed in Great Britain alone From the peculiar adaptation of this fibre in the manufacture of coarse useful goods, from the many improved modes of preparing it, and from the increasing wants of the world, there is no reason why double this quantity may not be required, and that too, within a limited period The mills of Dundee consume a larger proportion of this useful fibre than any other in Great Britain, it is believed nearly one-half of the quantity imported, and yet its introduction in the trade of Dundee is comparatively speaking, of recent date About 1830, a well-known merchant brought a small quantity and wished the spinners to make a trial of it, but he could not prevail upon them to do so He

then employed a person in the neighbourhood to tease it down, at the—now fabulous—cost of from £4 to £5 per ton, and then induced a spinner to mix it sparingly amongst tow; but it was not till the expiry of years that it was manufactured to any extent by itself A process, was subsequently invented by Mr. Clausen (a Dane) by which flax, hemp, jute, and other substances were converted into a substitute for cotton The invention seemed to work well, but the Manchester people at that time would have nothing but American cotton on any terms, and the invention was valueless He cleaned the fibre from the straw by crushing and beating The fibre was then steeped in a strong solution of bicarbonate of soda, and afterwards in water acidulated with sulphuric acid, which, combining with the soda, set free the carbonic acid with which the fibre was saturated The liberated gas split the fibre into a material as fine as floss silk It was then bleached by being steeped in a solution, of chloride of magnesium, then dried and cut into lengths of the required staple, or rather longer, as the staple was ground down during the carding It then passed to the carding machines, and was treated precisely as cotton, and it was said at the time that it worked perfectly in the ordinary cotton machinery After the Corehorus oblongus plants come to maturity, which is generally considered to be the time when they begin to ripen seed, and the lower leaves in the stems begin to turn yellow, or about the second week in October, the whole are simultaneously cut down,—no matter if all have grown uniformly in size or not, or whether the plants be good, indifferent, or bad, the whole is reaped off. After the whole is clipped off, it is staked in bundles of about 200 to 250 sticks in each, and then put down in any convenient place to undergo the process of fermentation, which is generally done within three or four days, according to the temperature of the weather, the more heat the less time occupied, and if the weather is mild, the period is longer The whole is then taken and immersed in water, keeping the bundles down by any convenient means at disposal, but it is chiefly done with clods of earth, which are most conveniently obtained The steeping process, if performed in a pool or pond containing stagnant water, decomposes the vegetable matter within eight or ten days, but if it be done in clear water, or a running stream, or in a tank of ordinary depth, having clear water, then the period of time is longer, say about seventeen to twenty days When decomposition approaches completion, a man generally goes down and examines the fibres once a day, and at its close, both morning and evening, to see if all is perfected, and this is

done by simply feeling the stalks with the thumb and four-finger, to which it readily yields. When the whole is known to be completed, he goes down about knee-deep in water, and takes a handful of the stalks, holding the same with his left hand over the surface of the water, and in his right hand holding a small palmata or a piece of flat wood or plank, with which he gently strikes towards the stem of the stalks and whilst he does so, he whirls the whole, repeating the strokes with the palmata as he does so, which at once separates the fibre from the stalk or as much of the parts as is struck, which is generally from 15 to 18 inches in length from the lowest end, the whole is then broken, the parts adhering with fibre are then held with the left hand, and with the right the part where the stalks are broken is held, and the whole immersed perpendicularly about 9 or 10 inches in water, and a few jerks are then given in rapid succession, which admits of complete separation of the fibre from the broken stalks; but if any still adhere, the same is gently taken off with the right hand. When this is done, the extracted fibre is then held with the right hand, wrapping a portion round the palm of the hand, and with his left the operator holds the stalk a little under water parallel to him, he again gives a few slight jerks from and towards him. He also uses his left hand in pushing the stalks forward when drawing towards him. This manipulation can only be done with facility by those who are used to it. The whole of the fibre at once easily separates from the entire stalk and immediately floats up, the fibre is then washed to take off its refuse, and the whole is then wringed off and taken up to be dried in the sun. To improve the jute fibre, two things are necessary to be looked after, the first is the process of fermentation, and the second is allowing the time for decomposition of the vegetable matter, and to avoid stagnant pools and ponds for the purpose, which, though it facilitates the object, injures the fibre very much. The process of fermentation is necessary to be carefully looked after, because if this be neglected and the heat exceed that degree which is absolutely necessary, and which is about 130° to 140° Fahrenheit, then the whole is affected by the gas which, in a manner, burns the bark, as such acids do, and the consequence is that, when the fibre is extracted, instead of obtaining the same with a fine, silky, glossy appearance, the whole of the produce becomes of a dark lead or black muddy color, which is considered bad or inferior in quality. It is not easy to mark the exact state of temperature, but natives engaged in the business, from their constant use, are capable of marking nearly about the time

The next point to be carefully attended to is the time allowed to steep the whole for the purpose of permitting the vegetable matter to decompose, this part of the process, unless properly attended to, does not yield fibre of the usual size, but results as an inferior article, because it yields fibre of a coarse quality, the tender fibre which otherwise is retained, rapidly decays, and is broken into threads and washed off when extracting the same from the stalk. For which purpose, when the bundles are steeped down after the fermenting process, they are so arranged that the stems are first immersed in water with their top branches above its surface, and allowed to remain for a time, which is considered as sufficient for the stems to be partially decomposed, when the whole is properly steeped down, for the entire stalk to be decomposed at the same time, if this be not attended to, as stated above, the result is a short and coarse fibre, without any silky, glossy appearance.

The next point is to avoid pressing down the bundles with clods of earth, as at the time the decomposition is about to be perfected, the mineral substances being washed down mix with the fibre, destroying the vegetable substance and giving the fibre a red muddy appearance. Stagnant tanks are likewise to be avoided for the impurities they contain, though the decomposition is much facilitated. Native cultivators can rarely avoid these two materials for want of means and proper resources, but if they be avoided, no doubt the fibre extracted will yield a superior texture.

In the way the plants are cultivated in Bengal a wide margin is left for improvement, but on one point improvement is possible, the seeds being, at present, so laid out, that in portions of the land they are over-thickly sown, and while those take the start and come soon to the standard height, the plants under them form stragglers, not having the full play of the sun over them, the bark of these therefore remains more tender, and when cut down, and those of full growth, the height of which ought to be 6 to 8 feet, be separated, and the fibres extracted no doubt the same would yield a better quality of jute—*Dr Hunter, in Ed New Phil Journ No II Vol X October 1859, Dundee Advertiser. Annals Ind Administration Royle's Fibrous Plants, p 211 J Manuel in Indian Field, No 25, 18th September 1858*

JUTE KARUNDE Dux Flacourtia sepium —Roxb

JUTI HIND Putranjiva Roxburghii.

JUTLAND See Asi

JUTRU HIND Myrsine Africana

JUTTEEL, A pass, in the Sind ranges, runs 60 to 75 miles south-west from Sehwan

to Dooba, between $25^{\circ} 32'$, and $26^{\circ} 26'$, and $67^{\circ} 48'$, and $68^{\circ} 8'$. Steep in few places less than 2,000 ft the road from Sehwan to Kurra-
chee lies between them, and Keertar more to the west

JUTTUP-AKU. TEL *Dæmia extensa*.

JUTU TEL Kudumi, TAM, the tuft of hair worn by the hindus on the crown of their head

JUTU BHAIRI TEL *Limnaetus cristatellus* — *Tsmm*

JUTUGA. TEL *Dæmia extensa* *R Brown*

JUVA BENG *Hibiscus rosa sinensis* — *Linn*

JUVANEE BENG HIND *Ptychotis ajowan* Ajwan seed

JUVANS PATER See Indra

JUVAR GUZ *Sorghum vulgare*

JUVASA BENG *Alhagi maurorum*, *Tourne Hedysarum alhagi* — *Linn*

JUVER, see Kummaler.

JUVO BENG *Hordeum hexastichon* — *Linn Rorb*

JUVULA. SANS *Odina woodier*.

JUVVI TEL *Ficus t'siela* — *Rorb. Ficus infectoria*. — *Willde.*

JUWA. HIND and KASHM *Hedysarum alhagi*

JUWAHIR-I-KHUMSA A book so named

JUWAL HARRA ? See Har.

JUWANS. HIND. *Alhagi maurorum* *Tourne*

JUWAR, great millet, *Holcus saccharatus* — *Linn*

JUWUR. KASHM *Annesleya horida* This plant is common in the lake of Kashmir. Its broad round leaf lies on the water like that of the lotus, its under surface being covered with numerous hard, sharp and hooked spiculæ — *Vigne*

JUYA SANS From jee, victory, properly Jaya

JUYANTI. BENG. SANS. From jee, to conquer. *Æschynomene sesban* — *Linn* Syn of *Sesbania Cochinchinensis*. See Dhanchee property Jayanti

JUY-DHAN. BENG. *Andropogon saccharatum*.

JUJU-DOORGA SANS From jaya, victory.

JUY-PHAT. BENG. *Croton tiglium*, properly Jayphal

JUZ, AR. a part of a book

JUJEA, properly jiziya From an Arabic word meaning subjugation, conquest; compensation,—a capitation tax levied by the mahomedans on their subjects of another faith The correct word is Jizea, but usual in Hindoostan to pronounce the word Jazea It appears from the Ayeen i-Akbari that the khalif Oomar laid an annual tax upon every one who

was not of the mahomedan religion A person of high condition paid 48 dirhems, one of moderate means 24 dirhems, and one in an inferior station 12 dirhems It does not exactly appear when this tax was instituted in India Tod thinks it was imposed by Baber in lieu of the Tumgha which he solemnly renounced on the field of battle, after the victory which gave him the crown of India, but we read of it long before this, for as early as the time of Ala-ud-Din, only a century after the final subjugation of Hindoostan, we find it spoken of as an established tax The tax was abolished by Akbar in the 9th year of his reign, and was not imposed again till the 22nd of Aurungzeb, who, with his wonted intolerance, directed that its levy should be attended with every circumstance of contumely which his ingenuity could devise.

From this period it appears to have been regularly levied, and with particular severity in the time of Farokhsir (in consequence of the appointment of Inayat-Ullah as Financial Minister, who had been Secretary to the bigoted Aurungzeb) until the time of Ruffe-ood-Darjat, when the Barha Syud, or twelve syuds, abolished it, and the hindoos again recovered their consequence. Ruttun Chund, a hindoo, being appointed Financial Minister, and being possessed even of such influence, as to be empowered to nominate the mahomedan Cazees of the Provinces. After the death of Ruttun Chund, the capitation tax was once more levied, as it is stated to have been again repealed by Mahomed Shah, at the intercession of maharaja Jye Singh and Gerdhun Buhaddôr. Since that period, no emperor was possessed of sufficient authority to enforce the Jazea, and this odious tax became extinct for ever but not till it had operated as one of the most effectual causes of the decline of the mahomedan power, by alienating the affections of the hindoo population, which the early Moghul emperors had courted, and in some measure obtained. — *Tuwaeeh-i-Mahomedshahee Elliot's Supp. Glossary, Annals of Rajasthan, Vol. I. p 403*

JUZFERAH means an island, but is a term applied to the countries between the Euphrates and Tigris the Mesopotamia of the ancients

JWALA MUKHI, in L $31^{\circ} 52' 6''$ N. L $76^{\circ} 18' 6''$ E in Chamba, about 8 miles N of Nadaun has a great temple 1,888 feet above the sea. The words are from jwala, a flame, and mookha, a face It is also called Jwala-Jee and "Jee" which signifies "lord," is used as a term of respect It is famous for its temple and takes its name from the fire which perpetually issues from fissures in the rocks which are enclosed within the temple It is a lambent flame of a pale red colour. This temple

is sacred to Devi. Numerous of devotees make a pilgrimage from the most distant parts of India to worship at this shrine. Long ere this holy spot is reached, temples, tanks, and ascetics are seen. The town contains at least five or six hundred houses, and a very large population, among whom a great proportion are Gosain, Bairagi, Yogi, Jat and penitents of all sorts. To all who die here a grave is set apart, with a lingam on it. The temple stands about one hundred feet up from the plain. The whole is built like a fort, and enclosed by a wall about twenty feet high.

—*Mrs. Hervey's Adventures of a Lady in Tartary, Vol. I p. 21, 23. Baron Hugel's Travels in Kashmir, p. 42-45. Schlagentweit.*

JWALANA SANS. from Jwala, to enkindle. See Jwala.

JWAR, the Gore glacier is above Milam in Jwar.

JY. This word in Pehlavi, as well as in Sanscrit, means pure — *Malcolm's History of Persia, Vol. I p. 9*

JYANG. See Java.

JYANTIKA HIND. *Sesbania ægyptiaca.*

JYE, SANS. victorious

JYE CHAND, a Rahtor rajput, the last hindu sovereign of Canouj. He was father of Sunjogata. When the Chohan rajput, Pirthi'raj, the last of the Delhi kings, assumed empire by the sacrifice of the aswamedha, Jye Chand, to soothe his mortified vanity, celebrated the Raj shui sacrifice. It was for the last time performed by a hindu prince, and all the hindu sovereigns of India attended it, except rajah Pirthi'raj of Delhi and Samarsi of Mewar, whom Jye Chand represented by effigies of gold, assigning the post of porter to Pirthi'raj and that of scullion to Samarsi. It was at this, that Jye Chand brought forward his daughter Sanjogata, to select her husband, but she threw the Burmala over the neck of Pirthi'raj and in A. D. 1175, Pirthi'raj carried her off to Delhi — *Travels of a Hindoo*. See Jye; Pirthi'raj Sanjogata.

JYE KUSH MULL. See Nepal.

JYESTH. On the sixth day of this hindoo month about May and June, hindoo women hold a ceremonial festival, called Aranya Shashth (Forest-sixth) in which they walk in a wood. The ceremony is in the hope of obtaining handsome children — *Wils.*

JYNTEAH HILLS, on the east of Bengal. Agreements have been concluded, with the chiefs of the following States: Nusteng, Moleem and Khyrim, Lungree and Mahram in the Jynteah and Cosyah Hills.

Nusteng — Moot Sing, the rajah of this petty State, expressed a desire to enter into an engagement, but it was settled with Dun Sing his successor.

Moleem and Khyrim — In 1862, a military cantonment and sanitarium were formed at Chillong, in the Moleem country, instead of at Cherra Poenje. The rajah ceded all his sovereign and personal rights in the land for a sum of rupees 2,000, and the rights of the private proprietors were bought up for rupees 6,325, and an annual payment of rupees 108.

Lungree — Oomit, chief of Lungree, received from the British Government, the title of Rajah on his signing an engagement of submission and fidelity.

Mahram — In October 1864, Oo Sai Sing was recognized by the British Government on his signing the usual engagement of allegiance and submission — *Treaties, Engagements and Surrenders, Vol. VII, p. 332.*

JYOI PANA BENG. *Rhinacanthus communis*

JYOTISH MATI HIND. *Anthistiria anathera*

JYOTISH MATI SANS TEL. Literally "light possessing," also Buddha basara and Budda Kahara, TEL. *Cardiospermum halicabum Linn.*, popular superstition asserts that by eating its seeds the understanding is enlightened and the memory rendered miraculously retentive. — *Elliot's Fl. Andh.*

JYOTISH-STOMA. SANS. from Jyotish, light, and stoma, the whole.

JYOISHI HIND. A kind of coarse rice in Peshawar.

JYOTISH SANS, from jyot, to shine.

JYPAL BENG. *Croton tiglium.*

JYRONG, a Garrow village.

JYSWAR, also Jaiswar, Jasawar and Juswar, a tribe of inferior Jadonbansee rajpoots in the pergunnahs of Uleepoor, Puttee, Kishhnee, Nu-beegunge, and Azimnugui in Central Doab.

JYU, a Thibetan coin, equal to a Furruckhabad rupee — *Wilson*.

K

K This letter of the English alphabet has a simple guttural sound, as in *kalendar*, *keep*, *king*, *koiau*, and his analogous letters in Arabic, Persian, Urdu, Sanscrit, Hindi, Mahiari, Guzarati, Bengali, Uriya, Telugu, Kannata, Tamil, Malayalam, Chinese, Malay and in all the languages of the further Indies and Eastern Archipelago, and there ought not, therefore, to be any variations in representing the names and words of these tongues by means of this letter. Nevertheless, in writing them, owing to the English letter C, as in *candom*, *capture*, and the letters Ch, as in *character*, *chronic*, *churish*, having the same sound as K, many ordinary words of the East Indies, are met with written in various ways, as in *Cashmere*, *Cashmir*, *Kashmir*, *Kabul*, *Cabool*, &c., &c., consequently several words beginning with c, ch and k are necessarily, for facility of reference, repeated here.

KA, a people inhabiting the mountainous country lying between Lao and Kamboja. Mr. Crawford in his Embassy mentions that the Siamese make no scruples in reducing them to slavery. He adds that the features of one whom he saw differed strikingly from those of a Siamese. They are described by other authors along with the Khong, the Guco of the Portuguese, as rude tribes in Kamboja either actually pagan or imperfectly buddhist — *Crawford's Embassy*, p 177. See India *Ka-mang*.

KA, of Sutlej and Kanawar. *Juglans regia*, *Linn*, the walnut tree.

KA, HIND. *Saccharum*, *Sp*.

KAABA, the temple of Mecca. See *Kaba*, *Aboo Karib*, *Somauath*.

KAAN, a river at Indore.

KA-AN-TIA, BURM. A small but valuable wood of Tavoy.

KAARTEN, DUT. Cuds.

KAARZEN, DUT. Caudles.

KAAS, DUT. Cheese.

KAAT, properly *Kat'h*, TAM, MALAY, CAN. Wild, uncultivated.

KAATILUPA, TAM. *Bassia latifolia*, *Roxb*.

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KA'B, a tribe of Arabs in the province near the Persian Gulf, whose capital is Mu-

hamerah. They extend north as far as Shuster and Ram Hormuz, to the east, then territory is limited by Belbehan, and including Hindyan in their possessions, the Ka'b Arabs spread along the head of the Gulf, touching Basia on the south. Their western territory touches on the wandering Arabs as far as Hariza. The greater part of this territory is watered by the Tab river with its numerous tributaries, and was known to Arab geographers by the name of Daurak. About the close of the last century, they became addicted to piratical pursuits and captured several English vessels. More lately, Muhamerah was taken by Ali Raza Pasha, and, in 1857, by the Government of India, in their war with Persia. See *Fars*.

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KA'BA, AR. A cube also, the square house, in Mecca, held in reverence by mahomedans, by whom it is frequented in pilgrimage. Tibban Asaad Aboo Kariba, or Aboo Karib, commonly called Tobba, one of the most warlike of the Himyarite monarchs, was the first who, about A D 206, covered the Kaaba with a tapestry of leather, and also supplied it with a lock of gold. The nabobs of the Canatie, who claimed to be descendants from the khalif Omar, usually sent a ladder of gold, for the pilgrims to ascend to the door of the Kaba. Immediately on arrival at Mecca, the pilgrims perform ablutions and proceed to the mosque, kiss the black stone, and encompass the Ka'ba seven times, commencing on the right, leaving the Kaba on the left, they perform the circuit three with a quick step and four times at a slow pace. They go then to the stone near the Kaba, bearing the impression of the feet of Abraham, repeat two prayers, and come and kiss the black stone again. In most families male children, when forty days old, are taken to the Ka'ba, prayed over, and carried home, where the barber draws with a razor three parallel gashes down the fleshy portion of each cheek, from the exterior angles of the eyes almost to the corners of the mouth. These "mashah" as they are called, may be of modern date — *Burton's Pilgrimage to Mecca*, Vol III, p 327.

KABAB ? PHILIP. A measure of capacity.

is sacred to Devi Numerous of devotees make a pilgrimage from the most distant parts of India to worship at this shrine Long ere this holy spot is reached, temples, tanks, and ascetics are seen The town contains at least five or six hundred houses, and a very large population, among whom a great proportion are Gosain, Bairagi, Yogi, Jat and penitents of all sorts To all who die here a grave is set apart, with a lingam on it The temple stands about one hundred feet up from the plain The whole is built like a fort, and enclosed by a wall about twenty feet high —*Mrs Hervey's Adventures of a Lady in Tartary, Vol I p 21, 23 Baron Hugel's Travels in Kashmir, p 42-45 Schlagentweit*
JWALANA SANS from Jwala, to enkindle See Jwala

JWAR, the Gore glacier is above Milam in Jwar

JY This word in Pehlavi, as well as in Sanserit, means pure —*Malcolm's History of Persia, Vol I p 9*

JYANG See Java.

JYANTIKA HIND *Sesbania ægyptiaca.*

JYE, SANS victorious

JYE CHAND, a Rahtor rajput, the last hindu sovereign of Canouj. He was father of Sunjogata. When the Chohun rajput, Pirthi'raj, the last of the Delhi kings, assumed empire by the sacrifice of the aswamedha, Jye Chand, to soothe his mortified vanity, celebrated the Raj shui sacrifice It was for the last time performed by a hindu prince, and all the hindu sovereigns of India attended it, except rajah Pirthi'raj of Delhi and Samarsi of Mewar, whom Jye Chand represented by effigies of gold, assigning the post of porter to Pirthi'raj and that of scullion to Samarsi It was at this, that Jye Chand brought forward his daughter Sanjogata, to select her husband, but she threw the Burmala over the neck of Pirthi'raj and in A D 1175, Pirthi'raj carried her off to Delhi —*Travels of a Hindoo*
See Jye; Pirthi' Sanjogata

JYE KUSH MULL See Nepal

JYESTH On the sixth day of this hindoo month about May and June, hindoo women hold a ceremonial festival, called Aranya Shashth (Forest-sixth) in which they walk in a wood The ceremony is in the hope of obtaining handsome children. —*Wals*

JYNTEAH HILLS, on the east of Bengal Agreements have been concluded, with the chiefs of the following States Nusteng, Moleem and Khyrim, Lungree and Mahram in the Jynteah and Cosyah Hills.

Nusteng —Moot Sing, the rajah of this petty State, expressed a desire to enter into an engagement, but it was settled with Dun Singh his successor

Moleem and Khyrim —In 1862, a military cantonment and sanitarium were formed at Chillong, in the Moleem country, instead of at Cherra Poonjee The rajah ceded all his sovereign and personal rights in the land for a sum of rupees 2,000, and the rights of the private proprietors were bought up for rupees 6,325, and an annual payment of rupees 108

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KABAB, AR, PLRS, HIND Roast meat or small pieces of meat roasted or stewed on little skewers. They are alluded to in Homer's *Iliad* in two places, xiv, 87, and line 475

* * * and fixed on forks of wood,
All hasty, on the hissing coals he threw,
All smoking, back the tasteful viands drew,
Brothers and all

* * * in rolls of fat involved without
The choicest morsels lay from every part,
Some in the flames, he stewed with flour, then threw,
Some cut in fragments, from the forks they drew

Kabab-curry, is a favourite dish at the tables of Europeans in India, and consists of little pieces of meat with portions of onions, ginger, &c, on skewers, all curried

KABABA, HIND Xanthoxylon hostile

KABABAIL, ARAB Pipei cubeba

KABAB CHINI, GUZ, HIND, PLRS Pipei cubeba Cubebs

KABAIZ, a tribe of the Bulbassi, a Kind race, composed of the following tribes

1, The Kabanz, the reigning family, consists of about two hundred persons, 2, Manzooi, 3, Mamash, 4, Pirun, 5, Rummook, 6, Sinn and Tarfah, who together make one tribe. The chiefs of tribes are called Muzzin. Each chief has a certain number of thieves, who rob for him, and his tribe makes him voluntary gifts of provisions. These are his only revenues. The price of blood among the Bulbassi is twenty-two oxen, but it may be made up in other effects to which often a nominal value is attached, more than twice the real amount, when the affair is to be compounded amicably. Then only laws are the usages of the tribe, and these are administered by the chief, assisted by the council of elders. The only crimes punished with death are adultery, seduction, and such like. The Bulbassi will not bestow a gul in marriage on a person of another tribe or people. They have coutship among them, and carrying off a gul by the lover is common. When a chief dies, he is succeeded by the best or bravest of his family, with the common consent of his tribe. If his eldest son be incapable, the best of the brothers succeeds. When a chief is once nominated he cannot be deposed, and his authority is so well defined, that there are no instances of a chief ever having attempted to exceed his powers. In their own country the Bulbassi do not willingly acknowledge any superior, either Turkish or Persian, but when they descend into the regions of Karatchook they pay a tribute of sheep to the Bey. They are very fond of armour, and most of the principal people among them possess a complete suit of mail. The Bulbassi Koord have a most curious way of curing wounds. They sew the wounded man in the skin of a bullock fresh stripped off the animal, leaving only his head out, and

they leave him in it till the skin begins to putrify. They say this never fails to cure the most desperate spear or sabre wound—*Rich, Residence in Koordistan, Vol 1, p 153*

KABAL, of Muzaffargah, the reticulum of the palm

KABAN, a measure of capacity, in the Molucca and Philippine islands

KAB-BAN-TIIA, BURU A timber tree found inland in Amboise and Tavoy Provinces, but scarce. It has a maximum gnth of 6 cubits, and maximum length of 30 feet, and when seasoned, it floats in water. It makes beautiful furniture, and when long buried in ferruginous mud, turns of a very dark-red. It makes excellent planes, and is used with great success, for all tool handles, and much recommended for such as do not receive direct percussion, as screw drivers, augers, hammers, hammers—in fact for all tools except chisel handles, which are to be struck with a hammer, for which, however, the chisel-handle tree, a species of "Dilbergia" is the best. It makes excellent planes. It is stated by Dr McClelland to be most plentiful in the Thrawaddy district, and to be hard, of fine grain, and used in constructing carts. Captain Dance says, a quantity of this was sold in August 1857, for export to Holland as a furniture wood—*Captain Dance*

KABARAGOYA, a reptile of Ceylon, partial to marshy ground, and when disturbed upon land, it takes refuge in the nearest water. From the somewhat eruptive appearance of the yellow blotches on its scales, a closely allied species, similarly spotted, formerly obtained amongst naturalists the name of *Monitor exanthematicus*, and the Singhalese word kabari, has a similar meaning. The kabara-tel or cobra-tel, a poison of Ceylon, is said to be prepared from the kabara-goyi, and an individual suspected of having this poison in his possession, is cautiously shunned by his neighbors. In the Mahawanso, ch xxiv, p 148, the hero, Tissa, is said to have been afflicted with a cutaneous complaint which made his skin scaly like that of the godho, the Pali name of the kabara-goyi—*Tennent's Sketches of the Natural History of Ceylon, p 272*

KABARDA The country at the foot of the Caucasus, for a considerable distance to the eastward, is called Little Kabarda, the stretch to the westward, being of larger extent, has the name of Great Kabarda, running along the line of the mountains till it meets the country of the Circassians. The people who inhabit these two districts, are known to the Russians under the general appellation Chechkes. They are the descendants of a mixed people, whose various origins,

character, and customs, are now nearly lost, is marks of distinction, in the one common name they bear and the gradual adoption of each other's customs. Latterly, the populations of both the Kabarda differ nothing in costume from their neighbours, the Circassians. They generally speak the same language, and are fond of considering themselves branches of that stock. But the people of Little Kabarda, are said to have been a colony from Great Kabarda, driven thence from their natural possessions by the more powerful tribes. Circassia might, in former times have provided itself in the same way. There are, also, numerous Tatar tribes, which extend themselves southward over the lower hills and flat lands, which reach from the foot of the mountains to the Kuban, and then possess the banks of that river, westward, till it terminates at the Black Sea. It is from amongst this wild people, and the Kabarda people bordering on the Malka and Konma rivers, that Russia formed its corps of Cossacks, known by the general name of Cossacks of the line of the Caucasus—*Porter's Travels*, 1. p. 51

KABARGA, also Muscus, Rts, Musk

KABARRA, Hind Capparis spinosa, L

KABBAR, Hind Tobacco, dried, but not twisted up

KABBR, Arab Sinapis juncea

KABEEJ—? a phersant? of the Himalayas

KABELJO Sw Kabeljaank also Bru-kachia, Dut Kibliau, Dan Kibljau, Gri Cod

KABIL, Ar A name of Cain Kibil-Hibil, Cunn and Abel

KABILE, Ar A term employed in Arabia and Northern Africa to designate the various tribal bodies. From Trifa to Medina, there are ten such, with about 79,000 fighting men, those of Assu, 6 in number, with 44,500 fighting men, those of Tul, at Assu, 11 in number, with 66,000. The term kabylah, amongst the mahomedans in India, is applied to the family or to the wife of an individual—*Fontanier, India, Egypt and the Persian Gulf*

KABILLA WILLA-GASS, Singh Antidesmum humilis—*Spr Syst Veg*

KA-BI-NE, Burm A red-dye-tree-bark, of Akyab, used to colour fishing nets a red-brown, 10,000 mounds could be obtained

KABIRAJ, Beng A physician

KABIR PANT'III, a sect of vaishnava hindooes whose founder was Kibin, the disciple of Ramanand. He assailed the whole system of idolatrous worship and ridiculed the learning of the pandits and the doctrines of the Sastias, and with equal severity attacked the mahomedan teachers and the Koran

Several popular sects, amongst whom are the Narak Shahi, sprung from his teachings. He lived probably about A D 1449. The kabir-pant'III are always included amongst the vaishnava sects, and maintain friendly relations with these. It is no part of their faith, however, to worship any hindoo deity or observe any of the rites or ceremonies of the hindooes. The Kabir Pant'III are numerous in all the provinces of upper and central India. Their quaker-like spirit, their abhorrence of all violence, their regard for truth, and the unobtrusiveness of their opinions, render them very inoffensive members of the state. Their mendicants never solicit alms, and in this capacity they are, in a social view, in a very favourable position compared with many of the religious vagrants of India. The Kabir Pant'III use no mantra or ritual, and those who have abandoned society abstain from all outward observances and address their homage by the chanting of hymns, exclusively to their invisible Kabir. Kabir is fabled to have been the son of a virgin widow of a brahmin, the father was a follower of, and was paying a visit to Ramanand. Unaware of her condition, Ramanand wished her to the conception of a son, which occurred, but ashamed of her condition she bore the child in private and exposed it. It was found and brought up by a weaver and his wife. Kabir is said to have been originally styled Inyan, the knowing or wise. He died at Magor near Garakhpur. This was endowed by Mansur Ali Khan with several villages—*Wilson's Hindu Sects*. See Hindoo, Vairagi, Vaishnava

KABLAI-KHAN, emperor of the Chinese and Eastern oriental Tartars, was indisputably the sovereign of the most enormous empire that the annals of the world have ever made known it comprehended the whole of China, Corea, Tibet, Tonquin, Cochinchina, a great part of India beyond the Ganges, many islands of the Indian Ocean, the whole north of the continent of Asia, from the Pacific to the Dnieper and Persia, also, was a feudatory of his throne, its sovereigns, the successors of Houlagou, receiving their investiture from the emperor of China, and as the dominions of these great vassals extended to the Mediterranean and the frontiers of the Greek empire, it may be said that the whole of Asia was subject to the laws of the great Khan, who had chosen Peking as the central seat of his government. The empires of Alexander the Great, of the Romans, or even of Chenghis Khan, were as nothing compared with that of Kablai. Kablai had received a Chinese education, he appreciated the advantages of civilization, he admired the

institutions of China, and protected literature and the sciences. He had some of the best Chinese books translated into the Mongol language, and founded schools for the young people of his own country, and gave much encouragement to their studies. He received with favour learned and literary men of every country and religion, granting them many privileges, and exempting them from taxes and tributes. It was he who established the college of Han-lin, the first academical institution of China. He was assisted in improving the astronomical calculations of the Chinese, by Arabian and christian astronomers. Some christian families were fixed by him in the city of Pekin, and many Greeks, who had followed the Mogul armies, were retained in his service, as men, whose attainments were so much superior, to those of his Tartar and Chinese subjects. Pekin was at the same time raised into an archbishopric by the Patriarch of Bagdad and the Roman Pontiff, embassies and missions, passed into Tartary, and the Mogul sovereigns of China afforded their protection to every stranger, whose talents might be useful to the state. Arghun Khan was Kabuli Khan's great nephew. His wife was Zibelluna, the Khatun Bulugan, a lady of great beauty and ability. She had been married to Abakar, but, on his demise, according to the marriage customs of the Mongols, she passed to the Uida of her step-son, Arghun. On her death, Arghun sent Marco Polo for another wife, out of the Mongol tribe of Bayrut, but Arghun died before the lady Kukra-Chun was brought, and she passed to Ghazan, the nephew of Arghun, for Arghun had been succeeded by Kai-Khatu, his brother. — *Quart. Rev.*, July 1868 — *Huc's Christianity*, Vol 1, pp 320-321, *Chatfield's Hindostan*, p 298. See Polyandry, Jews, Marco Polo.

KABLARA, SANS *Nymphaea lotus* Qu Kahlara?

KABLI-GERU, or Kabl-Gur, a race occupying the banks of rivers in the Dekhan, occupied as ferry-men.

KABONG, MALAY, any palm as the Coconut palm, the *Cycas encinalis*, *Linn.*, the Gomuti palm, or *Arenga saccharifera* the last is cultivated for its sap to make jaggery or coarse sugar, and for its strong fibre.

KABOOK, SINGH Lateitious deposit, said to be the product of decomposed gneiss.

KABUL The name of a city, a territory, and a river on the N W borders of British India, under the rule of the Barukzye clan of Affghans. The origin of the name Kabul has not been traced. It is not mentioned by any of the Greek or Roman writers who were familiar with the Asia

territory, of which Herat is the capital, — with Ariana (Iran), the general name of the country east of Persia and Media, as far as the Indus — with Bactria, the country watered by the Oxus and its tributaries, and Soghdiana, the mountains which feed the Jaxartes and divide the two rivers. The town of Kabul is 6,600 feet above the sea and its south quarter is in Lat 34° 24' 5" N. It is a compactly built city, the houses being of sundried bricks. Vigne and Burnes estimated its population at about sixty thousand, made up of the Affghan, Kazzilbash, Tajik, and Hazara tribes, and there are a few hindoos. With Ghuzni it was once tributary to Barmian, but Kabul is now the metropolis of both. Kabul is built at the foot of a range of hills, whose direction is from north-west to south-east. The country is thus divided into the "Plain of Kabul," and the Chai Del, or four villages. The city is built directly under a rocky hill of gneiss that rises a thousand feet above it, and bends round it from the south-east to the south-west, where, with the dip of another hill opposite, is formed the pass which leads into Chai Del, one hundred and fifty yards broad. Through this pass part of the British army entered Kabul. At the eastern extremity of the rocky hills, which enclose it on the south, is the Bala Hisar, on a neck of land about 150 feet high, which commands the city. The Kabul river runs towards the city, rising near Engeran, a castle, distant about thirty miles to the westward of Kabul. The whole of the north part of the plain of Kabul is irrigated by the water of the river, but the Logur or Mydan rises near the copper mine on the road from Ghuzni. The appearance of Kabul, as a city, has little to recommend it beyond the interest conferred by the surrounding scenery. It is best, and indeed can only be, seen from the east. In that direction it is first descried by the traveller from the lower countries. The great bazaar of Kabul was an elegant area nearly 600 feet long and about 30 broad. The Hammam or public baths, being indispensable appendages to a mahomedan city, these are in some number, but they are deficient on the score of cleanliness. The mahomedan tombs in Kabul very little, except in position, from ordinary christian ones. They are placed from north to south, they have the same shaped headstone, generally of marble, either of the costly kind imported from more eastern countries, or of the native alabaster, procured in the quarries of Maidan. The head-stone also bears an inscribed epitaph, and is ornamented, with sculptured flowers and other fanciful devices. Kabul has no rainy season, but, is in Great

Britain, constant showers fall all the year round. Baber describes the climate as extremely delightful, and the Ark or citadel, as at once a mountain, a sea, a town, and a desert. Fruit is more plentiful than bread and is considered one of the necessities of life. The apricot is preserved in fourteen ways and is the most delicious of the dried fruits. The best gardens lie immediately north of the city, but further off, in the district of Istahf, they are very beautiful. In one garden, peaches, plums, apricots, beans, apples, quinces, cherries, walnuts, mulberries and pomegranates may all be seen growing. A variety of rhubarb termed rawash, is more or less plentiful in all the hills from Kelat in Baluchistan to Kandahar, and again from that place to Kabul. Attention is only paid to its growth by the inhabitants of Lughman, who supply the bazaars of the city. They surround the choicer plants with conical coverings of stones, so as to exclude light and air, and thereby produce that whiteness of stem so much prized. The unblanched plant is called chukri, and is also exposed to sale. It also makes an excellent preserve, by being first saturated in a solution of lime and then boiled with sugar, or the inspissated juice of grapes, losing, however, in this case its characteristic flavour. In June, apples are first brought to the bazaars, and in July, both apples and pears become plentiful. In the beginning of August peaches ripen in Koh-i-Daman, they are very large, but not well flavoured, indeed Mr. Masson questions whether any of the fruits of Kabul equal in flavour the analogous varieties of England. The rana zeba, is common; it is a remarkable variety of the rose (Rosa prostolistan), the exterior of whose petals is yellow, while the interior is vermilion. The mahomedan inhabitants of Kabul are of the sunni and shiah sects. The shiah live separately in a walled street called Chandaul. Numbers of gold-washers are constantly employed near Peshawar on the river of Chitral and Kameli. The metal is also found in the rivers of Lughman, and in the river of Kabul, into which they fall, and is sometimes collected near Keigali and Char Bagh of Lughman, and again near Jellalabad. On the joint river of the Kooristan of Kabul before it enters the Safi hills, there is a spot preserving the name of Zu-Shu, that is to say, gold-washing, though now unfrequented, and it is certain that all, or nearly all, the rivers flowing from the north have auriferous sands, as quantities of the metal are procured in the Yusufzai districts. It may be worthy of note, that the people who search for the gold are not of these countries, but of the Panjab,

many are natives of Jelam, on the river of that name. It is not improbable that the rivers of Kafistan, when increased in volume, may pass over soils enriched with gold and carry down the precious particles with them. Earthquakes are frequent. There are usually about a dozen in the course of the year. Baber describes a very severe one. The mahomedans say earthquakes are owing to the disturbance made by the soul of a great man passing from one place to another. The bulk of the mahomedan people occupying Kabul and the country around, now receive the name of Affghan, and then country that of Affghanistan—but they are not one people, and they have scarcely ever, for any lengthened period, rendered a common obedience to one ruler. In the territories known by this designation are four principal towns, Kabul, Ghizni, Kandahar and Herat and the prevailing language is Pushtu. The routes of great race migrations and of the large armies under Alexander and his successors, under Timur, Baber and Nadir shah, have been through these countries, and all have left remnants and colonies behind them, who have never up to the present day amalgamated and whose languages remain distinct. Alexander in his advance to the Indus must have passed close to the site of the present city of Kabul, though no mention is made of it. Even in his time, the countries through which, after crossing the Indus at Attock, he passed southwards to the delta of the Indus, were inhabited by numerous small nations and tribes. We read of the Malli, the people of the Multan of to-day,—the Oxydræ, the people of Outch,—the Cathi, the Katheri of Diodorus Siculus—the present Khetri tribe. As soon as he had crossed over to Taxilus, on the east side, Ambivaces king of the Indian mountaineers, whom Rennell supposes to be ancestors of the Ghikar race, sent ambassadors with presents to him. From the conflux of the Ascemes with the Indus, Alexander passed through the countries of the Sogdi, Muscam, Oxyeani, Sindomanni and Patulan, and he seems to have encountered the nomadic races in Baluchistan. This multitude of petty states has been a feature of these lands from the most ancient times. Several of the races dwelling there are alluded to in the Mudra Rakshasa, or Signet of the Minister, an ancient political drama, in Sanscrit, by Visakhadatta, perhaps of the 12th century, in which the events relate to the history of Chandragupta, the Sandracottus of the Greeks. Rakshasa was the minister of Nanda and afterwards of Chandragupta. In the scene where Viradha

Gupta visits Rakshasi, occurs the following dialogue —

Rak — What news from Pashapur ?

Vu — I have not much to tell, Sir
Where shall I commence ?

Rak — With Chandragupt's entry in the city
Whatever my agents since have done, inform me

Vu — You will remember, Sir, when in close league
United by Chandragupta's Privateswara

And Chandragupta in alliance, led
Their force against the city, — a wild multitude

Of Sikas, Yavanas and mountaineers
The fierce Kambojas, with the tribes who dwell

Beyond the western straits and Persian hosts
Poured on us like a deluge

The Sika of the hindoos cannot be other than the Saca or Sakai of classical geography. They are repeatedly named in various works and seem to have been known on the borders of India or in its western districts in the first century preceding Christianity. Vikramaditya, king of Ougem, being known as the Sikai or enemy of the Saca, his era dates r c 56, and it would appear that about this date, some northern tribes had settled themselves along the Indus constituting the Indo-Scythi of Arrian. Their attempt to penetrate further to the east, by way of Kandesh and Malwa, was not improbably arrested by Vikramaditya, whence the epithet Sikai. The Saca are supposed by professor Lassen to be the Szu Tsin, who were expelled about 150 B.C., from the Il valley by the Yre-tchi or White Huns, whom he supposes to be the Tochari. After occupying Tihra or Soghdiana for a time, they are further stated by the Chinese to have been driven thence also by the Yengui some years afterwards, and to have established themselves in Kipen, in which name Lassen recognises the Koppen valley in Kooristan. The term Yavana, is in modern times applied by hindoos of Northern India to mahomedans of every description, but in the above quotation and in works prior to the mahomedan era, some other people must be intended. The interpretation of the word by Sir W. Jones as, Ionians or Asiatic Greeks, and there are some considerations in favour of this, although the chief argument in its behalf is the difficulty of attaching it to any other people. The mountaineers, or Knata, of the quotation, may come from any part of India. They are known in classical geography as the Cnithadæ or the Cnithodes, the latter in Soghdiana, near the Oxus. The Kamboja are the people of Arachosia, or north-eastern province of Persia. For the site of the Bahika, as they are termed in the text, we are indebted to the Mahabarat, and the Parasiki speak for themselves. The travellers, Burnes, Masson, and Ferrier, met with tribes who claim a Grecian descent. According to Burnes the mu of Badakshan, the chief of Darwaz in the valley of the

Oxus, and the chiefs eastward of Darwaz who occupy the provinces of Kابل, Shughnan, and Wakhan, north of the Oxus, also the hill states of Chitral, Gilgit and Iskardo, are all held by chiefs who claim a Grecian descent. The whole of the princes who claim descent from Alexander seem to be Tapik, who invaded the country before it was overrun by Turki or Tartar tribes. The Tapik, now mahomedans, regard Alexander as a prophet. The Badakshan family are fan but present nothing in form or feature resembling the Greek. They are not unlike the modern Persian and there is a decided contrast between them and the Turk and Arab. General Ferrier found at Gazargah a small encampment of persons in the dress of Uzbek, but whose configuration of features clearly indicated quite another origin. He conversed with them, and they stated that they were the descendants of the Yimane (Greeks) whom Alexander the Great, Sikander Roomi, had left in these countries, when he heard that he recollected that Marco Polo, and after him Burnes, as well as other writers on oriental history, mention the existence of Macedonian tribes which had settled on the north-west frontier of Chinese Tartary, and, from the replies he received to the numerous questions he put to these people, Ferrier was convinced of the existence of the real descendants of the ancient Greeks in those countries. These Yimane are not isolated and dispersed here and there but are united in tribes occupying a considerable tract of country, nothing, however either in their language or their habits, betrays their origin. They are mahomedans, and have the reputation of being somewhat fanatic, and are not held in much consideration by the Tartars, amongst whom they are settled, but they are respected, for, like their ancestors, they are brave, and the consequences of their hatred are terrible to those who are the object of it. Burnes while admitting the existence of the descendants of these Greeks in Central Asia, appears to doubt whether some of their chiefs are, as they affirm, the descendants of Alexander, for the historians of the son of Philip assume that he left no men to reap the fruits of his immense conquests.

Alexander built a city in his route eastwards towards the Indus to which he gave his own name, but the name it now bears, and its particular site have been lost. It was called Alexandria near the Caucasus, and Rennel points to Bamian as the quarter in which he would place it. General Ferrier mentions that the fortified town of Herat, is supposed to have been founded by Alexander the Great, but he does not quote his

authority This city, he tells us, is a quadrangle of $3\frac{1}{2}$ miles long on the north and south sides, and rather more on the east and west Its extent would be immense if all the suburbs were included, particularly those stretching to the west of the town beyond the Darwazah-i-Hak

After the death of Alexander, Persia as well as Syria, fell to the lot of Seleucus Nicator, who established the dynasty of the Seleucidae Antiochus Soter succeeded Seleucus Nicator and in the reign of his successor, Antiochus Theos, Asaces, a Scythian, who came from the north of the Sea of Azoff, induced the Persians to throw off the Greek yoke, founded the Parthian empire, and made Rhages his capital This was likewise the period of the foundation of the Bactrian kingdom by Theodotus the governor of it, who finding himself cut off from Syria by the Persian revolution, declared his independence Asaces is called Asteh by Eastern writers, and is said to have been a descendant of the ancient Persian kings When he gained the kingdom it is said he promised to exact no tribute and merely to consider himself as the head of a confederacy of princes, united for the double object of maintaining their independence and freeing Persia from a foreign yoke This is the commencement of that era of Persian history called by Eastern writers, Mulook-u-Tuuf, or commonwealth of tribes In A D 906, Rhages was taken by Ismail, founder of the Samanee dynasty It ceased now to be a seat of empire, and in A D 967, became the capital of the house of Shengui, a race of petty princes who maintained a kind of independence, while the dynasties of Saman and Dilemee divided the empire of Persia In A D 1027, Rhages was the last conquest of Mahmud, of Ghuzni

The history of the lands adjacent to Kabul, during the centuries immediately preceding and following the present era, is but little indicated in books, but has been, to a considerable extent, traced out by the learned men, Mr James Prinsep, Mr H T Prinsep, Professors Wilson and Lassen, from coins of Greek, Arrian, Bactrian, Scythian, Partho-Scythian, Ario-Parthian and Indo-Scythian kings and dynasties, which the researches of Sir Alexander Burnes, Mr Masson, Generals Court and Ventura had brought to light, as also from the engravings on rocks and on reliefs found in topes in all the region around Kabul The characters in which these legends are engraved are Arrian or Bactrian, Greek and Sanscrit On coins, these are sometimes single, but many dynasties adopted bilingual legends, Arrian and Greek, or Greek and Sanscrit, the Greek becoming gradually more

barbarous towards the present era, until at length, it became unintelligible As Mr Prinsep tells us, it seems established that the Arrian or Bactrian language was long the vernacular of the Paropamisian range, of Kabul, and perhaps of Herat and Kandahar, up to the Indus, for it has been found in the topes of Maniklyra, in the Panjab and on the rock at Bamian Unlike the Greek and Sanscrit, it is written like the Semitic tongues from right to left, but the letters being always separate, they could at pleasure be written from right to left The earliest Greek was written alternately, as a plough is drawn, and tombos of Tuscan kings, opened some years since, contain inscriptions in Greek characters, written from right to left The Mougolians who adopted the Syrian characters write it in lines downwards like the Chinese The Arrian character was adopted first on the coins of the Greek kings from Euciatides down to Hermæus It was then taken up by the Scythians, who crossed the Paropamisus, Imrus or Hindoo Kush, and also by Parthians who asserted their independence in Affghanistan The Arrian alphabet character, in the course of years, seems to have undergone a change, and the same forms are not to be recognised in later coins, nor the same epithets and titles, and the inscriptions discovered in topes are all in the less simple late character Mr James Prinsep, Mr H T Prinsep and Professor Wilson have considered this Arrian language to have a close affinity with Sanscrit, but Dr Moore has recently put forth that it is Hebrew It seems to have superseded the ancient Sanscrit of the days of Asoka, which was adopted by Agathocles and Pantaleon, the first of whom we know, from the pure Greek style of his other coins, to have been one of the earliest of the Grecian kings After them, however, Sanscrit characters were entirely disused Menander, the known Indian conqueror, never seems to have coined with the language of Asoka, from which circumstance Mr H T Prinsep infers that the characters on the coins of Agathocles and Pantaleon were not vernacular, but had been introduced by the Indian sovereigns, who, following the first Chandia Gupta, retained dominion over the provinces ceded by the first Seleucus, until they were restored by Asoka to the Great Antiochus At Manikhyra, a tope solidly built of quarried stones and lime cement, a great cupola, 80 feet high and 310 to 320 feet in circumference, was opened by General Ventura, but there are fifteen other and smaller cupolas there, which were opened by General Court Monuments of the same kind are met with at Rawalpindi (in the Panjab), in the Hazara

country, west of Kabul, at Jeldubad, Lughman, Kabul, Bamean and in the Khyber pass. Many of those west of Kabul were opened by Mr. Masson. In one, N. N. E. of the village which was opened by General Court, a sculptured stone was found in Arian characters, along with Roman coins and coins of Kidphises and Kauerkes, a fact alone sufficient to indicate that the territories around had been under the sway of rulers of varied races. The earliest of these rulers were the successors of Alexander the Great. Alexander's death occurred in the spring of the year 323 B. C. His empire though only of ten years' growth, was not transient. His colonies and their institutions, manners and language had a lasting action in central Asia, the effects of which were felt for at least five hundred years after his decease. Though he left his brother Andrus and the posthumous child of Roxana or Roxana, called Alexander, neither of these succeeded him, for his military commandants assumed sovereign power, and in B. C. 315, Antigonus assumed the regal title of king of Asia.

In B. C. 305, Seleucus gained a great victory over Nicator, a lieutenant of Antigonus, and followed it up by seizing and adding to his own government, the whole of Media, Hyrcania, Parthia, Bactria, and Aria, and all the countries as far as the Indus. In B. C. 303, he crossed that river to make war on Chandragupta, who, during these contentions had expelled the Grecian garrisons from the Punjab, and had so recovered that country for the native sovereigns of India. Seleucus being called to a final struggle with Antigonus made a hasty peace with Chandragupta, ceding the Punjab as far as the Indus. According to Strabo, Arachotia was also ceded, but this seems doubtful. Kutchchee to the Bolan Pass with the valley of the Indus may be the region ceded. Seleucus drove Antigonus into Phrygia where he was defeated and slain in 301 B. C.

Seleucus Nicator was assassinated in 280 B. C. by Ptolemy Ceranus, from which date the whole of Asia to the Indus and Jaxartes was under the Syrian king Antiochus Soter, who from 280 to 261 B. C. reigned undisturbed over the same territory and left it to his son Antiochus Theos.

In 256 or 255 B. C., Bactria declared for independence under Theodotus or Deodatus.

Parthia followed about the year 255 B. C. under the rule of Arsaces, who is variously described as a native of Soghd, as a Bactrian, and, by Moses of Chorene, as of Balkh, this last author adding that the dynasty was known as Balkhaveses or Pah-

lavian. He used Greek only on his coins and in his public letters and correspondence ordinarily with the head of the sovereign on one side, only one coin has a bilingual inscription. Great King of Kings was a title first adopted by Mithridates II.

Arsaces I, B. C. 254-255, the first of the Arsacidan kings, a native of Balkh, revolted under Antiochus Theos, is supposed to have been killed in action with Artabanes of Cappadocia, but the date and circumstances are not known.

Arsaces II, (Artabanes?) son of Arsaces I, about B. C. 220 or 216, at first extended the Parthian empire but was afterwards driven into Hyrcania by Antiochus Magnus in B. C. 212, allying himself with the Scythians he recovered Parthia.

Arsaces III, B. C. 196, called Phraapates, Phraapates or Phraolates, son of Arsaces II, reigned 15 years, left three sons, Phraates, Mithridates and Artabanes.

Arsaces Mithridates I, B. C. 177 or 173, made Balkh his capital, subdued Media and Persia and captured Babylon, brought under his dominion Western Bactria, Aria, Sogdiana, and Arachotia, and made a successful expedition into India.

Arsaces Phraates II, B. C. 159 or 156. In his reign, Bactria seems to have been subjugated entirely by Scythians. He was defeated and slain in B. C. 150, when retreating the Parthians from ravaging the country.

Arsaces Artabanes, B. C. 126, made of Phraates and youngest son of Phraapates, died of a wound received in action from the Tatar Scythians.

After many kings, the Greco-Parthian or Arsacidan dynasty in central Asia ended in A. D. 209 with Arsaces Artabanes, who was involved in a war with Rome, but ultimately slain in battle at Balkh by one of his Parthian officers, Ardesir Babakan or Artaxerxes, who established his own, that of the Sassanians, in A. D. 235. It lasted nearly 500 years. The capital in the time of the Cossians was at Seleucia on the Tigris. The system of Government was Asiatic, by satraps or rulers possessing full power over the persons and properties of all the subjects of the state.

The history of the country of the Kophones river, i. e., Bactria, Aria and Kabul is different.

Many of the coins have bilingual inscriptions, the one Greek on the obverse, some of excellent workmanship often of very beautiful forms, the other on the reverse is that called Arian, Araman, Bactrian and Kabulan. According to the prevalent authority of Lassen, James Prinsep, Professor Wilson and others, this language is said to be Sanscrit. It is written from right to left.

The first Theodotus, B C 256, reigned about same time as Arsaces I

Theodotus II, B C 240, is said to have reigned in the Kabul valley

Euthydemus, B C 220 reigned in the time of the expedition of Antiochus the Great and was defeated in battle near Merv by the united Syrian and Parthian armies. He then urged Antiochus to receive him in alliance and so extend the Greek influence to the Indus. A peace was concluded, and Euthydemus led the Syrian army through Bactria, &c, by the route north of the mountains to the Kabul valley and across the Indus in B C 206. There Antiochus made peace with Sophagasenus (Asoka), which that sovereign recorded by edicts on rocks and pillars in various parts of India, in characters exactly resembling those on the coins of Agathocles. In B C 205, Antiochus returned by way of Ariachoti. The translation of the edicts of Asoka, is in the Asiatic Society's Journal for 1838. That on the Girnar rock names Antiochus as Antiochi Yona Raja.

Eukratides, B C 178, Prinsep, B C 181, Bayer, Wilson, B C 165, Visconti, Lassen, B C 175. He seems to have made an expedition to India in 165 B C, and, on his return from which, to have been murdered by his son. Numerous of his coins have been found in Bactria and Afghanistan, Mr H T Prinsep considers that he ruled originally in Bactria, subsequently made conquests in and south of Paropamisus, in Kabul and, first of all the Greeks, coined in the bilingual Arrian inscription. The first use of two languages, however, is also ascribed to Agathocles, who used Greek and Sanscrit while Eukratides used Greek and Arrian. Eukratides was the earliest of the Greek kings of Bactria, Kabul and Asia who adopted bilingual inscriptions on his coins. It is supposed consequent on his conquest of the Paropamisus, after assumption of the title of Great King. On his death, his wide dominion is supposed to have been broken into several independent kingdoms.

Hecolces, B C 155, the parricide of Eukratides, used bilingual inscriptions on coins in pure Greek and Arrian. His rule though short extended over Bactria and the Paropamisus.

Antimachus, B C 150, coined with Greek and Arrian.

Agathocles, B. C 190, coined with Greek and Sanscrit, is supposed by Lassen to have ruled Kabulistan to the Indus, and Mr H T Prinsep supposes him to have been the governor left by Antiochus in Kabul, after his treaty with Asoka.

Pantaleon, B C 195, coined in Greek and Sanscrit.

Professor Lassen supposes four Greek kingdoms, viz,

That of Bactria

One eastern under Menander and Apollodotus, comprehending the Punjab and valley of the Indus, with Kabul, and Ariachoti or Kandahar added in times of its prosperity.

A western at Herat and in Seestan.

A fourth, central of the Paropamisus, which latter region Mr Prinsep is inclined to give to Bactria because of the bilingual as well as the pure Greek coins of Hecolces and Antimachus, kings of Bactria.

Of all the kings who followed Eukratides, Menander and Apollodotus alone are mentioned by classical authorities.

The Scythian kings, followed the Greek kings, in adopting their forms of money. They coined similar pieces with superscriptions similar and in the same languages, but inscribed on them their own names and titles and varied the emblems and devices.

Maues, B C 135, is supposed to have been a Scythian, the head of one of those tribes that broke into Bactria between 150 to 140 B C, and he seems to have held communication with Azes. On the obverse, this coin contains the king with a trident, a Tartar war weapon, setting his foot on a prostrate enemy.

Azes, B C 130, the greatest of Scythian kings, on whose coins are bilingual inscriptions, with plain distinct Greek characters — ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ.

In Arrian, Maharajasa Raja Rajasa Mahatasa Ayasa.

The figures on the coins are various.

Professor Wilson thinks he was an Indian buddhist king about 50 B C. Professor Lassen regards him as a Sacian Scythian, who conquered the Kabul valley in the time of the second Mitridates, and finally destroyed the kingdom of Menander and Hermaeus in about 120 B C. He considers he was succeeded by Azilises.

Azilises, B C 115, reigned with the same titles as Azes. On one coin, the name of Azes is on the Greek obverse, and that of Azilises on the Bactrian reverse.

Vonones, B C 100, called Balahara, supposed to have been a Parthian satrap who asserted independence and created a kingdom for himself out of the dominions of Azilises.

Spalpusus, B C 85, sometimes read Ispalpusus, supposed a Parthian king.

Spalypius, B C 75, had many coins in two languages, he was a vice-regent, son of Vonones and perhaps brother of Spalpusus.

About this time, as indicated by his coins, was a ruler, whose name is not known, — Soter Megas, B C 70, the nameless Great Soter king, had coins with an Arrian legend, which

James Prinsep and Professor Lassen ascribed to Azes. On all is a peculiar monogram with three prongs. The same monogram was continued in coins of Kadphises and of the Kanerkes, but it is not found in those of the Hercules type derived from Hermaeus. Mr H. T. Prinsep considers him to have been contemporary but not identified with Vikramaditya, and that he assumed the title of Soter Megas, which was continued down by the Kadphises kings. He considers that the nameless kings, with those on whose coins are the words Kodes or Hyikodes, although mere local chiefs such as now rule at Kunh, Kunduz, and Balkh, preceded the conquest of the Panjab by Vikramaditya, B. C. 56.

Vikramaditya. About this great king, Indian affords nothing but fables, but a passage of the Ptolemy mentions that his capital was Ozene (Ujein) and it is known that he extended his empire to Kabul about B. C. 56. This dominion in the Kabul valley must have been temporary, his empire fell to pieces after his death and nearly a century elapsed before Chandia Sena restored the sovereignty of Hindoostan in its unity.

Kadaphes or Kadphises, a dynasty of three rulers, who ruled in Kabul, from the downfall of the kingdom of Vikramaditya. Kadphises' name is on the Arrian reverse of the Hermaeus coins of Hercules type. There is no indication of a settled worship. The Hercules worship was readily borrowed from the Greeks by the wild Scythians, as a mere reverence of physical strength. The Kohistan is supposed to be the district of the first rise of Kadphises, while Kabul and its valley were subject to Indian rule, and while there, the chief seems to have retained his Scythian title and rude worship of Hercules. Afterwards, overpowering the Indian governor who had followed Vikramaditya into the Kabul valley and Panjab, he or his descendants seem to have adopted the Hindoo religion, coming with Greek and dropped their Scythian title. In a gold coinage by a Kadphises king, Siva occurs in the mixed male and female character, and very generally accompanied by the bull Nandi. Professor Lassen discovered in Chinese history, that Khi-out-chi-u-hi Kuei-tsi-kio, a Yehi, or Yentchi, or white Hun, conquered the Szns or Azes Scythians in about 40 B. C. and dying at the advanced age of 84 years, his son Yen-kao-Ching prosecuted his career of victory and reduced the Indus valley and Panjab to subjection in about 20 B. C. The names are scarcely recognisable, but the facts and period correspond to the career and supposed era of the Kadphises kings.

Korosoko Kosoulo Kadphises, B. C. 50 in

Arrian Dhama * * * * * Kujula Kasa Sabashkhia Kadphises, — coins are of the Hercules and Hermaeus types.

Zathos Kadaphes Khoranos, A. C. 20. On the reverse of the coins is a sitting figure, with the arm extended, and wearing a loose flowing Indian dress. They have monograms the same as the Azes coins. The Siva worship had not yet been established as the state religion.

Vohemo Kadphise, A. C. 5. His copper coins have the king standing in a Tartar dress, with coat, boots and cap, his right hand pointing downwards to a pile of leaves and having a trident separate on one side and a club on the other. The reverse has the Siva and Nandi bull.

The readings of the Arrian inscriptions on coins of the Kadphises kings, by Lassen, J. Prinsep and Wilson are somewhat different, and it is suggested that the words Koros, Kozoulo, Kormos and Zathos, were too short of royalty. Professors Lassen and Wilson carry the dynasty of Kadphises through the whole of the first century of our era, and consider it to have been then overpowered by a fresh swarm of Scythians under the Kanish kings. Mr H. T. Prinsep supposes that during the ascendancy of the Kadphises kings, the Greco-Parthian party still held out in cities and communities, abiding their time to reassert their independence and rose again about the middle of the first century of our era, amongst these, coins show.

Undophernes, A. D. 40, calling himself king of kings in Greek, and in Arrian Mithrasa Rya Rajasa, Tindrasa, Mithrasa, Phrahitasa.

Gondophernes or Gondophanes, A. C. 55, who took the same Arrian name of Phrahitasa.

Abigastus, king of kings, A. D. 70, in Arrian Abakhatasa, Professor Lassen supposes this name to be identical with Vologeses. Mr H. T. Prinsep supposes these coins to be of Parthians who established for themselves a separate and independent sovereignty in Kabul and the Ptochismis.

Abalgastus, A. D. 80, Captain Cunningham described the Arrian legend on the coins to be "Of the savior king Abigastus," younger son of Undophernes.

Kanerke. At the close of the first century of our era, when the above Arrio-Parthian supposed dynasty ceased to reign in Kabul and the Panjab, a new race of Scythian kings appeared who issued gold and copper money of quite a different device and style from anything before current. These bear a title of Kanerkes, at first with the title of Basileus Basileon, but afterwards with the Indian title

of Rao Namo Rao The number and variety of the Kaneiki coins indicate a long dominion for kings of the race The only characters on their coins are Greek, but these become at last so corrupt as to be quite illegible On their obverse is the king standing, or in bust to the waist, in a Tartar or Indian dress, with the name and titles in a Greek legend round while on the reverse are Mithraic representations of the sun or moon with ΗΑΙΟΣ, ΝΑΝΑΙΑ, ΟΚΡΟ, ΜΙΟΡΟ, ΜΑΟ, ΑΘΡΟ, or some other mystical name of these luminaries, also in Greek letters And on all the Kaneiki coins, is the same monogram as the Kadphises dynasty used, and which was borrowed apparently from the nameless Soter Megasthenes This would seem to indicate that the Kaneiki dynasty, though interrupted as Mr Prinsep supposes by the intervention of Ario-Parthians was yet a continuation of the same tribe and nation as its predecessors of the name of Kadphises The state religion seems to have been Mithraic, whence derived, not known, but on their coins, the Siva bull device is also found on the reverse, the bull's head being to the left,—in the coins of the Kadphises, being to the right A list of their kings, cannot be framed, but their power seems to have lasted for more than two centuries The style and device, of the Greek, of the gold coins especially, of the coins both of Kadphises and the Kaneikes was carried on till it grew more and more corrupt, and was at last entirely lost, through the deterioration of art, under the princes of hindoo race, who succeeded to the more energetic Greeks and Seythians

Of all these conquerors, the routes of Alexander, Timur and Nadir Shah, are the only ones that have their particulars on record Nadir Shah's route into India was the ordinary one, by Attock and Lahore, and he returned, as appears by Abdul Karim and Mr Otter, by nearly the same route, save that instead of crossing the Indus at Attock, he went higher up, and passed the borders of Sewad, in his way to Jelalabad and Kabul Timur in his route from Kabul towards Hindoostan, according to Sharif-ud-Din, went by way of Ijal, Shenzan, Nughz, Banou (or Bunnou,) and thence to the Indus, at the very place where Jalal-ud-Din, king of Khwarezm, fought with Chengis Khan in 1221, and so heroically swam the river after his defeat It must not be omitted, that Timur crossed an extensive desert in his way to Batum In his return from the banks of the Gauges, he proceeded to the north-west, along the foot of the Sewahik mountains, by Melapur, Jallindhar and Jum-moo, to the Indus, which he crossed at the

same place as before, and in the same manner, and returned to Samarcand by way of Bunnou or Banou, Nughz or Nagaz, Kabul, Bactran and Termed

About a mile from the city of Kabul is the tomb of the emperor Baber (obit 1530) in the sweetest spot in the neighbourhood he had himself directed to be interred there It is a brick building, fifty feet high From the hill which overlooks Baber's tomb is a noble prospect over a plain twenty miles in circumference studded with gardens and intersected by three rivulets

The population of the Affghan states is not numerous General Ferrier quotes it at 4,200,000 in all, in the territories of Herat, Kandahar and Kabul But the people are all above the English standard in height, and are brave to recklessness The races in Affghanistan are not numerous The Affghans, properly so called, are at present the dominant race, and in Kandahar, Kabul and Herat, hold the Tajik in subjection The Tajik are the descendants of the ancient conquerors of the country, and may be sub-divided into the Paisavan or inhabitants of towns speaking Persian and the Eimak or nomades The Uzbek are in numbers, the Hazara of Tartar, perhaps, of Turkoman origin, and the Eimak who graze their flocks in the Pamiropamisus, are brave, and relentless, and Affghans when travelling, whether proceeding from Balkh, Kabul, Kandahar or Herat, never enter into the mountain districts of these intrepid nomadic tribes One of the Eimak tribes, is known as the Feroz Koli, after the city of that name, about sixty-three miles from Teheran Timur exasperated at the depredations which they committed, transported the whole of them into the mountains lying between Persia and India The races occupying Affghanistan are distinguished by marked characteristics, moral as well as physical General Ferrier, (p 5,) gives a most unfavourable account of them he tells us that the Affghans of Kabul consider themselves as Indian Affghans, whereas those of Herat say they are Khorassani, one tribe repudiates another, and denies its Affghan origin, and there is not the least sympathy between them The names of Patan, Rohilla, and Affghan, which serve at the present time to designate the Affghan nation, are really those of so many distinct races now confounded in one The Affghans, he tells us, are tall, robust, active, and well formed; their olive and sometimes sallow complexions and strongly marked hard features give their countenances a savage expression, the lids of their black eyes, which are full of fire, are tinged with antimony, for this, in their

opinion, gives force and adds beauty and a dazzling brilliancy to them, then black beard is worn short, and then hair, of the same colour, is shaved off from the front to the top of the head, the remainder, at the sides, being allowed to fall in large curls over the shoulders. Then step is full of resolution, then bearing proud, but rough. They are brave even to rashness, excited by the smallest trifle, enterprising without the least regard to prudence, energetic, and born for war. They are sober, abstemious, and apparently of an open disposition, great gossipers, and curious to excess. Courage is with them the first of virtues, and usurps the place of all the others with them it is "Give or Take." Force is then only argument, and it justifies everything, in individual who is merely plundered considers himself extremely fortunate, is, generally speaking, life is also taken. There is no nation in the world more turbulent and less under subjection, and the difficulties in rendering them submissive to a code of just laws would be almost insurmountable. Affghans, he says, are as incapable of a continuous course of actions as of ideas, they do every thing on the spur of the moment, from a love of disorder or for no reason at all. It matters little to them who gives them laws, they obey the first comer directly they find it is to their advantage to do so. Then cupidity and avarice is extreme, there is no tie they would not desert, to gratify their avidity for wealth. This surpasses all that can be imagined, it is insatiable, and to satisfy it they are capable of committing the greatest crimes. For it they will sacrifice all their native and independent pride, even prostitute the honor of their wives and daughters whom they frequently put to death after they have received the price of their dishonor. Gold, in Affghanistan, is, more than anywhere else, the god of the human race, it stifles the still small cry of every man's conscience if, indeed, it can be admitted that an Affghan has a conscience at all, it is impossible to rely on their promises, their friendship, or their fidelity. They enter into engagements, and bind themselves by the most solemn oaths, to respect them, and in order to give them a sacred character, transcribe them on a Koran. They submit to the laws only after they have tried every means to evade them. General Ferrier believes that an enterprising and clever chief could, in Affghanistan, obtain from fifteen to eighteen thousand excellent Balooch infantry, but it would be difficult to keep so large a force under the same flag for any length of time, so long as Seistan is in their possession. In General Ferrier's time the whole of the Affghan army consisted of the three divisions

of Kabul, Kandahar, and Herat, of these the troops called Daftars, or enrolled, presented the following effective force —

(a) Kabul, 31,000, viz —

15,000 Affghan Horse	4,000 Paravian, Hazarah, or Uzbek, Infantry
6,000 Paravian or Kuzilbish Horse	
6,000 Affghan Mountrancers, Infantry	

(b) In Kandahar, 18,000, viz —

12,000 Affghan Horse	3,000 Balooch Infantry
3,000 Affghan Infantry	

(c) In Herat the army consisted of 22,000 —

8,000 Affghan Horse	10,000 Paravian Infantry
1,000 Hazarah Horse	

That officer says that the reason of their success against the other Asiatic hordes up to this day has been their élan in the attack, their courage, but not my clever disposition or a knowledge of military operations. He mentions that for the theatre of combat between them mimics the Affghans always select large plains, in order that their numerous cavalry, on which they place a blind reliance, may be able to deploy freely. Though they are entirely ignorant of the art of attack and defence of towns and fortresses, the Affghans are remarkable for the obstinacy of their resistance and the correctness of their aim when they are behind walls. The arms of the Affghans are the firelock, the carbine, the swivel-gun, or a pair of lead pistols, sometimes a bow, or a lance with a bamboo handle.

Earthquakes are repeatedly felt at Kabul. Vigne tells us (*Pers Narrat*, 212) there are usually a dozen in the course of a year. While the British were besieged at Jellalabad, in 1841, its walls were thrown down by an earthquake. The prevailing rock is gneiss.

The town of Kabul is in Lat 34° 23' N, Long 69° 8' E. Mi Misson derives its name from Kapila, a city ruled once by a prince Kamishka.

The Bamiin pass, in Affghanistan, is 8,196 feet above the level of the sea. It is the great commercial route from Kabul to Turkistan, the several passes to the eastward are less frequented on account of their difficulty and their elevation. It is in Lat 34° 30', Long 67° 48', is about 1 mile wide, and is bounded by nearly perpendicular steep slopes. The pass leads over a succession of ridges from 8,000 to 15,000 ft. It is the only known route over Hindoo-Koosh for artillery or wheeled carriages. Kabul was taken by the British on the 7th August 1839, and its re-occupation was on the 16th September 1842. It was in this city and in the retreat from it that the British Indian army sustained the greatest disaster ever experienced during

British occupation of India. Kabul was evacuated by the British troops on the 6th January 1812, and then total destruction of the city occurred on the following day, but another army re-occupied it on the 16th September 1842.

Within the principality of Kabul and the northern part of that of Herat are high mountains covered with forests, lying between them vast argillaceous plains well supplied with water, covered with fields, and susceptible of every species of cultivation, the portion south of Herat and Kandahar also consists of immense plains. Notwithstanding the bad quality of the soil in Kandahar, vegetable productions are extremely good and cheap. The Afghan plough is simply a piece of wood sharpened and hardened in the fire. The Afghans cultivate wheat, barley, maize, tobacco, cotton, and rice, sesamum, and palma-christi. In the mountains of Afghanistan are found vast quantities of iron, lead, and sulphur, quicksilver abounds, also asbestos, which is called sang-i-pambir. Afghanistan lies between 32° and 36° of north latitude, and 60° and 68° of east longitude, and within this confined space the climate varies amazingly according to the locality—the heat or the cold is felt in different spots in the same latitude with very different degrees of intensity, according to the configuration of the country. By the side of plains, on which the sun darts its burning rays, are table-lands at a very high elevation, and gigantic mountains where summer and winter seem to stand side by side. At Herat, in July 1845, the centigrade thermometer never stood higher than 37° in the shade, and that rarely, it more frequently ranged between 32° and 34° . From the commencement of May to the middle of September the wind blows constantly from the N. W. over this province, and often with such violence as to prostrate houses, uproot trees, and cause much devastation. The winter is tolerably mild, on the plain the snow melts as it falls, and does not lie long even on the summits of the mountains.

The province of Kandahar is everywhere subject to intense heat. In the fortress of Gushik, on the banks of the Helmund, in the month of August, the centigrade thermometer stood at 48° or 49° in the shade. This principality is bounded on the south by the deserts of moving sand of the Seistan, and is on this side open to violent winds, surcharged with exceedingly fine sand, which is very injurious to animal life. The population of Afghanistan is divided into two very distinct parts: first, the Afghan, properly so called, secondly, the Tajik, the descendants of the

ancients, conquerors of the country, and who may be sub-divided into two classes—the Parsiwan, or inhabitants of the towns, and the Emik or nomades. The Afghans are at the present time the dominant race, and the Tajiks are subject to them both in Herat and Kandahar, nevertheless Yari Mahomed Khan in the former city showed them great consideration, and permitted them to obtain an influence which may at some future time become fatal to the Afghans. At Kabul their superior numbers, their warlike instincts, and the fortified position which they occupy in that city, have obtained for them the same privileges as the Afghans, they share with them the appointments of the public service, and in the political troubles which often arise the party to which they give their support is very frequently triumphant. The Kuzzilbish or Persians established in Kabul by Nadir Shah, and numbering 12,000 families, hold to the Tajik, to whom they assimilate in religion, both races being of the same sect, of Shiah Mahomedans. The different nations who inhabit the kingdom of Cabul were supposed, by the Hon'ble Mr. Elphinstone, to contribute to the population in the following proportions—

Afghan	4,300,000	Indians (Cash-	
Baluch	1,000,000	meer, Jut, &c,	
Tartars of all		&c)	5,700,000
descriptions	1,200,000	Miscellaneous	
Persians (including Tajik)	1,500,000	tribes	300,000

According to Captain Baverly, the people who dwell about Kabul and Kandahar, Shorawak and Pishin, are designated B'ir-Pushtun or Upper Afghans, and those occupying the district of Roh, which is near India, are called L'ir-Pukhtun or Lower Afghans. Persian is the official language of Afghanistan, but the Pushto is alike the common tongue of the uneducated people, of the families of the Sadozye kings, and of the dwellings of the Amiri. There are, however, two divisions of the Afghans, termed Pushtun and Pukhtun, who speak Pushto and Pukhto respectively. The Pushto being the western dialect with affinity to Persian, and the Pukhto the eastern with many Sanskrit and Hindi words. The Pushto is spoken, with slight variation in orthography and pronunciation, from the valley of Pishin, south of Kandahar, to Kafiristan on the north, and from the banks of the Helmund on the west, to the Attock, Sindhu or Indus river, on the east,—throughout the Samah or plain of the Yuzufzye, the mountainous districts of Bajawal, Baulhkor, Suwatt and Buner to Astor, on the borders of Little Tibet,—a tract of country equal in extent to the entire Spanish peninsula. Also throughout the British districts of the Dea-

Jat, Banu Tak, Kohatt, Peshawar and the Sumrah or plain of the Yuzufzye with the exception of Deira Ghazi Khan, nine-tenths of the people speak the Affghan language.

Professor Wilson remarks that the inhabitants of the country around Kabul,—at the earliest period at which we have authentic accounts of them—that of the Macedonian conquest,—were Indians, and the designation given by the Greeks is confirmed by the language upon the reverse of the coins of the Greek kings of Bactria, which, there is little doubt, is a form of Prakrit.

The Pathan tribes have advanced into the north-east corner of Affghanistan within comparatively recent historical times, for the lower valleys of the Kabul country were once occupied by hindoo races, and the peaks of the Safed Koh, between Jelallabad and Kabul, bear such hindoo names as Sita Ram. The term Affghan is hardly known to the people when Europeans so designate, for the tribes have not, as yet, coalesced into a nation. Physically the Affghan people are among the finest on the earth, with a broad, robust, ruddy, manly look, and they are hardy and bold. They have a pleasant, frank, simple, unaffected way. About Kabul, they are fair, many with red hair and blue eyes, but some of the tribes in the lower and hotter hills and valleys near India, have somewhat dark skins. The majority are astute, intriguing, ambitious and futhless, avaricious, fickle, uncertain and crafty, and in bold unblushing lying a hindoo is a mere child to an Affghan. They are not trusted as mercenaries. The eastern tribes are politically quite independent, and the amir of Kabul does not pretend to any authority over them. These have been largely employed and been becoming more and more the military retainers in the native army of British India. The pure Affghans are quite illiterate. The Euzufzye and other tribes in the north are comparatively recent conquerors of the northern hills and valleys, where they have mixed with a free hindoo people and are fairer than the other Affghan tribes. The government of the tribes is a democracy, their representation and self-government being by their Jirgah, but like most rude people no man's nationality extends beyond his own clan. Mr. Campbell supposes them to be Arian and probably of similar origin to the Jat. The Affghans in Peshawar and Kohat are British subjects.

The word Aimak is a Mongolian, Mantchu and Turki word, meaning a tribe. Of these, there are in Kabul and Persia four tribes, the Chai Aimak. They dwell to the north of Herat and Kabul in the range of the

undulating country which in some places assumes a mountainous, in others a hilly character, and in some parts is well watered, in others bleak and rough, forming a watershed of two natural divisions, from the western of which flows the Mughlab, the Tajend and the Farah-rud, and from the eastern the Helmund, the south-eastern feeders of the Oxus and the north-western feeders of the Kabul river. It is said that Timur, exasperated at the depredations committed by the people inhabiting Mizanderan, south of the Caspian, transported the whole of them into the mountains situated between India and Persia. The descendants of that people form the four Aimak tribes. They are also called Feeroz Kohi, after the city of that name (situated about sixty-three miles from Teheran), where they were defeated and taken captives by Timur. According to Latham, the Aimaks are of the sunni sect of mahomedans, and are in number four, viz, the Timuri, the Hazara, the Zuni, and the Timuri. The Timuri and the Hazara lie beyond the boundaries of Kabul, and are subject to Persia. Vambery, however, says that the four tribes are the Timuri, Teimem, Feeroz Kohi and Jamshidi, and that the whole are of Iranian origin and speak Persian. The Timuri dwell about Gorn and Kal'san, the Teimem from Kurukh to Sabzwari, the Feeroz Kohi near Kale No, and the Jamshidi on the shores of the Mughlab. In their reverence for fire, their respect to the east, to which their tent doors look, they retain many of the fire-worshipping views. The Aimak tents are Turk, those of the Timuri are Affghan. They live in well fortified castles, but in tents rather than houses, prefer a despotic government, eat horse flesh, and mix the flour of a nut (called Khundzik, chesnut?) with that of their wheat. The Aimak settled in the thirteenth century, and their number is estimated at 400,000.

The Ghilzi tribe, which with the Abdali, form the bulk of the Affghanistan population, but chiefly dwelling in Kandahar and Kabul.

The Berdiani tribe, on the north-eastern part of Affghanistan, occupy the lower course of the Kabul river, and the parts between the Indus, the Hindoo-Koosh and the Salt Range, touching the Ghilzye on the west, the Siruposh on the north, and the Indians of India on the east, the Indus being their boundary, but Peshawar is a Berdiani town.

About a mile from the city of Kabul is the tomb of the emperor Baber (obit 1530) in the sweetest spot in the neighbourhood he had himself directed to be interred there. It is a brick-building, fifty feet high, and

from the hill which overlooks Baber's tomb, is a noble prospect over a plain twenty miles in circumference, studded with gardens and intersected by three rivulets. Besides the Kabul river, the plain is copiously irrigated by other streams and notably by the Sulkh-iud (the red river) which enters it from the west and falls into the main river at Dorunta. A few miles below Jellalabad, the Kabul river is joined by a broad stream of considerable volume, which drains the Kuner valley and is likewise practicable for rafts — *Vigne's Personal Narrative*, pp 165, 193, 212, *Masson's Journeys*, pp 152-63, Vol II, p 274, *Smith's Dictionary*, *Malcolm's History of Persia*, quoted in *Ferrier's Journeys*, p 55, *On the Historical result deducible from recent Discoveries in Affghanistan*, by H T Prinsep, Esq, *Renell's Memoirs*, pages 112 to 121, *Captain Raverty on the Pushtu Language*, *Burnes' Kabul*, Vol I, p 143, *Cal Rev Jun 1871*, *Ferrier's History of Affghans*, pp 3, 299, 301, 378, *Elphinstone's History of the Kingdom of Canbul*, p 84 *Cleghorn's Punjab Report*, p 213, *Moorcroft's Travels*, vol II, p. 355, *Mohun Lal's Travels*, p 73, *Latham's Descriptive Ethnology*, *Vambery's Sketches of Central Asia*, *Mr Campbell*. See Semnamis, Khandahar Topes, Affghan, Budd'ha, Inscriptions, p 372, Jet, Khulm, Mongol, Ladak, Koh, Pnimuli or Ferimuli, Kaffir, Kush, India, Jelallabad, Khyber, Mongol, Tajik, Kazilbash.

KAB'R, AR, PRRS HIND A grave, a tomb
KABROUANG, see Tnlou or Salibaboo islands

KABRA, HIND Capparis spinosa
Chit—Kabira, Hindi Urtica chetkubia

KABR-KI-JIAR, HIND Calotropis procera

KABADA, HIND See Nil

KABUK, SINGH ? Lateite

KABUKAMALE, see India

KABUTAR-BAZI, betting on pigeons, an amusement peculiar to the higher classes of Sind — *Burton's Sindh*, p 286

KABUTR-KA-JIAR, HIND Justicia nasuta, also Rhinacanthus communis

KABYA, see Java

KA-BY-AIN, also Kn-by-en, BURM Ceriops Roxburghiana, *Linn*

KABYLE, south of Algiers are the Berber race, the old Numidians, who differ in language, form and habit from the Arabs of the plains. Their number is about 700,000. They are a federal republic, the old Quinquegentes who gave so much trouble to the Romans, who tried the soldiery of Maximilian, and sixty years afterwards again revolted.

KABULI KADDU, HIND Lagenaria vulgaris, Mitha kaddu, HIND Cucurbita maxima

KABULI-KIKAR, HIND Acacia Albica, var cupressiformis, also A farnesiana

KABULI TSUI, HIND Cactus Indicus

KABUS, SIAMISL A fresh water fish found in the Menam river. It is dried and exported — *Crawford's Embassy*

KABURNE, SANS White copperas ? Sulphate of zinc

KACARI-KAI, TAV Cnemidomuretus ?

KACH, HIND Ducus carota

KACH, HIND Glass, crude glass fused properly kanch.

KACH, see Kahan, Kutch

KACH'A Raw, unripe, crude, in contradistinction to Pak'ha, ripe, clever, skilled

KACH'A GIARA, or unbaked pot, as an ordered pot is filled with water and carried to some distance without spilling

KACHAI, see Nicobar Islands

KACHIAH, MAJAL Glass

KACHIA KODIE, the stems of a creeper, used instead of twine for tying bundles

KACHIAL, HIND Abies smithiana

KACH-AIU, PANJ Colocasia antiquorum, *Schott*, the edible Arum or Arum colocasia, Til-kach-ahu Saxifraga ligulata

KACHAM, HIND In the east of Kumaon, Ulmus integrifolia

KACHIAN or Kachal, HIND of Hazara Abies smithiana, Himalayan spruce, Tilakachang, HIND Aconitum napellus

KACHIANA, TLL. Bauhinia acuminata, *Linn*

KACHANG, Kachang-China, also Kachang Goring, Kachang-Tanah, also K. China, also K. Japan, MAJAL, Arachis hypogaea, Ground-nut oil use in the Archipelago, Ground-nut of Arachis hypogaea — *Linn*.

KACHAR, a territory in about Lat. 27° N, and Long 92 to 93° E, on the northern part of the valley of Assam, north-west of Bishnath and north-east of Gowhaty. The Kachari or Bodo hill race also dwell in the mountains south of the Assam valley and to east of Munnipool, in Lat 24° 40' and Long 93° E. The Kachari, the Naga, the Aboi and some other tribes bordering on Assam are supposed to be of the same race as the Mechi. See India

KACHIAURI, HIND A sort of sweetmeat

KACHEN, HIND Melia azedarach.

KACH GANDAVA, a district or section of Baluchistan on the east of which the capital is Gandava. It is a great level tract, inhabited by three very distinctly marked races, the Jet, the Rind (including the Maghazzi,) and the Brahui. The Jet seem the original race, and

occupy the centre of the province. The Rind with their lawless sub-tribes the Jakiani, Dumbki, Bughti and Marri, are a more recent intrusive race dwelling on the skirts. The Doda, a division of the widely dispersed great Marri tribe, have, for the last three centuries, occupied the hill ranges east of the plain of Kachhi. The Marri are a brave race, and have long been distinguished as daring depredators. Harand and Dajil, in Kach Gandava, but bordering on the Indus, are inhabited by the Gurchari tribe of Rind, and have the Muzari on their south. The Great Rind tribes are subdivided into 44 branches, and though not Brahui are denominated Baluch. Their traditions affirm them to have immigrated ages ago, from Damascus and Aleppo. Their language is the Jethi in common with that of the other inhabitants of Kach Gandhava and Mard-i-Rind means a brave man. The Rind of Kach Gandava are of the Utan Zye division.

Utan Zye dwell at Suran

Dumbki and Jakiani dwell at Lehi

Doda Marri dwell at Kahar

Bughti dwell at the hills east of Lehriat, Sing Saloh and Teriki

Homairi dwell at Tambu

Jamali dwell at Rojan

Of these Rind tribes, the Dumbki, Jakiani, Bughti and Doda Marri, have always been distinguished by their rebellious and predatory habits. They indulged these in the attacks on the British armies west of the Indus. The Marri tribe is considerable and inhabit the eastern hills of Kach Gandava, and a peaceful and obedient portion of the tribe are in the hills west of the province below Jell. A large portion are at Adam Marri, on the S. E. frontier of Sind. The Marri of Kach Gandava were notorious for their lawless habits and made frequent incursions on the plains. They and the Maghazzis seem to have emigrated from Mekran to Kutch Gandava at different periods, and to have become incorporated with the Jut cultivators.

The following minor Rind tribes reside in the north-eastern hills of Siharwan.

Kallui at Lup | Mandairi at Rodbar,

Kuehik at Khatra | and

Pushh at Johan | Pugh at Kajuri

The Rind on the western banks of the Indus are two great tribes, the Gurchari, who inhabit Harand and south of these the predatory, but nearly independent, Mazari tribe. The Maghazzis have only four families at the Butani at Jell, being the chief. They are the deadly enemies of the Rind, but are probably of the same race. The Maghazzis are subdivided into four principal families or clans, of which the Butani of Jell

are the most illustrious and give the chief or sudan, to the whole. They boast of being able to muster 2,000 fighting men, and between them and the Rind a blood feud long existed. The Maghazzis and Rind are alike addicted to the use of ardent spirits, opium and bluing. See Kelat, Jell, India, Kutch, Kelut, Jell, Jutt.

KA-CIP'HA, also Cholua, Hind. A cloth worn round the hips, passing between the legs, and tucked in behind, the Tamil dhoti. KACIP'HATO, see Inscriptions.

KACHHIAURA, Hind. A small clan of Rajpoots, of whom a few are settled in Gori d'Ipur.

KACHHAYANO, Part. From Samkrit, Katayana, the type of the latter being invariably changed to chha.

KACHHIERI, Hind. A court-house.

KACHHI, Hind. A forest tract, or low alluvial land along the banks of the Indus. At Mymwah, the kachi is covered with sissoo trees. Kachhi is a generic term for wet, or low alluvial land and islands lying along the course of the Indus. The Kachhi low land tract on the left bank of the Indus, commences at Marri, opposite to Kalabagh, and extends in one form or other, to the sea. In some parts of the lower portions, babul predominates. Tamisk more or less exists everywhere, and jhand, kuml, with other shrubs or trees adapted for fire-wood, are largely scattered over the entire area in greater or less density. In the upper portion, appertaining to the Miyani d'li taluk, the shisham or Dalbergia sissoo greatly predominates, and appears to spring up spontaneously wherever the soil deposited by the river is left undisturbed, for a distance of at least thirty to forty miles below Kalabagh. Almost the whole of the forest worthy of being taken into account is situated on part of the series of low islands, among which meander the numerous and varying channels into which the Indus is divided for many miles below Marri and Kalabagh. The Kachhi sissoo forest, extends over fourteen or fifteen miles on low alluvial land upon the left bank of the Indus, between the villages of Bukhari and Fatty Khan, and more sparingly for fifteen miles lower down, or altogether thirty miles from Kalabagh. There are few trees in India which so much deserve attention as Dalbergia sissoo, the "Fali" of the Punjab, considering its rapid growth, the durability of the timber, and its usefulness for many purposes, the wood is universally employed when procurable by Europeans and natives where strength is required — *Cleghorn's Punjab Report*, p. 220.

KACIP'HI, a race or tribe, spread throughout Hindoostan, in Guzerat, and on the north-west borders of the Malhatta race. They are

engaged in the finer branches of agriculture are industrious market gardeners, flower growers and in Behra are huge poppy growers. They recognize seven branches the Kamanpa, Hindihi, Singauri, Jamrapura, Banihni or Maghya, Jnetha, and the Kachihwaha, who do not eat together or intimately. There are, however, other distinctions, and in the Malhatta territories, some of them are named from the countries they have come as the Bundeli and Marwar Kachhi. The entire Chinese, Tamil, Telugu and Malhatta nations of the Peninsula of India are engaged in agriculture. In the North-West Provinces the Aheer, Kachhi and Koormi are similarly occupied. The Kachhi, Koeri, Morow, Kumbho and Kisan are gardening and cultivating tribes in northern India. The Kachhi of the Malhatta country, state that they came as cavalry and infantry soldiers from Bundelland in the times of former kings and of Alauddin, and that they were villagers and servants. There are under one hundred houses in Begumpur in Aurangabad city. There are many in Poona and a few in Bombay, but only one in Jaipur. In Aurangabad, Poona and Bombay, they are fruit-sellers, market and flower gardeners and agriculturists. They are of a bamboo colour and speak Hindi. They worship Sacthi, in the form of a stone from the river, offering flowers and betel and use vermilion in sanctifying the stone. They also worship Hanuman and Balji. After death, they burn, but bury those who have died of small pox, also the unmarried. Of what may happen to them after death they know nothing.—*Elliot's Supp. Glossary*

KACH'HO, see Pali

KACH'HWAR, HIND. A sub-division of the Kurmi tribe

KACH'HWAITA, a distinguished tribe of the solar race of Rajpoots, who claim descent from Kusa or Kushta, the son of Rama, and form the ruling race in Amber of Jaipur, the rajah of which is of the Kach'hwaha clan. There are three *Solar Dynasties*—

The Grahilote or Gelilote with 24 Salha or branches, of which the Siroden is the most distinguished. The rana of Udayapur is a Grahilote.

The Rahtore, said to be descended from Rama by Kusa, his second son. It has twenty-four branches, and the raja of Jodhpur or Marwar belongs to this tribe.

The Kach'hwaha, also sprung from Kusa. The rajah of Jeypore is of this tribe. It has twelve kotri or houses.—*Tod*

KACHI, *Kámanchi* Solanum rubrum, *Mill.*

KACHI, the language of Cutch which

has in it elements of the Guzerati. That of the hunters and tanners (Dedhis) is another dialect, but the language of Lau is purest. See Kelat, Jell, India.

KACHINI, Tri *Bauhinia tomentosa*, *Linn.*

KACHIR, HIND. *Pinus excelsa*

KACHISA, HIND. A sub-division of the Kurmi tribe found in Bahai.

KACHIKARA AFIM, HIND. A kind of opium from the hills.

KACHIKRA, GLZ., HIND. Tortoise shell

KACHILAI or Kach Lera, HIND. *Tamarix dioica*

KACH-LUN, HIND. Salt residue in glass melting

KACHMACH, HIND. *Solanum nigrum*

KACH MUJ, PANJABI. *Daucus carota*, *Linn.*, the Carrot

KACHINAL SAFAID, HIND. *Bauhinia acuminata*, also *B. variegata*

KACHINAR, HIND. *Bauhinia variegata*, a tree of Chota Nagpore, with a soft, white wood.—*Cat. Cat. L.*, 1862

KACHORAM, Tri *Krampfara galanga*—*Linn.*

KACHORI, TAM. *Tragus involucrata*

KACHRA, in the Panjab, the seed of cotton also a blight on sugar-cane, an insect eating the heart of the cane

KACHRA, also Kachai, HIND. *Cucumis momordica*, also *C. pubescens*, Kipuri Kachai, Kachur, also tika Kachur, *Hedychium spicatum*.

KACHTA, HIND. *Stychnos nux-vomica*

KACHU, MALAY. *Catechu*, *Areca catechu*

KACHU, BRG. *Aium colorata*

KACHU-BONG, MALAY. *Datura fistulosa*, *Mill.*

KACHULA CHULA, MALAY, hard horns or horn-like parts of animals, believed to possess magical or medicinal properties. Ling Limu [limu] kahut in katungilan, are lines to which the Malays cannot affix any definite meaning. The rendering would perhaps be [magical] science for protection when alone in the forest, or to make the officer alone as when surrounded by a forest.—*Jour. of the Indian Arch.*, December 1847, page 309

KACHUR, HIND. *Hedychium spicatum*, *Royle*. Jamieson applies the name both to *Zinziber elatum* and to *Curcuma longa*. It is also applied to the *Curcuma zerbumbet*, *Roxb.*, the zumbad of the Lahore bazar. The kind called "pahani Kachur" is the *Curcuma kachooria* noticed by *Royle* as being more like *Curcuma montana* than *Curcuma zerbumbet*. The powder made of the dry root is used by natives in the holi festivals and in

variety is grown simply for the black round seeds it produces, which are strung together and sold for necklaces at the Jawahrmukhi fair. The species is called "K'h-Sukhdai-shan," *Hedyolum coccineum*. But *Amarillis grandiflora* is also called sukhdai-shan. Kachin root is one of the ingredients supplied by the Lahore druggists for scenting oils — *Powell's Hand-book*, Vol 1, pp 299, 300, *Royle's Him Bot*, *Jameson's Catalogue*.

KACOOTA KALANGU, TAM. Dr. Ainslie had never seen this root, nor could he learn the botanical name of the plant — *Ainslie*, p 249.

KACSHA, in the astronomy of the hindoos, the orbit of a planet, or the circle which ancient astronomers called the Deferent, for the Caesha carries Epicycles, (Paudh) like the Deferent.

KACYNAMA, SINGH Cinnamon.

KADAGOO, TAM. *Smilax racemosa*, mustaid.

KADUKAI, TAM. *Terminalia chebula*.

KADA-KANDEL, TAM. *Lumnitzera racemosa*.

KADALI, TAM. *Melastoma malabathricum*.

KADALA, also Kadalakka, MAITHEAL, also Kadalay, CAN, TAM. *Cleistanthus*, *Linn*.

KADALEWEGAM, MAL. *Aristolochia indica*, *Linn*.

KADALI, SANS. *Musa paradisiaca*.

KADALI-PUA, TAM. *Lagerstræmia reginae*.

KADAL NANDU, TAM. Cancer, a crab.

KADAL NURAI, TAM. Cuttle-fish bone.

KADAM, AR, PERS, HIND. The foot, hence Kadam-bosi, feet kissing, in correspondence, a humble salutation. This word means sometimes a pace, a foot, also a yard measure of 30, 33 or 36 inches. *Kadam-rasul*, foot prints of the prophet Mahomed. In Southern Asia, there is a great reverence shown to saints' shrines and foot marks, amongst these are the tombs of the Pir-i-Dastagir, at Bighdad, of Kadu Wali at Negapatam, and the foot prints of the prophet at the Kadam Rasul hill near Secunderabad, to which multitudes annually resort. The foot prints of Abraham are shown at Mecca and those of Adam, at the great buddhist temple in Ceylon.

KADAMBA, SANS. The flower *Nauclea cadamba*, when full blown is invested with projecting antheræ like the erect bristles of a hedge-hog. Delight, according to the hindoos, gives a bristly elevation to the down of the body and is thus alluded to in the Hindoo Theistic,

How chances it

That one so free from passion should betray
Without apparent cause this agitation
And blossom like the round Kadamba flower?

Also Makaranda says

Thick on the hills broad bosom the Kadamba
Shows bright with countless blossoms

The *Nauclea cadamba*, is a large and ornamental tree. The corollæ of the flower are numerous, forming a large perfectly globular beautiful orange-colored head with the large white clubbed stigmas projecting — *Flor Indica*, *Roxb*, 121, *Hind Theat*, vol II, pp 80, 100.

KADAM-RASUL, the foot prints of Mahomed on a hill near Secunderabad in the Dekhan.

KADANAKU or Lantavalla, TAM. *Aloe perfoliata*.

KADANCHAR, JAVAN.

Burong-berrom, MALAY. Nut-cracker of the English at Banda.

A large white and blue pigeon.

KADANDA, HIND. *Verbascum thapsus*.

KADANGA, a flower of Siam, from whose calyx droop four yellow petals, diffusing a sweet perfume. It yields an essential oil probably the *Nauclea cadamba*.

KADAPA CHIETTU, also Kidim manu, TEL., *Nauclea cadamba*, R.

KADAPARA, also Gadulegadapara, TEL., *Aristolochia bicolorata*, Retz.

KADAPHIES or Kadphises a dynasty which consisted of three rulers, who reigned in Kabul, from the downfall of the kingdom of Vikramaditya. Kadphises' name is on the Arian reverse of the Hermitus coins of Hercules type. There is no indication of a settled worship. The Hercules worship was readily borrowed from the Greeks by the wild Seythians, as a mere reverence of physical strength. The Kolistan is supposed to be the district of the first rise of Kadphises, while Kabul and its valley were subject to Indian rule, and, while there, the chief seems to have retained his Seythian title and rude worship of Hercules. Afterwards, overpowering the Indian governor who had followed Vikramaditya into the Kabul valley and Panjab, he or his descendants seem to have adopted the hindoo religion, coming with Greek and dropping their Seythian title. In a gold coinage by a Kadphises king, Siva occurs in the mixed male and female character, and very generally accompanied by the bull Nandi. Professor Lassen discovered in Chinese history, that Klu-ont-chu-hi Kutsi-kio, a Yuchi or Yutehi or white Hun, conquered the Szus or Azes Seythians in about 40 B.C. and dying at the advanced age of 84 years, his son Yen-kao-Ching prosecuted his career of victory and reduced the Indus valley and Panjab to subjection in about 20 B.C. The names are scarcely recognizable, but the facts and period corres-

pond to the career and supposed era of the Kadphises kings.

Koroso, Kosoulo Kadphises, B C 50 in Arian Dhamarata Kujula kasa Sabashiakha Kadaphasa His coins are of the Hercules and Hermaeus type

Zathos Kadaphes Khojanos, B C 20 On the reverse of the coins is a sitting figure, with the arm extended, and wearing a loose flowing Indian dress They have monograms the same as the Azes coins The Siva worship had not yet been established as the State religion

Vohemo Kadphises, B C 5 His copper coins have the king standing in a Tartar dress, with coat, boots and cap, his right hand pointing downwards to an altar or pile of loaves, and having a trident separate on one side and a club on the other The reverse has the Siva Nandi bull

The readings of the Arian inscriptions on coins of the Kadphises kings, by Lassen, James Prinsep and Wilson, are somewhat different, and it is suggested that the words Koroso, Kosoulo, Korianos and Zathos, were titles short of royalty Professors Lassen and Wilson carry the dynasty of Kadphises through the whole of the first century of the present era, and consider it to have been then overpowered by a fresh swarm of Seythians under the Kauerkis kings Mr H T Prinsep supposes that during the ascendancy of the Kadphises kings, the Græco-Parthian party still held out in cities and communities, abiding then time to re-assert their independence and rose again about the middle of the first century of our era, amongst these, coins show

Undopheries, A D 40, calling himself king of kings in Greek, and in Arian, Mahatasa Raja Rajasa, Triadatasa, Mahatasa Pharahitasa

Gondopheries or Gondophares, B C 55, who took the same Arian name of Pharahitasa

Abagasus, king of kings, A D 70, in Arian Abakhafasa Professor Lassen supposes this name to be identical with Vologeses Mr H T Prinsep supposes these coins to be of Parthians, who established for themselves a separate and independent sovereignty in Kabul and the Parthamismus

Abalgasius, A D 80, Captain Cunningham described the Arian legend on the coins to be of "the saviour king Abagasus, younger son of Undopheries"—Prinsep

KADA PILVA, MALEAL Morinda citrifolia?—Linn

KADASH, HIND Ribes leptostachyum

KA-DAT, BURM Crataeva Roxburghii

KADDA PILOW, TAM The river-side jack-wood tree, the natives use its wood for

inferior purposes in small pattamah and coasting vessels *Edge, For of Malab and Canara*

KADA PILVA, MALEAL Morinda citrifolia.

KADDATTAM or Karattam, or Karat, TAM Cloth covered with a mixture of paste and charcoal, used for writing on, with soap-stone (balpam)

KADDIL-PASH, TAM The Ceylon moss fungus it grows in great abundance at Jafnapatam, and when boiled down makes an excellent jelly for invalids, and forms an article of trade thence See Agai-Agai, Ceylon moss, Edible seaweed, Eucheuma spinosa, Gracillaria tenax Sphaerococcus

KADDU, GUZ ? Heliconia niger ?

KADDU, HIND Lagenaria vulgaris. Sufed Kaddu, also Halwa-kaddu, HIND, Cucurbita maxima, Gol Kaddu, HIND Benincasa cerifera Kaddu is a generic term of the tribe, and there are also the Kaiwa or bitter, the hania or green, and the Kingi or guntai kaddu

KADDYA, an ant of Ceylon, bites severely.

KADEHOU MAA, SANS Polypodium taxifolium

KADEKULA, KARN The lowest of the castes, a pariah

KADELARI, MALEAL Achyranthes aspera, *Linn, Roxb*

KADEL AVANAKU, MALEAL Clotontigium

KADEL NANDOO, TAM Any crab, of the genus Cancer

KADENAKA or Katevala, MAL Aloe indica

KADENRU, HIND Taxus baccata

KADEPA TIGE also Mandulamani tige, TEL

Vitis carnosia, Wall | Cissus carnosia

Kadi means "yoke" and the leaves are used as an external application to the neck of bullocks when galled by the pressure of the yoke

KADER, a race occupying the Anamalai hills in Coimbatore, but not higher than 4,000 to 5,000 feet They are the lords of the hills, and exercise some influence over the Puhar and Malai arasai races They carry a gun, and even loads as a favour, but they do not perform menial labour, and are deeply offended if called coolies They are expert at stalking game They are a truthful, trustworthy and obliging tribe They are small in stature, and their features resemble the African They have curly hair, tied in a knot behind, and file the four front teeth of the upper jaw to a point, as a marriage ceremony The Kader, as also the Puhar, Malai arasai and Muduwar, who

also inhabit these hills, all gather the rich natural products, cardamoms, honey, wax, ginger, turmeric, resins, millets, soap-nuts, gallnuts, and exchange them in return for rice and tobacco. The Kader formerly located near Toomacadanu in the Anamalai, entirely left the British portion of the forest and went over to the Cochin territory, as the hill produce on the British side became exhausted and they paid the Cochin Government Ropces 100 per annum, for the privilege of collecting cardamoms, ginger, &c., they paid no seigniorage for the hill produce collected in British forests. They were useful as guides, but otherwise they were of no use in the forest, refusing to undertake any labour whatever.

KADER WALI, a mahomedan saint, Khajah Muin ud din, Chisti. He was a sunni, he was born in Sigestan A. H. 527, and came to Ajm in the reign (A. H. 602-607) of Kuth-ud din Aibak, where he married a daughter of Syud Hussain Meshedi, a shiah. He died A. H. 628, and a magnificent mosque was built near his tomb A. H. 1027, by the emperor Jehangir. He has also a shrine at Nagpoie near Negapatnam. This saint is held in special reverence by the Moplah. His festival day is on the 11th Jamadi ul Akhir.

KADESIA. This battle put an end to the Persian empire. It was fought in the fifteenth year of the Hejra, (A. D. 632) under the kaliphate of Omar, by the Arab general Saad, against Rustum, the commander-in-chief of the Persian army, in the reign of Yazdgerd III, the last of the Sassanian race. The battle lasted three days, at the end of which the Arabs were victorious and the Persian monarchy destroyed.—*Decline and Fall of the Roman empire, Rich's Residence in Koordistan, Vol. II, p. 155, Thomas' Princep*. See Cadesia.

KADEWAR, HIND *Gymnosporia spinosa*.

KADI, TAM Acetic acid, vinegar.

KADI, cloth used for every ordinary work in India. It is called *Kadi* when white, *Harava* when green.

KADIAM, SANSC Bangles.

KADIGI-HINDI, AR *Cinnamomum nitidum*—*Nees*.

KADI-KAN, *Panicum mihiaceum*, millet.

KADIMI, TEL *Barringtonia acutangula*.

KADIPHES, see Inscriptions, Kadaphes.

KADIRA, HIND *Acacia catechu*—*Willd*.

KADIR WALI, a mahomedan saint, one of whose shrines is at Negapatnam. His Ooroo, is held on the eleventh day of the sixth month, Jemadi-ool-Akhir. See Kadu Wali.

KADISHEN, TEL *Cluytia collina*.

KADIS-MANIS, BALI ? Amseed.

KADJAK Immediately to the north and

north-east of Dadai, are hills, enclosing the valley of Sibi, the abodes of the Khaka, Kadjak, Shalanchi, Barin Zan, Maru, and other mingled Afghani and Baluchi tribes. At a little distance from Dadai, a line of Jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dadai from the great plain of Kach Gandava. The road throughout the fissure is level—*Masson's Journeys, Vol. I, p. 310*.

KA-DO, a tribe in lat 23° 40' N, lying between the Kyen-dwen river and the Irawady.

KADOL, SINGH, a species of *Rhizophora*, which furnishes a rather hard, fine, close grained, heavy wood.

KADONDONG, MALAY *Emblen officinalis*—*Gertn*.

KA-DON-KA-DET, BURM *Connarus speciosa*.

KADOPARA, TEL *Aristolochia bractea*—*Retz*.

KADOO-MY, TAM *Cerbera odallam*—*Gertn*.

KADOOMBAIREYA-GASS, SINGH *Diospyros glandulosa*—*Thu*. A rather hard, fine, close-grained, somewhat light Ceylon wood used for furniture. The heart of this wood is occasionally met with of extraordinary beauty, and with a curiously veined surface—*Mr Mendis*. See *Diospyros*.

KADRANI, a tribe inhabiting hills contiguous to Bighwan and Khozdn.

KADRAT-UL-VASSI, see Kirdistan.

KADSUMI, JAP, *Hedysarum tuberosum*.

KADU BERIYA ? SINGH *Diospyros ebenum*, *Linn*.

KADU, HIND *Cucurbita pepo*, also *C. maxima* or *C. lagenaria*, *sp*.

KA-DU, a Burmese tribe, scattered over the country between Kyau-dung and Moung-khung, a space of nearly two degrees. They are said to be a race of different origin from the Burmans. See India.

KADUGA, MALAY ? *Sinapis umbrosa*, *Roxb*. *Sinapis chinensis*, *Sinapis alba*. Mustard seed. Kadugu yennu, SINGH. Oils of species of *Sinapis*.

KADUGAVANA, — ? *Rhinolophus* or *Hipposideros*.

KADUKAI MARAM, TAM *Terminalia chebula*, *Retz*.

KA DU LAW, see India.

KADUM BERIYA ? Coromandel or Calamander wood. *Diospyros husuta*.

KADURU, SINGH, means Forbidden, or Poisonous trees. "Strychnos nux vomica, is the Goda-kaduru, and from this word, Kaduru, the idea of the Forbidden Fruits has

been attached to the shaddocks and to some other trees —

Gon-kaduru, Bullock's heart,
Moodu-kaduru, Sea fruit,
Diwi-kaduru, Tiger's fruit,

Diwi Ladner of Lindley's Vegetable Kingdom, corresponds with the Diwi-Kaduru. The Singhalese say, that Paradise was in their island, and that the forbidden fruit of the garden of Eden, was borne on the Diwi Ladner of their country, probably the *Tabernaemontana dichotoma*. In support of this they point to the tempting beauty of the fruit, the fragrance of the flower, and show that it still bears the marks of the teeth of Eve. Till the offence was committed, which brought misery on man, we are assured that the fruit was delicious, but from that time forward it became poisonous, as it now remains — *Bot. Reg.*, 1841, sub t 53, quoted in *Fergusson's Timber Trees of Ceylon*

KAD-WOT-NU, Burm Cedrela, *sp*? A Tavoy wood, used for house and ship-building, a large timber, 40 to 70 feet, specific gravity 1.060

KADYAN, see Kyans

KAE CHOW-POO A Chinese town in lat 40° 30' N, long 122° 25' E at the eastern part of the Leatong Gulf, about 10 miles inland, has an extensive trade

KAEDAM, or Kakadam, TAM, paper

KÆMPFER, ENGELBERT, born 16th September 1651, at Lemgow, a small town in the circle of Westphalia, belonging to the Count de Lippe. His father John Kæmpfer was minister of the church of S Nicholas in that town. Kæmpfer formed part of the embassy which proceeded through Russia from Sweden to the Persian Court where he resided, but on its return, he separated from it and proceeded to the Persian Gulf. He then entered the service of the Dutch and was long employed in Japan, and his *Amœnitates Exoticæ* and *History* were the result. He seems to have died of phthisis, for blood vessels burst in November 1715, at the beginning of 1716, and on the 24th October, having been ever since the last attack troubled with a nausea and loss of appetite, his vomiting of blood returned upon him with great violence, followed by fever, which lasted till the second of November, on which day he died, at five in the evening, 65 years and six weeks old. He was buried in the Cathedral Church of S Nicholas at Lemgow — *History of Japan*, Vol 1, p 15

KAMPFERA, a genus of plants of the order Zingiberaceæ, of which ten species are known to occur in the southern parts of the East Indies. The flowers of some species are ornamental, and the roots of several are used

medicinally or as condiments. One species is supposed to produce the galangal root of commerce. The plant producing it, is a native of China, and the Reverend Mr Williams says that the root is sent from China to India, and that there are two sorts, the greater and the smaller, obtained from different plants. The best of these is the smaller galangal, and is procured from the *Maianta galanga*. This is of a reddish colour, about two inches long, of a firm texture though light, and possessing an acid, peppery taste, and a slight aromatic smell. The larger galangal is from a different plant (*Kæmpferia galanga*), and is inferior in every respect, but both are used as spice, to some degree, and in Europe as well as in India. Dr Mason says, the *Kæmpferia candida*, or White Kæmpferia, Pan-oo-phoo of the Burmese, is often seen lifting its cocus-like flowers without a single leaf, on the most arid spots in the jungles of Tenasserim. All the species of Kæmpferia are furnished with tuberous roots like the turmeric and ginger plants. The spikes of the flowers are short and rising from the root, in some species before, in others with, and nestled among, the leaves and all are highly ornamental. Dr Mason mentions, as species of Burmah, the Kamoung-nec, Ka-moung-net, Ka-moung-taung-bya, Ka-moung-kyet-la, Kyo-ka-muug. Of K. Roxburghiana, *Schult.*, nothing is known. K. parviflora, *Wall.*, and K. roscoeana, *Wall.*, grow in Burmah. K. ovalifolia is a plant of the peninsula of Malacca, and K. marginata grows in Burmah — *Williams' Middle Kingdom*, *Mason's Tenasserim*, *Voigt*. See Galangal

KÆMPFERA ANGUSTIFOLIA, *Rorb.*

Kanjon-bura, BENG | Mudun mirbis, HIND

Has large, white, purple-lipped flowers. Its roots are used in Bengal as a cattle medicine — *Rorb.*, 1, 17, *Voigt*

KÆMPFERA CANDIDA, *Wall*

Pan-oo-phoo, BURM

A plant of Maitaban, Moulmein and Amherst, and probably growing throughout Burmah — *Mason*, *Voigt*

KÆMPFERA GALANGA, *Linn*, *Roeb*, *W & A Rheede*

Alpinia sessilis, KAN AR	Kats-julam, MALEAL
Chandro moola, BENG	Kats-jolam, TAM
Kumula, "	Kacholam, TEL
Kha-Mung, BURM	

Common all over India, rhizoma fleshy, tuberous, with fleshy fibres, the roots are agreeably fragrant, and of a warm bitterish aromatic taste. Notwithstanding its specific name, it is not the source of the true galangal root of the druggists, a drug now known to be the produce of the *Alpinia galanga* — The roots of this plant may be often seen attach-

ed to the necklaces of Karen women, for the sake of their perfume. They also put them with their clothes, and use them to a small extent medicinally. It is cultivated by the Mug race of Arakan, by whom it is sold to the people of Bengal, who use it as an ingredient in their betel. The roots possess an agreeable fragrant smell, and a somewhat warm, bitterish, aromatic taste. The hindoos use them as a perfume and medicinally—*Roxb*, i, p 15, *O'Shaughnessy*, p 650, *Mason*

KÆMPFERA PANDURATA, *Roxb*

Curcuma rotunda, Linn, | *K. ovata*, Roscoe
Rh

Grows in Guzerat, the Konkans, and the Muluecas, has large whitish-rose coloured flowers—*Roxb*, i, 18

KÆMPFERA ROTUNDA, Linn, *Roxb*, *W Ic*, *Rheed*

<i>Kæmpferia longa</i> , Redout,	Fragrant kempferia
<i>Bhooin champa</i> , BENG,	Melan kur, MALAC
IND	Bhooin champak, SANS
<i>Booi champ</i> , "	Kaha su kanda, SINGH
<i>Mye-ban-touk</i> , BURM	Konda kalai, TEL
Round-rooted galangal	

This species is cultivated all over India. It is the finest species of the genus, and is cultivated by amateurs for its beautiful sweet-scented blossoms. It was long considered to produce the zedoaries, but Lindley and most other writers of authority, state that zedoary is the root of the *Curcuma zedoaria*. A nearly related species is indigenous in the Karen jungles—*Roxb*, i, p 16, *O'Shaughnessy*, p 650, *Mason's Tenasserim*

KAF, the Koh-i-kaf or Mount Kaf of the Persians, is the fabulous mountain which, according to oriental cosmographers, surrounded the world, but since the science of geography has made some progress in the east the name has been confined to Mount Imaus to the east, and Mount Atlas to the west. The jin or geni, a race intermediate between angels and men, produced of fire, are supposed to have inhabited the earth for several ages before the birth of Adam, and to have been governed by kings, all of whom were called Soleman (Solomon). They fell into a general state of depravity and were driven into remote places by Eblis (the fallen angel) and such as remained in the time of Kaimeias, the first of the Pesdadian dynasty of Persia, were by him driven to Mount Kaf—*Journ Ind Arch*, Vol v, No 9, page 548

KAFAL, ARAB The specific name of a Balsamodendron of Arabia, producing a myrrh

KAFAS, AR A hamper artistically made of palm sticks, in which provisions are kept

KAFFA, AR *Panemum milaceum*

KAFFA, a race of Eastern and Central Africa, who plough with staves—*Krapf*

KAFFE, also Kaffebonnei, DAN Coffee

KAFFIR-BREAD, see Cycadaceæ.

KAFFIR KOT, an ancient fortress not far from Bannu, believed by the natives to have existed before the mahomedan invasion of India. The stones employed in its constructions are represented to be of wonderful dimensions—*Masson's Journey*, Vol 1, p 102

KAFI, HIND *Oncosis lanuginosa*. In Kangia, it is the tomentum of the leaf of *Oncosis apotaxis*, &c

KAFILAH, ARAB A caravan, a company of travellers. A kafilah and i karwan, or according to European orthography, caravan, are usually synonymous. A distinction does exist, at least the Belooches and their neighbours consider a number of travellers, with their property, to be i karwan, but where all the goods belong to one merchant, they speak of a kafilah—*Pottinger's Travels, Beloochistan and Sindh*, p 47

KAFILA BASIH, PERS A title of the conductor of a large caravan

KAFEN, see Casin

KAFIR, ARAB A denier, vulgar an infidel. A term generally applied in India to the thick-lipped curly-haired negro races of mid-Africa, but also applied as an abusive epithet to christians, and non-mahomedans

KAFIR, also called Siah-posh-Kafir, a race, who occupy the mountainous region of northern Afghanistan with Bajaur and Kuner on the south. Kaffiristan, according to Vigne, commences from the mountains beyond the valley of Nijian, north of Kabul, and extends behind those of Taghan and Lughman to the frontiers of Bajaur. To the north it is bounded by Budakshan, and it forms the greater part of one side of the valley of Chitral, or Little Kashghar. They occupy a great part of the range of the Hindoo Cosh and a portion of Belut Tagh. Vigne, another authority, says Kaffiristan is bounded on the west by the Belut Tagh, on the east it touches Chinese Turkistan and Little Tibet, to the south lies Afghanistan, and to the north Kokun or Ferghana, where the population is Chaghtai Turk. The Kafir have idols of stone and wood, male and female, and one of their stone-idols is called Imritin. They are independent, have defied all attempts at reduction, and their enmity to mahomedans is increasing. Three large rivers flow through Kaffiristan from north to south, and augment with their waters the river of Kabul and Jelallabad, which ultimately falls into the Indus. The two westerly rivers unite at Tugan of Lughman, and the joint stream, after a short course

of eight or ten miles, falls into the Kabul river at Lergah, in the same district about a mile to the east of Mandarawan. The easterly river, known as that of Kamel, falls into the Kabul river east of Jelalabad, and at a distance of about twenty-five miles from Keirah. The Kamel flows through Chitral and its source is more remote. On the east it may be considered the boundary of the Shahpesh territory, is the river of Nadir and Alishang forms the boundary on the west. The sources of the Nadir river are said to be not very distant, and it is the smallest of the three rivers. According to Mohun Lal a Kafir race, the Peshawari, are found over a large tract of country besides the few families at Peshawar who preserve their ancient dialect. The Kafirs are found in Kabul, Kamel, Maksud and Attock. The race are tall, with fair skins, Grecian features, arched eye-brows, and ruddy complexions, handsome and extremely intelligent. They possess great ability and activity, are inveterate against mahomedans and give no quarter. They have idols, sacrifice to a chief deity, Doghan, and know Shiva and Mahadeo by name. They will eat beef. They are fond of honey, wine and vinegar, music and dancing, the sexes dancing apart. They have no written character, and are said to speak a language resembling Pushtu. They wear a lock of hair on the right side of their heads. The Kafirs of northern Afghanistan are called Shahpesh, from wearing black goat skin dresses. They are persecuted by all the surrounding nations who seek to capture them as slaves. Their women do all the out-door work and follow the plough. The Shahpesh place their corpses in deal boxes, and without interring them, expose them on the summits of hills, like the people of Tibet, but it is not explained whether this is a final disposition. There can be no doubt but that the usages of a people which regard their dead are important evidences of the faith professed by them, or if not clearly indicating it, that they may show what faith is not professed. Thus, we are not permitted to consider a race that does not burn its dead of hindoo faith, and the rule of semi-exposure adopted by the Shahpesh, has contributed probably, to their being suspected to be a remnant of the Ghabar, or followers of the reformer Zertusht, but no account has been heard of the least mention of fire-worship amongst them. There is the certainty that within the last three centuries there were people called Ghabar in the Kabul countries, particularly in Lughman and Bajm, also that in the days of Baber there was a dialect called Ghabari. We are also told that one of the divisions of Kafiristan was named Ghab-

rak. But it does not follow that the people called Ghabar then professed the worship of fire. That in former times fire-worship existed to a certain, if limited, extent in Afghanistan, is evidenced by the pyrethæ, or fire altars, still crowning the crests of hills at Gard-dez, at Bamian, at Seghan, and at other places. Near Bamian is also a cavern, containing enormous quantities of human bones, apparently a common receptacle of the remains of Ghabar corpses. At Murki Khel, in the valley of Jelalabad, and under the Safed Koh, human bones are so abundant on the soil that walls are made of them. There is every reason to suppose it a sepulchral locality of the ancient Ghabar, and, as if to leave no doubt of this, coins are found in some number there. It is further agreed that amongst the Shahpesh, the women are separated from the community and located in a house set apart for them during the periods of childbirth and menstruation. In the former event, a seclusion of forty days is considered necessary. It is generally supposed that chastity is not an accomplishment of the Shahpesh women, or that a deviation from it is lightly regarded and easily compensated. It is, moreover, affirmed that the marriage ceremonies are extremely simple, consisting merely of procuring two twigs, or rods, of the respective height of the bride and bridegroom, and tying them together. They are then presented to the couple, who preserve them with much care, so long as they find it agreeable or convenient to live together. If desirous to separate, the twigs are broken and the marriage is dissolved. The Shahpesh are affirmed to build their houses of wood, of several stories in height, it is also said that they are much embellished with carving. These accounts seem trustworthy, as we witness that the Sufi of Kuzabad in the hills west of Lughman, and who have been converted to mahomedanism actually reside in such dwellings. Amongst the singularities imputed by the mahomedans to the Shahpesh, is their objection to sit on the ground, or to take their repasts on it, and the custom they have of using chairs or stools. The arms of the Shahpesh are bows and arrows, the latter thought to be poisoned, with long knives and daggers. Mr. Masson tells us that the Sufi people are widely spread, occupying Dara Nui, Dara Mazai, Dara Pech, and the valleys opening on the Khonai river and in a district called Sukh Khambai, south of Bajm. It has been noticed that they inhabit Taghow. They now speak the Afghani dialect, but also Pashai or Pushtu. In the emperor Baber's time, they were styled Kafir, and they were subsequently expelled by the Ghilji from the

lands to the south of Taghow, and between Kabul and Jelallabad Nader Shah, cultivated a friendship with them. They speak a dialect called Kohistan. South of the Safi, at Bahi, the first march from Goshet, on the Jelallabad river towards Bajui, are a people called Yeghani who consider themselves Affghans, but are probably converted Kaffi, for they speak a dialect which no Affghan can understand. The fair complexion and regular features of the Siahposh Kaffi, the variously coloured eye, and shaded hair, indicate them to belong to the European family of nations, and disconnect them from the Tajik, the Hazara, the Uzbek or the Kirghis. It also merits consideration that the region now inhabited by the Siahposh is surrounded by the countries in which the Greek dynasties ruled, and is encircled by the colonies, posts and garrisons, which they are known to have established, and by the fact of the establishment of military colonies of Macedonians at Alexandria-ad-Caucasum, Arizæum and Bazia, and of the garrisons of Nysa, Ora, Massaga, Penteleotis and Aornis. Those who suppose that the Siahposh Kaffi are descendants of the Greeks, have then speculations strengthened by the fact, that many petty princes and chiefs, some of whom are now mahomedans, but originally Siahposh, claim descent from the Macedonian hero, and have preserved vague accounts referrible either to their reputed ancestor's marriage with the fair Rozana, or to his amour with the captive queen of Massaga. According to Mohun Lall, who seems to quote from other authors, the corpse is attended by young men, who sing, skip, dance, and play on drums unwashed, it is carried upon the shoulders of men, in a large box, to the top of a high mountain, and laid open in the sun. He says the women, who possess great beauty, manage all the out-door business, while their stout and handsome husbands remain in the house, feeding the children in their arms. If any stranger is found guilty of adultery with anybody's wife or daughter, the Siahposh never sentence him to death like the mahomedans, but exact from him a small sum of money, amounting to twelve or thirteen rupees. The Siahposh Kaffi (according to the Mufti,) in lieu of feeling jealousy or anger at such acts, commend the liberality of their females towards every man who is the best of God's creatures in the world. They are captured and reduced to slavery by their neighbours. In Kabul the highest price of a slave is 200 rupees, and the lowest fifty. The whole of Affghanistan is full of Siahposh and Hazara slaves, but the former are sold at a higher price. Vigne says that the

mahomedans regard the Kaffi, according to the name they give them, as infidels, the Kaffi, on the other hand, detest the mahomedans. The feuds between them are constant, and there are persons killed every year in Lughman. The houses in which the Kaffi dwell are some of them three or four stories high. According to Colonel Yule, the chastity and honesty of the people are lauded. Those of the same village entertain a strong feeling of kindred, so that neither fighting nor marrying among themselves is admissible. But the different tribes or villages are often at war with each other, and then to kill men or women of an alien tribe is the road to honour. They have no temples, priests or books. They believe that there is one God, but keep three idols, whom they regard as intercessors with him. One of these, called Palishanu, is roughly carved in wood, with silver eyes, he is resorted to in excess or defect of rain, or in epidemic sickness. Goats are sacrificed, and the blood sprinkled on the idol. Women must not approach it. The other two idols are common stones. Goats' flesh is the chief food of the people, and occasionally partridges and deer, but fowls' eggs and fish are not used. They have no horses, donkeys or camels, only a few oxen and buffaloes, and a few dogs. They drink wine in large quantities, and very nasty it is, if what is brought down to Peshawar may be taken as a specimen, but none were seen drunk. Their drinking-vessels are of curiously wrought pottery, and occasionally of silver. They live to a great age, and continue hale till the day of death. The men are somewhat dark, but the women are said to be as fair as Europeans and very beautiful, with red cheeks. The men hardly ever wash either their clothes or their persons. In talking they shout with all their might. They bury their dead with coffins, in caves among the hills. Leech, in his report on the passes of the Hindoo Kush, mentions that non-smiths are regarded by the Kaffi as natural bondsmen, and are occasionally brought for sale to the muselman people of the valleys, also, that the oath of perjury of the Kaffi consists in licking a piece of salt. This last was also the oath of the Kasia on the eastern frontier of Bengal. The tribes of the Kaffi race, in Kaffistan, are numerous. They call one division of them, Siahposh (black vested) or Tori, both epithets being taken from their dress, like the Seythian Melanchlaenæ of Herodotus (iv, 10), for the whole of the Kaffi race are remarkable for their fairness and beauty of complexion, but those of the largest division wear a sort of vest of black goat-skins, while the other dresses in white cotton. The following

are names of their tribes—the first set having been given by a young Kafir of Tsokooee,—Triagguma, Gimeei, Kuttaur, Banagullee, Chunaish, Dimdeau, Waillee, Wauee, Cauma Cooshtee, Dhang and Wauee, called Puneeta by the mahomedans

The second, got by moollah Najeel at Caumdeh, Caumjee (whose chief town is Muncheeashee), Moondeegul, Camtoze (half of whom are towards Lughman), Purooee (whose capital is Kishtokee), Tewnee, Poonooz, Ushkong, Umhsee, Sunnoo, Koolumee, Roose Tuikuma (to whom belong Katani and Gumbel) Nisha, Chumga, Wauee, Khollum Deemish, Eerai, &c &c One of moollah Najeel's list is Pusha, which is stated to lie towards Cabul, and which, it is not doubted, is the origin of the Pushawee mentioned by Baber, and still found in the Kohistan of Cabul

The third by Dhunput Ray at Kuttaur and on the borders of Bajour Wauee Daiwuzee, Gumbeei, Kuttaur Puudeet, Khootoze Kanmozee, Divine, Tsokooee, Huiunseea, and Chooneea

The houses of the Kafir are often of wood, and they have generally cellars where they keep their cheese, clarified butter, wine and vinegar. In every house there is a wooden bench fixed to the wall with a low back to it. There are also stools shaped like drums, but smaller in the middle than at the ends, and tables of the same sort, but larger. Their dances are generally rapid, and they use many gesticulations, raising their shoulders, shaking their heads, and flourishing their battle axes. All sexes and ages dance. They sometimes form a circle of men and women alternately, who move round the musicians for some time with joined hands, then all spring forward and mix together in a dance. Though exasperated to fury by the persecutions of the mahomedans, the Kafir are in general a harmless, affectionate, and kind-hearted people. Though passionate, they are easily appeased; they are merry, playful and fond of laughter.—*Yule's Cathay*, ii, 550, *Masson's Journey*, Vol 1, pp 195, 207 to 230, *Elphinstone's Kabul*, *Campbell*, p 145, *Mohun Lal's Travels*, *Burnes' Kabul*, *Vigne's Personal Narrative*, p 235, *Christian Work*, September 1865, p 421 quoted in *Yule Cathay*, Vol ii, pp 550, 555. See Affghan, India, Jelallabad, Khulm, Kush

KAFIR KENNA, five hours and a half from Tibena, is Kafir Kenna, the Cana of Gahlee, so called to distinguish it from another town of this name in the tribe of Ashei, (Josh xix 28) The word Kafir meaning infidel, is applied by mahomedans to places more particularly inhabited by christians. Antipatrias of the Greeks is the Kafir Saba,

the modern town—*Robinson's Travels in Palestine and Syria*, Vol 1, p 236

KAFIRI-MIRICH, HIND *Capsicum grossum*, the kafferi chilli or kafferi pepper of Europeans

KAFTA, or Cafta, ARAB *Catha edulis*, *Forsk*

KAFTAN, ARAB? A cloak

KAFUR, ARAB, PERS, HIND *Camphor* *Laurus cinnamomum*

KAFURI, a yellow colour, lemon-yellow, the colour of amber, soot, and is a pale yellow

KAFUR KA PATTA, HIND *Melindia Bengalensis*

KAGAL, see India

KAGAM-PUVU-CHEDDI, TAM, *Memeylon tiuctorium*—*Kæn*, *Willd*

KAGAR or Dassendi, people of Cutch, who receive their support from the charity of the Jarejah. They are a tribe of Charon of the Tombel, or as pronounced by the inhabitants of Cutch, Toomber, and emigrated with the Jarejah into that country—*Hindu Infanticide*, pp 78—79. See Hindoo, India

KAGARA, HIND *Saccharum spontaneum* *Linn*

KAGASH, HIND *Coinus macrophylla*

KAGAYAN, an island of the Archipelago, containing a curious circular lake and at a height of about ninety feet, is another beautiful lake circular in form, and as nearly as possible similar to the lower one. The two lakes are separated by a sort of natural wall and the spectator standing on its narrow edge, can, by a mere turn of the head, observe them both. Opposite Kagayan are "The Five Islands," known also as Babuyan—*Keppel's Ind Arch*, Vol 1, p 83

KAGGERA also Kánuga chettu, TEL *Pongamia glabra*, *Vent*

KAGHAN, is a barren dependency of Hazara. It is a long narrow glen, stretching upwards till it nearly reaches Chelas, the latter outpost of the maharajah of Kashmir's kingdom. It is inhabited by pastoral and aboriginal races, and was given in fiefdom to a Syud family who were confirmed by the British. These Syuds exercised internal jurisdiction and kept certain members of the family in attendance on the Deputy Commissioner of Hazara, virtually as hostages for good behaviour. After the British conquest, the Syuds were summoned to answer numerous complaints preferred by the people of Kaghan, they came, but afterwards fled, and assumed an attitude of resistance and intrigued with the Sitana fanatics and with the Hussuzye, then hostile to the British.

The name "Huzarha" or thousands indicates that the Huzara tribes are numerous. The principal of these are the Turnoulee,

Gukku, Swatee, Doond, Suttee, and the petty chieftains, equally numerous, were all granted jagheers, some for life, some for two or more generations, and some in perpetuity. The liberality of the British government was very great in Hazara: the land grants are in the proportion of one-third of the revenue of the district, which amounts to less than two lakhs of Rupees per annum. Each chief is bound to turn out his contingent of militia, if required, some 40,000 armed men could in an emergency be presented. The principal chieftains are the Gukku chief of Khanpooi, the Tunnolee chief of Dm wazy, the Swatee chiefs of Agiore, Manseri, and Gurhee Hubeboollah. Under British rule nothing can exceed the loyalty of the Hazara people, who, under the Sikhs, represented by Huree Sing Nulwa, and maharajah Gholab Sing, resisted cruelty and oppression with the most stubborn contumacy. The most important political district is western Tunnolee. This petty principality, with a geographical area of 250 miles south-east, and a revenue of Rupees 28,000 per annum, is held as a fief from the British government, and the chief possesses independent internal jurisdiction. The tract chiefly lies on the left bank of the Indus, a portion only being on the right bank, and confronts the Hunsuzye country. It is inhabited chiefly by the Tunnolee, a tribe of martial Pathans. The father of a recent chief, Payuda Khmu, was a wild and energetic man, and was never subjugated by the Sikhs or by the Jinnah rajahs. The son, Jehandad, behaved well to Gholab Sing at a time when that chief had no friends in Hazara, and was confirmed in his fief and received some additional landed grants. The British frontier line on the N.W. commences from the top of the Kaghlan glen near Chelus on the north-west corner of the maharajah of Kashmir's territory, and then passes round the north-west boundary of Hazara, on the east side the Indus to Torbeila, then crossing that river, it winds round the north and north-west boundary of the Peshawar valley to the Khyber Pass, then round the Africdee Hills to Kohat, then round the western boundary to the Kohat district, along the Meeranzye valley and touching the confines of the Cabul dominions, then round the Wuzerees Hills to Bunnoo line and to the head of the Suleemancee range and then, lastly, right down the base of the Suleemancee range to its termination on the upper confines of Sindh and of the Khelat kingdom. The length of this frontier is full 800 miles, and it is as arduous in its nature as it is extensive. Along the outer side of this frontier line, and therefore

beyond British jurisdiction, there dwell a series of independent tribes, on the inner side of this frontier up to the right bank of the Indus, there also dwell various tribes, in many respects resembling the first-named tribes, but who are British subjects. The numbers of fighting men of the independent tribes may be estimated at 135,000, thus,

Tribe on Hazara frontier and near the Indus north of Peshawar	8,000	tribes on Kohat frontier	20,000
Swat and its dependencies	20,000	Wuzerees	20,000
Momund	12,000	Shoranee and others in Dehra Ismail Khan	5,000
Africdee	20,000	Beloch tribes on Dehra Ghuzer	
Orakzai and other		Khan border	20,000

Besides the above, there are other warlike but dependent tribes, within British territory with 80,000 fighting men —

Turnouke (including Jehandad's)	8,000	Khattak	12,000
Other tribes of Hazara	10,000	Bunarah	15,000
Wuzerees	25,000	Derajat tribes in British territory	10,000

It was but rarely that even two or three tribes would combine. When one tribe, or section of a tribe is hostile, it generally happens, that another tribe or section is friendly. Any thing approaching to a general combination is a contingency quite beyond the range of probability.

The principal timber trees of Kaghlan are

Capparis aphylla	Azadirachta indica
Crataeva religiosa	Artocarpus lacucha
Zizyphus jujuba	Simarouba glabra
Pistacia intermedia	Olea europaea

—Records of the Government of India, C. J. Horn's Punjab Report

KAGHANIA, HIND *Staphylea emodi*
KAGHAZ, PERS. HIND Paper, Alhbat Kaghaz, a newspaper

KAGHAZI NIMBU, HIND The thin-skinned lemon *Citrus acida*, Roxb

KAGHIDAK, HIND *Ribes rubrum*. Red currant

KAGHUL, GUR Paper

KAGPHALA, HIND *Stychnos nuxvomica*

KAGSARI, HIND *Daphne oleoides*

KAGSHI, HIND of the Sutlej valley *Cornus macrophylla*, Dog-wood

KAGURA, BENG, HIND *Saccharum spontaneum*

KAI, PERS Grass, but, in combination applied variously. Kuli-Shutai, a juicy bitter plant, growing near Jell in Baluchistan, eagerly eaten by camels

KAHIA-MILIA, SINGH *Vitex altissima*, Linn, it means yellow milia

KAHA-GAHA, SINGH *Ainotto*

KAHA-KAALA-GASS, SINGH. *Diospyros toposia*, Ham

KAHAN, a town in Kaeh Gandava, in the hill ranges east of the plain of Kaeh. It belongs to the Doda Marii, a division of the great and widely dispersed Marii tribe, who have been located in the neighbourhood for several centuries. The Marii are a brave race and have long been distinguished as daring depredators—*Masson's Journeys*. See Kaeh, Gandava, Kelat, Tin.

KAHANGI, SANS. Aponogeton monostachyon, *Willde*.

KAHAR, HIND. A sudia race of Hindoostan, many of whom are slaves, and, in Behar, are considered impure. The Kahar are found following agriculture and as palanquin-bearers all through Hindoostan and the east of the Panjab, they are a considerable class, and are strong, hard-working, rather good-looking, men. They are water-carriers, fishermen and cultivators, hindoo drink water from their hands. Near Gya, they are also employed as palanquin bearers, and carry burdens on a yoke over one shoulder, and the name is one of the few real Indian words of which Ibu Batuta shows any knowledge—*Wils Gloss*, *Campbell*, p. 120, *Yule Cathay*, II, p. 408.

KAHATE, or Kahatte? Cinnamon.

KAHATTA GAHA, SINGH. Careyia arborea—*Roab*.

KAHCHARI, Bodo, or Bodo, as the race call themselves, are numerous along the northern and southern borders of the Assam valley, but are found in almost all parts of the valley. Chatgari, a frontier district situated between Desh Darung and the Bhotan hills, seems to be their chief locality, and here their numbers are said to amount to about 30,000, which is about half the Kachari population in the valley. They have no written characters, but a large portion of their vocables are identical with those of the Garo tribe and almost all the rest may be traced to some dialect of the Tibetan, while the idiom of the language and the peculiarities of its grammar show abundant traces of descent from a common origin. The Bodo population extends from Bahar and Bengal on the west, to the Sikkim and Butan frontiers. The western branch of this tribe belongs to Bahar and Bengal, and to the Sikkim and Butan frontiers, the eastern branch occupies Assam and Cooh. They build their huts of grass and bamboo and reside in villages of from ten to fifty huts. They do not use leather in their arts or trades, and do not use wool as clothing, the latter being made of cotton and silk materials. They use utensils of brass, ropes of grass, and baskets of bamboo. Jo, or barley, fermented rice or millet, is used by them as a slightly intoxicating beverage, and resembles

the "ajimana" of the Newar race in Nepal. They till the soil, but do not occupy a locality permanently, clearing and cropping and moving again to clear and crop another spot. The head of the village is called Gia. A Bodo and Dhimal will only touch flesh which has been offered to the gods by a priest. The bridegroom purchases his bride either by money or labour. Polygamy is rare. There are professed exorcists among them. The eastern Bodo in Cachar are called Bodo, and are divided into the Kachari of the hill country and those of the plains. They are partly hindoo and partly pagan. Those in the plains in Assam are called Hazai, Hojai or Hajong, are of the hindoo creed, and speak a hindoo dialect. The hill Kachari is stouter, bolder and more turbulent, and lives in villages of from 20 to 100 houses. Like the Naga, their young men of a certain age, leave their parents' dwellings and reside together in a large building. Of the three separate people, the Koch, the Bodo and the Dhimal, the faintly, yet distinctly, marked type of the Mongolian family is similar in all three, but is best expressed in the Bodo features and form of body. The Bodo, Dhimal and other tribes inhabiting the mountains and forests between Kinnamon and Assam, are styled Tamulian by Mr Hodgson. He has done so on the view that all the aborigines of India, as distinguished from the Aryans, belong to one and the same stock, of which he considers the Tamulians of Southern India the best representatives. And he has founded this supposition on certain general grammatical similarities which, as he believes, are common to the entire Seythian group of languages. But Mr. Campbell, (pp. 48-49) observes that, in appearance, the Bodo and Dhimal are as different as can be, and as to their connection, so far as their languages show, there is not the slightest evidence. Mr. Robertson was of opinion that the border tribes of Assam, the Bodo and the Garo amongst others, were affined to the people of Tibet. Mr. Hodgson, however, considered that Mr. Robertson in arriving at that conclusion had overlooked the physical and psychical evidence, which, in a question of ethnic affinity are, in his opinion, each of them as important as the glottological. Closely connected with the Kachari, among the inhabitants of the plains, are the Hojai Kachari,—the Kochi which include the Modai Kochi, the Phulguriya and Herma, the Meeh, the Dhimal and the Rubha. Each of these speaks a separate dialect, between which and the Kachari, Mr. Robinson says, the differences are rather nominal than real—*Mr. Hodgson, Latham's Descriptive Eth-*

nology, Mr Robinson, in *B As Soc Journ*, No 201, for March 1849, Mr Hodgson on the Aborigines of North-Eastern India, Campbell on the Races of India, pp 48 and 49 See India

KAHER, HIND *Cervulus moschatus* — *DeBlain*

KAHETIA, near Tiflis, the celebrated Albania of the ancients — *Porter's Travels*, Vol 1, p 120

KAIL-GIL, thick mud, mixed with chopped straw and other materials, used as plaster throughout Sindh and Central Asia literally, straw-mud — *Burton's Sindh*, p 376

KAH GYUR and Tanyuri, are two collections of buddhist works See KOTOS

KAHI, PANJAB *Ulmus campestris*, *Linn*

KAHI, HIND A sulphate of iron *Panthis* containing in greater or less quantity and purity, salts of iron in the form of an anhydrous sulphate, in the pure samples it takes the form of a whitish or cream-coloured radiated crystalline mass *Kahi-lal*, or *Kahi surkh*, HIND, is Bichromate of potash, *Khi-suja*, contains iron salts, *Kahi-sabz*, impure green vitriol, *Kahi-matti*, sulphate of iron earth, *Kahi-safed*, white anhydrous sulphate of iron, *Kahi-zard*, yellowish variety of *Kahi-safed* — *Powell, Hand-book*

KAHI, HIND *Saccharum spontaneum*

KAHI KAKELA, HIND *Myrica sapida*

KAHIMMAL, HIND *Ficus venosa*

KAHIN, MALAY, a piece of cloth

KAHINEF, SANS A tale, from *Kat'ha*, to speak

KAHIRA, the Egyptian name of Cano, corrupted through the Italian into Cano It means, not the "victorious," but, the "City of Kahi" or Mars, and it was so called because, it was founded in A D 968 by one Jaubai, when the warlike planet was in the ascendant — *Burton's Pilgrimage to Mecca*, Vol 1, p 171

KAHUA, HIND *Terminalia ajuna*, *W and A*

KAH-I-SHUTAR, a juicy bitter plant, found near Jell in Baluchistan It is eagerly eaten by camels Near, is a small chishma, or brook, supplied from a hot spring in the adjacent hills, called the spring of Lakha, it had a strong sulphureous taste — *Masson's Journeys*, Vol 11, p 126 See Kah

KAHK, ARAB Is a light and pleasant bread of ground wheat, kneaded with milk, leavened with sour bean flour, and finally baked in an oven, not, as usual, in the East, upon an iron plate The *Kahk* of Egypt is a kind of cake — *Burton's Pilgrimage to Mecca*, Vol 1, p 361

KAHKAR, or Ghakar, or Kaker, a

warlike tribe, in the time of Mahmud of Ghazni, inhabiting the Salt Range or Johd mountains between the Indus and the Belut or Hydaspes They are the ancestors of the modern Jat The Gukker, Gugger, and other aborigines of Hazara have most of them been mastered by Pathan invaders from beyond the Indus The Mogul, and subsequently the Dorrani failed to master them, but the Sikh rulers after having been frequently foiled, at length nominally accomplished their subjugation by stirring up internal faction and by the perpetration of acts of cruelty and treachery The Ghakar, inhabiting the banks of the Indus, are a Scythic race at an early period of history they were given to infanticide It was a custom, says Ferishta, "as soon as a female child was born, to carry her to the marketplace and there proclaim aloud, holding the child in one hand, and a knife in the other that any one wanting a wife might have her, otherwise she was immolated By this means they had more men than women, which occasioned the custom of several husbands to one wife When any one's husband visited her, she set up a mark at the door which being observed by the others, they withdrew till the signal was removed" The Ghakar are supposed to be the descendants of the mountaineers whose chief Ambassadors sent ambassadors with presents to Alexander Baber writes the name Guker, but it is also written Ghaka and Khaka The Gukker are not distinguishable from the Awan, in personal appearance, both being very large fine men, but not exceedingly fair, inhabiting as they do, a dry, bare, rather low country, hot in summer The country of the Kaker tribe in the head waters of the Lora is wild and inaccessible It forms a square of about 180 miles between the Athtikzye country, the Spin Tern, the Sattman range and Baluchistan But Kaker named Casia, occupy in part the valley of Shal The Punni clan, in Sewi and Sewistan is Kaker Their manners and habits vary — *Rec, Govt of India, Tod's Rajasthan*, Vol 1, p 636, C, p 96 See Affghan, Jelum, Kabul, Khetu

KAHLARU, MALAYALA, a jungle-tree which grows to about seventeen feet in height, and seven inches in diameter, its wood is very hard, close-grained, and strong, and is used by the natives in boats, and for timbers, and knees in vessels — *Edye, M and C*

KAHOLO, a Nepaul tree, from which the poorer people, in time of scarcity, prepare a nutritious bread, which is sometimes mixed with flour

KAHOO, Guz, HIND *Lactuca sativa* Lettuce

KAHOOWA, HIND *Pentapleura ajuna*

KAH-PI, BURM. *Coffea arabica*, *Linn*
Coffee

KAHREZ, PERS An aqueduct

KAHRUBA, ARAB, DUK, HIND, PERS
Amber, also copal, and the pure gum of
Vateria indica

KAHT, see Kathi or Katti

KAHTAN, founded the Arabs in Yemeu
In Hebrew he is called Jaktan — *Palgrave*
See Abd-us-Shams, Arab, Jaktan, Saba

KAHU, HIND *Lactuca sativa*, or Lettuce,
also the olive of *Olea europea*, *O ferruginea*
and *O cuspidata*

KAHUA, HIND *Pentapetes aijuna*, *Roxb*

KAHUR, a river of Nagpur

KAHWA, ARAB, HIND, PERS, MALAY
MALEAL, POLISH *Coffea arabica*, *Linn*
Ground coffee, in Hindi, the prepared coffee

KAI, a Malayan grain measure

KAI, TAM The hand Idankai, the left
hand, Caste, Valau-kai the right hand See
Castes Kai-kai, workers in basket work

KAI, also Pallam, TAM The fruit of a tree

KAIA, MALAY Wood

KAIA AMBALLO, MALAY A timber
tree of the Archipelago, in Bawean

KAIABOKA WOOD ANGLO-MALAY.
Pterospermum indicum, *Wall*

KAIA BUNG NGAT? COCHIN-CHIN
Emblie myiobalan

KAI BAHMAN, one of the kings of
Persia, known to the Persians by the name of
Aideshiu, and to the Romans as Artaxerxes,
which was their mode of pronouncing Arde-
shir

Aideshiu Babegan bin Sassan, the son of
Sassan, was an officer of the Parthian king
Arsaces Artabanus V, who assumed the Per-
sian throne in A. D. 226, as the first of the
Sassanian dynasty

Ardashir II, the tenth king of the Sassanian
dynasty, was the Shapur or Sapoi, who
captured the emperor Valerian He assumed
power in A. D. 381, and Ardashir III, in A. D.
629, was the 25th Sassanian under whom
anarchy prevailed The Sassanian dynasty
ended in A. D. 641, when Yezdejid or
Izdejeid III, was overthrown by the mahome-
dians

Ardashir-druaz-dast, or Ardashir of the
long arm, was Kai Bahman, the Artaxerxes
Longimanus of the Romans, and one of the
Kyanian dynasty

Artaxerxes Mnemon, was a Persian king,
B. C. 426, at whose court Ctesias, resided
for some years After Scylax, Ctesias was
the next historian of India, and in his Indica,
(cap. IV, p. 190,) he mentions that Artaxerxes
Mnemon and his mother Parysatis presented
him with two iron swords, which, when
planted in the earth, averted clouds, hail and

strokes of lightning. This is the first notice
of the lightning conductor See Scylax
Lightning conductor.—See Greeks of Asia,
Kabul, p. 437, Persian Kings, Fars, Sassa-
nian

KAIL or Kaili or Khal of Sutlej *Pinus*
excelsa, *Wall*

KAIM of Panjab, Nauclea paviifolia, Roxb
KAIMANIS, JAV, MALAY, Cinnamomum
zeylanicum, *Nees*, also *Cassia lignea*

KAIA MARAM, TAM Properly Koia
maram. *Psidium pyrifera*, *P. pomiferum*,
the guava

KAIA MURA, king of Persia, is said to
have built Balkh

KAIAN, N. W. Himm *Faba vulgaris*,
Mench, the common bean

KAIANIAN DYNASTY, see Persian,
Kings

KAIANTAGERI, Eclipta prostrata

KAI ANYANG, MALAY A shrub of
Bawean, the fruit of which sells at Java, at
30 florins per picul.

KAI PADARU in Canara, pedial slaves,
a subdivision of the Dher, or pariah race —
Wilson

KAIA PUTI, MALAY Literally, white-
wood Cajaput

KAIAR, KAIL, HIND *Pinus excelsa*

KAIA SONA, MALAY A timber tree of
the Archipelago, at Bawean, much used in
piahu and house-building

KAI-BARATTA, a race in Bengal,
fishermen by caste, and occupation, sometimes
a domestic or pedial slave, having sold
himself or been sold as a child

KAICI, HIND *Rosa Brunonis*

KAIDA, MALEAL *Pandanus odoratissimus*,
Linn

KAI-DAI-BI, COCH.-CHIN *Blumea bal-*
samifera

KAIDARYAMU, SANS. *Myrica sapida*,
Wall, according to Wallich, the same as
Kâyaphal of Royle, III 1, 346, who supposes
M. integrifolia, R. III, 765, to be the same.

KAIDRANI, see Khozdar

KAIL CHA, HIND Chinese brick tea.

KAIDA, or Thala *Pandanus odoratissi-*
mus

KAIF, ARAB Repose, the savouring of
animal existence, the passive enjoyment of
mere sense, Kaif is a word untranslatable in
our mother-tongue In a coarser sense "Kaif"
is applied to all manner of intoxication Son-
nim is not wrong when he says, "the Arabs
give the name of Kaif to the voluptuous re-
laxation, the delicious stupor, produced by
the smoking of hemp," and in Morocco, the
word is applied to the dried flowers of the
Cannabis sativa — *Burton's Pilgrimage to*
Meccah, Vol. 1, pp. 12—13

KAIFIET, the aba or camaline, as it is styled in the Persian gulf, and the Kaifiet are worn in Oman, by all classes. It is a broad kerchief, striped green, red and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are there excessively troublesome — *Wellsted's Travels*, Vol II, p 210

KAI HU-YUD, also Kai-hu-ynd-han ?, **COCH-CHIN** Sandalwood

KAIKARI or Karkadi, **HIND**, **MAHR**, **TEL**, in Belar, are makers of baskets from stems of cotton plants and palm leaves. They are a migratory and predatory race, whose ostensible occupation is basket-making. They wander through Belar — *Berar Gazetteer*.

KAI-KARAN, **MALEAI**. A handicraftsman

KAI-KAOS, see Persian kings

KAIL, **HIND**. *Pinus excelsa*

KAINT of Ravi. *Pyrus variolosa* — *Hall*

KAIAMURZ, a prince of Persia, to whom tradition points as the builder of Balkh

KAIKEYA, one of the wives of Dasaratha and mother of Bharata

KAI-KHOAIK, **COCH-CHIN**. *Aristolochia indica*

KAI KHUSRU, Turan or Scythia, to its furthest bounds, seems to have been under Afriasiab, and the young Kai Khosru was sent into it, but it is quite impossible to say to what country — *Malcolm's History of Persia*, Vol I, p 43

KAI-KILAN, **TAM**. A weaver by caste and occupation

KAI KOBAD, of the Persians, is the Dijoces of the Greeks. The reign of Phraortes, the son of Dijoces, is omitted by Persian authors, but it is probably included in the incredible period they assign to Kai Kobad. Kai Kaos is Cyaxares, and his son and successor, Astyages, is also omitted. *Malcolm's History of Persia*, Vol I, pp 31, 33

KAI-KOLA, **TEL**. A weaver caste, or individual of it

KAIL, **HIND**. *Pinus excelsa*, grows in Kullu, not in Kangra

KAILAS or Gangri Range of mountains extends in one unbroken chain from the source of the Indus to the junction of the Shayok, and forms the natural boundary between Ladak, Balti and Rongdo on the south, and Ruthog, Nubia, Shigai and Hunzanagui on the north. It has six passes, at heights from 15,000 to 18,105 feet. Gangri, in Tibetan, means Ice mountain. Kailas means crystalline or icy, and is derived from Kelas, crystal, which is itself a compound of *Ke* water, and *las* to shine. The Kailas or ice mountain, is the Indian Olympus, the abode of

Siva and the celestials. The Tibetans look upon Tri-se or the Kailas Peak as the highest mountain in the world. See Abishegan, Indus

KAILASA, in Hindoo mythology, the paradise of Siva, but now the name of a mountain near lake Munasarowma. Both brahmanical and buddhist cosmogony derive four great rivers of India, the Indus, the Sutlej, the Ganges, and the Sarda from one holy lake at the foot of Kailas. It is also firmly believed by the hindoos that the Sone and the Nerbudda rise out of the same pool near Amarakantak. In a tradition, reported by Burnes, the Oxus, Jaxartes, and Indus are all believed to rise in the Sulail on Pamer. The rivers of Cambodia, of Canton, of Ava, and a fourth, perhaps the Salween, were regarded by the people of Laos as all branches of one river, a notion which is probably only a local adaptation of the Indian buddhist tradition — *Yule Cathay*, II, p. 317. See Mern, Mahadevi

KAILAS-GARI. Lat 12° 50', Long 79° 2' 46" in the Kinnat, S. E. of Pulikonda, or Polikonda, 2766 ft above the sea

KAILAS HILL. Lat 18° 18', Long 73° 9' in the Konkan, 16 miles W of Indapur. Top of the hill is 2019 ft above the sea — *Bom Cat*

KAIL, Kin, Panching, **MAHAR** Fishhooks.

KAILWA, a small territory in Rajputana, when Suloomba of Cheetore fell at the gate of the sun, the command devolved on Putta of Kailwa. He was only sixteen. His father had fallen in the last shock, and his mother had survived but to remonstrate, the sole, hen of their house. Like the Spartan mother of old, she commended him to put on the 'saffron robe,' and to die for Cheetore. But, surpassing the Grecian dame, she illustrated her precept by example, and lest any soft 'compunctious visitings' for one dearer than herself might dim the lustre of Kailwa, she armed the young bride with a lance, with her descended the rock, and the defenders of Cheetore saw her fall, fighting by the side of her Amazonian mother. The Rajpoots had maintained a protracted defence, but had no thoughts of surrender, when a bull struck Jamul, who took the lead on the fall of the kin of Méwar. His soul revolted at the idea of ingloriously perishing by a distant blow. He saw there was no ultimate hope of salvation, the northern defences being entirely destroyed, and he resolved to signalize the end of his career. The fatal Jolai was commanded, while eight thousand Rajpoots ate the last 'beer' together, and put on their saffron robes, the gates were thrown open, the work of destruction commenced, and few survived to stain the yellow mantle by

inglorious surrender Akbai entered Cheetore, and thirty thousand of its inhabitants became victims to the ambitious thirst of conquest of this gnaidian of mankind All the heads of claus, both home and foreign, fell, and seventeen hundred of the immediate kin of the prince sealed their duty to their country with their lives The Túm chief of Gwalior appears to have been the only one of note who was reserved for another day of glory Nine queens, five princesses (their daughters), with two infant sons, and the families of all the chieftains not at their estates, perished in the flames or in the assault of this ever memorable day Their divinity had indeed deserted them, for it was on 'Aditwai,' the day of the sun he shed for the last time a ray of glory on Cheetore The rock of their strength was despoiled, the temples and palaces delapidated and, to complete her humiliation and his triumph, Akbai bereft her of all the symbols of regality

Tod, Rajast'han See Cheetore

KAI KHE, COCH-CHIN Millet

KAIMAL, MAL Amongst the Nan, a title of rank and used by the inferior classes when addressing them — *Wils*

KAIMAL, or kahmal gond, Hind of Kangia and Haripur, the gum of Oduva wodier, used in calico-printing — *Powell's Hand-book, Vol 1, p 396*

KAIMANIS, MALAY Cinnamon

KAIME, COCHIN-CHIN Tamamind

KAIM-MAKAM, ARAB, PERS, HIND an occupant for the time being, a successor At Mecca, equivalent to mehmaudai of the Persia — *Hamilton's Senar*

KAI MOOLINGHI, TAM A pot-vegetable, the upper and edible part of the plant has somewhat the taste of a radish, the root is not eatable — *Ainslie, Agriculturists' Nomenclature, Vol 11, page 240*

KAIN, HIND Ulmus campestris

KAINAMANIS, MALAY Cinnamon

KAINGMA-MAING-MAING, see Shan

KAIN KAPALA, JAV A head-dress cloth, tied round the head like a turband The Javanese never appear head-headed Kam-Ram, Linen, Kam-kalambu, gauze, Kain-layer, canvas, Kain-kipin, diaper, Kain-panas, flannel — *Simm Dict* See Kahir

KAINTH, HIND of the hills, the wild pear, *Pyrus variolosa*

KAINTHI, HINDI Indigofera arbores, of the Panjab, &c, a shrub, with useless wood, fit only for fuel the blossoms are used in food by the natives

KAIOA ISLAND, is subject to Ternate Eclectus grandis, the great red parrot of the Kaioa islands occurs here The Kaioa people are a mixed race, having Malay and Papuan

affinities, and are allied to the peoples of Ternate and of Gilolo Their language is quite distinct from, though somewhat resembling that of the surrounding islands They are now mahomedans — *Wall, Vol 11, p 12*

KAIPHAL, HIND Myrica sapida, Box myrtle See Kihooim bark

KAI-PADARU, a class of predial slaves in Kanara — *Wilson*

KAIR, TAM Cordage, the fibre of the cocconut, Con

KAIRA, a town in Guzerat, in which several ancient copper plates have been found with inscriptions elucidating the condition of that country One of these with an inscription in Sanscrit with gross errors of grammar and incorrectness of expression, is of date Samvat of Vikramaditya 1116, corresponding to 981 Salivahana, and to 446 of the era of Udyaditya, A D 1059 The character used in the inscriptions is almost modern Deva Nagari It contains salutation to Ganesa, Parvati, Siva, with five faces and mentions the Vedas, Swaha Mehu, Sastia

The kings or princes mentioned are raja Suraviak, of the Pavaia (Powai?) line Gondala, his son Aivalamathana, son Udayaditya, his son Salivahana, his son This inscription is of importance, as it discloses a new era, that of the family of Udyaditya, the probable founder of Oodypur, corresponding to the era of Vikramaditya 1116, and of Salivahana 981, and Kaliyuga, 4160. This would place the foundation of Oodypur A D 614 The raja's name is not in the chronological tables of the Sesodia Rajputs, or of any other dynasty Aivalamathana went to Malava, and recovered his former kingdom of Madhyadesa The inscriptions on another is in Sanskrit prose, each word having a double meaning It is of date Samvat 380, A D 323, but, if the Balibhi era be used, three hundred and nineteen years must be added It is engraved in the character in use before Allahabad No 2, but not quite Lat. Four Veda are mentioned, but not one name of the Puranic gods Prasanga Raja, grandson of Samanta Datta is mentioned. The grant is of a village, and the donees are designated "those who are versed in the four Veda," and the term brahman is not used The grant was for the worship of the five Jagna, Bah, Charn, Barswadeva, and Agnihotia

Another plate has an inscription in Sanscrit prose, each word having a double meaning, — and incapable of being closely rendered into English Its date is Samvat 390, or A D 323, if the era be that of Vikramaditya, but if of the Balibhi era, then A D 640

The character used in the inscriptions is

closely allied to the Kanouj Nagu, or Allaha bad No 2,—possibly a little earlier. The four Veda are mentioned, but not one word of brahmanical gods or brahmins, Raja Samanta Datta, his son, Vijaya Bhatta, or Vita Raja and his son, Prasanga Raja Datta are named. The Raja Prasanga, of the royal race of Gajjala, gives a village to those who are versed in the four Veda, not for the worship of Brahma, Vishnu, or Siva, or their offshoots, but for the worship of the five Jagna, Bali, Charu, Baiswadeva, and Agnihotia. Brahmins, although alluded to, are not even named, even the writer, Rewa is not called a brahman.—*J Ben As Soc*, Vol vii, p 909

KAIRATA, SANS *Andrographis paniculata*—*Wall*. See Chiuetti

KAIRO, Dye tree bark of Akjah, gives a yellow colour, with oil and plantain ash a red colour is made. Price 6 Rs per maund

KAIRWAL, HIND *Bauhinia variegata var purpurea*

KAISAR HIND, *Nyctanthes arbor-tristis*

KAISER KHEIL, see Affghan, Kelat

KAISEE GHAT, a ghaut, where, Krishna, while yet a mere boy, slew Kasee, a devata of gigantic strength, sent by Kansa to take away his life. The anniversary of that exploit is still observed with great festivities.—*Tr of Hind*, Vol ii, p 60

KAISHAKU, amongst the Japanese, the fiend who decapitates the victim in the Hara Kiri

KAIT, HIND *Feronia elephantum*, wood-apple

KAITAN, HIND *Mushin*

KAL-TANH-YEN, COCHIN-CHIN *Aristolochia Indica*

KAITOON, a river of Tonk Rampore, passes near Setonje

KAIT, see Hindu, Kayastha

KAITU MAILLALU, MAL *Vitex arborea*

KAIUN, HIND *Faba vulgaris*

KAI-VANG-DI, COCHIN-CHIN *Sassafras*

KAIVARTAKA MUSTA, SINGH, or Tungamuste, TEL. *Cyperus hexastachys*—*Rottl*

KAIVERTTA—a fisherman, also pronounced Kaivart, or Kaibart, or Kibartta

KAIWAL, HIND, the Kelmung of Basahn and Kanawar, &c *Cedrus deodara*, the deodai or Himalayan cedar

KAI ZABAN, HIND *Rhododendron anthopogon*

KAJAH, MALAYALA. A tree which grows to about eight feet in height, and ten inches in diameter, its timber is very strong, and the crooks of it are used by carpenters for boat work.—*Edge, M and C*.

KAJANG, MALAY. The leaf of the Nipa fruticans, written Cadjan, by Europeans in India

KAJAR, the tribe to which the reigning family of Persia belong. They are one of the seven Turkish tribes which supported shah Ismail, one of the first kings of the Saffavid dynasty, about A D 1500, when he raised the sect of the shah to importance and made them believe the national religion of Persia. Shinh means sect in Persian, and the name given them as a reproach he took as a title. The only material point of faith in which the shahs differ from the sunni, is their belief that Ali, the companion, son-in-law, and nephew of Mahomed ought to have immediately succeeded the prophet, instead of Abu-Baki, Omar, and Osman. The greater number of the ancestors of shah Ismail had been Sufis or philosophical deists, and Malcolm supposes that he raised the sect of Ali because he thought it necessary that the holy scriptures in which the devotional men of his time and family indulged, should have some object more comprehensible to the mass of his countrymen than the abstract contemplation of the deity. The names of the other Turkish tribes who supported shah Ismail were Oostyloo, Shumloo, Nikilloo, Bahalloo, Zulkudder and Aff-hai. Aga Mohammed Khan, 1794, was the first monarch of the Kajar dynasty, and at that time the tribe were principally settled in the neighbourhood of Astrabad, where they still remain. The Affghans in speaking of a nation, frequently designate it by the proper name of the tribe to which the sovereign belongs, thus they call the Persians, Kajar, the Kandaharans, Mohammedzye, the Sindians, Talpaori, the Sikhs, Runjit, &c

The chogha is a long great coat in use in Affghanistan, which reaches to the feet. The "postum," also an over-coat, comes down to the middle of the thigh. By wearing a turban, or a kajar cap, and a common chogha over ordinary clothes, European travellers in those countries avoid much annoyance. The Kajar have been distinguished during several generations among the tribes of Mazanderan, the ancient Hyrcania. But they have not been traced farther back than A D 906, A D 1500, when Pan Beg, kajar, is mentioned in a MS. Mr Foster says, the Kajar are an extensive tribe chiefly residing in Mazanderan and Astrabad, and that the word in the provincial language signifies rebel, or deserter. Like the Rajpoots of India, they devote themselves principally to the profession of arms.—*Foster's Journeys*, p 24. *Foster's Affghans*. *Malcolm's Hist of Persia*, Vol ii, p 262, *Adventures of a Lady in Tartary*, &c. by Mrs

Hervey, Vol 1, p 356, Tarih Alam Arai, Vol 1, Ouseley's Travels, Vol 11, p 59, Foster's Travels, Vol 11, p 198, Chetfield's Hindoostan, p xvi

KAJARI, MAR A caste who make glass bracelets

KAJAWAN, boxes, panniers, or cradles formed of wooden frames, covered with cloth or leather, from three and a half to four feet long, by four feet high, in which those who travel upon camels are seated, they are partly open in front, and when fitted up with bedding, make a conveyance by no means contemptible in a cold night, for those who can sit for many hours together in the Asiatic fashion, with their legs doubled or crossed under them—the traveller becomes soon accustomed to the measured motion of a camel's pace, and thus can enjoy both warmth and sleep, blessings most enviable during the long and wearisome nights of a winter's journey, and of which those who travel on horseback are totally deprived. Each camel carries two of these baskets or cradles, which are hung like panniers one on each side. They are largely used in Balkh, by travellers, and Captain Burton describes them as greatly used by Scindian ladies, styling them a pair of giant-tie-bidle-shaped panniers. Mr Rich mentions that in his journey to Kuidistan the kajuwli of Mrs Rich's servants were slung on mules. Sir W Ouseley, remarks that his kajuwli consisted of two small and inconvenient seats, slung on a mule, and over them an awning of canvas, supported on slight wooden frames—*Fraser's Journey into Khorassan, p 364, Rich, Kuidistan Ouseley, Th. Vol 1, p 251, Burton's Scinde, Vol 11, p 241*

KAJIREH, BLNG, Cathamus tinctorius

KAJU, BENG, HIND, SINGH Arcadium occidentale Cashew-nut tree, Kju-k-i-tel, is the Cashew-nut oil, Kju ke glutle, is the Cashew-nut. This tree grows to about 10 inches in diameter, and covers a large surface. It is considered the best sort of wood for charcoal, and is fitted for this purpose only. With this, as a substitute for coals, the assistance of a sheep skin for bellows, and a hole in the ground for a forge, the native smiths of India produce any piece of iron-work that may be required for ship-work, iron knees and channel-work for large vessels, and the brass founder, any piece of metal, such as the pintles and braces for ships of 700 tons burden—*Edye, Forests of Malabar and Canara*

KAJU, GUZ Casearia elliptica?

KAJU APPLE, ANGLO-HIND Cashew-nut

KAJUR, the date of Elate sylvestris, or Date tree, properly Khajui

KAK oi lok of Kanawari, Ficus canicoides

KAKA, CAN CRASSI listula, Linn

KAKA, HIND A CLOW See Cow, Lakshmi

KAKA BIRA? Hugonia mystax, Linn

KA-KA BOTANG, HIND Juglans regia

KAKA-CHINCHI Abius precatorius

KAKA JEMBOO, SANS Calyptanthus caryophyllifolia

KAKA KUMAU, SANS Eugenia caryophyllifolia

KAKA KALLI, TAM Anamitta cocculus

KAKA KALLI VEREI, TAM Seeds of Cocculus indicus or Anamitta cocculus

KAKAL oi Kallial, AR Aloes wood

KAKALAS, SINGH Cyathocalyx zeylanicus, Champ

KAKA-MACHI, SINGH, oi Tella nalamulaka, TEL, Solanum Indicum, Linn

KAKAMARI oi Kaki-champa, TEL Anamitta cocculus, W and A.

KAKA MULU, TAM Pedalum murex, Roxb, Linn

KAKAMUSTE oi Ava, TRI Sponia Wrightii, Planch

KAKANDAKA-CONU-VEH, MALAL Anamitta cocculus

KAKAO, GIR Cocoa

KAKA PALA oi Venu-pala oi Kulkapala, TEL Tylophora vomitoria, Voigt, also Zizyphus glabrata. Mr Brown explains it by Vata naranjanaku

KAKA PALAM, TAM Tylophora ashiatica

KAKAPU, MALAL Torinia cordifolia, R

KAKAR of Kangra and Salt Range Pratia integrifolia, H f, Th The Kakar, kak u singhi, or kak u tree is found chiefly on zemindars' lands. In some localities it attains a great height, and has a good growth. In the Golden Akala it yields fine broad planks and beams from 15 to 20 feet long, the price of a full-sized tree being Rs 7 or 8. Its wood is light-red, somewhat resembling the teak, hard, fine grained, vined, polishes well, is well adapted for cabinet-making purposes. The gall is used medicinally—*Mr Barnes' Kangra Settlement Report, para 153, Balfour, Timber Trees, Powell's Handbook, Vol 1, p 541*

KAKAR, HIND A kind of tobacco grown in the Panjab, of small size, leaves roundish and a long stalk. In other species the blade is long and pointed runs down the leaf stalk close up to, and even over, the main stem. The "noki" tobacco has very large long-pointed leaves, desi tobacco is very similar in appearance, though stronger in flavor. Baghdati tobacco has the largest leaves of all, and the leaf is wired and thin, it is the mildest of all, and is smoked dry occasionally, —*Powell. See Tobacco*

KAKARA or Uia kakara, TLL Monoidaea chinensis, *Linn*

KAKARIA KALA, MALEAL Cucumis sativus, TAM Cucumis momoidica, *Rorb*, *W & A*

KAKARNERI-RANG, HIND Chocolate color

KAKARA, HIND One of the Cians. The European terms Ciane, Gius, Geranos, and the Hindoostani terms Saras, Kukaria, Karianch, all have reference to the loud trumpeting of these birds which form a very distinct group

KAKAR-SINGHI or Kakarin of Kaugra Pistacia integerrima

KAKA TODDALI, TAM Toddalia aculeata

KAKA TUNDAMU, SANS, TFI Aquilina, *sp*

KAKA ULIMERA, also Nalla ulimera, TFI Diospyros cordifolia, *R n*, *p* 538

KAKA VALLI, MALLAI, Mucuna gigantea — *DeC*

KAKA TANDUKA, SANS Diospyros tomentosa, *Rorb*

KAKA-TATI, TAM Diospyros ebenum, *Linn* Ebony Diospyros ebenaster, *Kæn*

KAK-BA, a tribe dwelling in the valley of the Mek-hong river, south of the Lelai tribe, in lat 22° 14' N

KAK-DOOMOR, BENG Ficus oppositifolia

KAKE, CAN Fruit of Cathartocarpus fistula

KAKE, KARN MALEAL The Khonne tree

KAKEI, also Kakhash, HIND Pteris aquilina

KAKELAH-SEGHR, PERS Caidamom

KAKER, the country of this tribe is in the head-waters of the Loia, wild and inaccessible. It forms a square of about 180 miles between the Achtik-zye country, the Spin Tein, the ranges of Sulman and Baluchistan. But a Kakei race named Kasia, also occupy in part the valley of Shal. The Punni clan, in Sewi and Sewistan is Kakei. Their manners and habits vary. See Kakar

KAKHRA, the Aryan designation of the modern Khorassan, which was the twelfth settlement of the Aryan race in their migration (xiii, verse 17). Kakhia is held by Spiegel and Lassen to be the district of Kikhem mentioned in Firdousi. Hang identifies it with the cities of Kaikh in Khorassan. The evil done here, to the Aryans, by Ahriman, was the burning of the dead. This therefore was an illegal practice, like the sin of the Ariachians, who were so profane as to bury their dead. All this implies the organization of

an hierarchical power in Sogd and Bactria, although not a sacerdotal caste — *Müller*.

KAKHUR or Kakhma, also Kachma, BRAG, GLZ, HIND Zedoniy Circuma zedonia, *Rorb*, also Cuncuma zernumbet

KA-KHYEN or Kakoo, as they call themselves, are a wild section of the great race of Sing-pho who inhabit hilly tracts on both banks of the Irrawaddy from Bamo upwards. They are said to be predatory, vindictive and indolent. They are, however, good blacksmiths, remarkably athletic, hardy men, and it is not uncommon to see them six feet high. Their language has only seventeen per cent of Karen words. They have not the appearance of Tartars, but have long faces, and straight noses, with a disagreeable expression about their eyes, and totally different from the surrounding Shan, Burmese and Chinese races. Part of the tribe occupy the left bank of the Irrawaddy near Bamo, between the 24 and 25th of North Lat. The Ka-Khyen to the east of Kung-tong and Bamo, are described as perfect savages in appearance. They have long faces and straight noses, and the very disagreeable expression about the eyes, is rendered still more so by their lank black hair being brought over the forehead so as entirely to cover it and then cut straight across in a line with the eyebrows. They are found to the north of Bamo, as far apparently as the Shu-mai-kin, and amongst the Sing-pho hills between the Moung-Khung and the valley of Hu-Kong. They have predatory habits. They are probably prior to the Shan, Burman and Sing-pho.

The Ka-khyen lying to the east of Bamo are supposed to be the ordinary Sgum Karen found in the lower country and all over Pegu. If not identical now, they may have been originally either a branch or stock of the great Karen family, now split up into many different tribes. The Ka-khyen appear to have the same habits as those of the lower country. They manufacture a spirituous liquor called "Sham-shoo" and all drink of it, it is a part of their religious duty. After they embrace Christianity, this habit is of course abandoned by those living under British rule. Different from the Karen of Pegu, the Ka-khyen are said to have slaves, which would imply that they were sufficiently strong in themselves, to maintain a sort of independence. If they had been a race, subject to the Burmese, they could hardly have held supreme possession of slaves, kidnapped on the Chinese frontier. The Ka-khyen hills run N S, about 12 miles to the east of Bamo, The Taping river issues from them about 16 miles E N E of Bamo, and meanders gently through a flat fertile plain to fall into the

Thawaddy, a mile above Bamo. Its banks were formerly thickly dotted with large towns and villages, and the adjacent plains are well cultivated for rice. The sites of old villages are still marked by the garden trees and the old cultivation by bunds, among the grass jungle, that has sprung up in the place of rice. There are still many populous villages, every one fortified in some simple rough manner, and every man leaves the village for the field with a sword (dalwey) or a musket or both. In the villages near the mountains such as Ing-tha, the men all sleep and watch by turns in little two-storied watch towers, inside the village fence, while the women and children only remain in the houses.

Near Ingtha is a "Chinese bazaar" or settlement of about fifty Chinese households, who distil arrack and sell salt. The arrack is bought by everybody, the salt is taken to the Kakhien country. Troops of donkeys and ponies come down from the hills and go back laden with salt, while their owners and attendants carry with them a good store of arrack. These Ka-khyen bring down a little cotton, and this is all the trade, that now exists between this part of Burmah and the eastward, by the Ta-ping routes. Between this and Maing-mo there is some trade, the Shan taking from this cotton and salt.

The Ka-khyen tribes are all armed and have immense numbers of muskets and matchlocks. The latter are 3 Rs and 4 Rs each and are serviceable weapons. There are very many separate Tsau bwa independent of each other and frequently at feud. None of the routes pass through fewer than three or four of these separate states. All the chiefs have to be propitiated and the little men must also be given small presents. Many of the Tsau-bwa are rich from collections of toll from the China merchants.

The Ka-khyen all drink arrack, use opium and tobacco. They have great numbers of slaves among them, Chinese and Shan, and frequently sell them again to people in the plains of Burmese territory. The Chinese slaves bought from the Ka-khyen are all invariably fat, saucy, and apparently happy.

Mr Kincaid identifies the Ka-khyen tribe with the Siamese term Singh-pho, which the Burmese pronounce Thung ban, and is a term applied by the Shan and Burman to all the tribes dwelling north of Mo-goung. They are nominally tributary to the king of Ava. They bear a strong resemblance to the Karen, to whom they yield a nominal tribute, but have never been subdued, and the people of all the region to the east of Bamo live in great dread of them on account of their savage ferocity in kidnapping and selling into slavery

the neighbouring tribes with whom they are constantly at war. The Karen regard them as a tribe of B'ghai. They are of a handsome figure, but dark and slender. The women wear a long frock like the white Karen, but of a dark-red colour.

The Ka-khyen are divided into septs, each of which is headed by a Tsau-bwa who is independent, except in so far as a dread of the Burman king or influence his conduct. The next in rank to the Tasubwa is called the Paw-my-ne. Both offices are hereditary. In a Ka-khyen village, the houses are elongated bamboo sheds, with a portico allotted for the cattle and poultry. Half the house is set apart as sleeping cells for the family, the other, forming an open hall running along the whole length of the house, is a public lounge. Here the stranger is admitted to Ka-khyen hospitality. Ka-khyen beer is put before the guests and the natives help themselves liberally. The beer is drunk, when fresh brewed, in plantain-leaf cups. The women wear a picturesque jacket ornamented with lines of silver plates, chased and enamelled. The lower garment is a single cloth ornamented according to the taste and ability of the wearer. In the evening, the villagers assemble and dance to an accompaniment of sticks, stepping off the side "crab-fashion." When a villager dies, his friends dance round the body to propitiate the spirits called Nat and to drive away the soul from its former habitation. The Meet-way or priest works himself into a devotional mood by tearing his hair, groaning, kicking and striking his head and face. When unpossessed, the Ka-khyen Meet-way is an ordinary layman. As an initiatory rite, to show his fitness for the priestly office, the novice must climb a ladder with sword blades, sharp-edge uppermost, for steps, and set himself upon a platform thickly studded with the sharpest spikes. Like the non-Aryan tribes on the Eastern frontier of Bengal, there is no restriction on intercourse until marriage, but after that chastity of the female is punished by death, mutilations, beads and anklets attract crowds of women—*Mason, Burm*, pp 97, 641, *Yule*, p 146. See Anam, India, Singpho.

KAKI, SINGH Ape, monkey

KAKI, JAPAN Diospyros kaki China date plum—*Bennett's Wanderings*

KAKI ALLI, or Kaki rekka, TEL Diospyros, sp

KAKI CHAMPA or Kakamari, TEL Anamirta cocculus, *W & A* Cocculus suberosus—*Menispermum heterochitum*, *R* III, p 817. On the Western Coast it is also called Garala phala, *z e*, poison-druid

KAKI DONDA or Abuba, or Donda, TEL.

Trichosanthes palmata, *R*, also *Coccoloba indica*, *W & A*

KAKI KALLAVA GADDA, *Tri* *Nymphaea lotus*

KAKI MEDI or *Brahma-medi*, *Tri* *Ficus oppositifolia*, *R*

KAKINDA, *Sans* *Diospyros melanoxylon*, *Roxb*

KAKI NEREDU or *Kantun chettu* *Tri* *Azadirachta indica*, *Vahl*, *H* *1212*—*A. indica*, *R* *1*, 580, *Cor* 27—*A. umbellata*, *R* *1*, 552 *Kaku jumbi*, also *Blum-jumbi* and *Banjum*, in *Bengal*

KAKI PLSARA, *Tri* *Physalis*, *sp* *Moong is Ph. mungo*

KAKI REKKA or *Kaki ali*, *Tri* *Diospyros*, *sp*

KAKITI CHETTU or *Kaimguva*, *Tri* *Gardenia latifolia*, *Art*

KAKI VEDURU, *Saccharum spontaneum*, *R*

KAKITAM, *Tri* *Paper*

KAK JANGI, *Hind* *Velonia cuneata*

KAKKARA, *Hind* The barking deer

KAKKARAN, also *Kakkari*, *Hind* of *Ravi* *Rhus buckhamii*, *Roxb*

KAKKAR TAMAKU, *Hind* *Nicotiana glauca*

KAKKASI or *Rikkasi*, *Tri* A species of fern

KAKKERA or *Obua*, *Tri* *Streptium asperum*, *R* *11*, 90.

KAKKERAN, also *Kakkisingi*, *kukhangehe*, and *kakkei*, *Hind* *Pistia integrifolia*

KAKKITA or *Sumudra pala*, *Tri* *Aegyptia speciosa*, *Siet*

KAKKITI CHETTU, *Tri* *Gardenia latifolia*, *Art*

KAKKOLA, also *Kikkolaka*, *Sans*, *Tri* A kind of perfume obtained from a berry sold in the bazars. It is oval with a thick, green, sebaceous, fragrant integument, which dries and shrinks with age, becoming a thin greyish epidermis. Within this, is an aromatic kernel, abounding with a resin which is inflammable, slightly soluble in water and more so in alcohol. Some have referred this name to the berries of *Anamita cocculeus*, but these are poisonous while the *Kakkola* is an esteemed drug, being described in the *Raja* "nightantu and Bhava-pikasa" as pungent, bitter and carminative.—*Wilson's As Res*, Vol *xiii*, p 411, 4to, *Elliot, Fl, Andh*

KAKKRIN, *Hind* *Rhus succedanea*

KAKLA KAKKAR, *Hind* *Pistia integrifolia*

KAKMACHI, *Hind* *Solanum nigrum*

KAKMARI, *Hind* *Anamita cocculeus*

Kakmai-hi-binj, *Duk* *Cocculus indicus*

KAKNAJ, *Hind* *Nicaudia indica*

KAKNI, also *Kaku*, *Hind*. *Cucumis utrifolius*

KAKNUJ, also *Kaku*, *Pers* *Physalis angulata*

KAKO-DUMBARI, *Gmelina arborea*, *Roxb, Cor Pl*

KAKOHI, *Hind*, of *Hazara*, *Acacia leucophylla*

KAKOLI, *Sans* A drug so called, from its colour, which is black like that of the crow, according to some, also a perfume. The Hindoos enumerate in their medical works a class of eight substances, which they denominate the *Ashuvarga* or class of eight, they are all roots—and appear to come chiefly from *Nepal* and the countries flanking the *Himalaya* mountains. They may be employed either singly or collectively and are described as cool, sweet, fattening, and aphrodisiac, promotive of digestion, emetic, lactiferous and tonic. They are further said to possess great efficacy in urinary and phthysical affections and in removing the sequelae of fevers. Their names are *Jivala*, *Phalbra*, *Meda*, *Mahameda*, *Kakoli*, *Kshma-kakoli*, *Ruddha*, and *Vuddha*. The substance amongst these termed *Kakoli* is generally connected with the one subsequent to it in the above list or *Kshma-kakoli* and these two drugs are procured from *Morung* and the adjacent districts. *Kshma-kakoli* resembles the root of the *Pivari* (*Asparagus racemosus*) and is of a white colour with fragrant smell and full of milk sap. The *Kakoli* is of similar form and character, but of a dark hue. They are both sweet and cooling, they remove fever, and correct a vitiated state of the blood and bile; the root of the *Vidari* (*Butea paniculatus*) and the *Aswagandha* (*Physalis ferox*) are severally substitutes for the *Kakoli* and *Kshma-kakoli*.—*Wilson's As Res*, Vol *xiii*, p 410, 4to, *Elliot, Flor Andh*

KAKO MATI, *Modern Greek*, evil eye

KAKOOL, the tufts of hair left on both sides of the head, the middle part being shaved from the forehead to the neck

KAKOON, *Parmenium italicum*

KAKOONA-GASS, *Singh* *Canarium Zeylanicum*, *Blume*

KAKORA, *Hind* *Momordica muricata*

KAKOSCHNIKA, a head-dress, worn by the Russian women.—*Turnicelli, Kazan*, Vol *i*, p 32

KAKOTA-KA-PHAL, *Hind* *Canna indica*

KAKOUT PALA, *Nymphaea lotus*

KAKRA, *Pant* *Cucumis monoides*, *Roxb*

KAKRAI of *Chembo*, *Pant* *Acer ciliatum*, also *Acer cultatum*, *Linn*

KAKRAIN of *Kangra* and *Salt Range*, also *Kakia*, *Kakhangche* of *Kauawai*, *Pistacia*

integerima, *H f & Th*, ban-kakra, is *Podophyllum emodi*

KAKRA-SINGHEA, is official at Lahore both with hakims and hindoo doctors. In the *Materia Medica* of the latter, its use has been handed down from olden times. The kakra-singhea are vegetable excrescences and probably on that kind of *Rhus* which is found in abundance in the north-west of Hindoostan. These excrescences, formed probably in consequence of the deposition of the ova of some insect, have long constituted a famed article of hindoo medicine, they are found in the Deyia Dhoo and everywhere in the hills, at moderate elevations. Dr Royle refers the specimens contained in his collection, which are identical with the above, to *Rhus kakra-singhea*, but it has been doubted whether these galls are produced by a species of *Rhus*, as they are nearly identical with those found on *Pistacia terebinthus* — *Thirty-five years in the East, Dr Hong, p 335, Cat Ex 1862*

KAKREZI-RANG, HIND Liver-colour
KAKRI, HIND *Cucumis pubescens*, *Willd, W & A*, also *C. utillissimus*, also *Capparis spinosa, Linn*

Gwal kakri, is *Bryonia umbellata*
Kanwal kakri, is *Nelumbium speciosum*
Gul kakri, is *Podophyllum emodi*
KAKRU of Kumaon, *Rhus acuminata, DC*
KAKSA, HIND *Coruus macrophylla*
KAKSHAMA, HIND *Seniutula anthelmintica*

KAKSHIVAT, whose hymns are found in the first and ninth mandala of the *Rig-veda*, is said to have been a Kshatriya. Professor Lassen is of opinion that his father Digha-Tamas, was one of the earliest brahman missionaries in the southern parts of Bengal, among the Anga and Kalinga.

KAKTUNDI, HIND *Aselepias curassavica*

KAKU, PANJ *Flacourtia sapida, Roxb*
KAKUA, HIND *Goughera holosteoides*
KAKUDA, see Inscriptions

KAKUI and **Kakur** tribes, are occupants of both sides of the Me-Khong. A tribe of wild Kakui, dwell on the Man-lo-ho river, in lat 22° 20' N, a tributary of, and flowing from the west to, the Me-Khong river. They have the Lalun and Kak-bal on the east. See India.

KAKULA or Ebil, AR, also *Kaknlesaghai*, PERS *Elettaria cardamomum, Wh & Mat*

KAKUPALA, TFL. *Zizyphus glabrata, Heyne*

KAKUR, a dark-coloured, spare and snewy, migratory race, in the centre of the penin-

sula of India, who are usually regarded as identical with the *Prudaria* that overran the south of India. They are found residing in most of the villages north of the Tumbudra river. They possess small active ponies, on which they bring the grass that they cut in the jungles, and otherwise act as carriers, but they might, at any moment, become active marauders. They are also screen or tattumakers, and a few have become agricultural or engage in horse dealing. They elect a chief, to whom they give the rank of issal-dai. They are all mahomedans and they use a dialect to which they give the name of Lahania-ha-noche.

KAKUR, the rib-faced or barking deer, *Cervulus aureus* of Ham Smith, is generally distributed over the lower and cultivated tracts of the Himalaya, being seldom met with at elevations exceeding from 8,000 to 9,000 feet above the level of the sea. The prevailing colour is a reddish-brown above, white underneath, inclining to ash on the inside of the legs of males, which have two short canine teeth in the upper jaw resembling those of the musk-deer, but not so long — *Adams, Jerdon*. See *Cervus, Deer, Mammalia*

KAKUSANDA, the third Budha, previous to Gotama — *Hardy's East Monach, p 437*.

KAKWI, GUZ, HIND Molasses
KAK-WULIMIRA, TEL *Diospyros cordifolia, Roxb*

KAKYNNAMA, SINGH Cinnamon
KAL, SANS Time, age. See *Siva*
KAL, HIND *Urtica heterophylla, Kna*
kal, HIND, is the *Alum curvatum*.

KALA, AR *Euphorbia*
KALA, see *Yama, Dharmarajah, Bharava*

KALA, HIND., SANS Black *Kal-a-admi*, a native of India, literally a black man.

Kala-Bhanava, SANS, from *kala*, time, and *bhanava*, the terrible.

Kala-jati, BENG *Eranthemum pulehelum*

Kala-jam, BENG Blackberry or Java plum, *Eugenia jambolana*

Kala-jira, BENG Indian fennel flower, *Nigella indica*

Kala-jhantee, BENG *Eranthemum nervosum*

Kala-kachoo, BENG *Colocasia antiquorum*

Kala-kai-pai, BENG *Limophila Roxburghii*

Kala-kasturi, BENG Musk okio, *Abelmoschus moschatus*

Kala-kasunda, BENG *Cassia sophora*.

Kala-kalkasundi, BENG *Cassia purpurea*.

Kala-kunch, BENG *Abrus melanospermus*

Kala-kna, BENG Pickly caper, *Capparis brevispina*

Kala-purusha, SANS, from kala, black, and purusha, a man

Kala-tatti, SANS, from kala, dark, and tatti, night

Kala-sutia, SANS, from kala, tune, and sutia, a thread

KALA In Burmah, is a term applied to a native of India, but, more extensively, to any western foreigner, such as an Arab or a European. Major Pellye supposes it to have been derived from a name given to the aboriginal races of India, which is still traceable in the scattered tribes of Kol, Kuli, &c &c

KALA AJA, BENG *Elietia serrata, Roxb*

KALA BACHNAK, DUK, Hymenodyction excelsum, *Wall*

KALA-BAGH, in Lat 32° 57' and L 71 29'E, in the Panjab, on the right side of the Indus, on the western part of the Salt Range. The mean height of the town, 790 ft above the sea, Kalabagh peak, above 2,357 ft, Main, opposite Kalabagh above 609 ft, Main peak above 1,221 ft. Here the Indus is compressed by mountains into a deep channel, only three hundred and fifty yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base, for upwards of two miles. The first part of this pass is actually overhung by the town of Kalabagh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour. The Hon'ble Mount Stuart Elphinstone, found the road beyond cut out of solid salt, at the foot of cliffs of that mineral, in some places more than one hundred feet high above the river. The town is famous for its salt which is hard, clean, and almost pure. In the hills south of Kashmir, and west of the Jhelum to Attock and Kalabagh on the Indus, are found Gukker, Goojer, Khatri, Awan, Junjoo and other tribes, all of whom may be considered to have, from time to time, merged into the hundoo stock in language and feelings. Of these, some, as the Junjoo and especially the Gukker, have a local reputation. Gold is obtained from the sands of the Indus and between Attock and Kalabagh, about 300 persons are employed in washing the sand for gold, which occurs in small flattened grains in sand, washed down in greater or less abundance by the rivers of the Panjab. A Muree correspondent of the *Delhi Gazette*, however, said that while sinking an experimental shaft in connexion with the proposed tunnel, on the banks of the Indus, a veritable gold mine was discovered. Under the stratum of slate a deposit of rich auriferous quartz was found, and Dr Cleghorn mentions that a little gold-dust is brought across the higher range through Chulas from

the valley of the Indus where gold-washing is carried on to a considerable extent. — *Elphinstone's Kingdom of Candahar*, p 36, *Hist of the Panjab*, Vol 1, p 43—45, *Cleghorn's Panjab Report*, p 178, *Papers of East India Candahar and Afghanistan*, 1859, p 21. See Khattak, Ruem

KALABANDA, TIL. Aloe Indica — *Royle*, also Aloe persolata — *Linn* Aloe vulgaris, *D'C* A Barbudenis — *Royle*, III., 390, *Rhede*, xi, 3

KALABANTHA, TAM Agave Americana — *Linn*

KALABATUN, HIND Gold wire and silver wire for making gold and silver thread and tin-cl the silver is called "safard" Kalabatin and the gold "sath" Kalabatun

KALABIANGRA, HIND Sonchus oleraceus

KALABIS or Kalabisa, Hind of Kaghan, buckthorn, Hippophae salicifolia, also H thamnoides

KALADANA, HIND Phorbium or Ipomoea carulea

KALADASA, a celebrated poet, his drama relates how a Kshatriya prevailed on a brahmin's daughter to yield to him, under a promise of marriage, and he gave her his ring as a pledge of his troth. He then went to his own city leaving the girl behind. She soon found that she was to become a mother, and she then set out to her husband but lost the ring on the road, and he refused to recognise her until it was found. The story of Judah and Tamm, Gen xxxiii 12 to 26, similarly hinges on a ring — *Hk II of I*, p 50

KALA DHATURA, BENG Datura fastuosa — *Mill* *Roxb*

KALADGHI, 16° 12' 9", 75° 29' 9", a military station in the Dekkan, in the district of Belgaum. The Dāk bungalow is 1,714 ft above the sea, and the level of the Ghatprba is 1,653 feet. The rocks of the neighbourhood are stratified clay slate

KALADI, MALAY Colocasia antiquorum, also C esculenta, *Schott*

KALADONG, the river at Akjab

KALA DROOMA, SANS Terminalia mollucana, *Willde*

KALAGORU, TFI Stereospermum cheilonoides, also Stereospermum suaveolens, *W* *lc*

KALA-GARU, MALAY Aloe wood.

KAL'AH, see Mesopotamia

KALAHANDA, the Sowah race occupy the hill ranges of the Northern Census—mostly those hills near Chieneole, near Kalahanda and southwards as far as Bindachellum, and they bury their dead with their weapons

KALAI, TAM Branch of a tree

KALAI, TURK Tin

KALAI, HIND Whitening, also slaked lime

KALAI or Kilai, HIND Towards the Dhauladai range is the Cedrus deodara, Himalayan cedar or deodai

KALAI GAR, HIND A tin-man

KALAI-KAPATHAR, HIND Name given to a soft gray marble of Karual, used for lime burning

KALA JAM, BENG Syzgium jambolauum — D'C

KALA-JIRA, also Kala Zinah, HIND Nigella sativa Nigella arvensis. — Rorb

KALA JOAR, HIND Andropogon bicolor

KALA JUVVI, or Pittamanni, TEL Ficus tomentosa, Rorb

KALAKA, TAM Carissa carandas, Linn

KALA KANDA, TEL Candy

KALA KANGNI, HIND Panicum italicum

KALA KANTALA, SANS Agave Americana, Linn

KALA KASTURI, GUZ, HIND Abelmuschus moschatus Musk okro

KALA-KAT, HIND Pinus padus

KALAKKAR, TAM A low caste, the same as the Paleyai, hunters and fowlers

KALA-KUCHOO, BENG Colocasia antiquorum

KALA KOOTKI, a drug in use in India, by some supposed to be hellebore, but the term is also applied to other drugs

KALA KUDU, HIND, MAHR Wrightia tinctoria, R Brown

KALAL or Kalai, a distiller, a vendor of spirituous liquor, a palm-wine dealer

KALA LOBIA, HIND Dolichos lablab

KALAM, HIND, or Kalam, PANJ Nuclea paucifolia, also a species of Glochidion Papal Kalam is the Viburnum cotinifolium

KALAM, TAM, TEL Calotropis gigantea,

KALAM, AR, HIND, PER A peu Kalamdan, a peu and ink-stand, Kalam-baud, reduced to writing

KALAM Arabs divide their spoken and even written language into two orders, the "Kalam Wati," or vulgar tongue, sometimes employed in epistolary correspondence, and the "Nahwi," a grammatical and classical language. Every man of education uses the former, and can use the latter. And the koran is no more a model of Arabic, as it is often assumed to be, than "Paradise Lost" is of English. Kalam is the Word. Animus, in Latin, is the breath of life breathed into man's nostrils, is the Rauch of the Hebrews, the Ruh of Arabia, and among the Greeks and Romans, Animus, Anima and Spiritus. In their designation of the various prophets, mahomedaus style Moses, Kalam-allah, the word of God, Abraham the Kalil-allah, friend

of God, and Jesus Christ is the Ruh-Allah, the Spirit of God — *Burton's Pilgrimage to Meccah*, Vol III, p 330 See Languages

KALAMAH, ARAB The mahomedan creed, consisting of five sections, Taib, Shahadat, Tambahid, Tauhid and Rad-i-Kufi. The Taib is then La-illaha-il-Ullaho-Mahomed ul-Rasul Ullah, there is no deity but God and Mahomed is the prophet of God. The Shahadat is I testify there is no deity but God alone, without companion — and I testify that Mahomed is his servant and prophet. The Kalamah is not found in the Koran

The words in Arabic are —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أول كلمة طيبة

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ -

ثاني كلمة شهادة

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

ثالث كلمة توحيد

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَلِيمِ -

رابع كلمة توحيد

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ قَائِمٌ قَدْ قَاهَرَ لَأَمْوَاتٍ أُنَادُوا أَنْ دُلُّوا عَلَى الْهَلَالِ وَالْأَكْرَامِ بِيَدِهِ الْحَسْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

خامس كلمة رد كبر

أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَعِيزُ بِمَا لَا

اَنَا بِرَبِّكَ وَاعْتَدِ وَأَنَا بِرَبِّكَ عَنْ كُلِّ دِينٍ
 سَوَّلَ دِينِ الْإِسْلَامِ وَرَحِمَهُ، إِلَهِي دِينِ
 الْإِسْلَامِ وَأَسْلَمَ، وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ
 مُحَمَّدٌ رَسُولُ اللَّهِ

KALAMBAK, MALAY, JAV, JAP Aquil-
 aia agallocha, *Rorb* Agallocha wood
 Eagle wood

KALAMBERI, SINGH Calamander root

KALAMBI, SANS Basella alba, *Linn*

KALAMBIR, MAYAY Cocos nucifera, *L*

KALAMBUKIU, SINGH Columbo root

KALA MEGH, HIND Andriogaphis
 paniculata, *Chiccta*

KALA MESARA, or Gaingudu, TLI
 Cissaria tomentosa, *R*

KALA MEWA, HIND Solanum verbasci-
 folium

KALA MIN, TAM Polynemus indicus

KALA MIRCH, also Gol much, HIND
 Piper nigrum, *Linn* Black pepper

KALAM-KARI, MAYAY Chintz

KALA-MOHRA, HIND Aconitum feriox

KALAN, BURU Cassia occidentalis, *L*

KALAN, TAM Kootiy ki chitti, DUK.
 Poota ghonkooloo, TEL Surpa-chitti, SANS
 Mushroom Agaricus campestris, *Linn*

KALAN, HIND, PLRS Large hence
 gokhru-kalan, HIND Xanthium strumarium,
 khub-kalan, HIND Sisymbrium nris

KALA-NATH, HIND of Mehia forest,
 Hazara Cerasus species

KALANCHI, HIND of Panjab, Desmodium
 tiliaefolium

KALANCHOE VARIANS, *Haw* ?
 Talara, *R S B*, | Haiza ki patta, PANJAB
 Rungru, Sutlej,

—*J L Stewart, M D*

KALANDAR, a sect of the Kadiri fakir
 or dairesh. A kalandar is defined to be a Sufi,
 who has no Murshid or religious teacher, but
 works out his salvation by himself. The
 orthodox Sufi sect blame the order, but cannot
 help owning that it has produced some very
 distinguished saints. The kalandar does not,
 however, refuse to take Murid, or followers.
 —*Richard F Burton's Sindh*, p 401 See
 Faqir

KALANDAR ZATAR, HIND Thymus
 serpyllum

KALANDE, SINGH A goldsmith's weight
 in Ceylon, about $73\frac{1}{2}$ grains equal to 24 of a
 large red seed used for its sub-divisions
 —*Simmond's Diet*

KALANDURA, SINGH Cyperus hexas-
 tachyus, *Rottl.*

KALANEMI, in hindoo theology, a Dattya
 of some celebrity and one of Ravana's attend-
 ants

KALANG, a people who reside among the
 inhabitants of the Tengger mountains. The
 Kalang are said to have been at one time
 numerous in various parts of Java, leading a
 wandering life, practising religious rites dif-
 ferent from those of the great body of the
 people, and avoiding intercourse with them,
 but most of them are now reduced to subjec-
 tion, are become stationary in their residence,
 and have embraced the mahomedan faith.
 Whenever the Kalang move from one place
 to another, they are conveyed in carts, having
 two solid wheels with a revolving axle and
 drawn by two or more pairs of buffaloes, accord-
 ing to the circumstances of the party —
Raffles' History of Java, Vol 1, p 329

KALUNG or Coolen of India, is the com-
 mon European crane, *Grus cinerea*, now a most
 rare bird in England, but still breeding some-
 what plentifully in Scandinavia, and a winter
 visitant in large flocks in many parts of India.
 There are some species of cranes in India, all
 principally or solely winter visitants. But
 the word crane, like many other vernacular
 appellations, is often misapplied, and properly
 appertains to an exceedingly well-defined
 group, noted for their loud trumpeting cries.
 Hence the European names Crane, *Grus*,
Geranos, &c, including the Hindoo-tam desig-
 nations Swas, Kikania, Kulung or Kunanch,
 and others that might be collated. The
 voiceless 'Adjutant' is erroneously termed
 "the Gigantic Crane." In Australia the
 Egrets or white 'Paddy-birds,' are designated
 'Cranes,' while the veritable Crane of the
 country is known as the 'Native Companion'.
 The cranes belong to the anciently known
 hemisphere, or major continent, save one or
 perhaps two species in North America (a still
 disputed point), and the fine Australian
 species. About fifteen species are known, of
 which one division is very distinct, and founded
 on the two beautiful Crowned Cranes of
 North and South Africa respectively. Besides
 their singular bristle-like coronal plumes,
 constituting quite a unique crest, they have
 comparatively a very short beak, and an
 anatomical peculiarity, or rather we should say
 that the rest of the Cranes have a more
 important one. This consists in the trachea
 or wind-pipe entering a hollow in the crest or
 ridge of the breast-bone, as in the Trumpeter
 Swans of northern regions. The Crowned
 Crane have nothing of the kind, but they—
 or at least the northern species,—have still
 this singularity, that the long tendinous vocal
 muscles of the trachea, which in other birds
 are attached at their nether ends to the corners

of the sternum or breast-bone, are—in one (if not both) species of Crowned Crane—connected with the first pair of true ribs. The rest of the Cranes with one exception only (the Kakania or Demoiselle) are more or less bare about the forehead, crown, or even some distance down the neck as in the Indian Snas, and they mostly have the tertiary plumes of the wing lengthened, in one African species (*G. paradisea*) even down to the ground, while in the Kilung or European Crane those feathers are curled in a remarkable manner. In the three species which inhabit Africa, one of which (the Kakania) is also Asiatic, the tertiary feathers are more elongated than in the rest and two of them have been separated from the rest by the strange name *Anthropoides*, the distinction however being unimportant. A better division among them was instituted by the Prince of Cambo, who detaches a group *Antigone* founded on the Indian Snas (*Gris antigone* of Linnaeus) and a few others, with longer and pink legs, more extended naked skin about the head, and less developed tertaries, but this division is also much less marked than that of the Crowned Cranes, though likely to be generally adopted. It would seem that they are much less gregarious than the others. As a whole, the Gruidæ or Cranes are widely distinct from any other group of birds, and hark off into no other.—*Indian Field*

KALANI GANGA and Kala Ganga, rivers on the western coast

KALA-NIMAK, HIND An artificial black salt, made by pounding together five seers of sap khari, two seers of dried anola fruit, and one mound of common salt adding water, and boiling for some time is considered to promote digestion is much often used in many mesalih.—*Gen Med Top*, p 144 See Bit liban

KALANKARI, HIND Chmtr

KALANTAN, a district with 65,000 souls, separated from Thingun by the Bitut river and by the Banua river from Patani

KALAPA, JAV, MALAY *Cocos nucifera* Coconut palm

KALAPASIKA and Dandapasika, in ancient hindoo times, officers of justice, the bearers of the noose of death and of punishment.—*Hind Theat Vol II*, p 167

KALA-PATTA, HIND The Jhareja princes, in making patti or grants, appear never to have had in idea of claiming any reversionary interest there are no distinctions, as in Mewar, of 'Kala patti' or 'Chotai' estates that is, those for life, or re-sumable at pleasure, of which there was in Mewar a large class. A great moral crime is the sole collective of this political error

and it is to prevent the destruction of families by following the supreme law of sub-infeudation, that the first law of nature and of God is violated, infanticide not being confined to female victims. Mr Elphinstone, in his report on Cutch, confirms this, adding that it accounts for the number of single hens in families.—*Tod's Travels* p 488

KALAPNATHI, also Maha Thi, BLNG Chmtr

KALA-PRIYA-NATHI Who this deity was, is not known to the Pindits of the present day. Maluka takes no notice of the name. Jagiddhar is content to say it is that of a divinity worshipped in that country. It is probably the appellation of a Siva Linga. In the Varaha Purana, Kala Priya is said to be a form of the sun worshipped to the south of the Yamuna, and Kala-priya Nath, his lord or god, implies a Linga, the construction of which is attributed to the sun. The more usual word in these compounds is I-wara, as Someswara, Rameswara, Visweswara &c, but Nath is the term more especially employed by a particular sect, that of the yogi or Pasupata, the oldest sect probably now existing amongst the hindoos, and with whose tenets and practices, Bharabhuhi appears to have been thoroughly acquainted.—*Hind Th*, Vol II p 10

KALA-OJA, Elnetia scariata

KALARI, MAMI One-eighth of a paw or quarter, the paw being a quarter

KALASA, MALAY Carpets

KALASA, see Lit

KALA SANKALITA, see Yojana

KALASOKA, king of Migadha, reigned from B.C. 426 to B.C. 400 See Bhattya

KALA-SARSON, Brassica juncea Brassica eruca

KALASIE See Simiadae

KALAT, name of a town and province. The town with its 800 houses is in a narrow valley having on the east the hills of Kich Gurdava. The population of Kalat consists of many Dehwan, Bichuns, hindoo and slaves, and the entire suburb is occupied by Afghans. See Kelat, Kabul p 433

KALA TIL HIND Guizotia olifera — D'C Gingelly seed See Oil

KALAT NOFITE, a plentiful tree in the Akyab and Rumeer districts. Grows to a large size. Wood used in house-building.—*Cal Cct Ec*, 1862

KALAFOA ISLAND, is of considerable size, in lat 7° 12 S, long 120° 13 E. It is mountainous.

KALA TOPL a great forest near the sanatorium of Dalkousc in the Buco Dord

KALA TRUMBA, HIND Trogovium ceculentum. Buckwheat

KALATT, HIND *Dolichos uniflorus*
 KALA TULSI, HIND *Ocimum sanctum*,
Ocimum basilicum

KA-LAU, BURM *Cassia occidentalis* —
Linn, IV § A

KALAUNJI, HIND *Nigella sativa*

KALAVA, TIL *Nymphaea sp., Linn*

KALAVIDOKA, TIL A plant called
 Amla pushpika, which is a term applied to
 acid plants is Emblica, Tamarind, Oxalis

KALA WEVA, a round tank of Ceylon, of
 great dimension

KALAYUM, TAY Condle, Malayila, a
 tree of Canara, from ten to fifteen feet in
 length, and twelve to eighteen inches in dia-
 meter, its branches at the top are very thick,
 the wood is of a reddish cast, and much like
 pencil cedar, it grows on the banks of rivers,
 but is not of much value for any purpose
 The tree produces a fruit — *Edye, Mal and*
Can

KALA-ZIRA, or Kala-pur, HIND *Cium*
gracile, also *Seriatula anthelmintica*, also
Nigella indica

KALBA, TIB Destiny

KALBAN, HIND *Machilus odoratissimus*.

KALBIR, HIND *Datisca cuneabina*

KALBURGA, see Gulburgah, Chalukya

KALCHAN, HIND *Salix alba*

KAL-DAN, see Kalkas, Kuitistan

KALDEI, MALAY ASS

KALDERA BUSH, ENG *Pandanus odo-*
ratissimus

KA-LEIN-DZA, BURM. *Cæsalpinia bon-*
ducella, *Fleming*

KALENDREA, a river in Maldiv

KALENGI-KANSJAVA, *Cannabis sat-*
tiva

KALESAR, HIND The finest submontane
 forest tract in the eastern Panjab Himalaya,
 is the remnant of a once far more extensive
 tract of sal at Kalesar, in the Ambalah dis-
 trict The forest is on the extreme north-east
 corner of the district, in a fork of the Siwalik
 hills, on the right bank of the Jumna, opposite
 the Khara head of the eastern Jumna Canal,
 and about three miles above the head of the
 western Jumna Canal at Hattikhund

KA-LE-THEE, BURM *Cox heterophylla*, *L*
 KALETTA VITLA, MALEAL *Baileia*
prionitis — *Linn*

KALF, HIND See Vasma

KALGAM, the Great Wall of China. See
 Kalka

KALGAN, RUS *Galaugai*

KALGHIA or Kalgi, HIND A crest, a
 plume, a crest of feathers, khod, crest for a
 helmet Kalgi are plumes made of the black
 feather of a kind of heron called onkar,
 peculiar to Kashmir

KALGHAN, a pass leading into China,

through which the Mongol races have in-
 variably invaded China

KALGHARI BECHINE-WALA, see Jogi

KALHAM, HIND of Panjab, *Nauclea pu-*
visolia, *Roxb*

KALHIYA, see Semitic races

KALHARAMU, S'ANGU *Nymphaea edu-*
lis, *D'C*

KALHORA, a dynasty of Sindhi, whose rule
 first began about A D 1740, the aristocracy
 of Sindhi, as in most oriental lands, was purely
 one of rank conferred by office, and in Sindhi
 consisted either of Sindhi or of Jat — *Burton's*
Sindh, p 235 See Killoira

KALI, the name of the maritime plant
 from the ashes of which soda is obtained by
 lixiviation, and from the name of this plant,
 with the Arabic article *al*, is derived that of a
 class of substances possessing peculiar pro-
 perties, which are called alkalies Kali was
 also formerly employed to designate the alkali
 potash — *Eng Cyc*

KALI, one name is Silambin a mountain,
 also Puvati, the mountain nymph who capti-
 vated Siva from a course of ascetic austerities

KALI, ARAB *Basilla*, the common Kali
 sakola, *Linn*, grows in great plenty along the
 Arabic Gulf, and in the isles — *Niebuhr's*
Travels, Vol. II, p 346

KALI or Kavli mulian, TAY *Stapelia*
vulgata

KALI, a goddess of the hindoos, whom their
 mythology recognizes as a form of Puvati,
 called also Maha-Kali, Duiga, Bhawani, and
 Devi Kali is the consort of Siva, in his des-
 troying character of Time As such, she is
 painted of a black or dark-blue complexion In
 Calcutta, her images are usually seen of the last-
 mentioned colour In plates, she is shown
 (as the personification of Eternity) trampling
 on the body of Siva (Time) In one hand she
 holds the exterminating sword, in another a
 human head, a third points downward,
 indicating, according to some, the destruction
 which surrounds her, and the other is raised
 upwards, in allusion to the figure of regenera-
 tion of nature by a new creation Mr Ward,
 however, is of opinion, which he has ex-
 pressed respecting others of the deities, but
 which appears to be much at variance with
 the character of Kali, who is here annihilating
 Time itself, viz, that of the two last-men-
 tioned hands, one is bestowing a blessing, the
 other for bidding evil Whatever her gestures
 may import, the image of this goddess is truly
 horrid, as are the devotional rites performed
 in honor of her Her wild, dishevelled,
 hair reaching to her feet, her necklace of
 human heads, the wildness of her countenance,
 the tongue protruded from her distorted
 mouth, her emaciated blood-stained hands,

and her position on the body of Siva, altogether convey in blended colours so powerful a personification of the dark character which she is pretended to portray, that whatever may be thought of their tastes, we cannot deny to the hindoos full credit for the possession of most extraordinary and fertile powers of imagination. A model of this goddess has the body of a dark-blue, the insides of the hands are red, as is also the end of the hands round the waist. The heads which form the necklace have a ghastly appearance. Her tongue is protruded from her mouth, the sides of which are marked with blood. Her head-dress and other ornaments are splendidly adorned with gems of various kinds. The body of Siva is white. Kali is also called the goddess of cemeteries, under which form she is described dancing with the infant Siva in her arms, surrounded by ghosts and goblins (likewise dancing) in a cemetery amongst the dead. A paragraph appeared sometime ago in a Calcutta paper, which stated, that her images, under this form, were now worshipped by the hindoos as a propitiation against the destructive ravages of the cholera. To this ferocious goddess sanguinary sacrifices are made. The Kalika Purana which details, in due order and with much precision, the different descriptions of animals that are to be sacrificed and the length of time by which this insatiate goddess will be gratified and kept in good humour by each, ordains that one man (or a lion) will please her for a thousand years, but that by the immolation of three men she will graciously condescend to be pleased one hundred thousand years. The sacrificer must repeat the name Kali and pay her the compliment of saying, "Hrang, hrung, Kali, Kali ! O horrid-toothed goddess ! eat, eat, destroy all the malignant, cut with this axe, bind, bind, seize, seize, drink blood, spring, secure, secure, salutation to Kali !" Immense sums of money are annually spent in the worship of this terrific deity. There is a celebrated temple dedicated to her at Kali-ghat in the vicinity of Calcutta, or the city of Kali, and impure sacrifices are offered to it, and on the occasion of the festivals of Kali, her temples are literally swimming with blood. An adequate delineation of the scene, and of the horribly disgusting appearance of the executioners and other attendants of the place is scarcely possible, but would indeed afford information to the christian reader. So late as 1859, the July No. of the *Calcutta Review* (p. 423) remarks that "in Bengal, in the worship of the bloody Kali, all castes mingle together and, after a libation of ardent spirits to the goddess, drink spirits, and eat flesh,

as their fathers did in the Vedic times, which is a practice also to this day in the foul and secret rites of the Tantra, too abominable for christian ears. A festival held in honour of Kali is called also Kali-puja, as the Dasia in honour of the same deity, under the name of Durga, is called also Durga-puja and Durgotsava. Of the many names of this goddess, those of Parvati, Bhavani, Durga, Kali, and Devi, or the goddess, are the most common and are used almost indiscriminately in the writings and conversations of the hindoos. Although in the present age, human sacrifices are no longer openly made, by the more settled people, there can be no doubt of the existence of the practice formerly, and many of the uncivilized Khonds still follow the rite, it would appear they were chiefly offered to Bhavani, in her character of Kali, and no religious rite can be more minutely ordered and detailed than this is in the Kalika Purana, the sanguinary chapter of which has been translated by Mr. Blaquiere and given in the fifth volume of the *Asiatic Researches*, Art. xxiii, and the ceremonies, the implements, prayers, &c., used on these horrid occasions, are minutely described and recited. In this article, premising that Siva is supposed to address his sons, the Bhairava, initiating them in these terrible mysteries, occurs the passage, "The flesh of the antelope and the rhinoceros give my beloved (i. e. the goddess Kali,) delight for 500 years. By a human sacrifice, attended by the forms laid down, Devi is pleased one thousand years, and by a sacrifice of three men, one hundred thousand years. By human flesh, Camaehya, Chandica, and Bhairava who assume my shape, are pleased one thousand years. An oblation of blood which has been rendered pure by holy tests, is equal to ambrosia. The head and flesh also afford much delight to the goddess Chaudica. Blood drawn from the offerer's own body is looked upon as a proper oblation to the goddess Chandica. Let the sacrificer repeat the word Kali twice, then the words Devi-Bhageswari, then Lawha Dandaya, Namah ! which words may be rendered—Hail, Kali ! Kali ! hail, Devi ! goddess ! of thunder, hail, non-septiated goddess ! Let him then take the axe in his hand and again make the same by the Calatraya text." Different mantras are used, in reference to the description of the victim to be immolated. Females are not to be immolated, except on very particular occasions. The human female never. Although as is evident, human sacrifices were formerly legal, they are nevertheless most pointedly prohibited in very ancient books, such prohibition is, indeed, a fur-

the proof of the existence of the practice. In the Brâhma-Smriti every Nairatidha, or man-sacrifice, is expressly forbidden, and in the fifth book of the Bhagavat Sri William Jones has pointed out the following emphatical words. Whatever men in this world sacrifice human victims, and whatever women eat the flesh of male cattle, those men and those women shall the immortal slay torment in the mansions of Yama, and, like slaughtering grunts, having cleaved their limbs with axes, shall quaff their blood (*As Res*, Vol III, p 206.) Sri W Jones has addressed hymns to Durga and Bhairava, two names of Prakriti, or created nature (*As Misc and Works*, Vol. XII) Iswari or Isar, and Isani or Isi, as he says, unquestionably the Osiris and Isis of Egypt. Iswari, Siva or Isha (for these are his names among nearly a thousand more), united with Ii, represent the secondary causes, whatever they may be, of natural phenomena, and principally those of temporary destruction and regeneration. But the Indian Isis, in her many characters appears in those of Parvati, Kâli Durga and Bhairava, which bear a strong resemblance to the Juno of Homer, to Minerva, to the armed Pallas and to the Lucretian Venus. The name Parvati took its rise from a mild poetical fiction. Himalaya, or the mansion of snow, is the name of the vast chain of mountains that limit India to the north, and embraces it with its eastern and western arms both extending to the ocean. One named Chandrasekhra, or a Moon's Rock, and the other which reaches westward to the mouth of the Indus, was called by the ancients Montes Parvati. The mountain Himalaya, being personified is represented as a powerful monarch, whose wife was Moha, then daughter is named Parvati or mountain-born, and Durga, or of difficult access. She is said to have been married to Siva in a pre-existing state, when she was named Sati, but we are informed by this illustrious author in another place, (*As Res*, Vol VI, p 114), that she bore no children till she became regenerate in the person of Parvati. Sri W Jones (*As Res*, Vol III, p 14) says that "the learned works of Selden and Jablonski, on the gods of Syria and Egypt would derive more illustration from the little Sanskrit book entitled Chandî than from all the fragments of oriental mythology that are dispersed in the whole compass of Grecian, Roman, and Hebrew literature." If published with notes in the style of the Gita or Hîlo-padesa, it would greatly extend our information on the copious subject it embraces. Parvati, as mentioned, means mountain-born. Durga, of difficult access. The former word

in the Mahabharata is pronounced Parvati, or Parvati is used as a name for hell, and near Poona, commonly called Parvati, in which is a temple of the goddess. In the other parts of Durgâ we trace the origin of the name of hell, both in Mysore and other countries of the Dekkan such as Chittaldroog, Ru Droog, Doon Droog, &c. In the Tamil dialects the termination is changed into Durgâ. The bright half of the month Asvini, the last of the Hindu lunar year, is peculiarly devoted to Durgâ. The first nine months called Navaratri are named with appropriate names allotted to her decoration. the fifth is for the preparation of her dress on the sixth she is adorned on the seventh she is invited to a house formed of the leaves of nine plants of which the Bilva is the chief. The seventh eighth and ninth are the great days on the last of which the victim immolated to her honour must be burnt is particularly directed in the Kalpa Purana. The sacrificed he is must be killed by one blow with a broad sword or halberd. The next day the goddess is reverently dressed and her image is carried into the river which finishes the festival called Durgotsava and Dahan. On the fifteenth day, at the full moon her devotees pass the night in sport and merriment, and game of various sorts. It is unluck, to keep fast on the night the fiend Nârâhâ led his army against Durgâ and Lashmi descended promising wealth to those who were killed. On this night Kâveri and Indira also worshipped. The festival of Durgotsava, and that of Bilva or Bilva, the Citra or manes of Linnæus. The Hui, Sri W Jones decided to relate to the autumnal and vernal equinoxes and the sleep and rise of Vishnu to the solstices (*As Res*, Vol III, p 253) but Mr Colebrook (*ibid*, Vol VII, p 87) thinks that the Hui had not in its original any connexion with the vernal equinox or with the close of the year but with the close of winter and the beginning of Vaisakha or the Indian spring. This goddess is supposed to have inspired Sivajee to murder Afzul Khân, the general of the emperor of Delhi. At a conference Sivaji struck Afzul Khân with a dagger and finally despatched him with the beautiful Genoese blade called Bowam which he always wore. That sword, down to the time of the British supremacy, had a little temple for itself, in the palace of Sivaji's descendants, and it was annually worshipped by them and their household not as a mere relic of veneration for their ancestors' trusty sword, but because it was the chosen instrument of a great sacrifice, and the attendant who watched it used to say that no doubt some of the

spirit of Bhawani must still remain in. Many towns and rivers are named after Bhawani. Kali Koil or temples of Kali are scattered over the Country and by tradition a human sacrifice was made at the foundation of each of them for this female energy of Siva is worshipped by bloody sacrifices. In the most terrific form of Kali her colour is black, face horrible, the teeth are fangs, she is represented as delighting in blood, and when drunk therewith dancing for joy. To this terrific form human sacrifices which were once publicly and extensively offered are still said to be secretly though rarely made. This worship passed from Phœnicia or Egypt into Greece and reached India either from Egypt or Assyria. It is only practised by a class of Siva. I Samuel xxi. 12 says 'the Lord judge between me and thee and when one handoo is complaining to another of an act of injustice he frequently says God will judge between us, or, 'the gods will judge between us,' or, Mother Kali will judge. Kali was unknown in the Vedic periods of hindoo life — *Fauley, Cole Math Hindoo* p 91. See Lakshmi Omi, Chandra Musunka, Durga Dyal Hindoo Karam, Mon Devi P. Vatu, Siva Kavya, Chandra De. Kali.

KALI, Sans. Black from kalā, om.

KALI, a river which separates Kanton from Nepal.

KALI, see Gipsies, Zingari.

KALI, see Magn.

KALIAN, a city of great commercial and political importance at a very early period. It is frequently noticed by Arrian in the *Periplus* from whose work we may infer that it was a chief of Bactrianas or the Bactrian sovereigns of Bactria, in the second century and its extent is attested by the ruins described by Orme in his "Fragment" — *Todd's Travels* p 168. See Inscriptions.

KALIANA KATTIRI-KAI, Tam. Brinjul. Egg-plant. Solanum melongena — *Linn.*

KALIANA MURUKAI, Tam. Lay-thina Indica. *Lam. Rorib. Hors A.*

KALIANA POOSNIKAI, Chumbia. Insipid.

KALIANI, a fortress in the Dekhan west of Bader on the borders of the Karnatic, Teling and Mahrattanations. The Chahuka dynasty of Khandi disputed the sovereignty of the Dekhan with the Chola dynasty who held the Ceded districts and came in contact there with the Chalukya dynasty of Khandi. The Chalukya rulers of Khandi were overthrown by the establishment of the Lingayat or Jangama religion. The Kalanga Chalukya capital, was at Rajahmundry and they ruled throughout the Northern Circar. Sassanum,

or giants on copper plates and also, sculptured monuments exist showing several alternations of superiority between them and the Gujapati rulers of Orissa.

KALIBAS, see Kyrin.

KALI BASUTI, Hind. Clitodendron infortunatum.

KALICHA, Uria. *Diospyros Species*.

KALICHI KAI MARIAT. Bonducants.

KALICHI MARAM. Tam. Guilandina bonducalli *Linn.*

KALI-CHITRASWAMI. Chitpore in Bengal on the Hooghly, is so called from the Kali-chitra-swami that village, one of those old sages to whom many a human sacrifice has been offered under the regime of the brahmins. It is said of her, that a party of boat-men was rowing up the river to the sound of melodious strain. The lighted by the softness of the moon, the plaintive cry came in a rich harmony to the ears of the goddess. She then sitting on the boat, began to hear the song of the boat-men as they passed by her light she had her face ever illuminated to guide the river — *The Hindu's Idol* p 2.

KALIP, see Jey.

KALIDASA, a poet and dramatic author, who probably lived a little before the Christian era. His best dramas are *Sakuntala* or the Lost Ring, *Vikramorjaya* and *Meghaduta*. The long poetical description of Kalidasa's dramatic works have led to the supposition that the plays were written for reading rather than representation but such was not the case, as the MSS. which have come down to us contain full directions as to the proceedings on the stage. With scarcely a word by the hindoo whose great delight is to point out the delicate loves of innocent and bashful youths. In this no one has excelled Kalidasa who seems to have lived in the time of Vikramaditya the Great, i. e. 36. No poet is so celebrated and highly esteemed in India, as none have so many poems, epic, lyric and dramatic been ascribed. His play *Sakuntala*, is considered the gem of Oriental literature and received the rapturous applause of Goethe. Professor Wilson's list of the hindoo dramatic, contains the names of only sixty pieces. Of these not more than six belong to the classical age, and two of these are the works of the famous Kalidasa. The most interesting though it has not the beauties of the *Sakuntala* is the *Murchchhikati* or *Toy Cart*, and it is the only play from any part of India which has been acted on a European stage — *Taylor*.

KALIP, see Calit, Khalifah.

KALIGHAT, the town of Calcutta. See Siva.

KALIGHUTRU, also Kaligottu, also Kaligottu, Tr L *Bignonia chelonoides*, Linn, applied also to *B. suaveolens* in the valley of the Godavari

KALI-GANGA, a river of the Himalaya See Kedunathi

KALIJ, a pheasant of the Himalaya, the *Euplocomus albocinctus*

KALI JARRI, Hind *Salvia lanata*

KALI JIRI, Hind *Vernonia anthelmintica*

KALIK, the soot which collects under pots

KALIKA PURANA, see Kali, Tanta

KALI KASTURI, Duk *Abelmoschus moschatus*

KALI KATKI, Hind *Helleborus niger*

KALIKI, SONDA, MAD *Palma christi*, *Ricinus communis*

KALI KIKAR, Duk *Acacia arabica*?

KALIK-KA-TAWA, an iron plate on which wiciten cakes are toasted, or the kalik collected

KALI KULTI, Hind *Phaseolus radiatus*

KALI-KUTKI, Hind *Picrohiza kurrooa*, in most books on Indian medicine, kali kutki, is termed *Helleborus niger*, but it is, in reality, exactly similar to "kali," the produce of the *Picrohiza*, while the "kasuri," which, even in the native name, attests its resemblance to the *Asarum Europeanum*, is probably a species of valerian—*Powell's Hand-book*, Vol 1, p 318

KALI MATTI, Hind, black earth

KALI MORT, Hind *Desmodium tiliaefolium*

KALI MUNG, Hind, BENG *Phaseolus mungo*, Linn

KALI MUSLI, Hind See Moosh

KALI NADDI, a river running near Khasgunj in the Allyghur district, the boundary between Delhi and Canouj was the Kalinadi, or "black stream," the Calindi of the Greek geographers Delhi claimed supremacy over all the countries westward to the Indus—*Tod's Rajasthan*, Vol 11, p 9

KALI NADDI, a river of the plain of Dharwar, lat 15° 33', long 74° 47' It runs south, 61 m, west 30 m into Indian Ocean Length, 91 m Navigated by the largest patimari boats for 20 m from Mullapoor to Shendashegur, rendered easy by uniformity of channel The words mean black stream, spelled variously, "Cali," "Kali" There are many "black rivers" in India

KALI NAGA, see Calya

KALINDI RIVER, see Hindoo, Kali-naddi

KALINDRA, Hind *Acer cultiatum*

KA-LING, BURM A tree which grows twenty or thirty feet high, generally wild The fruit is the size of a child's marble, used more as medicine than food

KALINGA, a name applied in the Purana, to the sea-coast at the summit of the Bay of Bengal Its meaning is, a country abounding with creeks The ancient kingdoms of the Carnatic were the Pandya, Chola, and Kalinga, and B.C. 75, an expedition left the eastern side of the peninsula, from ancient Kalinga, and formed a colony in Java The Kalinga kingdom was on the eastern coast of the peninsula of India, at its upper end The dynasty ruled at Rajahmundry and in the Northern Circars The town of Kalingapatam alone remains to indicate the rule of that dynasty, but the term Kling or Kalen used in Burmah, to designate the people of the west of Burmah and the hindoo religion of the Javanese, seem to have come from them

The Gya-Pati, was a sovereign race that ruled in Orissa, but little is known of them The name means "lord of the elephant" In the Northern Circars, Chicacole and Rajahmundry were the capitals of the Andhra sovereigns, who ruled anterior to the christian era A more exact knowledge of these and of the early buddhist princes of Vegri or Vengi Desam, who reigned at Dana Nagara on the Kistna, near Amanavati and at Vengiputram, the exact site of which is not yet known, is an important desideratum, and only likely to be obtained from an investigation of their monumental and architectural remains

The Kalinga Chalukya power ruled at Rajahmundry, and throughout the Northern Circars Extant sissinams and sculptured remains exhibit several indications of superiority between them and the Gajapati of Orissa

The Ganapati or Kakateya dynasty ruled at Warangul Though near the frontier, and now in the Nizam's territory, it was once the capital of great part of the N Circars

Of the Reddi rulers of Coudavri little is known

The succession of the buddhist rulers by the Chalukya of Rajahmundry, the subsequent sway of the Ganapati, Vema Reddi and Rayel of Bijanagari, together with their contests and the various relations between them, are little known and may yet be amply elucidated by existing remains See Inscriptions Kakshivata, Chalukya, India See Kalinga, Krishna, p 546

KALINGA or Uvva chettu, TEL *Dilema speciosa*, Thunb

KALINGAMU, TEL *Wrightia antidysenterica*, R Br

KALINGAPATAM, a seaport town in the district of Ganjam, in long 8° 15' E, and lat 18° 14' N

KALINGA RAJA, see Inscriptions

KALINGA RASITRA GADDA or

Dumpa rashtakam, TEL. Globba, *sp* Perhaps *G. bulbifera*, *R* 1, 78, which is common in the hills of the Cingais

KALINGU, MALEAL, TAM Any tuberculous root

KALINGULA, TAM A sluice, a well, or water way, constructed in the bunds or dams of tanks to permit the escape of surplus water and thus guard against the accumulating waters overflowing the softer parts of the dam Chadi is the Hindi name for this

KALINJAR, a fort in Bundelkhand, see Inscriptions

KALINJI, HIND *Nigella* seed

KALI-PUJA, see Kali

KALI RAI, GUZ, HIND Mustard seed

KALI RATRI, see Maha Devi

KALI RING, PANJ *Quercus dilatata*, Lindl

KALI SALSOLA, Herba *salsola kali* (Snedd, *spec*), grows plentifully at Lahore, where it is official—Dr. Hongberger, p 294

KALI SARSON, HIND *Sinapis dichotoma*

KALISH in his commentary on Leviticus xxiii, has treated fully on human sacrifices. Though there is no apparent connection between serpent-worship and human sacrifices, these have usually co-existed

KALI SHAMBALI, DUK *Gendarussa vulgaris*

KALI SIND comes from Raugri, and its petty branch, the Sodwria from Raghoo-ghui. There are four rivers called Sind in India, first the Sind or Indus, the Little Sind, the Kali Sind, or "black river," and the Sind rising at Latoti, on the plateau west and above Seronge

KALI SIRIN, PANJ *Albizia lebbek*, Benth

KALISJAM, HIND, or Wodiei maram, TAM *Odina wodiei*

KALI-SIWAL, HIND *Amorantus auaridana*

KALI SURDH, a river of Gwalior

KALITHI NAR, TAM ? A fibre from a species of *Ficus*

KALI TORI, HIND *Luffa acutangula*

KALI TULSI, HIND *Ocimum basilicum*

KALIUM, also Kali metall, GER Potassium

KALIUN, HIND *Chamaeops nitchiana*

KALIUN, HIND, of Salt Range, &c See Kili

KALIVE CHETTU, TEL *Canissa diffusa*, *R* 1, 689, *W, Ic*, 427

KALI VEEM, DUK *Stizolobium altissimum*

KALIYA, SANS A serpent, from kala, to move

KALI YOGA, the 11th or 12th age of the hindoo, begins, according to some, 3101 years before Christ. It is estimated by Bunsen, to have commenced B C 986 or 866, by others is supposed to have begun on Friday, 18th February, 3102 B C, and is to last altogether 432000 years, when all existing forms having become delineated are to be dissolved, of 432000 years, 3101 had expired on the 14th March A D 1. The Kali yoga of the hindoo is the present age of the world. The actual period of the world's existence, according to the astronomical calculation of the hindoo, commenced 3102 years before Christ, on the 20th February, at 27 min, 30 seconds past two o'clock. Kali yuga year, according to Wilson and Lassen, commenced B C 3102

"The Kali Yuga, or Iron Age, has now, lasted for five thousand years. The Purana and other Shastria, have stated that during that age there will arise many new persuasions and religious systems, which must all be regarded as spurious heresies. The sect of the Wulabachariya is only four hundred years old. It has thus originated within the Kali age, in the same way that the followers of Dadu and of Sadhu, the Ram-snehi, the Ram Nandi, the Sehejanandi, and other sects have all arisen within the Kali age, and must all, in accordance with the declarations of the hindoo Shastria, be declared heterodox"—Wilson, Bunsen, Vol III, pp 511 and 547, Warren

KALIYA DAMANA, SANS From kaliya, the name of a snake; and damana, subduction

KALIZAR, DUK, also kawa tunti, HIND, Chitorea ternatea

KALIZAR-KI-JAR, HIND, the root of Chitonia ternatea

KALI ZEWAR, HIND *Bupleurum marginatum*

KALI ZIRI, DUK, GUZ *Nigella indica* Fleabane, also *Veronica anthelmintica*, or *Serratula anthelmintica*, also *Aplotaxis candicans*

KALJANGA, HIND *Aquila nœvia*, Gmel.

KALA, GER Lime

KALKALIN, HIND *Rubus biflorus*

KALKAS, ARAB *Colocasia antiquorum*, Schott

KALKA The country of the Kalka is ancient Mongolia. Mr T W Atkinson's wanderings led him to the Gobi, whose vast steppes, sandy deserts and high mountain chains give a peculiar character to this region. In a few situations he observed the bare poles of the conical yurts of the Kalka—indicating their hunting stations. The small and picturesque lake of Ikeougoun lies in the mountains to the north of Sanghindalai, and is held in great veneration by the Kalka. They erect a small wooden temple on the shore and by offering up milk, butter and the fat of the

animals, which they burn on the little altar. The large rock in the lake is with them a sacred stone, on which some rude figures are traced. The yamut of these people are constructed like those of the Kughis and covered with felt, but the internal arrangements differ. Opposite the doorway, a small low table is placed, on which stand copper idols and several small metal vases. The Mongol are divided into several clans or tribes. The largest that of Kalka is divided between four khans, who bear the following titles —

(a) Tushitu khan, living on the banks of the Upper Selenga

(b) Tsetsen khan, living to the east of Kalkhi near the river Keioulan

(c) Jassiktu khan, residing on the southern foot of the Altai mountains, on the banks of the Jabikan

(d) Sun Nom, living in the Steppe of Gobi to the south of Ourga

The Mongol, like the Bachi, the Kalmuk and Kughis, drink mare's milk and some even camel's milk. Bergman observes, that the excessive use of mare's milk causes pain in the eyes. The country about lake Koko Nor is inhabited by the Eleuth, Torgut, Kalka and Khorit. This country is to the west of the Chinese province of Kan-sou, on the west it is bounded by Tibet, on the south by the Chinese province of Szu-tcheuan, on the north by Sou-tchern and Ngan-si, and is about 2,000 li in extent. From the principal encampment to Peking, is 5,700 li. The Mongol of Koko Nor came from the north-west, they dwell in felt tents, and lead a nomadic life. They sow but little corn, then flocks supply them with meat, which is their principal food. Selingsky, a district of the Russian empire, is situated upon the frontiers of China immediately adjoining the district of Po-la, of the division Che-hing-tchepoo, of the country of the Kalka. It is above two hundred li in extent, the country hilly throughout, but there are no very high mountains. The Mongol or Mongol are a numerous people, and occupy a large extent of country, from Selingsky to the Kalgam, which signifies the everlasting wall, or the great wall of China. From this wall they stretch themselves northward as far as the river Amoor, and from the Amoor westward to the Bckall Sea or lake, where they border with the territories of the Kou-ti-sha, (Tse-ying-Raldan or prince of the Black Kalmuk). On the south they are bounded by a nation called Tougut, among whom the Deln-Lama has his residence. In former times the Mongol were troublesome neighbours to the Chinese against whose incursions the great wall was built. Kam-hi, emperor of China

was the first who subdued these hardy Tartars, which he effected more by kind usage and humanity than by the sword, for the people are great lovers of liberty. Chio-mo-to a place signified by the full defeat and extermination of the rebel Koen-tien (Khalun) is the Chao-mo-do of D'Anville. This battle between the Chinese and Eleuth, under the Koldan, uncle to Tse-ying-Raldan the reigning prince, occurred in 1696 and is related by Mowat de Mill in his *Histoire de la Chine*. Staunton's translation tells that the Kalka Tartar formerly composed numerous tribes consisting of more than six hundred thousand families, inhabiting to the north of the Mogul Tartar. The Kalka live under tents along the banks of the rivers which water their country, that of Kalki-pa, though one of the smallest, and at present one of the least frequented has given its name to the whole nation. The year in which the king of the Eleuth, (the Koldan, uncle to Tse-ying-Raldan) carried on in 1658 against the Kalka, almost destroyed the whole nation. To avoid the pursuit of a superior enemy, they begged the assistance of the Chinese arm and offered to submit to the empire. King-hi undertook their defence, conquered [defeated] the king of the Eleuth, and kept the Kalka Tartar under his dominion, after having conferred upon them various different titles of honour. Tse-ying-Raldan was the chief of the most considerable branch of the Eleuth or Kalmuc Tartar, and although it suited the emperor of China's policy to speak slightly and even contemptuously of him he was undoubtedly one of the most powerful princes of Asia, and in the war which soon after broke out between the Kalmuk and the Chinese, he appears to have been completely successful. The hostilities were renewed under his son and successor. The glory of a final conquest over this powerful and warlike tribe, which King-hi and his successor sought in vain, was however reserved for his grandson the emperor Kien-long, who, in the year 1759, reduced them into complete subjection and as the Turgut tendered a voluntary submission a few years after, the whole of the Kalmuk or Eleuth tribes may, with little if any exception, be considered as included within the limits of the Chinese empire ever since that period — *T. W. Atkinson, Oriental and Western Siberia*, pp 441, 443, 445, *Timkovski's Journey to Peking*, Vol 1, pp 42 to 52 Vol 2, pp 269 to 271, *Staunton's Narrative*, pp 9-10, 22 to 13

KALKASUNDA, BLNG Cassia sophora, *Linna, II § A*

KALKI In this avatar of Vishnu he is to appear in the form of a white horse. It has not yet occurred — *Moor's Pantheon* See

Acasanavi, Avantara, Hindoo, India, Inscriptions, Kama, Krishna, Kuima, Man-Lion, Narasingha, Rama, Ramisseriam, Sakti, Tripati, Vamana, Varaha, Vishnu

KALKOLI or Kankol of Kaghan, Eleagnus conferta

KALKOON or Turkey Isles, lie to the northward of the Kangean group, and extend to lat 6° 10' N

KALKOOR, see Bazeegai, Nut

KALKUT, HIND, of Kaghan, Viburnum foetens

KALL-ALIN, TAM Ficus infectoria

KALLA, HIND Toddy Kallal, Toddy-drawer

KALL-ALIAM, TAM Ficus infectoria, *Willde*

KALLA BANS, HIND Bambusa arundinacea

KALLA BANTRU, see India

KALLADI or Kallai Piedial slaves of Malabar See Polyandry.

KALLAGOUK ISLAND, in lat 15° 34' 12' N, long 97° 38', in the opening of the gulf of Martaban, is a small island, rising about 150 feet above the sea, with few trees and with a small skirting shore, with indenting bay, in which mangioves grow It has also the name of Cuilew island, when the Editor visited it in 1863, it had only, as inhabitants, the labourers' quarrying stones for the light-house at Cape Negrais Its rock is granite

KALLAL ? Palm-wine drawers, from the TEL, Kallu, palm wine

KALLAMI, see Japan

KALLANU, KARN, thieves, the Collierie of the early English writers

KALLAR, HIND Saline impregnation of soil

KALLA RAVI, or Ravi, TEL Ficus religiosa, *Linn*, a syn of Aswattha Kalla, signifies eyes

KALLEKKA, see Katiow

KALLI ? Cynanchum viminalis

KALLI, TAM Euphorbia tirucalli

KALLIAN, see Kahan, Koli

KALLI CHEMUDU, TEL Euphorbia tirucalli, *Linn*

KALLIG-IKON, one of the names given by Ptolemy to the Promontory of Kori, or Kalli medu, opposite Ceylon

KALLI MALAIAN, TAM Caralluma adscendens

KALLI-MEDU, TAM Lit Cactus eminence, is the Point Calmire of the English

KALLINJI, a weight used in Ceylon for pearls, supposed, like the chow, to contain 320 fractional parts One kallinji is equal to 20 manjadi, each containing $7\frac{3}{4}$ grains troy — *Simmond's Dict*

KALLI NUDDY, a river near Deobund in Saharunpoor, runs past Boolundshah, near Gangheree in Allyghur, near Danpooi and near Khodagung in Futtelghur See Kallinadi

KALLI SINDH river runs near Peeplia in Sehoie, near Tappali in Gwalior, and near Surkanlee in Kotah See Kali, Sind

KALLIYON, a Persian pipe, in which the smoke is drawn through water, by means of a stalk about two feet long, instead of a pipe or snake of twelve or fourteen, as with the Indian hookah These, however, are of two sorts, the Kunyee and Dastah, or snake and hand Kallyuu, the one having a long plant snake, similar to the hookah of India made of leather, and the other being, as its name denotes, held in the hand, and smoked through a short tube, often made of gold or silver, and beautifully enamelled — *Fraser's Journey into Khorasan*, p 62, *Pottinger's Travels in Beloochistan and Sindh*, p 210 See Kallyan

KALLOO, TAM, TEL Palm wine

KALLOW MOW, MALAYALA A tree which grows to above sixteen inches in diameter and twenty feet in height Its nut is food for monkeys and other forest animals, the wood is used for various purposes, but is of little value — *Edye M & C*

KALL PASHI, TAM Lichen rotundatus

KALLU, TAM ? Dolichos uniflorus, *Lam.*

KALLUI, see Kilat

KALLU-KUTIGA, KARN, a stone-cutter, a stone mason

KALLUMATADA-AYYA KARN, a Lingamite priest

KALLU WANDERU, Presbytes cephalopterus

KALL VALEI MUNNI, TAM Canna Indica

KALLYAN, HIND of Kashmir, a sort of hukka corrupted from ghalian, Arabic for a hukka See Kallyon

KALKACHCHAN, MAL Stone-cutter

KALM, HIND Gius cinerea, the crane of Europe and India See Kalang

KALMAH, ARAB The mahomedan creed Mahomedanism comprises five divine commands, 1st—Kalmah parhna, or confession of faith, 2nd—Namaz karia, or prayers, 3rd—Roza iakhna, or fasting, 4th—Zukat dena, or alms-giving, 5th—Makkay ka haj karna, or pilgrimage to Mecca See Kalamah

KALMIS WURTZEL, GER Sweet flag

KALMUK, an Uzbek Tartar tribe who returned at the close of the last century from the Black Sea to their original seats on the frontier of China Many of the inhabi-

tants of Turkistan described to Lieut. Bunes then mode of travel. The migrants, reported at 100,000 families, advanced with their herds and flocks, occupying in the breadth of the advancing column a journey of no less than three days, forced its way through all opposition to the Dicht-kipchak north of the Jaxartes and reached the primeval seat of their ancestors at Yarkand and Eelti. The mahomedans of Bokhara captured about 1,500 and made them slaves. The Kalmuk and the Uzbek are said to have sprung from one tribe, and this change of habitations has now mixed it with the Kazzak, a great tribe that once lay to the eastward of it, and Kalmuk, Kazzak and Kaighis are now mingled together. Other instances of such voluntary and forcible migration have occurred in Afghanistan within the nineteenth century though on a smaller scale than the above. After the English mission had left Herat, the vizier Yai Mahomed pressed Ibrahim Khan of Gorn, who had 7,000 families of Tsymuni under his rule, and after having completely devastated the country which they occupied, Yai Mahomed removed them to Herat where he established some in the city and the remainder in the suburbs. Subsequently to this, in the beginning of 1846, when Yai Mahomed marched with his army in the direction of the Mughab, on the banks of which river some Hazara Zeidnat were encamped, they decamped into the Persian territory, and Asof-ud-Dowlah gave them the village of Karez on the frontier of Herat. After the removal of Asof-ud-Dowlah, however, at the close of 1846, Yai Mahomed marched against the small Uzbek khanats in the north of Khorasan, and attacked and defeated the Hazara chief Karim Dad Khan, in the open country of Killah-nun. Yai Mahomed encamped upon the field of battle, and in the space of eight days collected ten thousand families of the Hazara Zeidnat whom he removed from their native soil to that part of the district of Herat, reaching from Obek to Gorn, where he settled them on the banks of the Heri Rud. By these forced migrations of the Tsymuni and Hazara, the Herat principality became more populous than it had been previously to the siege of Herat in 1838, and Yai Mahomed obtained the further advantage of keeping under his eye the most turbulent inhabitants of his dominions. He made excellent soldiers of these Eimaks, and by their amalgamation with the Affghans it became almost impossible for the former to betray him.

As another, though more remote instance, it may be mentioned that the dynasty which founded Ahmedabad, elected it out of the

ruins of Chandivati, and not only eclipsed it, but also Anhilwara, the more ancient capital of Guzerat. When Ahmed, the grandson of the apostate Jaka, better known in history under his mahomedan name of Wujeh-ul-Moolk, determined to immortalize himself by a new capital, the site he chose was the residence of a Bhil community, whose marauding exploits were the terror of the country, in order to commemorate its extinction, he disregarded its local disadvantages, and the city rose upon an uninteresting, unhealthy, low flat, on the banks of the Sabermaty. Not content with transporting the materials of Chandivati, he resolved that its soul as well as body should migrate, that the population should follow the spoils of the temples and the dwellings. Another general migration was once attempted by Mahmud, the Ghilji, who resolved that Delhi should take root on the Vindya hills, but Mandoo and Ahmedabad shared the like fate—*Ferri's Hist of Affghans*, p. 486, *Tod's Travels*, p. 129, *Cunningham's History of the Sikhs*, p. 258. See Kalka, Mongol, Kazzak, Jews, Vikramajita, India.

KALNA, see Linga

KALNEH, M. de Brieser, one of the Presidents of the Royal Academy in Paris, supposes that Kalneh stood on the side of Ctesiphon—*Miquet's Travels*, p. 73.

KALNEH, an ancient town on the Khabur river.

KALOO HABARALEYA-GASS, SINGH Macneightia bursifolia, *Pers*

KALOE of Sumatra China grass

KALO JAM, also Kalo-jumun, BENG Eugenia jumbolura, *Lam*

KALOO-KADOOMBAREYA-GASS, SINGH Diospyros oppositifolia, *Thw*

KALO-KERA, BENG Capparis brevispina D C

KALO-KUNCH, BENG Abies picea-torus, *Linn*

KALO MEGHA, BENG Andriographis paniculata, *Wall*

KALON, or Kelu, HIND, of Chamba, Chenab and River Cedrus deodara, deodar or Himalayan cedar

KALONJA, HIND Nigella indica

KALOOCHIA, URMIA? A tree of Ganjam and Gumsun, of extreme height 25 feet, circumference $2\frac{1}{2}$ feet, and height from ground to the intersection of the first branch, 12 feet. It is used for posts and ploughshares and is oint for firewood—*Captain Macdonald*

KALOO-MIDEREYA-GASS, SINGH Diospyros quersita, *Thwaites*

KAL OOWARA GASS, SINGH Diospyros ebenum, *Linn*

KALORA, a dynastic title of former

rulers in Sind They sprung from Adam shah, a Beluchi religious man of A D 1450 They received a jaghne from Aurungzeb in 1705, and were made nabhs of Tatta in 1735 They were transferred to Persia by the treaty with Nadir shah The dynasty ended in 1788 by the succession of the Tilpui According to Captain Postans, the Kaloria were a tribe of wandering religious mendicants, who for nearly three centuries had been settled in Sind and about the year A D 1450 Adam shah, a Baluchi of this tribe, obtained fame as a devout man, and from him the dynasty arose They were overthrown by the Tilpui in 1768 (or 1788)—*Burnes, Postan's Personal Narrative*, pp 164-5

KALO SHIM, BENG Canavalia vinosa, *W*

KALO TULSI, BENG Ocimum sanctum, *Linn*

KALLOVI, SUMATRA China grass

KALPA, SANS, the bright half of a day of Brahma A creation or formation, a cycle of years In hindoo theogony, at the end of every Kalpa (Creation), all things are re-absorbed in the deity, who, in the interval of another creation, reposes himself on the serpent Sesha (duration), who is also termed Ananta (endless) In hindoo astronomy a Kalpa is an age of time a day of Brahma, 4,320 millions of years Amongst the buddhists of Ceylon, it is the period of a mundane revolution—*Wilson, Warren, Kala Sanhita, Hardy's East Mon*, p 437

KALPA, HIND? Andriographis paniculata, also Portulaca oleracea

KALPA DRUMA, see India

KAL PASHI or Kalpasi, TAM A valuable diuretic, identified by Ainslie with the Lichen rotundatus of Rottler? It is the Pathai-ka-Phul, Hind, or rock flower, and Henna-Ui-Koeshi, Arab Its value as a diuretic is especially when applied as a poultice over the kidneys

KALPA SUTRA, see Jain

KALPA-TREE, amongst the buddhists a magical tree, that gave whatever was desired—*Hardy's East Mon*, p 437

KAL'R, HIND A saline efflorescence the reh of Hindoostan, detrimental to cultivation It is also a saline earth yielding saltpetre, also earth impregnated with reh, but also means a soil which remedies the reh, used by dhobies for washing

KALRATHI, HIND Gujranwalla rohi is land mixed with kalkai

KALRI-LUN, HIND Salt reduced in the process of making saltpetre

KALTHAUN, HIND Bignonia suaveolens, also Ehretia serrata

KALTINA, a river of Lucknow.

KALU, a pass in the Hindu Kush 13,400 milés above the sea, near Bamian That a city was here situated in ancient times is proved by the position of Bamian, on the high road from India to Bactria,—lying as a valley at right angles to the path, and between the two passes of Kalu and Ak-ichat,—two passes in the Hindoo Koosh, between which runs the pass of Bamian

KALU, GUZ Oyster

KALU, BENG A maker and vendor of oil by caste

KALU ATTANA, SINGH Thorn apple.

KALUCHO, HIND Ilex dipyrrena

KALUDUMUM, TAM A tree with remarkably heavy and very close grained wood, much resembling English pear tree wood, it grows to about eighteen inches in diameter, and from twelve to fifteen feet long it is used for purposes where strength is required Edye imagined it to be not very durable, or that it is not to be procured in any quantity, as it was but little known—*Edye, Forests of Malabar and Canara*

KALU DURU, SINGH Nigella seed

KALU GACHCHA or Bhuvanji chettu, TEL Psoralea corylifolia, *L, B*

KALUGORU, TEL Stereospermum chelonoides, *W & A*

KALUGUDU or Garugu chettu, TEL Garugu pinnata, *B*

KALUI, SUMAT Boehmeria nivea

KALUI RIND, see Kelat

KALUKA, see Kyan

KALU-KRANUGA, TRI The name means "stone or rock Pongamia"

KALU-MAWUL ÆTIYA, SINGH Guilandina bonduc, *Linn, W & A*

KALUMB of Mozambique Colombo root

KALUMBI, SANS Basella alba

KALUMEDERIYE, SINGH Calamanderi wood Diospyros lusitana

KALUNA, HIND Hardy rice, sown in un irrigated land

KALUNGI, HIND Nigella indica

KALUNGU, MALAY Tin

KALUNJEN, DUK, HIND Nigella sativa

KALUPNATH or Maha Tita, BENG, HIND, great bitter Andriographis paniculata

KALURANA, SINGH Helleborus niger

KALUSA On the first night of the Dassara festival at Parvatty, the Kalasa, or sacred water jar, is cleansed, and consecrated by the officiating brahmins, this vessel being considered as a symbol of the goddess, for the principal object of worship during the Dassara, and bears three curious signs, according to the three principal castes of brahmins, these are hieroglyphic figures, denoting the character and attributes of Doorga, and so truly are their

forms of Egyptian that many learned writers have engaged, from their coincidence, to prove the identity of the hindoo ceremonies of the Dassana, with those which celebrate the inundations of the Nile — *Postan's Western India, Vol. II, pp. 105-6*

KALUWI, *SUMATRA*. The nettle Bahumayen, of which excellent twine, called pulas, is made. It grows to the height of about four feet, has a stem imperfectly lignous, without branches. When cut down, dried, and beaten, the rind is stripped off, and then twisted as we do the hemp. Dr Roxburgh introduced it into India and expressed the opinion, that so soon as a method should be discovered of removing a viscid matter found to adhere to the fibres, the Kaluwi hemp or pulas, would supersede every other material — *Marsden's Sumatra, p. 91*

KALUUITANA, *TETU*. Patuna fastuosa, *Mill, Roxb*

KALU VERE, *SINGH*. Ebony

KALWARAGU or *Keludun*, *TAM*. See Natchenny

KALWIT, *DIR*, *MAN*, the Antelope cervicapra *Pallas*

KAL-WOORA-GASS, *Diospyros ebenum, Linn*

KALYA, see *Calya*

KALYA-DAH, a famous ghant at Brindaban, where Kalyanung the black serpent, infested the waters of the Jumna — *Tr of Hind, Vol. II, p. 63*

KALYAN, see *Chalukya*. *Kulam*

KALYANA KULASA of the Bhayutnalla family. See *Inscriptions, p. 382*

KALYAR, or *kalm*, *HIND*, of *Hazurn*, *Bauhinia variegata*

KALYATTI, *HIND*. Smut, on the *Triticum aestivum*, wheat

KALZANG, *HIND*. *Chrysanthemum Indicum*

KAM, *HIND*. *Nauclea pumila*

KAM, see *Kuma*

KAMA, amongst the hindoo deities, takes the place of Cupid. Ananga is a poetical epithet of the hindoo Cupid, literally incorporeal, from *an*, privative, and *anga*, a body. This hindoo deity appears evidently to be the same with the Grecian Eros and the Roman Cupido, but the Indian description of his person and arms, his family, attendants, and attributes, has new and peculiar beauties. According to the mythology of the hindoos, he was the son of Maya, or the general attracting power, and married to Reti, or Affection, and his bosom friend is Vasantia or Spring. He is represented as a beautiful youth, sometimes conversing with his mother and consort in the midst of his gardens and temples, sometimes riding by moonlight on a

panther or lion, and attended by dancing girls or nymphs, the foremost of whom bear his standard which is a fish on a red ground. His favourite place of resort is a tract of country around Agra, and principally the plains of Mathura, where Krishna and the name Gopas, who sacrifice to the Apollo and Muse of the Greeks, assemble at the night in music and dancing. His bow of sugar-cane, or flower, with an arrow formed of bee, and his hair ermine, which is pointed with an Indian blue, are of a beautiful quality, and equally new and beautiful. He has at least twenty-three names, most of which are introduced in a hymn to Sri W. Jow. That of Kama or Kama, which denotes a love which it also bears in ancient and modern Persian. And it is possible, that the words *Dipus* and *Cupid*, which have the same derivation, may have the same origin, since we know that the oblique came, from whom great part of the Roman language and religion is derived, and whose nation had a near affinity with that of the Persians and Indians, used to write their lines alternately forwards and backwards, as furrows are made by the plough. The Indian Mayas, or, as the word is explained by some hindoo scholars, 'the first incarnation of the godhead to diversify himself,' such as this phrase, by erecting worlds, is believed to be the mother of universal nature and of all the inferior gods, as a Kashmirian informed when he was asked why Kama or Love was represented as her son. But the word Mayas, or delusion, has a more subtle or recondite sense in the Vedantic philosophy, where it signifies the system of perceptions, whether of secondary or primary qualities, which the deity was believed, by Epicurus, Plato, and many truly pious people, to raise by his omnipotent spirit in the minds of his creatures, but which had not, in their opinion, any existence independent of mind. Mayas or Ada Mayas, is a name of Lakshmi, she is thus the general attracting power, the mother of all, the Sacti, or energy, of Vishnu, the personification of Spirit, she, as attraction, unites all matter, producing love in animated nature and in physics, the humonization of atoms. Kama or Love, is her off-spring, and is united in marriage to Reti, or Affection the inseparable attendant on the tender passion, and in friendship to Vasantia (commonly pronounced Bassanth) or Spring, denoting Love's season, but literally in regard to the time when most animals are impregnated and vegetables burst into existence, and metaphorically touching the early portion of man's passage through life. There is an allegory of Kama being an avatar or son of Krishna, by Rukmeni, other names of Vishnu and Lakshmi, and this is a

farther instance of the correspondence of that goddess with the Roman Venus, the mother of Cupid. His riding or dancing by moonlight, allude to the love-inspiring serenity of the time, such nights, about Agia, and in the southern parts of India, affording after the heat and tumult of the day, a delicious quiet feeling of happiness not easily communicated nor conceivable by the mere experience of the unsettled cloudy skies of northern latitudes. The banner of Kama, a fish on a red ground, and his vahan or vehicle, a parrot or lion, have doubtless their allusions, the former possibly to the stimulating nature of that species of food, stirring the blood to aid Kamdeo's ends, and, perhaps, the eusanguined colouring and extreme beauty of the lion, and like the fish (and the dove of western mythology) its supposed aphrodisiac tendency as food, may have had a share in guiding a selection of attributes for the ardent deity. The soft affection and fabled constancy of the dove may have weighed with the Greeks, although constancy may not, perhaps, be, in strictness, a striking characteristic of love. Kama's five arrows are each tipped with the blossom of a flower, which is devoted to, and supposed to preside over, a sense: the flowers are of a heating, inflaming quality, and are named, and well described, in these lines of the hymn, by Sir William Jones, which paint Vasanta preparing the bow and shafts for his mischievous friend

'He bends the luscious cane, and twists the sting
With bees, how sweet! but, ah! how keen their sting!
He with five flow'rets tips their ruthless darts,
Which through five senses pierce enraptur'd hearts
Strong Chumpā, rich in odorous gold,
Warm Amer, nurs'd in heavenly mould,
Dry Nagkeser, in silver smiling,
Hot Kuticūm, our sense beguiling,
And last, to kindle fierce the scorching flame,
Loveshaft, which gods bight Bela name"

The Chumpā, or Champa, more classically called Champaka, is the *Micheia champaca* of European botanists: it is of two sorts, white and yellow, small, and in its foliage like an expanded rose-bud. Gardeners make, and expose in the shops, chaplets and long strings of the blossoms, with which the hindoo women, on the supposition that its fragrance excites favourable sensations in the votaries of Kama, decorate their hair and wear round their necks, its potency is, however, so great, that nerves unaccustomed to it can scarcely bear its odour within doors. Another flower, commonly called mugū, or mogū, is of the same description, and may, perhaps, be one of these classically named in the hymn. The fragrance of the Chumpā is so very strong that bees refuse to extract honey from it, a circumstance that could not escape the keen eye of the hindoo poets, and they

accordingly feign the Chumpā to be sadly mortified at this neglect. They have, however, afforded it consolation, dedicating it to Krishna, the black deity, as they, contrary to some European poetical naturalists, consider the union of yellow and black peculiarly beautiful. Krishna is mostly seen profusely decorated with garlands of flowers. The Chumpā is farther consoled by the preference it has obtained in bedecking the glossy locks of black haired damsels, as just noticed, also in the following stanza, literally translated from the Sanskrit—That thou art not honoured by the ill-disposed bee, why, Oh! Champaka! dost thou so heavily lament? The locks of lotos-eyed damsels, resembling the fresh dark clouds adorning the sky, let these embellish thee—(*As Miscellany, Vol. II*) We will here add another couplet, from the same works, a translation from the Brij dialect, premising, that hindoo ladies sometimes wear a little mirror, called chury, of polished metal, in a ring on the tomb, and that the lotos is the emblem of female beauty. Krishna, who had concealed his passion from the parents of a damsel whom he secretly visited, unfortunately chanced to find her in the midst of her relations, how great his distress! He was averse to departing without expressing his passion, words were debarr'd, both were embarrassed, love prompted—

"He, with salute of deference due,
A lotos to his forehead prest,
She rais'd her mirror to his view,
And turn'd it inward to her breast"

The Amer, mentioned in the extract from the hymn, is also called Amia, and Amla, and is said by some to be the mugo flower. Dry Nagkeser is also called Kesaria: it is a handsome flower, with yellow and white petals. The Bela is a beautiful species of jessmin. Among a refined people, advantageously situated in a low latitude, we naturally expect to find love, in its vast variety of relations, no inconsiderable portion of their occupation and amusement. Books and tales on amatory topics are very abundant, and, in common life, allusions are constantly occurring to Kama and his excitations. It will be recollected, that Kama is the son of Krishna, who being Vishnu, is called, Madhava—(*The Hindoo Pantheon, pp. 449 to 451*) Whether we consider this universal deity (alike, through all ages and all climes, the object of the hero's, the blockhead's and the wise man's invocation), as Anteros with his leaden arrow, or as the beauteous Eros with his golden dart, as the Egyptian Hous with the wings of the Etesian winds, or as the hindoo adored Kamdeo, with bee-stung bow and flower-tipped arrow, whether we con-

side him is the son of Jupiter, or Mars and Venus, of Poins, the god of counsel, and Penia, the goddess of poverty, of Cœlus and Terra, or of Zephyrus and Flora, or as the son of Brahma, or of Vishnu, or Krishna, or which, heaven forefend, of Maya or illusion, thus we know,

"Whate'er thy sort, whate'er thy name,
Seas, earth, and air thy reign proclaim
Wreathy smiles and rosy pleasures,
Are thy richest, sweetest treasures
All animals to thee then tribute bring,
And hail thee universal king"

The image of this god is represented as a beautiful youth, riding on a lion or parrot with emerald wings. He is supposed to be accompanied by his consort Rati, or affection.

"Thy consort mild, affection ever true,
Graces thy side her vest of glowing hue."

As with all hindoo deities, Kama's generosity is traced upwards to the sun who is Brahma. Lakshmi, in a divine and mortal view, both as Maya and Rukmin, is his mother, she is Vishnu's wife, and is, his Sacti, or energy. Vishnu, or Krishna, Kama's father, is the sun, the source, literally and figuratively, of warmth and union, affection and love—(*Moor*, p. 437) Professor Wilson tells us that, in hindoo theogony, the same sentiment was evinc'd in the creation of the world in Brahma and in Siva. Kama was scarcely created before he thought proper to make Brahma enamoured of his own daughter. Inspiring Siva with love for Parvati was a more dangerous feat, and the archer god, although he succeeded, was reduced to ashes by the object of his triumph—(p. 21) The Makara which Kama bears on his banner is an aquatic monster something like the sign of the zodiac Capricornus—(*Hind. Theat.*, Vol. II, p. 84)

What potent god, from Agni's orient bow's
Floats through the lucid air, whilst living flowers
With sunny twine the vocal arbours breathe
Hail power unknown!

Know'st thou not me? * * * * *
Yes, son of May is, yes, I know
Thy bloomy shafts and emerald bow,
Cheeks with youthful glory beaming,
Locks in bruds ethereal streaming,
Thy scaly standard, thy mysterious arms,
And all thy puns and all thy charms
God of each lovely sight, each lovely sound,
Soul kindling, world informing, sturvy cown'd,
Eternal K'ama! Or doth Smara bright,
Or proud Ananga give thee more delight?
Whate'er thy sort, whate'er thy name,
Seas, earth, and air, thy reign proclaim,
Wicathy smiles in roseate pleasures,
Are thy richest, sweetest treasures
All animals to thee then tribute bring,
And hail thee universal king
Thy consort mild, Affection ever true,
Graces thy side, her vest of glowing hue,

And in her train twelve blooming girls advance,
Through golden strings and lute the mirthful dance,
Thy divided nuptials they bear,
And wave them in the courted air,
Each with rich pearls her neck adorning,
Brighter than the dawn of morning,
Thy crimson ensign, which before them flies,
Decks with new status the supphrethine
God of the flow'ry shafts and flow'ry bow,
Delight on all above and all below
Thy loved companion constant from his birth,
I he've clep'd Beliant, and gay Spring on earth,
Weaves thy green robe and flouting bow'rs,
And from thy clouds direct a balmy shower,
He with his arrows fills thy quiver
(Sweet the gift and sweet the giver)
And bids the many plumed warblers throng
Burst the pent blossoms with their song
He lends the luteous crane and tort the string
With her how sweet! but ah, how keen their sting!
He with five flow'rets tips thy ruthless darts,
Which thro' five senses pierce our pained hearts
Strong, Champak, rich in odorous gold,
Warm Amber, mused in heavenly mould,
Dry Nilot, or, in silver smelting,
Hot Katicumma on cens beguiling,
And list, to lull the fierce the scorching flame,
Love-dust, which God's bright Beliantane

In the Tamil country, this hindoo deity is usually called Mammatham, or heart-ignitator. Mammatham or heart-born, Ananga or the bodyless. The last days of spring are dedicated to Kundaia, the hindoo god of love. There is no city in the east where the adorations of the sex to Kundaia are more fervent than in Udayapura "the city of the rising sun." On the 13th and 14th of Chait they sing hymns hounded down by the sacred birds "Hail, god of the flowery bow! hail warrior with a fish on thy banner! hail, powerful divinity, who causeth the fumes of the sage to forsake him!" "Glory to Madana, to Kama, the god of gods, to him by whom Brahma, Vishnu, Siva, and Indra are filled with rapture. Kundaia's arrows are tipped with the flowers of Mesma ferrea, Pandanus odoratissimus, Mungitica indica, Calanopsis gigantea—*Tod's Rajasthan*, Vol. I, p. 255, *Sir W. Jones' As Res.*, Vol. I, p. 221, *Sir W. Jones' Hymn to Camdeo*, Vol. XII, pp. 237-9. See *Grecian Mythology*, Inscriptions, Osiris, Vahum, Canis, Brahmadica, Kumei, Kocl.

KAMA, Hind, of the Panjab, a fam laborer.

KAMA, amongst the Singhalese buddhists evil desire, the cleaving to sensuous objects—*Hardy's East Monach*, p. 437.

HA-MA-A-PÆ, BURM. Azadnachte India, *Ad. Juss*.

KAMA DENAVA, see Hindoo.
KAMACHI KASSUVU, also Kamachi Padu, TAM. Andropogon citratus? A schœnanthus, *Linn*. Lemon grass.

KAMADENOU, signifies the desirable cow, she gives all the nourishment that can.

be wished for, according to Sonnerat her picture is placed in the temples of Vishnu where she is represented with wings, having the head of a woman, three tails, and a little calf, which she suckles—*Sonnerat's Voyage*, p 18 See Kama-dhenu

KAMA-KAMPA To render the analogy perfect between the vessels emblematic of the Isis of the Nile and the Ganges, there is, amongst the hindoos of India a festival sacred to the sage Agastya who presides over the star Canopus, when the sun enters Vargo (Kanyā) The 'Kamacumput' is then personified under the epithet Kumbhlayom, and the votary is instructed to pour water into a shell, in which having placed white flowers and unground rice, turning his face to the south, he offers it with this invocation "Hail, Kumbhlayom, born in the sight of Mitra and Varuna (the sun and water divinities), bright as the blossom of the grass (grass), who sprung from Agni (fire) and Marut." *See*

KAMADHILAU, a wonderful cow, in Swarg, the world of the gods

KAMAKHYA, Sans From kama, desire, and akhya in appellation

KAMAKSHI, (Lust Eye) the sakti of Ekambeswari

KAMAL, Hind Nelumbium speciosum, *Hill*, the lotus amongst hindoos, the emblem of female beauty

KAMAL, Malay Timundus indica, *Linn*

KAMALA, Bing Gynandropsis pentaphylla—*D C*

KAMALA also Padma, Sans Nelumbium speciosum also Nymphaea species, *H*, See Brahma, Hiranyagarbha, Inscriptions, Lakshmi

KAMALA or Kemal, or Kambal, Hind of Jhilm, gum of Odina wodier

KAMALAM, Tam A tree which very much resembles the Hihmle and Somendille wood of Ceylon, its growth is about thirty feet long, and two feet in diameter, it is used for much the same purposes as the other jungle woods, in vessels and house work—*Edue, Forest of Malabar and Canara*

KAMA-LOKA, all the space below the brahma-loka

KAMALAPIHALA CHIEFTU, Tri Citrus aurantium, *L* Hill or Mandarin orange, an orange with loose skin

KAMALA YONI, see Brahma or Hiranyagarbha

KAMALENDA, see Inscriptions

KAMALI, a name of Lakshmi

KAM ALOO, Hind Dioscorea alata Winged Yam Its tubers are oblong, brown on the surface, internally white, of a great size Besides the tubers, the proper roots of

all those plants are fibrous, springing chiefly from and about the union of the stems with the tubers, and spreading in every direction—*Riddell*

KAMALOTTARA, Sans Carthamus tinctorius *Linn*, *Rorb*

KAMAL PHUL, Hind Gentiana kurroo.

KAM-ALU, Hind Dioscorea alata, *Linn*

KAMANAN also Manan, MALAY Frankincense

KAMANCHI CHILITU, Tri Solanum inbrium, *Will*

KAMANCHI GADDI or Chippagaddi, Tri Andropogon schoenanthus, *L*, a fragrant grass

KAMAND, Hind Saccharum officinarum

KAMAON, a British province, situated in the tract of hills lying between the western branch of the Gogra, known as the Ksh-Naddi, and the river Ram Ganga Kumaon and all the provinces to the west were ceded to the British on the 15th May 1815, by a capitulation signed by Umi Singh, by which the Sikhs retired to the east of the Ksh-Naddi or Gogra Kumaon district extends from lat 28° 10' to 31° N, and from L 78 to 81° East For some time, the town of Almora was recognised as the capital, but formerly Champawtee enjoyed that distinction The face of the country is similar in character to that of the neighbourhood, but it is less savage and rough than Ghawal The hills are less lofty, and the valleys more susceptible of cultivation, and better cultivated The people are said also to differ from the inhabitants of Ghawal and the states to the westward, they are of a softer and more effeminate nature, inclined to indolence, and are meek and enduring It is further stated that the men are more engaged in domestic occupations while the agricultural labours are conducted by the women—an unnatural division of duties which is said to have induced polygamy in a very prevailing degree every one being anxious to secure for himself as many field labourers as possible In general they seem to have made a much further progress towards refinement, than their neighbors in their manners and customs, even in their dress they approach more to the people of the low countries than those of the neighbouring hills They generally wear cotton garments, and on their head a cotton cap instead of the low country turban, but those in the low parts seldom wear any of the woollen or hempen manufactures of the country Kumaon has, as its rivers, the Kulee, Gooree, Bishungunga, Ramganga, Kosee, Dubhka, Gurra, Surjo Its chief towns are Hindwar on the Ganges, Nujeeabad, Mo-

radabad, Rampoor on the Kosee, Kceorn on the Nubul nuddy, Mulance on the Geetee, Sreenugur on the Bishnugunga, Kasheepoor, Sunkhot, Almora, Chimpawut, Peleebheet on the Gura river. All the rivers of Kumaon abound in gold-dust, and this precious metal is sometimes found in large pieces. There is a gold mine at Dango Bookpa, twelve days' journey S E of Munsarowar, and very lately they say one has been discovered between Goongeoo and Mansmowar, which was immediately shut up by orders from Lhissa. The people told Captain Gerard that after the sand of the river is washed so as to be free from all the lighter particles, it is mixed with quicksilver, and the gold is detected by observing the pieces tinged by that metal, which is afterwards evaporated by heat. The Rawat of Kumaon, lead a wandering and uncivilized life in the forests on the eastern borders of the district—*Fraser's Himala mountains*, p 537, *Cap' Gerard's Account of Koonamn*, p 155, *Wils Gloss*.

KAMARKHIAS, HIND Buten frondosa, *Rorb*

KAMBA, HIND Carya arborea, *Rorb*

KAMBAN, a celebrated Tamil poet, the writer of the Ramay nam in Tamil

KAMARTHI, HIND A person who carries the water of the Ganges to distant places in vessels cased in basket-work—*Wls*

KAMARAL-NEEBOO, HIND Citrus acida

KAMARAN, an island in the Red Sea, midway between the ports of Lohana and Hodaida. It is about 11 miles long, and from 2 to 1 broad, and one mile distant from the main land. Its occupants are engaged in the pearl and turtle fisheries, and vessels often touch there for wood and water.

KAMA-RANGA, BENG HIND, SANS Averrhoa canabola, *Linn* also Averrhoa bilimbi, *Willde*

KAMARGHIWAL, HIND Surfiga ligulata

KAMARI, JAVAN Alemites triloba *Forst.*

KAMAS, LAMP Ananas sativus, *Schult*

KAMAS, see Kambogia

KAMAT, MAR A distinction among the Senaw, usually added as a surname as Ram-Kamat

KAMATHI, generally pronounced Komp-ti, a caste of Sudia. Those in the Marathi districts are distinguished as Telhga and Kannar-Kamathi, from their country. At Puna they are said to be employed as rice-cleaners, grinders of corn and cutters of sticks, tent-pitchers and artillerymen, they also sell snuff in Telhga, they are also pretty retail dealers or chandlers. The

Kamathi of Canna is a pioneer, a laborer, one who works with a pick-axe, a spade. In Mysore they are chiefly employed in road-making and in repairing public works. In general they seem to be common laborers, and are probably the same as the Ganges water-carriers of Hindoo-tan—*Wilson*. See Kamathi

KAMAVISDAR Under the Maratha government, the chief revenue officer of a district

KAMAWAROO or Gumpi cumbloo, TRI A caste of Tiling husbandmen who permit no strangers to enter their houses

KAMAYAN, MALAY Frimkincense

KAMBA, HIND Carya arborea, *Rorb*

KAMBACHILN, a pass in Nepal, in lat 27° 38', long 88°. Its crest is 15,770 ft above the sea. It has a broad shelf of snow between rocky eminences. It was ascended by Dr Hooker, December 1848. The distance to which the voice was carried was very remarkable: he could hear distinctly every word spoken at from 300 to 400 yards off.

KAMBAL also Kamban and Kamlan, HIND of Salt Range. Odium woodier, tree and gum

KAMBALA, BENG Sonneratia apetala

KAMBALAM, MALAI Cucurbita hispida, *Willde*, *Willde*

KAMBALLOO, a product of an umbelliferous plant used by Burmese ladies as a cosmetic for the face—*Cat M Er*, 1857

KAMBAM, TAV Holcus spicatus

KAMBANGAN ISLAND, is on the south coast of Java, from which it is separated by a very narrow channel

KAMBANG-PALA JAV Mace

KAMBANG-SAPATU, MALAY Hibiscus rosa Chinensis

KAMBARANI, a Baluch tribe. In Masson's time, Baghwan was enjoyed by four brothers, of the Eltar-Zai branch of the Kamban tribe, the principal of whom were Kamal Khan, and Chmpu Khan. They were related to the Khan of Kalit. The tribe emigrated under a leader called Kambai, hence it is that the chief clan is called Kambaiani. They own, however, two distinct families of Belochi, namely, the aborigines of Mekran, whom some call the Kueh Belochi, and those Arabs who emigrated from Arabia with Hujaj, the son of Yusuf, and settled in the conquered provinces of Mekran and Belochistan, whilst the rest of the invading army marched into Sindh—*Richard F Burton's Sindh*, p 410, *Masson's Journeys*, Vol II, p 45

KAMBEI, HIND Solanum nigrum

KAMBHA, PANJAB Rottlera tinctoria, *Rorb*

KAMBHAI, *Rottleria tinctoria*

KAMBHOJI, SANS *Adenanthera pavonina*,
Linn

KAMBIA, CAN *Careya uborea*

KAMRING, MALAY A goat In Malay, the goat has two names, Kamring and Bebek, the latter, being also, the name for the domestic duck in the Javanese language — *Charford's Dict*, p 143

KAMRING UTAN, MALAY *Noemahedus sumatrensis*, *Ham Smith*

KAM-BINJ, PERS, PUSHT A water melon of Candahar

KAMBI PISINI, TAM Gum of *Gardenia lucida*

KAMBLE PALAM, TAM *Morus indica*

KAMBO, TAM *Gardenia lucida*

KAMBOJIA, a small kingdom lying between Siam and Cochin-China, containing about 500 000 people of whom 4-5ths are the native Kho. It contains the four provinces, Potisat, Kampong Suai, Kampong and Kam-pot Son. Kambojia, Kamboja, or Cambodia, was anciently called Kam-phu-cha, its modern name is Khmer. The chain of mountains which divide Siam from Cambodia is little known, but where it has been seen or visited the elevations are found to be of a moderate height, and are clothed with vegetation. Communications with Cambodia, are for the most part tardy and difficult. It was formerly an independent kingdom, extending from $8\frac{1}{2}$ to 20° of N lat, but for the past three centuries its influence has been on the decline, Cochin-China on the one side, and Siam on the other, having appropriated large portions and only four provinces, two landward and two maritime, now remain to it. Its commerce is in rice, ivory, silk and cardamoms. The whole of the coast from Kamas, in Cambodia, quite up to what is called by the Siamese Lem Sam-me-sau, the Cape Liant of Europeans, is an uninterrupted archipelago of beautiful islands. Sovereignty over the kingdom of Cambodia, is now claimed both by Siam and Cochin-China, and the Cambodian prince, unable to resist either of the sovereigns pays tribute to both. The Kambojans are no longer a distinct and independent nation, the eastern part of their territory having been subjugated by the Cochin-Chinese and the western fully taken possession of by the Siamese, and the latter, with the co-operation of the Kambojan's under their rule, have retaken Pen-nom-pen and held the occupancy of it, for several years. This place is situated on the great river called Mé-Kong. From this place north, to the sources of the river, it is believed, the Cochin-Chinese have no possessions on the west side of the river, and it may be stated that the Mé-Kong is the

western boundary of Cochin China and consequently the eastern boundary of Siam. The only part of the continent of Asia, the Malay peninsula excepted, in which the Malays have settled and to which their language has extended, is Kambojia, correctly Kamboja, which appears to be a Malayan word. In that country, they seem to have established a little independent principality called Champa, well known both in Malay and Javanese story. Both the Malays of the peninsula and the Javanese appear to have carried on a commercial intercourse with Champa, and the same commerce still goes on between Champa and the British settlement of Singapore. The Cambodians who are subjects of Siam occupy the southern districts of the Mé-kong down to the frontiers of Cochin-China. Up to the latitudes 12° to 13° N, tribute is said to be regularly paid especially by the fertile province Bataleang. The river Mé-Kong of Kamboja is one of the largest in Asia. It is said to have its origin in a lake within the Chinese province of Yu-nan, and to be navigable for boats even before it enters the kingdom of Laos, between the twenty-second and twenty-third degrees of North latitude. It falls into the sea by three mouths, between the ninth and eleventh degrees. These three embouchures are known to European navigators by the names of the western or Basak river, the eastern or central branch, and the northern or Japanese river. The first of these is the largest, and the more suitable for navigation, and is said to have from fourteen to eighteen feet water on the bar at its mouth at high-water spring tides. Besides the Annam race, the inhabitants of the present dominions of Cochin-China consist of several other races. The principal of these are the Kambojans, whose name in their own language, is Kammer or Khmer, but who are called by the Siamese, Kammen, by the Cochin Chinese, Komen, by the Chinese, Taug-po-cha, and by the Malays, Kamboja, which last is, no doubt, the word which has been borrowed by Europeans, and most frequently written Cambodia. The ancient territory of the Kambojans appears to have embraced all the country lying west and south of the river of Saigon, extending on the Gulf of Siam as far north as the twelfth degree of latitude, and in the interior, at least to the fifteenth. The Kambojans speak a language distinct from those of all their neighbours, but in physical form, manners, laws, religion, and state of civilization, they bear a closer resemblance to the Siamese than to any other people. A few of its people have embraced christianity. In Cambodia, is the great temple of Na-khon-Vat. It seems to have been

built in the tenth century. It is 600 feet at the base, and in the centre 180 feet high. Every angle of the roof, every entablature, and every cornice bears the seven-headed serpent. Ujong is the capital of Kamboja. The Anam, Kambojan, Siamese, Mon, Burman and the other Ultra-Indian languages, are all characterised by strong complex sounds. The Anam and Siamese abound in complex vowel sounds and the Burman family in complex consonantal sounds which are harsh in Singpho, less so in Rakhong, and much softened in Burman. The Anamese group amongst whom are the Moy, are found in Cochin-China and Tonkin. They are a section of the division to which the Chinese belong. Two thousand years ago, or two centuries before Christ, the Chinese found the Anam race in possession of the basin of Sang Koi.

In physical appearance, the Anam race, in size, form of the head and person, expression and temperament, have a close resemblance to some Indonesian tribes. The Javan group has a larger admixture of the Anam type than the Sumatran or Bornean. Anam heads are common in eastern Java and especially among the Bawian and Maduran peoples. The Malay and western Javan have frequently a more Siamese form. The Anam race, want the large straight faces, flat occiput, lowness of the hairy scalp, comparatively small and firm mouth, hard staring eye and grave expression of the Siamese. Anam is Cochin-China, Laos and Ahom belong to Anam—*Bouring's Siam*, Vol 1, p 683, Vol 11, p 464, *Crawford's Emb* p 459, *Lubbock Origin of Civil*, p 243. See Kia, Khong, Kho, India.

KAMBOL, SINGH. See Comboy.

KAMBOJA, a people of ancient Anachosia. See Kabilul.

KAMBO PISIN, TAM. Gum of Gaidenia lucida, Roxb.

KAMBU, TAM. *Pencilina spicata*.

KAMBU KARA, TER. *Caiyotinus*.

KAMBURANI, see Kamburani, Kelat.

KAMBYSES, one of the ancient kings of Persia, of the Karmanian dynasty, and father of Cyrus. He conquered Egypt B.C. 525 to 522. He took Memphis by storm, and he visited the tomb of Menes—*Bunsen, Egypt*, II 610, III, 237, IV, 288, V, 740. See Fais, Persian kings.

KAMDANO, a river near Niampool in Comillah.

KAM-DHENU, among hindoos, a cow, which gives milk without breeding, and is worshipped for its copiousness, *Tr of Hind* Vol 1, p 38.

KAMEEL, GER, a camel, a diomedary.

KAMEFLA, GRIK, *Daphne mezereum*.
KAMEEL-HAAR, GER. Camel's hair.

KA-MEEN-TIA, BURM. A tree abundant all along the sea coast near Tavoy and Meigun, maximum girth 2 cubits, maximum length 25 feet. When seasoned it sinks in water. It is used for posts and planks of houses, is very heavy and durable, but easily split—*Captain Dance*.

KAMELI, see Jelallabad, Kaffir.

KAMEL, a botanist, who lost the credit of many discoveries, from having sent them to others to describe.

KAMELA, also Kamil, or Kamila, HIND. *Rottleria tinctoria*. Gol kamil, is a species of *Glochidion*.

KAMELOS, GR, a camel.

KAMELOT, DUT GER, Camlet.

KAMEL PAARD, DUT. Gnaffa camelopardalis, *Sunder*.

KAMEL'S DORN GR. *Hedysarum alhajj*.

KAMENOE, RLS. Coal.

KAMEPII, the Egyptian name of *Ascalapine*.

KAMERA, HIND. In the N.W.P. a hired agricultural labourer, sometimes located for successive generations on the same estate, although quite free to remove—*Hilson*.

KAMEREDHA, according to the Vendidad the head of the evil-spirits of the ancient Persi. Vaghdhanna, is the head of the good spirits.

KAMERI. This appellation of the cuckoo is derived from Kama, the god of love, whose emblems are peculiarly appropriate, being a bow and arrow, the latter tipped with the champa, jessamine, and other flowers in which the hindoo poet allows no thorn to lurk. The bird of Kama, says Colonel Tod, from an unbridgeable peepul, poured forth his monotonous but pleasing notes, amidst the stillness of a lovely scene, where the last tints of sunset illuminated the dark hues of the surrounding woods. At another place, he says, the cuckoo accompanied us as far south as Cherasam. The Kol race call this bird Suk'hi or ease-giving—perhaps as expressive as Kameri, the bird of love. In his hymn to Kamdeo, Sir W. Jones observes, that "the strong aromatic scent of the gold coloured champa, Michelia champaca, is thought offensive to the bees, who are never seen on its blossoms, but then elegant appearance in the black hair of the Indian women is mentioned by Rumphius, and both facts have supplied the Sanscrit poets with elegant allusions—*Tod's Travels*, pp 79, 138. See Coel Koi.

KAMERYKSDOCK, DUT. Cambay.

KAMLSHWARI, styled Kamikhya, situated within the town of Gohatti, originally a buddhist temple, is now a hindoo temple,

dedicated to the Yoni The Yoni is here represented by a tri-kon-akari jantia or triangular stone, known in buddhist mythology as Pragna Devi, the universal mother

KAMETTI, MALEAL *Excœcaria jamettia*, Spreng

KAMFER, DUT Kamfoia, Rus Camphor

KAMGAM, see Bclai

KA-M'HOUNG, of Akyab, *Bignonia stipulata*, Roxb

KA-MI, Ku-mi, Ki-mi, Ku-mwi, Khu-mi, or Ka-mi-mi, signifying man, is a Burmese tribe in Annam on the Koladyn river who assert that they once dwelt on the hills now held by the Khyen Their name seems the same as that of the Khu-mia of Chittagong The Ka-mi seem to be two divisions of a race who dwell in the hills bordering the Koladan river, and probably arrived there in the middle of the 18th century, expelling the Miu or Myu They are divided into several clans See *Kami-no-mi-tsi*

KAMI, JAP Seems to be a generic appendage, to the names of the men of a certain rank in Japan, just as in England, all noblemen between the ranks of Marquis and Baron are styled Lord Kami, means noble,—not princely The governor of Nagasaki and Hako-date style themselves Kami but it is doubted if they have the right to do so It is like a Freuchman using a 'de,' or a German a 'von,' to ennoble himself In former days a Ka-mi was one of the Japanese Pantheon, but as a title it was at least either hereditary or only given to very great worthies, but now all the ministers, governors, and princes have usurped the title — *Hodgson's Nagasaki*, p 156, *Elephant* See *Kurhan*

KAMIA, an agricultural laborer of some low caste in south Bahar he is sometimes considered as a predial slave, either for a term or for ever in the south-west provinces he is usually a bondsman or bond-slave who has sold his services for life, and may be transferred or sold him-self, his children are free one kind, the Baudhak-Kamia is a slave only until he can repay the money advanced to him for his services — *Wilson's Gloss, Indian Terms* See *Kamin*, *Sevak*

KAMI-DANDA, SANS ? Vigne gives this as literally alms-giving, applied in Kashmir to a hindoo woman who, having lost her husband and being unable to re-marry, is devoted to the service of the gods — *Vigne*

KAMILA, HIND Red powder from the fruit of *Rottleria tinctoria*

KAMILING, MALAY *Camium cordifolium*, Gærtn

KAMI-MOSARA, or Guirugudu *Casearia tomentosa*, R

KAMIN, in the north-west provinces is the term applied to the artificers and servants of a village In the Panjab, they are persons who are kept employed in cultivation without being actual hired laborers like the mulazim. — *Elliot, Powell, Wilson's Glossary* See *Kamia*

KAMIN, see *Naksh-r-Rnstoom*

KAMINAN, also *Kamaya manan*, also *Minan*, MALAY *Frankincense*, Benjamin

KAMINI, BLNG Ash-leaved Murrai's tree, *Muraya exotica*, also *M paniculata*

KA-MI-NO-MI-TSI, the original, national religion of Japan, is called *Sinsyn*, from the words *Sin*, (the gods), and *syn*, (faith), and its votaries are denominated *Sintu*. Dr von Siebold, however, says that the proper native name of this religion is *Ka-mi-no-Mi-tsi*, signifying "the way of the Kami," or gods, that the Chinese translated this compound word into *Shin-Tao*, and that the Japanese adopted the Chinese term, and according to the genius of their language, softened it into *Sin-tu* According to Siebold, the *Sintu* have some vague notion of the immortality of the soul, of a future state of existence, of rewards and punishments, of a paradise, and of a hell — *McFarlane, Geo and Hist of Japan*, p 207

KAMIRI, JAV *Aleurites triloba*, Forst. *Camium cordifolium*, Gærtn

KAM'L, HIND A blanket See *Kamli*

KAMLA, HIND *Berberis aristata*, *Gymnosporia spinosa*

KAMLAI, also *Kambal*, of Salt Range, *Odina wodier*, Roxb

KAMLA NIBU ? BLNG *Citrus aurantium*, Linn

KAMLI, DUK, GUZ, HIND Small blanket Natives use the *Kamly*, as a wrapper, in one piece Coats are made of the finer sorts, and look very well, much resembling camlet in appearance The stuff is made of sheep and goat hair—in warm climates the covering of sheep can scarcely be called wool — *E. M. Hindoo Infanticide*, p 176

KAMLOT, Rus Camlet

KAMMAL, HIND *Berberis aristata*

KAMMALAR, also in the sugnari, *Kammalan*, artificers They are divided into five classes stone-cutters, carpenters, blacksmiths, goldsmiths and braziers Amongst the hindoos, the five artisan castes, all wear the sacred cord See *Kamsalai*, *Kansalai*

KAMMA REGU, TER *Artocarpus lacoocha*, R III, 524, W Ic 681

KAMMARI-KAMU, TEL An agricultural caste called *Kammavadu*, plural *Kammavaru*, TEL A numerous caste of Telinga India, commonly called *kammavai*, chiefly engaged in agriculture.

KAMME, GER Kammen, DUT Comus
KAMMERAKU, TIL Chavica betel,
Mig., *Roxb*, *W Ic* A strong smelling species
of betel The word means rough-leaved betel

KAMMERTUCH, GER Cambrie

KAMMI MARAM, TAV Gmelina arborea

KAMMON, HIB Cummin seed

KAMMYA-BUN, near Govedhim, the
famous scene of the incidents of the Vana
purga of the mahabarat, is really a classic
spot for the reminiscences of the Pandava
brothers Here they were visited by their
great friend Krishna, and beguiled by holy
sages with the consolations of their philosophy
None of its ancient features is retained by the
place, but while its name lives in the verse of
the poet, the pilgrim will bend his steps to
Kammyabun — *Ti of Hind*, Vol II, p 115

KAMODII, HIND A kind of rice

KA-MOI, or Moi, on the opposite side of
the Mé-Kong, occupy the broad expansion of
the Auam chain towards Kamboja, and appear
to extend northwards along these mountains,
marching with the Liu on the westward
They are said to be black savages, with negro
features The Kambojan style them Kha-men
They are the Kha-men of Leyden and the
Kha-men of Gutzlaff See Kurilman

KA-MOUNG ? a tree of Akkab, grows
to a large size and is plentiful Wood used
for planks, posts, &c — *Cal Cat Ex* 1862

KAMPA, that portion of Thibet lying
between the southern bank of the Tsampo
river and the snowy ridges which separate
Thibet from Bhutan

KAMPA, capital of Anga, taken by Bimba-
sara, the king of Maghada

KAMPALLAM, or Kampu allam, TLL
Zingiber, *sp* Kampu means "striking" or
"bad"

KAMPFER, GER Camphor

KAMPFER, landed on the shores of Siam
on the 7th of June 1690 — *Bowring's Siam*,
Vol I, p 99 See Kämpfer

KAMPHATIR, see Porcupine

KAMPHUCHA, see Cambogia

KAMPILAN and the Kins, made in
Borneo, Sooloo, Tampassuk, Mallindu Bay,
are swords used by the Illanun pirates

KAMPIRA, MATREAL Semecarpus ana-
cardium, *Linn*

KAMPONG, MALAY A house enclosure
or grounds, the Anglo-Indian word, com-
pound

KAMPONG SUAI, a province of Cam-
bodia

KAMPOT, the principal harbour of Kam-
boja Ujong harbour is the capital of Kam-
boja

KAMPOTSON, a province of Cambodia

KAMPTEE, in lat 21° 16', and 79° 11' E

in Beira, a large station on the right bank of
the Kamlian river, immediately below the
junction of that river with the Peneh and the
Kolai The open place near the church is
996 ft above the sea It is nine miles from
Nagpore, and was formerly a small village,
but being selected for a British military
cantonment, has grown into a town of 60,000
people — *Schl*, *Id*

KAMPU IRUGUDU CHETTU, TFL
Dalbergia, *sp*, an inferior kind from ku
"inferior," Sanskrit is the "Sissoo"

KAMPULE KIRAY, TAV Alina lanata,
Juss

KAMPU TUMMA, TFL Vachellia far-
ne-rana, *W & A*

KAMR, AR The mountain

KAMR, AR, PERS, HIND The waist.
Kamr-band, a girdle

KAMRAK, HIND Acid fruit of Averrhoa
carambola

KAMRAKAI, HIND Averrhoa caram-
bola

KAMRAN Timur's titles, in the height
of his power were Sultan Kamran, Amir,
Kutb-ud-Deen, Timur, Kuli-khan, Sahib-i-
Karan Sultan means "lord," Kamran,
"successful," Amir, "commander," Kutb-
ud-Deen, "pole star of the faith," Timur,
"it shall shake," Kuli-khan, "of the lineage
of sovereign princes," and Sahib-i-Karan,
"master or lord of the grand conjunctions"
The easterns believe that in all the great con-
junctions of the planets, there is a great
revolution in the world Thus Abraham,
Moses, Zoroaster, Christ and Mahomed,
came into the world in a grand conjunction
Kiyomure, Solomon, Alexander, Zengis and
Timur, were each in their turn, Sahib-i-Karan,
or "masters of the conjunctions," and of all the
great events during their respective reigns —
D'Herbelot, Markham's Embassy, p 47

KAMRANGA, BENG Carambola-tree,
Averrhoa acidia

KAMR-UD-DIN, killed in action against
the Abdalla A D 1748 He was wazir
(vizier) of Mahomed shah, whose death
followed as the result — *Orme*

KAM-RUK, HIND Averrhoa carambola,
Linn

KAMRUP, BENG Ficus benjamina, *Linn*

KAMRUP Assam is a great valley
stretching from the head of the Bay of Bengal
to the north-east, towards China It is the
ancient Kamrup, and its history ('Assam
Buranji') by Huhnam Dhankiyal Phukan, of
Gohati, after bringing down the genealogies
to the Kshatriya dynasty of Dravi (Dharma-
pala) says he invited brahmins from Gaur
to his court, north of the Brahmaputra See
Assam

KAMSALAR or gold-smith caste, perform marriage of their daughters both before and after the age of puberty See Kammalai

KAMSCHATKA, on the extreme N E of Asia, contiguous to Siberia It is inhabited by different nations Some who live about the middle pay a contribution to the Russians, but others living more north are then professed eunuchs — *Hist of Japan, Vol 1, p 21*

KAMSIN, a dust storm of N Africa

KAMTSCHATNUA SALFFTKI, Rus Damask

KAMTZ, see Lightning Conductors

KAMUD BIJ, HIND Nymphaea alba

KAMUGA, TAM Aieca catechu, *Linn*

KAMUJAY TREE OIL, a small bottle, priced Rupees 6½ from the Canara district, was a dark gelatinous mass, of the consistence of blanc-mange

KAMUL, HIND Rottleria tinctoria, *Roxb*

KAMUL, Komul, or Kamil, the Hami of the Chinese, is the station at which the routes eastward from the north and the south sides of the Thian Shin converge, and from which travellers generally start to cross the desert before entering China The people of Kamil were all buddhists in Marco Polo's time In 1419, Shah Rukh's envoys found there the mosque and buddhist temple side by side *Polo, ii, 36, Benedict Goes in Yule, Cathay, Vol ii, p 394*

KAMUL, see Kocchi, Dhimal

KAMUN, or Kemun, AR Cumin seed

KAMUNING, a wood, of Java, of a brownish colour and very fine grain, used for hilts and sheaths Tayuman resembles it and is very much esteemed — the Wunistelago affords a reddish wood — *Raffles' History of Java, Vol 1, pp 40, 42*

KAN, BURM A shrub, three or four feet high, yielding a valued fruit which resembles a sweet grape — *Malcolm, Vol 1, p 52*

KAN, HIND Saccharum spontaneum S sara See Kana

KAN, see Kiishua

KAN, a liquid measure in Batavia of 91 cubic inches 33 are equal to about 10½ gallons, 388 Batavia kan make one leaguier or 160 English gallons — *Simmond's Dict*

KANA, according to hindoo law, a person blind of one eye is incompetent to succeed Kana is the nickname given to a person labouring under this personal defect, which term is merely an anagram of auka, 'the eye' The loss of an eye does not deprive an occupant of his rights — of which there was a curious example in the siege of the imperial city of Delhi, which gave rise to the remark, that the three greatest men therein had only the complement of one man amongst them

the emperor had been deprived of both eyes by the brutality of Gholam Kadn, the besieging chief Holcar was kana, and so was the defender, Sir D Ochterlony Holcar's name has become synonymous with kana, and many a horse, dog, and man, blind of an eye, was called after this celebrated Mahatta leader The hindoos, attach a degree of moral obliquity to every individual kana, and appear to make no distinction between the natural and the acquired defect, though to all kana they apply another and more dignified appellation Sukracharya, the Jupiter of the hindoo astrology, which very grave personage came by his misfortune in no creditable way, — for, although the guru, or spiritual head of the hindoo gods, he set as bad a moral example to them as did the classical Jupiter to the tenants of the Greek and Roman Pantheon — *Tod's Rajasthan, Vol ii, p 269*

KANA, HIND Commelina obliqua

KANA, HIND Saccharum sara See Kan

KANA, see Terah

KANACIII, HIND Rubus rotundifolius

KANADA, see Veda

KA-NÆ KYA-THA, BURM Antocarpus echinata, *Roxb*

KANAGACHA, or Kana kachu, HIND, the moral of Kashmir and elsewhere

KANAGA CHETTU, Pongamia glabra, *Vent, II y A, IV Ic Galedupa Indica, R ii, 239*

KANAGALU, MAHR Dillema pentagyna, *Roxb*

KANAGAN, Piedial slaves of Malabar supposed to be a sub-division of the palayan

KANAGAVUH, MALLAL Memecylon tinctorium — *Kæn, Willd*

KANAGI, TIR Baringtonia acutangula, *Gærtn*

KANA GORAKA, SINGH Hebiadendron gambogioides

KANA-HOODY, see Koh

KANA-IRAKA, SANS, purple fleabane

KANAIT, an agricultural race in the Simla hills and east of the Sutlej They are a local tribe holding most of the land on the Simla hills They are inferior in position to Rajpoots, more perhaps of the level of the Kumi and Lodhi, but they are often educated, and are generally ministers to the Rajpoot chiefs Their women are very nice looking, and all the tribe who are not (in the upper hills) in contact with Tartars are quite Arian, though not very large In certain places is a partial and local practice of polyandry among them, but it is not the general custom of the tribe — *Campbell, pp 88, 97, 123*

KANAK, HIND Wheat, lal Kanak, red wheat, Triticum aestivum, bai kanak or pambhan kanak, is HIND Triticum durum

KANAK, HIND *Sageetia oppositifolia*
 KANAKA, see Buddha, Topes
 KANA KACHU, HIND Morel
 KANAKKAN, TAM MAI An accountant
 KANAKAN, MAL Piedial slaves in Malabai, also designated Kanaka chaima According to one account, they are a subdivision of the Palayai See Kanagan, Kanchana
 KANAKKAR, a tribe of people They are divided into many sections or classes as Mealhattu Kauakkai, Sûi Kanakai, Sarathe Kanakkai
 KANAKAMBRAM, or Eila vadâmbiam, TEL *Crossandia infundibuliformis*, Nees — var β aulantica
 KANAKA PATA, or Konda âmudum *Baliospermum polyandrum*, R W — Ic 1885
 KANKATCH, see Sikh
 KANA KUCHOO, HIND Fungi, mushrooms
 KANAL, HIND A division of land, about one-eighth of an acre—8 kanal make one ghomao
 KANALA, BENG *Gyuandropsis pentaphylla*
 KANAM, see Kuvavai
 KANAMBU, MALLAL Fibre of *Crotalaria junea*
 KANANA, SANS *Oimocarpum sennoides*
 KANANA (SHIGRU), SANS *Hedy-salum sennoides*
 KANANA CUNDA, SANS *Diacontium polyphyllum*
 KANANA HERUNDUM, SANS *Jatropha curcas*
 KANANA-IRAKA, or Kanana ziraaka, SANS *Vernonia anthelmintica*, Fleabane
 KANANA MALLIKA, SANS *Jasminum*
 KANANGA, MALAY *Uvaria Cananga*, Linn The perfume of the Kananga, (Uvaria,) Champaka, (Michelia), Melur (Jasminum), and many other plants of Borneo, are all pleasing The flowers of the *Uvaria cananga* are of a greenish yellow, scarcely distinguishable from the leaves, among which the bunches hang down in a peculiar manner About sun-set, if the evening be calm, they diffuse a fragrance around that affects the sense at the distance of some hundred yards — *Low's Sarawak*, p 63, *Marsden's Hist of Sumatra*, p 103
 KANANG KIRAI, TAM *Commelina communis*, Linn
 KANAPA CHETTU, or Kamgi chettu TEL *Barringtonia acutangula*, Gaertn
 KANAPA CHETTU BADANIKE, TEL *Vanda Roxburghii*, Roxb B — W Ic 916 — *Cymbidium tessaloides*, Roxb m, 463
 KANAPA TIGE, or Ijadi gadda, TEL *Roxburghia gloriosoides*, Roxb

KANAPE TIGE, or Kâdépna tige, TEL *Vitis canosa*, Wall *Cissus canosa*
 KANAR, a river near Duttoda in the Indore territory
 KANARA, a district on the west coast of India It has the river Kahuuddi, which disembogues at Sedasheghur, also the Tuddery river, the Gangawati which disembogues at Honore, and there is a marine lagoon at Mangalore Population 1,056,300 See Canara
 KANARA, *Stylocoryne Weberi*
 KANA-RAJ, HIND *Bauhinia cannabina*, B
 KANA RAJA, BENG, HIND *Bauhinia candida*, also *Bauhinia nitida*
 KANARAK, see Inscriptions
 KANA REGU, *Flacourtia sepium*, R m, 835
 KANARI, MALAY *Aleurites triloba*, Forst A tree of the Indian Archipelago, a native of the same country as the sago palm, and found to the westward, though it has been introduced to Celebes and Java It is a large handsome tree and one of the most useful productions of the Archipelago It bears a nut of an oblong shape nearly the size of a walnut, the kernel of which is as delicate as that of a filbert, and abounds with oil The nuts are either smoked and dried for use or the oil is expressed from them in their recent state It is used for all culinary purposes and is purer and more palatable than that of the cocoanut The kernels mixed up with a little sago-meal are made into cakes and eaten as bread — *Crawford, Simmond's Comm'l Products*, page 546
 KANARI, caves in the island of Salsette See Caves, Karli
 KANARY ISLANDS, in the Pitt passage are an extensive chain of flat woody uninhabited islands stretching along the N coast of Mysore
 KANAT Shuaz is supplied with water by means of Kanat and Karez, which are subterraneous conduits and trenches or artificial water-courses above ground And the best of these is the Karez which Rukn-ud-Doulah Hassan abu Buah, a prince of the Dilemite race, first caused to be made, this Karez is denominated the water, or stream, of Ruknabad — *Ouseley's Travels*, Vol II, p 7
 KANAT THA, BURM A tree of Moulmein, its wood is used for ordinary house-building purposes — *Cal Cat Ex* 1862
 KANAUCHA, HIND *Mucuna purita*, Salvia, sp
 KANAUI, a district or province in Hindoostan, known also as Kanya kubyâ
 KANAVAR, TAM Hillmen, hunters, shepherds.

KANAWAR, between L 31° and 32° N. and L 78° E, produces great quantities of fruit, and from many other places men may be met travelling downwards with kilti or long baskets full of apples of very pleasing appearance, large and well-coloured, but though sweet, their flavor is deficient. In the upper valleys of the Sutlej, in Spiti, and Kanawar, are mixed races exhibiting much Tibetan blood, and in religion apparently, more Buddhist than hindoo. The Tibetan colony at Mohasoo just above Simla, are powerful and looking people entirely unlike Indians, their women are industrious but very unattractive.—*Powell, Campbell, p 146* See *Ban-Lachan*, India, *Kanawar*, *Polyndia*

KANAWAT, see *Babi*

KANAYO, BURM *Pternidia sapota*

KA-NA-ZO, BURM *Hentiera minor*, *Lam*, also *H littoralis*, dit *Soondit-tree* See *Hentiera*

KANCH, GUZ, HIND Glass

KANCHIANA or *Kasana*, TRIL, MATIAL *Bauhinia acuminata*, *L*, *Bauhinia tomentosa*, *Linn*

KANCHANAMU, SINGH, or *Sampengachettu*, TRIL *Michelia champaca*, *L*, but applied also to other golden-colored flowers

KANCHANI, HIND A dancing girl by caste and profession

KANCHAN CHAKTA, BENG *Bauhinia acuminata*, *Linn*

KANCHARAVITA KARU, a mendicant belonging to the five classes of artificers

KANCHARI, MAHR *Kanchikan*, HIND A caste working in glass and crystal

KAN-CHEE, a ceremony

KANCHELIA, see *Hindoo*

KANCHELIYA, a sect of saiva hindoos, worshippers of the Sakti, who are said in their rites to have a community of women without regard to natural ties

KAN-CHEW There is here a recumbent figure mentioned by Haji Muhomed Such colossal sleeping figures, symbolising Sikya Muni in the state of Nirwana, are to be seen in Burmah, Siam, and Ceylon.—*Tennent's Ceylon*, ii, 597, *Mission to the Court of Ava in 1855*, p 52, *Bowring's Siam*, *Isle Cathay*, i, p 203

KANCH-HARI, HIND *Cudumma nutans*

KAN-CIP-HAYDANA, boring the ears.

KANCHI, the native name of Conjeveiram. It is a holy city of the hindoos, almost 45 miles west of Madras, and has two great hindoo temples, one of the saiva and one of the vaishnava sect. The former is poor and neglected, having been plundered by dacoits about the year 1850. Conjeveiram pagoda was taken by Clive on the 29th August 1751, and again in December, and

again in 1752. It is known in the south as Kanehi. It is celebrated as one of the holiest of the hindoo cities of the peninsula of India. Conjeveiram was the capital of the Chola kingdom, which held sway in the south of India, from the eighth to the seventeenth centuries, when Shah-jii the father of Sivaji totally annihilated every vestige of their once great power. It was one of the most ancient and prolonged of all the Indian dynasties. See *Hindoo*, *Sri Sampradaya*

KANCHI CHIKKUDU KAYA, *Dolichos cilatus*, *W & A D prostratus*, *R m*, 310 Abundant in hedges, whence its name, from *kanchi*, a hedge

KANCHIL, MAIAR *Tringulus kanchil*, *Gray*

KANCHI MARAM, TAM of Ceylon, *Ulmus integrifolia*, *Rorb*

KANCHINJINGA, a mountain in the Sikkim Himalaya, in Lat 27° 42' 9" N, and Long 88° 8' 1" E, its west peak is in L 27° 42' 1", L 88° 8' 0", and the top of the peak is 28,156 ft above the sea. So far as was known in 1861, this peak is only exceeded in height as yet by the Gaurisankar in Nepal, and the Dapsang peak in the Karakorum chain. The latter peak, marked by the G T S K 2 in Lat N 35° 41', Long E. Gr 76° 48', attains a height of 28,287 ft. Kanchinjunga forms a central and predominant object in the Sikkim panorama of the snowy range. Kanchinjunga presents itself from Fulhi under a vertical angle of 4° 51' 10", and even the lowest point of the junction between Kibin and Kanchinjunga (the curve seen just below the eastern peak) has still in the panorama an angular height of 3° 36'. The peak is 181,632 feet distant from Fulhi.—*Journal of the Asiatic Society of Bengal*, 1860, No 1, p 21, *Schl, Herm*

KANCHI KE MANKE, HIND, DUK Glass beads

KANCHI-KURI, DUK *Muenna pruriata*, *Hook*

KANCHI-KURI, HIND *Tragia emmabura*, *Linn*

KANCHU, see *Sudia*

KANCHUGAR, a worker in mixed metals

KANCHUN, also *Kanchun elukta*, BENG. Taper-pointed mountain ebony, *Bauhinia acuminata*

KANCHURA, BENG *Commelyna Bengulensis*

KAND, HIND Moist or raw sugar

KAND, HIND A root Hence *Bidari*

kand, or *bilai kand* *Pueraria tuberosa*,

Gagai kand, *Astringulus multiceps*

Pash kand, *Calotropis procera*

Shakar kand, *Batatas edulis*

Zamin kand, *Arum colocasia*.

KANDA, *Meconopsis aculeata*, also *Berchemia* *sp*, also *Saccharum* *sara*.

Katai kanda, *Astragalus multiceps*

Phut kanda, *Ballota limbata*, also *Asparagus racemosus*

Put kanda, HIND *Achyranthes aspera*, also *Crozophora plicata*

KANDA, BENG, HIND, TEL *Scilla indica*, *Roxb.* Squill

KANDA, SANS, TEL *Aium* (*Amorpha-phallus*) *campanulatum*, *R* *m*, 409

KANDA GADDA, TEL *Tacca pinuatifida*

KANDA GANG *Ibisens collinus*

KANDA-GASS, SINGH *Macnanga tomentosa*, *W* *lc*

KANDAHAR, a city of Affghanistan, said to be older than Kabul, and by some said to have been founded by Lohisp, a Persian king who flourished in times of very remote antiquity, and to whom also the founding of Herat is attributed. It is asserted by others, with far greater probability, to have been built by Secunder Zu-ul-kinnin, that is by Alexander the Great. The traditions of the Persians here agree with the conjectures of European geographers, who fix on this site for one of the cities called Alexandria. The ancient city stood till the reign of the Ghilji when shah Hossein founded a new one under the name of Hosseinabad. Nadir shah attempted again to alter the site of the town, and built Nadirabad, at last, Ahmed shah Sado-zye founded the present city, to which he gave the name of Ahmed Shah and the title of Ashraf-ul-Belad, or the noble of cities, by that name and title it is yet mentioned in public papers, and in the language of the court, but the old name of Kandahar still prevails among the people, though it has lost its rhyming addition of Dai-ul-Karai, or the abode of quiet or the city of stabilities. Ahmed shah himself marked out the limits of the present city, and laid down the regular plan which is still so remarkable in its execution. He surrounded it with a wall, and proposed to have added a ditch, but the Durani are said to have objected to his fortifications, and to have declared that their ditch was the Chaman of Bistan, a meadow near Bistan, in the most western part of Persian Khorassan. Kandahar was the capital of the Durani empire in Ahmed shah's time, but Timur changed the seat of government to Kabul. At the foot of the old town of Kandahar is one of the most celebrated reliques of antiquity belonging to the eastern world. It is neither more nor less than the water-pot of Fo or Buddha. It was carried to Kandahar by the tribes who fled in the fourth century from Gandharia on the Indus to escape an invasion

of the Yu-chi, who made the irruption from Chinese Tartary with the express purpose of obtaining the pot. It is the holiest relique of the buddhist world, and still retains among the mahomedans of Kandahar a sacred and miraculous character. It is called the Kashgul-i-Ali or Ali's pot. It is formed of stone and may contain about twenty gallons. The new town is surrounded by a ditch, flanked with a citadel, but the place is commanded on several points by rocky hills, the last slopes of which come up to the ditch of the fortification to be buried amongst gardens, orchards, and plantations of beautiful shrubs, through which flow streams of the clearest water. In these gardens, are many little hillocks and rocks, on the slopes of which the inhabitants have cut slides on which they amuse themselves on gala days. Fruits and vegetables grow here luxuriantly, some better than any where else in Affghanistan, the pomegranates have not their equal in the world. The sweetmeats and grapes also require to be noticed, and the tobacco, which is produced in abundance, is much esteemed. The cereal produce is of superior quality, more especially the wheat its whiteness and beauty are rare. All the necessaries of life are sold here surprisingly cheap, and with these advantages it has that most valuable one, an agreeable climate. The town of Kandahar is an oblong with nearly a parasang of area. It is surrounded by a high and thick wall of earth, protected by a deep but not very wide ditch. The citadel is situated on the north of the town, and contains a very good residence, which Kohun-dil Khan inhabited. The fortifications were put into a good state by the British, and are capable of resisting the attack of an Affghan army, they also built large barracks on a great space situated outside the Herat gate, were uninhabited, but in good condition, in 1875. The town is divided into many Mahalla, or divisions, which belong to the numerous tribes and nations that form the inhabitants of the city. The population of Kandahar is one fourth Affghan, of the tribe of Bani Zye, one-eighth Affghan of the tribe of Ghilji, one-eighth Affghan, of various other tribes. Dooranee, Half Parsivan and Hindoo. One large quarter of the town, however, the N E is entirely inhabited by the Berdurani tribe. From the remotest times, Kandahar must have been a town of much importance in Asia, as its geographical position sufficiently indicates, it being the central point on which the roads from Herat, Seistan, Gouri, India, and Kabul unite, and the commercial mart of these localities. Some authors consider Kandahar as an Indian, others as a Persian

town, the Afghans themselves include it in Khorassan, to which province they assign the Indus (called also the Attok and the Snd,) as the limit. According to them India commences only on the Eastern side, and to the south of this river, from the point in which it receives the Sutlej, that is to say, north of the territory of the Mahratta and Mogul. The Punjab comprehending Keshman and the country of the Sikh, and Zables-tan, comprehending Gazni and Kabul, form another country called by them Hindoostan. The inhabitants of India they call Hindi, and those of Hindoostan, Hindoostani. Kandahar is said to have been called so from the Gandharis (Greek Gandaridæ) who migrated to the westward from the Gandharia of the Indus in the fourth century. Kandahar was taken from the Moguls by the Persians in 1642 during the reign of Shah Abbas the second. To the conquests of Herat and Kandahar, Nadir was not long in joining that of Kabul and thus became master of the whole of Afghanistan, by great political ability and more especially by the generous manner in which he treated the people and their chiefs. The city of Kandahar was considered the capital of Afghanistan during the reign of Ahmed Shah, but he only resided there during the autumn and winter, he went to Kabul in the spring and summer, alternately changing his place of abode from one city to another, that he might constantly enjoy an agreeable and temperate climate. His son Timur Shah, altered this state of things, for he withdrew the title of capital from Kandahar and transferred it to Kabul, which was subsequently the royal residence during the whole period that the dynasty of the Saddozis occupied the throne of Afghanistan. The early campaigns of the Arabs against Kandahar are given at length in the work of Belukeri, in M. Renand's *Fragments of Arab History*, published at Paris about 1843. The city of Kandahar is regularly built, the bazai being formed by two lines, drawn from opposite directions, and intersecting in the centre of the place. It is consequently composed of four distinct quarters. The authority of Kandahar is acknowledged over a considerable space of country, and the Khaka tribes of Tobat, with the Terim, and other independent tribes in that part, confess a kind of allegiance, allowing no claim on them, however, but that of military service, which was also rendered to the Suddas by Khan Terik, the chief of the Ghilji tribe of Terik. Mehrab Khan of Kalat, the late chief of Baluchistan, was compelled to pay a tribute, of one lakh of rupees, of Kalat base coin. The revenue of the Kandahar sultans was

about twelve lakhs of rupees. A celebrated grotto, known by the name of Ghar-i-Jamshid is situated sixteen miles south-west of the city, in the range of the Panj Bar hills, which overlook the left bank of the Aighmandab river. The whole of its roof is beautifully carved as if it were artificial. 4,200,000 may be considered, but approximately only, as the amount of the population in Afghanistan, in the province of

Herat	300 000	Afghan and	600 000	Parsiyan or Limak
Kandahar	600 000	do	300,000	do
Kabul	1,600 000	do	500 000	do
				and Kuzzil bash
Total,	2 500 000		1,700,000	

The Afghani, properly so called, are at present the dominant race, and in Kandahar, Kabul and Herat, hold the Tajik in subjection. The Tajik are the descendants of the ancient conquerors of the country, and may be subdivided into the Parsiyan or inhabitants of towns, speaking Persian, and the Limak or nomades.

Professor Lassen supposes four Greek kingdoms existed in Afghanistan, viz that of Bactria one eastern, under Menander and Apollodorus, comprehending the Punjab and valley of the Indus with Kabul and Arachotia or Kandahar added in times of its prosperity. Another western, at Herat and in Seestan. A fourth central of the Paropamisus, which latter region, Mr Prinsep is inclined to give to Bactria, because of the bilingual as well as the pure Greek coins of Heliodorus and Antimachus, kings of Bactria. The people of Kandahar are supposed to be the ancient warlike Gandharis, a cognate race with the Kshatriyas, who fought in the army of Xerxes B.C. 480, armed with bows of bamboo and short spears. Kandahar is still held by the chief of Kabul, and its rulers profess homage if they do not at all times exhibit it. Their advanced position to the west, places them in jeopardy, from Herat and Persia — *Elphinstone's Kabul*, Vol II, p 129, *Ed Ferrier's Journ* p 318, *Ferrier's Hist of Afghanistan*, pp 23, 67, 118 to 122, *Mason's Journey*, Vol I, pp 286, 288, 291, *Mohun Lal's Travels*, p 307, *Herod*, Vol VII, pp 64-66, *W & H of I*, p 71, *Papers, East India*, (Kabul and Afghanistan), 1859, p 67. See Kabul, Inam, Koh, Kelat, Kajai, Kuzzilbash, India, Jet, Khyber.

KANDAI, Hind *Fluconium sapida*

KANDALANGA, Tam *Nyctolaptes granatum*, Kan

KANDALLA, in lat 20° 3', L 74° 49', a village in the Dekhan, N W of Aurnagabad. Mean height, 1,932 ft — *Wils*

KANDALOO, Tr *Cytisus enjau*, Linn

KANDA MANNI, Tam *Abius precatorius*

KANDA-MURGA-RATTAM, TAM *Cn-lamus draco*, *Willd*

KANGANGATIRI KAI, TAM *Solanum jacquini*

KANDANKARRA, MALIAL *Canthium parvislorum*, *Lam*

KANDAR, HIND *Cornus macrophylla*, Dog wood

KANDAR GUL, HIND, is *Steculin villosa*

KANADAR? n Pilot

KANDARI, KARN A large kni, with the addition of an upper lip extended forwards and upwards at the angle of 45°. It is put in a natural run in river, between boulders of rock, and made big enough to fill the whole passage, all minor ways being blocked with huge stones. The long protruding lip comes well out into the run and prevents fishes from leaping over or being carried over the whole continuance when coming down the rapids

KANDEI, PANJ *Flacountia spida*, *Roxb*, also *Astragalus multiceps*

KANDEKA, HIND *Zizyphus vulgaris*

KANDEL—*Rhizophora gymnorhiza*

KANDELAI, or Gan Talum, a tank near Timeomalie, constructed by Mulia Sen, between A D 275-301

KANDEJIA RHEEDII, W & A

Rhizophora candel, *Zinn*, *Roxb* | Jeru-Kandel, MALIAL

A shrub growing in Malabar, in the Sunderbunds, in the deltas of the Ganges, Godavery and Irrawaddy, and in Tenasserim. Its bark is employed in medicine. Fl largish, white and green—*Voigt*, p 41.

KANDEN-KARA, MALIAL *Canthium parvislorum*

KANDER, HIND *Gymnosporia spinosa* or *Celastrus spinosus*

Baru Kander, HIND, is *Rhamnus persica*

Jani Kanduh, HIND, is *Asparagus racemosus*

KANDERO, SINDH *Allagi mamorum*, *Tourne*, W & A

KANDAS—see Vidya

KANDAUL, HIND *Rheum emodi*

KANDAVA KARU, a class of brahmins

KANDAZERA, HIND *Gymnosporia spinosa*

KAND BARINGI? TELINGO-DUK? species of *Clerodendron*?

KANDE, HIND *Coriaria nepalensis*

KANDEH RAO Traditions state that Siva became incarnate in this personage for the purpose of destroying an oppressive giant named Manimal, at a place in the Carnatic, called Pehmer. The giant Manimal made a most desperate defence against Kande Rao, but was at length slain whereupon all the oppressed subjects of this giant paid adoration

to Kande Rao, to the number, as the story goes, of seven crore of the people, whence this avatar is called Yekilkhut Yekil, in a dialect of the Carnatic? being seven, and Khut, or Koot, being a Malhatti pronunciation of (100,00,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of this avatar, is at Jejmy, a town of some extent, about thirty miles to the south-east of Pooni. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance. The temple, walls around, and steps up to it, are well built, of fine stone. The mullahai musical girls attached to it, were said to exceed two hundred in number. A great many brahmins reside in and about the temple, and many beggars. Kande Rao, about Pooni, is called Kande Rao, and it is not an uncommon name with brahmins and other hindoos, for instance, Lakpat Kande Rao—*Moor*, p 124. See Jejmy, Kande Rao, Murh.

KANDESH, a province in the Bombay presidency. The Korumundah Pehla jungles occupy a considerable area and are thinned on the north and west sides by the Sagbarah, Gorwallce, and Mutwar forests. The three latter are in independent states, all the forest produce of which passes through the Korumundah Pehla jungles, by way of Tulloda and Shejda. These latter forests contain large quantities of jungle-wood and some teak. The Sagbarah jungles also contain timber trees. In 1819, in the Kandesh forests, was a sprinkling of older teak and Sissoo trees, but the active burnings annually carried on by the Bheel population, for the purposes of the chase and of cultivation, effectually stop the shooting up of any seedling trees while the practice of burning the valley heads, from whence the rivers of Bauglan take their rise close to the edge of the ghats, has the visible effect of lessening the supply of water in the streams which feed the rich garden grounds of Bauglan. Its western talook is Bauglan. Kandesh is traversed by the Taptee river in its mid-course. Adjunta, in Kandesh, is celebrated for its numerous caves, excavated out of the mountain. The period of this gigantic labour seems to have been towards the decline of buddhism in the peninsula of India, before or about the eighth century. The subjects are buddhist, one of the inscriptions commencing with the formula, "Ye dhurma." The language is Pali, and the character used is intermediate between those of the Lat and Allahabad. But, there is one resembling the Bahbli and one in the Seoni parallelogram headed character, which is of the eleventh and twelfth centuries. These inscriptions

appear to be of different ages, from variations in the character. The figures of three Chinese are represented in some of the fresco paintings in the caves. The paintings are admirable for their spirit and variety of subjects. In some, the sculptures and paintings evidently represent royal personages and royal domes. One of the numerous inscriptions is of interest from the character resembling that of Wathen's Balibhi inscription, which with others show the gradations of the character upwards into antiquity. The caves are remarkable for their paintings as well as sculptures. They were first described by Lieut. Alexander in the *Royal Asiatic Society's Transactions*, Vol. p. 558) and afterwards copied by Captain Gill. Some of the many fresco paintings in these caves, are still very perfect having escaped the observation of the mahomedans when they invaded the Dekkan early in the fourteenth century and destroyed similar paintings in the buddhist caves of Ellora. Though their date is uncertain, the series may extend from the first or second century before Christ to the fourth and sixth century of this era. One large picture represents the coronation of Sinhala, a buddhist king. He is seated on a stool, crowned with a tiara with necklaces, armlets and bracelets of gold, and girls are plying coin over his shoulders. Naked to the waist, he wears a striped dhotee covering from the waist to the knee with one passed across his chest and over his left shoulder, most of the men attendants are similarly clothed with dhotees reaching from the waist to the knee. The soldiers present, spearmen and foot and horse, and groups of soldiers, with long oblong shields and curved swords have short waist cloths only, tied like a kilt. All the women are naked to the waist. Another picture of two male figures, seemingly discussing something and wearing dhotees only, is skilfully drawn. In a picture of two holy men, seemingly Greeks, one has a long robe reaching to his feet, with loose sleeves, the other with a nimbus round his head. A large picture represents the introduction into Ceylon, of buddhism, and all the figures of men and women in it have only short waistcloths or kilts. Another graceful picture represents a holy buddhist being carried through the air by two naked women, and in a representation of buddha teaching, his right arm is naked, and female figures stand, in different attitudes, around, all naked, but have necklaces, ear-rings and bracelets, and one has a girdle of jewels round her loins. Ajunta in the province of Aurungabad, is celebrated for its buddhist and jaina vihara or monastery and caves. The Chaitya cave is supposed to be the oldest in India. One

of the Chaitya caves there has the dagoba perfect, with the three umbrellas in stone. The great structural dagopas are generally shorn of this appendage, which is the origin of the three and nine-storied towers of China. One of the viharas at Ajunta looks more like the brahmanical caves at Ellora than a buddhist viharas. Its pillars have similar cushion capitals to those in Elephanta and at Ellora. The Ajunta, are the most complete series of buddhist caves in India, without any mixture of brahmanism and contain types of all the rest, some are elaborately carved. The Ajunta caves are in the northern face of a ravine, which has a westerly direction parallel to the face of the ghats as they overlook Kandesh. There are many ravines or kora near, one of these commences at the town of Ajunta and winds to the south and west for about three miles opening there into Kandesh. Near its mouth is another ravine taking a westerly direction, for two miles with several windings, at one of which, on the northern face of the rock these caves have been excavated. This ravine nowhere exceeds 400 yards from brink to brink, above five hundred yards at its bottom. Ajunta is the only town of any size near but it too is quite a small place, walled, with gates, and a bridge. Major R. Gill of the Madras Army, continued drawing and photographing these caves for nearly 30 years, sometimes residing in a cave for days. He built a house at Taidapoor, now with a traveller's bungalow, but latterly he resided at Ajunta. The natives call the caves yerula, the same name as they give to those which Europeans call Ellora. The hindus call them also Lena, and both terms mean drawings. The caves are about 25 in number, several of them have fallen in, many have been injured by the percolating water, and all have a noisome damp smell, with the nanseous odour of bats, which in the larger caves are multitudinous. The ordinary form is a central hall, with a walk around the wall, separated from the hall by pillars. A single doorway leads to the interior, and opposite it is a recess, in which buddha is seated preaching. In that are numerous figures seated in almost similar attitudes. The walls also have sculptured figures and arabesques, as have also the lintels of the doors, and the tops of the pillars. There are innumerable figures of men and women standing upright, and sitting, and those on the tops of the pillars are represented soaring. In the ghat of the Taptee at Baug, on the north side of the valley of the Taptee, are three ancient buddhist caves. The excavations in the Ajunta ravine are the most important of the buddhist caves, are entirely

buddhistic, and do not serve to illustrate the Jain and brahminical cave-temples. The Ajanta caves were described by Dr Bird and Mr Feigussou along with those of Bajali and Beeia Bom *As Trans*, 1842, Vol 1, 438. *Account of Baugh in Malwa, by Captain Dangerfield, in Bom Lit Trans*, Vol 11, 194. *Hamilton's Account of Keneri, in Description of Hindoostan*, Vol 11, 171. *Mr Erskine on the Temples of western India in Bom. Lit Trans*, Vol 11, Dr Bird's *Account of Cave Temples*, Vol 1, Plates, Bombay, 1848. *Dr Stevenson on Elephanta in Bom As Trans*, 1852. *Surgeon Gibson's Bombay Forest Report, 1849 to 1856*, p 68, also *Report of 1857-58-59-60*, p 24, *Ed Rev*, June 1867, pp 131-2, *Taylor's MacKenzie, MSS B As Soc Journ*. See Malivatta Government, Kol, Koh, Kibul, p 434.

KANDHAR an isolated rock in the plain between the Krishna confluence of the Parbutty and Chumbul, and the famous Rint-humbor. Sagarji held the fortress and the lands of Kandhar. His descendants formed an extensive clan called Sagarwut, who continued to hold Kandhar till the time of Sowale Jey Sing of Amber, whose situation as one of the great satraps of the Mogul court enabled him to wrest it from Sagarji's issue, upon their refusal to intermarry with the house of Amber. The great Mohabat Khan, the most intrepid of Jehangir's generals, was an apostate Sagarwut. They established many chieftainships in Central India, as Omri Bhadoia, Gumesgunge, Digdoli — *Tod's Rajasthan*, Vol 1, pp 331, 355.

KANDHARA, incorrectly Kundia-Uneja, the Khond mountaineers.

KANDI, HIND A peopled tract along a river where villages are.

KANDI, HIND In Deia Ghazi Khan and Siud, Prosopis spicigera P. stephaniana.

KANDIARA, HIND This name is applied to the following plants:

Astragalus multiceps,	Zizyphus vulgaris,
Rubus lasiocarpus,	Acacia jacquemonti,
Carthamus oxyacantha,	Cousinia ciliatipæformis,
Bieb	Solanum gracilipes,
Argemone mexicana,	S. xanthocarpum,
Gymnosporia spinosa,	Ballota limbata

KANDIL, TAMAY Candles.

KANDLE, TAM of Ceylon, a tree which grows to about fourteen inches in diameter, and twenty-four feet high. Its wood is used at times in house-work — *Edey on the Timber of Ceylon*.

KANDO, HIND *Cæsalpina sepiaria*, *Hippophaë rhamnoides*.

KANDOBA, a male deity at Jejuri in the Dekhan between Sassoor and Sataiah. About the beginning of December on the 6th of Margashirsh a great festival and fair are held

to which pilgrims come from a great distance. Bhandai and champā flowers are sacred to Kandoba and exorcists shout Elkot and give Bhandai. Kandoba, next to Wittoba, is the most popular object of worship among the Mahattas, and his most famous temple is at Jejuri, near Poona. Byroba, the local deity of herdsmen, is as largely worshipped in the Dekhan as is Kandoba, the deified hero of shepherds. The chief objects of Mahatta worship are certain incarnations, or images of deified mortals, known as Etoba or Wittoba and Kandoba, at Pandarpur, Jejuri and Malligaon, but the village deities receive a large part of their attention in times of sickness or peril. Brahmins state that Siva became incarnate in Kandeli Rao for the purpose of destroying an oppressive giant named Minimal, at a place in the Carnatic, called Pehmer. The giant Minimal made a most desperate defence against Kandeli Rao, but was at length slain whereupon all the oppressed subjects of this giant paid adoration to Kandeli Rao, to the number, as the story goes, of seven crore of people, whence this avatara is called Yehl-khut yula in Tamil meaning seven, and khut, or koot being a Mahatta pronunciation of (100,000,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of this avatara, now known as Kandoba is at Jejuri, a town of some extent about thirty miles to the south-east of Poona. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance. The temple, walls around, and steps up to it, are well built, of fine stone. The muridai, or musical guls attached to it, are said to exceed two hundred in number. A great many brahmins reside in and about the temple, and many beggars. Kandoba is not an uncommon name with brahmins and other hindoos for instance, Lakpat Kandeli Rao — *Chow Chow*, p 262, *Moor*, p 424. See Kandehiao.

KANDOO, of Cuttack, is the abloos or ebony tree. The darkest shade of the wood is the heart of the tree. It is a very handsome fancy wood, and its price per cubic foot is 12 annas or 1s 6d — *Cal Cat Ex of 1862*.

KANDRA or Khandia? a class of slaves in Cuttack of an impure caste.

KANDRA, HIND *Cornus macrophylla*, *Wall*.

KAND RE, HIND *Abies Smithiana*.

KANDRICAM, TAM Frankincense.

KANDURI, HIND of Panjab *Cocinea indica*, *W & A*.

KANDRU, HIND, of Kaghra, &c *Cornus macrophylla*, dog-wood.

KAND-SIYAH HIND Unclarified sugar or guri.

KANDU HIND *Elyngium planum*
 KANDULI, BING *Ancilem nudiflorum*
Commelyna nudiflora

KANDULU, TIT *Cajanus Indicus*
Spreng *Cytisus caryu*, *R*, *Vol* III, p 325

KANDU RELLU GADDI, TIT *Saccharum fuscum*, *R*, *Vol* I, p 236 The best, dark-colored reeds with which the natives write, are made from this species, *kandu* signifies "black scorched"—*B*

KANDURI, HIND *Coccoloba Indica*

KANDY, in lat 7° 17', Long 80° 49', one of the principal towns in the interior of Ceylon Bellungallee village S W of Kandy, is 2,259 feet Matina pitim, S of Kandi, is 3,201 feet, *Tras*, Peredema is 1,650 feet, Kandy is a table land with a chief town of same name, in the interior of Ceylon, conquered by the British after the battle of Madya Maha Nowera, 18th February 1815, where the sovereign Vikrama Raja Singa was taken prisoner and removed to Vellore where he died The British entered the Kandyan country, 11th January 1815 When coffee-planting first came in vogue, the Kandyan people flocked in hundreds to the great distribution of rupees, but this source of labour was soon found to be insufficient and of too precarious a nature to be relied on, even had there been a superabundance The Kandyan was able to live on the produce of his rice fields, &c, &c, before European capital was introduced, and he has such a reverence for his patrimonial lands, that were his gain to be quadrupled, he would not abandon them culture, it was only therefore during a portion of the year that he could be induced, even by the new stimulus, money, to exert himself, besides, working for hire is repulsive to their national feelings, is looked upon as almost slavery, and is galling to them The Singalese from the maritime provinces have a stronger love of gain, a liking for attack, and rooted propensity to gamble In 1841, 1842 and 1843, thousands of these people were employed on estates—*F Layard*, *Bussche's Ceylon* See Ceylon, Gahajaya, Rhodia, Polyandry, pp 110, 326, India

KANDYARI, HIND *Solanum indicum*

KANE, a river near Tighua in Pannah

KANEEL, DUT *Cinnamomum Cinnamon*

KANEFIE TURMALI—? Diamond

KANELU, HIND, of Chamba, *Ilex dipyrrena*, *Wall*

KANER, HIND *Nerium odoratum*, *Lam*

KANERA, of Panjab, *Kanera pudana*, of Bens *Hamiltonia suaveolens*, *Roxb*

KANERA, HIND *Dharmasala* paper made from *Daphne oleoides*, also *Skinmmia lauricola*

KANERKI At the close of the first century of our era, when the supposed Ario-

Puthian dynasty ceased to reign in Kabul and the Panjab, a new race of Scythian kings appeared, who issued gold and copper money of quite a different device and style from anything before current These bear a title of Kaneikes, at first with the title of Basileus Basileon, but afterwards with the Indian title of Rao Nanao Rao The number and variety of the Kanerki coins indicate a long dominion of kings of the race The only characters on their coins are Greek, but these become at last so corrupt as to be quite illegible On their obverse is the king standing, or in bust to the waist, in a Tartar or Indian dress, with the name and titles in a Greek legend round while on the reverse are Mithraic representations of the sun or moon with ΗΑΙΟΣ, ΝΑΝΑΙΑ, ΟΚΡΟ, ΜΙΟΡΟ, ΜΑΟ, ΑΘΡΟ, or some other mystical name of these luminaries, also in Greek letters And on all the Kanerki coins, is the same monogram as the Kadphises dynasty used, and which was borrowed apparently from the nameless Soter Megas This would seem to indicate that the Kanerki dynasty, though interrupted as Mr Prinsep supposes by the intervention of Ario-Puthians, was yet a continuation of the same tribe and nation as its predecessors of the name of Kadphises The state religion seems to have been mithraic, whence derived, not known, but on their coins the Siva bull device is also found on the reverse, the bull's head being to the left, —in the coins of the Kadphises being to the right A list of their kings, cannot be formed, but their power seems to have lasted for more than two centuries The style and device of the Greek, of the gold coins especially, of the coins both of Kadphises and the Kanerki, was carried on till it grew more and more corrupt, and was at last, entirely lost, through the deterioration of art, under the princes of hindoo race, who succeeded to the more energetic Greeks and Scythians

On the Historical Results deducible from recent Discoveries in Affghamistan, by H T. Prinsep, Esq. See Inscriptions, p 372, Kabul, pp 426, 438 439

KANER, HIND. DUK *Nerium odoratum*, *Art*

KANG, Chinese bed-places, built of brick to admit of fires being made inside during the cold weather, ranged round the walls, leaving the middle of the room vacant — *Freder's Intropodes* p 312

KANER-ZARD, HIND *Cerberia manghas*

KANFURRA JOGI, or Gosaen, are in great bodies, often in many thousands at Oodipoor In the grand military festivals to the god of war, the scymitar, symbolic of Mars, worshipped by the Gohlote is entrusted

to them They are unmarried. In the sacred rites to their manes by the disciples, the flowers of the alk and evergreen leaves are strewed on their graves and sprinkled with water — *Tod's Rajasthan, Vol 1, p 72* See Kim-Phatta-Yogi

KANG, Kangni, Guz, HIND *Setaria italica* Italian Millet

KANGA, a hard wood of Cuttack

KANGACH, HIND *Morchella semilibera*

KANGALAM, HIL Dimmai

KANGAL MIRCH, HIND Fruit *Celtis caucasia*, *Willde*

KANGALAM, MAL Piedial slaves in Malabar

KANGAN, HIND *Cloeus sativus*

KANGANA, SINGH A bracelet, or a string or ribbon tied round the wrist, especially at marriage The Kangani is a ceremonial part of mahomedan marriage

KANGANI, HIND *Pennisetum italicum*, *Setaria italica*

KANGANKAR, HIND A species of Salsola yielding brilla Carbonate of soda obtained from it

KANGANMANDI, HIND *Aristolochia rotunda* also *Cloeus sativus*

KANGAR, or Khaugai, of Munee hills *Pistia integerrima*, *H f & Th*

KANGA VITTEE, MALEAT A jungle tree of the west coast, which grows to about sixteen feet high, and eight inches in diameter — *Edye, Forests of Malabar and Canara*

KANGEAN, see Kalkoon or Turkey Isles

KANGER, HIND *Sageetia biandethiana* In the Salt Range, *Grewia betulæfolia*

KANGHAI, HIND *Adiantum cradatum*

KANGHI, HIND *Sponia Wightii*, Kanghi See Kalka

KANGHI CHU, HIND *Cactus Indica*

KANGHOL MIRCH, HIND *Celtis caucasia*

KANGHUR, MAHR *Gruga pinnata*, *Rorb*

KANGI, HIND *Flacourtia sapida*, also *Lycium europæum* or *L Edgeworthii*, also *Euphorbia dracunculoides*

KANGIARI, HIND A blight on sugarcane, in which barren sapless branches grow out

KANGI-KA-SAG, HIND Leaves of *Milva rotundifolia*

KANGLA, CHENAB Ravi, *Acer ceticum*, *Linn*

KANGLU, HIND *Pyrus Kumaonensis*

KANGNI, HIND *Pennisetum italicum*, or *Panicum italicum*, a grain much eaten by the poorer classes

KANGRA, in lat 32° 5' 2 N, Long 76° 14' 4" E, in Chamba, a civil and military station, with large tea plantations in the

environs, Officers' bungalow is 2,553 feet Hot spring of Thatvam near Kangra is 1,602 feet above the sea Kangra is also called Kot Kangra It is about 20 miles from Jawala mukti, and has been famed for centuries for the skill of its people in restoring the noses by the rhino-plastic operation, instituted by Budyu, a physician of the emperor Akbar, to whom Akbar granted a jaghu at Kangra The Kangra people are sturdy, honest, and independent The Kangra district has a great export trade in rice, of which the most esteemed kind is the " basmati " In the Kangra district also, are grey limestone, sandstone of two sorts, both good for building and granite Kangra fort is a short way within the outer ranges of the Himalaya Kangra is situated in lat 31° 57', Long 76° 4' It is a British station, and the hills around it are extensively planted with tea The Gaddi are a hill shepherd race about Kangra and elsewhere The following elevations are determined

	<i>Ft</i>		<i>Ft</i>
Noorpool	1,665	Nani Ghaut	2,009
Kotla	1,370	Rajapoor do	2,500
Kangra	2,647	Sekunder do	5,430
Joala Mukhi	1,805	Jumti do	5,632
Tira	2,470	Gogri pass	3,900
Mandi	2,637	Tiri do	6,484
Sultanpool	4,584		

In Kangra and Kulu, there is a crab or wild apple, called " ban mehal " (*Pyrus baccata*) also a quince (*Cydonia vulgaris*) and the Kangra district produces wheat, barley, gram, lentil, rape seed, safflower, mustard and flax among the spring crops, and rice, maize, millets, buck wheat, cotton, sugarcane, opium and tobacco are in the produce of the autumn harvest Wool, tea, sugar, salt, ghee, honey, bees' wax, soap, timber, iron and slates for roofing are among the staples of the district. The Kangra people are sturdy, honest and independent Most of the traders of the snow valleys have some members of their families residing at Diba or Gyan on the Nuna-khri lake The great body of the hillmen are Rajpoots, there are a few villages of brahmins, their residences are respectable, and occupy the more elevated portion of the village site, the huts of the Dom or Hari being on a low range The Dom are hereditary bondsmen to the Rajpoots Basgi also dwell there, and are, both men and women, singers at the temples The men of all castes in the hills are short and of poor physique, they look worn and get deep-lined on the face at a comparatively early age The young women are often extremely pretty, those living in the higher and colder villages, having, at 15 or 16, a complexion as fair as many Spaniards or Italians, and with very

regular features. But they grow darker as they advance in years, and become very plain. The Dhumsalla sanitarium, is situated in the Kangra district in E Long $76^{\circ} 20'$, and in N Lat $32^{\circ} 13'$. The houses are built progressing up the hill, so that they are at very different elevations, the lowest being at an elevation of 4,000 feet, the highest 7,000 feet. The height of the Cutcherry is 4,876 feet, that of Major Fern's house and McLeodgunge Bazar, 6,180 feet. The sanitarium is on one of the spurs, running south from the great range of "Dhaoh Dhai." This range runs east and west, at a height of from 13,000 feet to 19,000 feet, and forms a great wall on the north; it is due to this range, that the climate of Dhumsalla is so mild and has such a heavy rainfall. Kangra, is the most beautiful district in India, excepting Cashmere. It is a most lovely fertile valley, surrounded by lofty mountains, interspersed with undulating hills and situated between the rivers Ravee and Sutley. On one side it has the territories of Cashmere and Chumba, on the other the wild but romantic hunting fields of Kulloo, Spiti and Ladak. Various races of men, belonging to distinct types of the human family, and speaking different languages, are distributed over its surface. Here are hills just raised above the level of the plain, and mountain crests higher than any peak of the Andes. Every tone of climate and variety of vegetation, is here to be met with, from the scorching heat and exuberant growth of the tropics, and barren heights destitute of verdure and capped with perpetual snow. Hills dissolve into gentle slopes, and platforms of table-land, and valleys, become convulsed and upheaved, so as no longer to be distinguished from the ridges which environ them. No spot in the Himalaya can compete for beauty with the Kangra valley, and its overshadowing hills, (13,000 feet) no scenery presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose. The surface is covered with the richest cultivation, irrigated by streams which descend from perennial snows and interspersed with homesteads buried in the midst of groves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills above Dhumsalla confront us. Their sides are furrowed with precipitous water-courses. Forests of oak clothe their flank, and higher up give place to gloomy and funereal piles. Above all are wastes of snow or pyramidal masses of granite too perpendicular for the snow to rest on. Dhumsalla, stands in the bosom of those mighty hills, circular in its outline, and commanding a view unequalled in the world perhaps, of

the placid and beautiful valleys of Kangra and the noble hills behind. Dhumsalla is divided into two stations, the lower and the upper, the one the residence of the civilians and visitors from all parts of Panjab, and the other occupied by the officers' houses and lines of a regiment—*Schl H f et Thom*, pp 190, 203, 208, *Journal of the Asiatic Society of Bengal*, pp 409 530, No 202, April 1840, *Ann Ind Adm*, Vol vii, p 112, *Indian Annals*, No 227, 1870, *Dr W P Dickson*, 1870, *Paharce*. See Khunniara, Kohistan.

KANG-SI, a lexicographer of the Chinese language. The Chinese lexicographers, hitherto, have not done much more than translate the meanings given in Kang-si's Chinese Dictionary—*Meadon's Desultory Notes*, p 26.

KANGTAR, HIND Spruce Lindleyana

KANGTISEE. The general direction of this range is north and south, and it is said to connect the Himalaya and Mongolia as by a cross-bar. It runs to the east of the Munir-ware and Rawan Rud Lakes, its highest point is said to exceed in elevation any portion of the Himalaya and four large rivers have their sources in different parts of the range, viz, the Singh Khwab or Indus, the Lungeloo Khwab which runs through Ladak, the Marchae Khawab which is known as the Gogria, and the Tamchoo Khawab or Yaroo, the great river of eastern Tibet.

KANGU, PANJ, *Flacourtia spida*, Roxb

KANGU, SANS *Pencilium spicata*

KANGUE Punishment *vin* of the Teha is that usually called by Europeans the Kangue, and is a common punishment in China for petty offences. It consists of an enormous tablet of wood, with a hole in the middle to receive the neck, and two smaller ones for the hands of the offender, who is sometimes sentenced to wear it for weeks or months together. He is suffered, provided his strength will enable him, to walk about, but the burden is so great, that he is generally glad to seek for a support of it against a wall or a tree. If a servant, or runner of the civil magistrate, take it into his head that he has rested too long, he beats him with a whip made of leathern thongs till he rise—*Macartney's Embassy*, Vol 1, p 23.

KANGUGA, BENG, HIND *Urena sinuata*

KANGUNI, MAHR *Celastrus montana*, Roxb

KANGUNI, SANSO, or Koriaku, TEL *Setaria italica*, Kunth

KANGU VITTU, the Malayala name of a tree which grows to about sixteen feet high, and eight inches in diameter. It is one of the jungle-trees of the coast—*Edye, M and C*

KANGWEL, DUT *Nephrolepis speciosa*

KANIA BICHU, HIND *Morchella semilibera*

KANHEE, a valley situated to the west of, and which runs parallel to, that of Quetta, but extends further south. Its length is about 30 miles, and breadth 5 or 6. It is bounded on the east by the great Chhiltan range, which separates it from the valley of Quetta, and on the west by a parallel range of much less height, which, towards the north separates it from the valley of Pishin. See Kohat.

KANHUN, a river near Kumptee

KANI, TAV. A land measure, a rice measure in Chittagong — *Hilson*

KANIA BIAN, BURM. Sulphuric acid, KANI

KANI-ATCHI. Tondaimandalam, is an ancient name of a tract in southern India extending from Nellore to the Coleroon river, and including N. and S. Arcot and the Chingleput collectorates. It is described as having been an ancient wilderness known in the Ramayana as the Dandakaranya "the forest of the punisher, and was inhabited by the Kambui, a pastoral and half-savage race who had their own chiefs residing in Kot or forts. They were conquered by an invader of the Vellalar from the western portion of the peninsula in the reign of Adandi Chakravarti, in an age supposed prior to the Christian era. The Vellalar race found the clearance of the forest a task of such difficulty that some withdrew, and the others who remained had the peculiar privileges conferred on them by Adandi Chakravarti, which he called the Kani-atchi, meaning acre-permanency. They have served through the political changes of centuries and are highly valued in a large portion of the old Tondaimandalam.

KANI-ATCHI-KARAN, see MYASI

KANIA-DANAM, literally, virgin-giving, a ceremonial in the marriage customs of the Hindus, the giving away of the bride. See HINDOO.

KANI-AMMA, a goddess of the non-aryan races in the peninsula of India. See HINDOO.

KANI APA TIGE, or Edakula mandula muni and Kadapa-tige, *Vitis pedata*, *Wall*, *Vitis carnosus*, *Hall*. This name is often applied generally to the genus *Vitis*. Kani, like kadu means "a yoke."

KANIAR, HIND *Cathartocarpus fistula*

KANIDE, HIND of Ravi. *Coriaria nepalensis*

KANIGA, TEL *Pongamia glabra*, *Vent*

KANIGI, PANJ *Flacoonia sapida*, *Roxb*

KANIGI CHETTU, or Kanapa chettu, *Barringtonia acutangula*, *Gærtn*. Piddington writes it Kamti and applies it to *B. speciosa*

KANIGORAM, see Kohat

KANIL, DUT *Cinnamon*

KANIRA, HIND, *Nerium odoratum*

KANIRAM, CAY. *Strychnos nuxvomica*

KANITI MLRU, TIT. Root of *Eugenia lactiflora*, *Linn*

KANIRU, SUTTER. *Hedera helix*. The Ivy

KANIYA. Krishna famously Kaniya, also called Hari, and written Krishna, Krishn, Krish, and Kishnu, was of the tribe of Yadu, the founder of the fifty-six tribes (Chahpan Indri Yadu) who obtained the universal sovereignty of India, and was descended from Yayati, the third son of Swayambhuvan Manu, also called Varaswathman or the man, Lord of the earth, whose daughter Lila, (Lila) was espoused by Budha (Mercury) son of Chandra the moon, whence the Yadu are styled Chandravanshi, or children of the moon. Budha was therefore worshipped as the great ancestor, Pitrisvarya, of the human race, and previous to the apotheosis of Krishna, was adored by all the Yadu race. The principal shrine of Budha was at Dwarka, where he still receives adoration as Budha Prithwama, the triple energy, like the Hermes Triplex of Egypt. Krishna or Kaniya lived towards the conclusion of the brazen age, calculated to have been about 1100 to 1200 years before Christ. He was born to the inheritance of Yui, the country of the Surasen, comprehending the territory round Mathura for a space of eighty miles, of which he was unjustly deprived in his infancy by his relative Kansa. From its vicinity to Delhi we may infer, either that there was no lord paramount amongst the Yadu of this period, or that Krishna's family held as vassals of Hastinapoor then with Indraprestha or Delhi, the chief seat of Yadu power. There were two princes named Surasen amongst the immediate predecessors of Krishna: one, his grandfather, the other eight generations anterior. Which of these was the founder of Surapoor on the Yamuna, the capital of the Yadu, is not known, but we may assume that the first gave his name to the region around Mathura, described by Arrian as the country of the Surasen. Alexander was in India probably about eight centuries after the deification of Krishna, and it is satisfactory to find that the inquiries he instituted into the genealogy of the dynasty then ruling on the Yamuna, correspond very closely with those of the Yadu of this distant period, and combined with what Arrian says of the origin of the Pandu, it appears indisputable that the descendants of this powerful branch of the Yadu ruled on the Yamuna when the Macedonian erected the altars of

Greece on the Indus That the personage, whose epithet of 'Kishna-Sham designates his colour as the Black Prince,' was in fact a distinguished chief of the Yadu, there is not a shadow of doubt, nor that, after his death, they placed him among the gods as an incarnation of Vishnu or the sun, and from this period, we may deduce the hindoo notion of their Trinity. Allan enumerates the names of Budæus and Cræveas amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had access to the genealogies of the Puranas, for we can have little hesitation in affirming these to be Buddha and Kroshtera, ancestors of Kishna, and that "Mathoras and Chisobars," the chief cities of the Suiseni, are the Mathura and Surpuri occupied by the descendants of Suisen. Fifty-seven descents are given, both in their sacred and profane genealogies, from Kishna to the princes supposed to have been contemporary with Vicramaditya. The Yadu Bhatti or Shamah Bhatti (the Asham Betti of Abul Fazil), draw their pedigree from Kishna or Yadunath, as do the Jhajaraja of Kutch. When Alimgzeeb proscribed Kaniya, and rendered his shrines impure throughout Vij, Iana Rij Sing offered the heads of one hundred thousand Rajpoots for his service, and the god was conducted by the route of Kotah and Rampoor to Mewar. An omen decided the spot of his future residence. As he journeyed to gain the capital of the Seesodia, the chariot-wheel sunk deep into the earth, and defied extraction, upon which the Sookuni (Angui) interpreted the pleasure of the god, that he desired to dwell there. This circumstance occurred at an inconsiderable village called Siarh, in the fief of Dalwara, one of the sixteen nobles of Mewar. Rejoiced at this decided manifestation of favour, the chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the Rana. Nat'hji (the god) was removed from his car, and in due time a temple was erected for his reception, when the hamlet of Siarh became the town of Nat'hdwara, which now contains many thousand inhabitants of all denominations, who, reposing under the especial protection of the god, are exempt from every mortal tribunal. The site is not uninteresting, nor devoid of the means of defence. To the east it is shut in by a cluster of hills, and to the westward flows the Bunas, which nearly bathes the extreme points of the hills. There are seven celebrated images in Rajputanah, viz. Nonita, or Nonanda, the juvenile Kaniya, his altar separate, though close to Nathji. He is also styled Bala-mokund, 'the blessed child,'

and is depicted as an infant with a péra, or comfit-ball in his hand. This image, which was one of the penates of a former age, and which, since the destruction of a shrine of Kishna by the mahomedans, had lain in the Yamuna, attached itself to the sacerdotal zone (zunu) of the high-priest Balba, while he was performing his ablutions, who, carrying it home, placed it in a niche of the temple and worshipped it. and Nonanda yet receives the peculiar homage of the high-priest and his family as their household divinity.

Of the second image, Mat'hura Nath, there is no particular mention, it was at one time at Kamunih in Mewar, but is now at Kotah. The péra of Mat'hura can only be made from the waters of the Yamuna, from whence it is still conveyed to Nonanda at Nat'hdwara, and with curds forms his evening repast. The fourth statue, that of Gokul-Nath, or Gokul Chandiana (i.e., the moon of Gokul), had an equally mysterious origin having been discovered in a deep ravine on the banks of the river, Balba assigned it to his brother-in-law. Gokul is an island on the Jumna, a few miles below Mat'hura, and celebrated in the early history of the pastoral divinity. The residence of this image at Jeypoor does not deprive the little island of its honours as a place of pilgrimage, for 'the god of Gokul' has an altar on the original site, and his rites, at the early part of the 19th century, were performed by an aged priestess, who disowns the jurisdiction of the high-priest of Nat'hdwara, both in the spiritual and temporal concerns of her shrine. The fifth, Yadu-Nath, is the deified ancestor of the whole Yadu race. This image, now at Surat, formerly adorned the shrine of Maharan near Mat'hura, which was destroyed by Mahmud. The sixth, Vitul-Nath, or Pandurang, was found in the Ganges at Benares, Samvat, 1572, from which we may judge of their habit of multiplying divinities. The seventh, Madhan Mohana, "he who intoxicates with desire," the seductive lover of Radha and the Gopi, has his rites performed by a woman.

The precise period of Balba Acharya, who collected the seven images of Kishna now in Rajasthan is not known, but he must have lived about the time of the last of the Lodi kings, at the period of the conquest of India by the Moguls. Damodia, the pontiff, at the beginning of the nineteenth century, was his lineal descendant, and whether in addressing him verbally or by letter, was styled Maharaja or 'great prince.' As the supreme head of the Vishnu sect, his person is held to be Ansa, "or a portion of the divinity," and it was maintained that so late as the father of the present incumbent, the god manifested

himself and conversed with the high-priest. What effect the milder rites of the shepherd god has produced on the adorers of Siva cannot be ascertained, but assuredly Eklugra, the tutelary divinity of Mewar, has to complain of being defrauded of half his dues since Kaniya transferred his abode from the Yamuna to the Bunnis, for the revenues assigned to Kaniya, who under the epithet of "yellow mantle," has a distinguished niche in the domestic chapel of the Rana, far exceed those of Siva. In all ages and countries the rights of sanctuary have been admitted, and however they may be abused, their institution sprung from humane motives. To check the impulse of revenge and to shelter the weak from oppression are noble objects, and the surest test of a nation's independence is the extent to which they are carried. From the remotest times suna has been the most valued privilege of the Rajpoots, the lowest of whom deems his house a refuge against the most powerful. When Moses, after the Exodus, made a division of the lands of Canaan amongst the Israelites, and appointed six cities to be the refuge of him who had slain unwittingly, from the avenger of blood, the intention was not to afford facilities for eluding justice, but to check the hasty impulse of revenge, for the slayer was only to be protected until he stood before the congregation for judgment, or until the death of the high-priest, which event appears to have been considered as the termination of revenge. The infraction of political sanctuary (suna toina) often gives rise to the most inveterate feuds, and its abuse by the priests is highly prejudicial to society. Moses appointed but six cities of refuge to the whole Levite tribe, but the Rana of Mewar assigned more to one shrine than the entire possession of that branch of the Israelites, who had but forty-two cities, while Kaniya has forty-six. The motive of sanctuary in Rajast'han may have been originally the same as that of the divine legislator, but the privilege was abused, and the most notorious criminals deemed the temple their best safeguard. Yet some princes were hardy enough to violate, though indirectly, the sacred suna. Zahm Singh of Kotah, a zealot in all the observances of religion, though he would not demand the culprit, or sacrilegiously drag him from the altar, forced him thence by prohibiting the admission of food, and threatening to build up the door of the temple. It was thus the Greeks evaded the laws, and compelled the criminal's surrender by kindling fires around the sanctuary. Hindupati, vulgo Hindput, chief of the hindoo race, is a title appertaining to the ranas of Mewar. It has, however, been assumed by chieftains scarcely

superior to some of his vassals, though with some degree of pretension by Sevaji, who, had he been spared, might have worked the redemption of his nation and of the Rana's house, from which he sprung. There was an ancient law of Athens analogous to the Mosaic, by which he who committed "chance-medley," should fly the country for a year, during which his relatives made satisfaction to the relatives of the deceased. The Greeks had asylas for every description of criminals, which could not be violated without infamy. Gibbon gives a memorable instance of disregard to the sanctuary of St Julian in Auvergne, by the soldiers of the Frank king Theodoric, who divided the spoils of the altar, and made the priests captives, an impiety not only unsanctioned by the son of Clovis, but punished by the death of the offenders, the restoration of the plunder, and the extension of the right of sanctuary, five miles around the sepulchre of the holy martyr. Kaniya is the Saint Nicholas of the hindoo navigator, as was Apollo to the Grecian and Celtic sailors, who purchased the charmed arrows of the god to calm the troubled sea. As the destroyer of Kalmag, 'the black serpent,' which infested the waters of the Yamuna, Kaniya has the character of the Pythie Apollo. He is represented dragging the monster from the 'black stream,' and binising him with his foot. He had, however, many battles with his hydra-foe ere he vanquished him, and he was once driven by Kal-yamun from Vrij to Dwarka, whence his title of Rinchoi. In this myth, we have the old allegory of the schismatic wars of the buddhists and vaishnava. Diodorus informs us that Kan was one of the titles of the Egyptian Apollo as the sun, and this is the common contraction for Kaniya, whose colour is a dark cerulean blue (nila) and hence his name Nila-nath, who, like the Apollo of the Nile, is depicted with the human form and eagle-head, with a lotus in his hand. — *Tod's Rajasthan, Vol 1, pp 548, 549, 550, 526, 527, Numbers, Chaps xxxv, vs 2, 25, p 12, and Joshua, Chap xx, v 6*

KANJAN KORAI, TAM Basella alba

KANJAR, a race amongst the Mahattas, who make baskets and sellstings of cotton and hemp. They are the yerikal vidu of Telugana.

KANJAR, HIND Acer cultratum

KANJAR or Amaltas, HIND Cassia fistula

KANJARA, TAM, MALEAL A Malabar and Canara tree which grows to about two feet and a half in diameter, and from twenty-five to thirty, in height, of little use or durability. Its fruit is very intoxicating, and is used medicinally. — *Edye, Forests of Malabar and Canara*

KANJARA, SANS *Daucus carota*.

KANJAROM, an ash-coloured wood of Travancore, used for common building — *Col Frith*

KANJERAM VER, MALAL Root of *Stychnos nux-vomica*

KANJI, HIND *Rhus vermicifera*

KANJIR, HIND Artichoke

KANJIR, HIND, PLRS *Cynara scolymus*, *Linn*

KANJKI, a running footman attached to the court of the Bhawalpur Daoodputia

KANJRU, HIND *Ilex diphylla*

KANJU, HIND of Panjab *Ulmus integrifolia*

KANJUA, HIND *Gulandina bonduc*

KANJUR, HIND *Cæsalpinia sappin*

KANJURA, DUK, HIND. *Commersonia obliqua*

KANJUREA, TAM A Ceylon tree which grows to about sixteen inches in diameter, and ten or fifteen feet high. The natives use it at times in house-work. It produces a fruit which is used medicinally — *Edye, Ceylon*

KANK, see Sankasura

KANKADU CHIETTU, TEL *Sapindus emarginatus*, *Vahl*

KANKAR, BENG ? Kanki, HIND *Cucumis utilissimus*, *Roxb*

KANKAR, HIND A calcareous concrete, one sort is called "Rewasa," another "Chappai harsira," is a particular kind of concrete in the Delhi district. Kankar consists of irregular and fantastically-shaped pieces of calcareous concrete. In some parts of India it forms the principal material for road-making. From Calcutta to the Kalubai frontier the road is made from Kankar, this mineral yields when burnt, an excellent lime for mortar. Professor Ansted's analysis of it is 72 per cent carbonate of lime, 15 per cent silica, 18 per cent alumina. — *Proc Geol Soc of London*, 1863, p 8, in *Powell's Hand-book*

KANKARI, DUK *Cucumis sativus*, *Linn*.

KANKALI, SANS, TEL *Jonesia asoca*.

KANKHURA, BENG *Hydrolea zeylanica*

KANKI PUTRI, or Kanki, TEL *Pisonia villosa*, *Poir*

KANKOL also Kankoli, HIND *Elæagnus orientalis*, *Elæagnus conferta*

KANKOL MIRCHI, HIND Fruit of *Celtis caucasica*, *Elæagnus* is called Kankoli in some parts of the Himalaya

KANKOOMBALA-KATTEYA-GASS, SINGH *Pygeum ceylanicum*, *Gærtn*

KANKRA, HIND *Pavetta indica*, *Linn*

KANKRA, BENG. *Biugucia rheedi*, *P'Herit*

KANKROWLEE LAKE, also called Raj Samund was formed by Rai Singh, rana of Mewar, at a cost of £1,150,000. It was

commenced in A. D. 1661, during a period of famine and was finished in 1668. It was formed by erecting a bund or embankment, of white marble across a small river, the Goomtee, near Oodeypore

KANKUR, also Karkti, BENG *Cucumis utilissimus*, *Roxb*, *W & A*

KANKUSHTAM, SANS, TEL *Euphorbia*, sp. The original Sanskrit word is a mineral like mica used in medicine. The Sanskrit synonyms, however, are 'Tikta dng-dha, signifying lit "bitter milk," and *Vijri*, a "Euphorbia"

KANLI, HIND Pangli, *Abies smithiana* Himalayan spruce

KANNA, HIND *Commelyna Bengalensis*

KANNA, HIND, the flower stalk of the moon grass, *Saccharum munja*

KANNABIS, GR Hemp *Cannabis sativa*, *Linn*, *Roxb*, *Rhede*

KANNADA, see India

KANNA-GONA-GASS, SINGH *Aitocarpus laccucha*, *Roxb*

KANNANG-KIRAY. *Commelyna communis*

KAN-NA-KOSH, BURM Cotton oil *Croton tiglium*

KAN-NAN THA, BURM, or Crab Tree. A tree of maximum girth 4 cubits, and maximum length 30 feet. It is abundant on Pulo Island near Meigu, but scarcely procurable in Moulmein. The wood is used for houses, zyats, &c., is very durable and of handsome grain. Of this wood, there are two kinds, red and white, when seasoned, the red variety sinks and the white floats. The latter lighter than the former, likely to answer for helms, the former too heavy for that purpose. Both woods very good for turning purposes — *Captain Dance*

KANNARI, on the western coast of India celebrated for its buddhist caves. The Salsette or Kannari caves, in the island of Salsette, are also purely buddhist, but very inferior to the former. The Kannari caves are excavated in a hill situated in the midst of an immenso tract of forest country, and Mr Feigussou supposes their date about the 9th or 10th century of christian era. See Budd'ha, Caves, Keweenaw, Kaili.

KANNA-TSO, BURM A Tavoy wood, very tough, close-grained

KANNEA, see Hot Springs

KANNEH, the cave emporium of the Romans, the modern Makullah. See Canneh

KANNE KOMALI, Boorhaavia stellata, *R W Ic*, 875.

KANNEM, or Edakula maii *Vitis pedata*, *Wall*

KAN-NOUL, CAN. *Syphesides auritus*, *Latham*.

KANNU TAKU, TER Evil eye

KANOBA, the idol at a temple near Poona. The head of the temple is styled a Bhugat on the Jan'm Ashtami, he works himself up into a hysterical state, and the people believing him then to be possessed by Krishna, worship him with incense and prostration, and present to him sick people to be touched and cured. See Bhugat.

KANOCH, HIND of Kulu, *Flaxinus xanthoxyloides* Crab ash

KANOCHIA, HIND *Salvia indica*

KANONEN, DUT Kanoen, GER Cannon

KANOJ, seed of a small tree brought from Pali and Delhi considered heating and constipating, taken as a condiment and also given as a medicine in diarrhoea one seer sells for two rupees—*Gen Med Top*, p 141

KANOJEE ANGRIA See Angolam

KANON, SW Cannon

KANON, Kot kasun, Rewapee, Patody, and part of the Barauteli jaghire, form a tract of country called Beeghote, occupied by the Ahir and the Choulhan rajpoot

KANONEN, DUT, GER, SW Cannon

KANO-RAJ, BENG *Bauhinia candida*, var *Bauhinia variegata*, Linn

KANOUT, a river of Shahjahanpore

KANOOR Sheathing bases of the leaves of *Cinnam asiaticum*, or *toxicarium*—*Ben Phar*

KANOR, HIND *Pavia indica*

KANOIJ, or Canoge, this town in an early part of the christian era, was the capital of Hindoostan, or rather of the principal kingdom along the Ganges, and the ruins are at present of great extent. It is now reduced to the size of a middling town. It is situated on the right bank of the Ganges, near the place where the Calindi river (or Kal-nuddi) joins it, and is possibly the place meant by Pliny for Calinipaxa. This once mighty city was of thirty miles circumvallation, had thirty-thousand betel-shops, and sixty-thousand public dancers and singers. Kinouge is the Kanyakubja of Ptolemy's geography, the earliest mention of it is found in Menu, as identified with Punchali. The limits of its kingdom as assigned in the Mahabarat nearly agree with those assigned in the 'Rajasthan'. It was an important city in the age of Budd'ha, who had preached here a lecture on the instability of human existence. To commemorate this event, Asoca had built a stupa or mound, 200 feet high. It is then noticed by Ptolemy in his Geography. Fa Hien and Hwen Thsang next visited it, the one in the beginning of the fifth, the other in the middle of the seventh century. Though in Hwen Thsang's time there reigned a rajah by the name of Haisha

Vardhana, ruling from Cashmere to Assam, and from Nepal to the Nerbuddah, the city had not then been of a larger size than three and a half-miles in length, and three-quarters of a mile in breadth. It was surrounded by strong walls and deep ditches, and was washed by the Ganges along its eastern face. Two hundred and fifty-years later, Kanouj is spoken of by Abu Zaid, as a great city. In A D 915, the well-known geographer, Masudi, speaks of it as 'the capital of one of the four great kings of India'. Just a century afterwards, the historian of Mahmud relates that he there saw a city which raised its head to the skies, and which in strength and structure might justly boast to have no equal. In another hundred and seventy-five years, it attained a still greater splendour and opulence, and became that overgrown city of a luxurious and effeminate people, which fell an easy prey to the Ghorian, when with the fall of Kanouj ended hindoo independence. The last seion of the Rhatore departed to found a new kingdom far away in Malwai, and deserted Kanouj, and, as described by Ibn Batuta, only a hundred and fifty years later it had dwindled to a small town. Up to the middle of the seventh century, Kanouj was more a buddhistical than a brahminical city. There were three great monasteries to the south of the town, in one of which was a vihar, or chapel, wherein the tooth of Budd'ha had been preserved in a casket adorned with precious stones and raised on a high pedestal. Only two brahminical temples are spoken of by Hwen Thsang, and these were dedicated to Siva. Near a mosque had stood a broken image of Shusti, the goddess of fecundity, and a pedestal bearing date A D 1136. The thirty miles of circumvallation seems to be an exaggeration of the hindoo writers. The thirty-thousand betel-leaf shops is also very suspicious. Kanouj brahmins make no objection to eat fish at their meals—*Rennell's Memoir*, p 54, *The Hind*, Vol 1, pp 352, 354, 357, 358, 360

KAN PADA, TAM Evil eye

KAN-PHATA JOGI, or Souari jogi, a religious mendicant or jogi, distinguished by wearing large metal ear-rings, thence named kan phata, split-eared. See Jogi Yogi, Kan-phari Yogi

KANP'HU or Khanfu, was properly only the port of Hangchew or Khansa, called by the Chinese Kanp'hu (a name still preserved as that of a town half a league north of the old site), and by Marco Polo, Gantu (1, 74) *Yule Cathay*, Vol 1, p 80

KAN PHAL, HIND *Taraxacum officinale*

KANRAJ, BENG *Bauhinia candida*

KANRU, HIND *Flacourtia sepiaria*

KANS, HIND *Dioscorea deltoidea*

KANS, HIND A grass *Saccharum spontaneum*

KANSA, see Inscriptions

KANSA, the maternal uncle and enemy of Krishna. See Kanya Krishna.

KANSALA In the south of India, the five artisan classes are called Kammalan, Kamalan or Komsalan, and Professor Wilson thinks the last word may be derived from the Sanskrit and Hindi, kans, Bengali, kansya, a mixed metal. They form the five left-hand castes of Madras, but the Kamsala is the goldsmith, and chief of the five the other four are the kanchari or brazier, kammali or blacksmith, kadlangai or carpenter, kasi or stone-mason. These intermarry and eat together, and all wear the zotar. The distinction of right and left-hand castes is peculiar to the south of India. It is supposed by Professor Wilson to be of modern origin and to have been introduced at Conjeveiam, as a part of civil policy to divide the people and modify their power. But Sir Walter Elliot is of opinion that the separation into right and left-hand castes had its origin in the violent conversion of the ancient races from buddhism to hindooism, and he has been shown a figure of buddha, which the artisan caste worship. At present they seem to worship Viswakarma, but the bulk seem to worship Siva, they all bury their dead in a sitting posture like that of Buddha sitting with the head of the dead close to the surface, and the dislike to the brahmins is severe. It is amongst the Tamulian people that the right and left-hand sections appear.

KANSHI, MALIAL *Trema nudiflora*, L.

KANSI, HIND *Ribes grossularia*

KANSOU, see Kalka.

KANS RIVER, see India

KANT, TURK A town

KANTA, see Kutch

KANTA, HIND A thorn, &c. Kanda kanta, *Astagalus multiceps*.

KANTA-ALU, BENG *Dioscorea pentaphylla*, Roab

KANTA BHAJA, a hindoo sect, founded about the beginning of the 19th century by Rama Saran Pala, a Goala, and inhabitant of Ghospaia, a village near Sukh Sagor in Bengal. They believe in the divinity of the guru as an incarnation of Krishna and worship him as the creator.

KANTA-GOOR KAMAI, BENG. *Caparis sepiaria*

KANTA-GURGUR, BENG *Coix batabata*

KANTA KACHORAMU, *Lasia louiei*, Schott. *Pothos lasia*, R, Vol 1, p. 438

KANTA-JATI, BENG *Baileia prionites*

KANTAKA, SANS

KANTA-KUCHOO, BENG *Lasia louiei*

KANTA-KULIKA, BENG *Asteracantha longifolia*

KANTAL, BENG *Artocarpus integrifolia*

KANTALA, HIND *Agave cantala*, Willd. *yati kantala*, is the *Agave Americana*

KANTALU, HIND *Hamiltonia suaveolens*.

KANTAMI—? *Convolvulus batatas*.

KANTAN, TEL Bell metal

KANTANCHI, HIND *Rubus biflorus*

KANTA NUTI, BENG *Amarantus spinosus*, Linn, Roab

KANTAPALA, or *Sima ehitiamulam* *Pedilanthus tithymaloides*, Port

KANTAPIPAL, HIND *Tribulus lanuginosus* and *T. terrestris*

KANTARI, MAR A turner, a cabinet-maker, workers with a lathe in wood or ivory.

KANTA SAIR, MAR *Bignonia xylocarpa*

KANTA SHEW, CAN

KANTA SHEWUN, MAR *Gmelina asiatica*

KANTA VARI, BENG *Solanum jacquini*, Willd

KANTCHI-SHIM, BENG *Lablab cultratus*

KANTEN, DUT Lace

KANTENA or Muga, TEL *Crotalaria anthyllodes*, Lam C stricta, R, Vol III, p 265

KANTHAN, HIND *Daphne oleoides*.

KANTHI-KAREE, BENG, HIND *Solanum jacquini*

KANTH-MULLIKA—*Jasminum sambac*

KANTIAN, HIND *Rosa webbiana*

KANTIARI, HIND *Calthamus oxyacantha*, Bieb

KANTUL, see Calico-printing

KANTYAN, HIND of Kaghan, *Rosa webbiana*

KANUB, ARAB Ganjah *Cannabis sativa*

KANUGA, TEL *Dalbergia alboea*, or *Pongamia glabra*. *Galedupa indica*, Lam

KANUGA-MANU, TEL *Dalbergia alboea*

KANUGA NUNE, TEL Poonga or Kannu oil

KANUGU, TEL *Pongamia glabra*, Vent

KANUJU NALIKE, TEL *Tetranthia pentandra*, R, Vol III, p 824, *Laurus involucrata*, Co 187 "Lit Sambai's tongue"

KANUM, see Kunawau

KANUN, SIAM *Artocarpus integrifolia* The Jack-tice

KANUN, AR, HIND, PERS A rule a law

KANUN-GO, AR, PERS In India, registers of land revenues in their respective

districts Literally a rule-teller, a name under Mahiatta sovereigns, applied to a revenue officer of their governments

KANU-PHATA-YOGI, SANS. An ascetic sect, compounded of kana, the ear, phata sht, and yogi, an ascetic See Kan-phata Jogi

KANUPULA CHERUKU, Saccharum officinarum, *L*, many-jointed variety The Sans syn is Sata pavani or "100-jointed" Wright applies it to the bamboo

KANUR, HIND *Acer cultatum*, also *Pavia Indica*

KANURI, HIND *Spina Lindleyana*

KANUS, GUZ, HIND ? File

KA-NU-SU, BURM A species of *Heisteria*, possibly the sundi-tree

KANWA DYNASTY, reigned 45 years The first was B C 66 Kauwa named Vasudeva, usurped his master's kingdom — *Wilson, Thomas' Princeps' Antiquities, Vol 11 pp 240, 468* See Magadha

KANWAL, HIND *Nelumbium speciosum*, also *Saussurea obvallata*.

KANWAL GATTHA, *Nelumbium speciosum*

KANWAR, DUK. *Aloe Indica, Royle*

KANYA Krishna, familiarly called Kaniya, also called Heri, was of the celebrated tribe of Yadu, the founder of the fifty-six tribes (chah-pan-kula-yadu) who obtained the universal sovereignty of India, and descended from Yayat, the third son of Swayambhuma Manu, also called Vaiva-swata-manu or "The Man, Lord of the earth", whose daughter Ella (Teria) was espoused by Budha (Mercury), son of Chaudia, (the Moon), whence the Yadu are styled Chandravansi, or "children of the moon" Budha was therefore worshipped as the great ancestor, (Pitriswata) of the lunar race, and previous to the apotheosis of Krishna, was adored by all the Yadu race The principal shrine of Budha was at Dwarka, where he still receives adoration as Budha Trivikrama, the triple energy, like the Hermes Triplex of Egypt Krishna or Kaniya lived towards the conclusion of the brazen age, calculated to have been about 1,100 to 1,200 years before Christ He was born to the inheritance of Vij, the country of the Suraseni, comprehending the territory round Mat'hura for a space of eighty miles, of which he was unjustly deprived in his infancy by his relative Kansu From its vicinity to Delhi we may infer, either that there was no lord paramount amongst the Yadu of this period, or that Krishna's family held as vassals of Hastinapoor, then, with Indraprastha or Delhi, the chief seat of Yadu power There were two princes named Suraseni amongst the immediate predecessors of Krishna one, his

grandfather, the other, eight generations anterior Which of these was the founder of Surapoor on the Yamuna, the capital of the Yadu, we know not, but we may assume that the first gave his name to the region around Mat'hura, described by Arrian as the country of the Suraseni Alexander was in India probably about eight centuries after the deification of Krishna See Kania, Krishna

KAN-YA, mother of Krishna. She was daughter of Yasoda

KANYA, SANS A maiden, a virgin, a girl

KANYA-DANA, SANS The giving away of the bride

KANYA-KABJA, SANS The town of Kanauj The words mean a hunchback maiden, and the name is given in a hindoo legend

KA-NYENG KYAUNG KHYAY, BURM A Tavoy wood, used for boat, ship, and house-building, not attacked by insects, yields an oil

KA NYEN-NI, BURM *Dipterocarpus lœvis, Ham*

KA-NYENG PYAN, BURM A heavy, grey wood of Tavoy, used for handspikes

KA-NYIN, *Dipterocarpus alata, Wall*

KANYURT, HIND *Artemisia parviflora*

KANZAL, HIND *Acer cultatum*

KANZAR of Jhelum *Fragaria vesca, Linn*

KAN-ZAN, BURM *Bassia longifolia, Linn*

KANZHA CHIL, LEP *Limnaetus nipalensis, Hodgs*

KANZRU, HIND *Acer cultatum*

KAOLI, is the Chinese name of Corea or Korea The people use rice, barley meal, flour of millet The Koreans were driven out of east Tartary into the Peninsula which they now occupy They have since been conquered by the Japanese Their country was subsequently invaded by the Mongol, on which occasion the Shogun Yoritomo defeated Kublai Khan The Koreans have flat faces, oblique eyes, broad cheek-bones, strong black hair, and scanty beard, they are strongly made, their skin varies from tawny or yellow to brown, wheat or straw colour, and reddish yellow They have a mixture of the Chinese and Japanese physical features Their religion is buddhist, their alphabet and language differ from the Chinese The Mantchu call the Koreans Solgo There exist probably two populations intermixed — *Latham, Yule Cathay, Vol 11, p 268, Adams*

KAO-LIN, CHIN, Porcelain clay This is very abundant in southern and eastern Asia, produced by the decomposition of felspar It occurs in Ceylon an analysis, in 1867, showed pure Kaolin 70, Silica 26, Molybdena and

Iron Oxide 4 = 100 Kaolin is procurable in great abundance in southern India, at Ahtoor in Salem near Chingleput also near Little Mount, and at Tirvatoor and Nuttum in Chingleput, at Tripetty in North Arcot at Bangalore, Cuddapah, Chittoor, Dindignl Bellary, Neilgherries, Bimhpatam, Travancore, between Vellore and Arnee Madras Coringa, Madura, Chicacole —

Dirty yellowish white Near Chingleput
Fawn-coloured Near Salem
Felspathic In Tirvatoor, Chingleput and Tripetty Hill

Fine white In Travancore
Greenish yellow In Bangalore
Magnesian kaolin Near Vellore, in Chingleput and Bellary

Pink In Neilgherries
Puce coloured In Bangalore
Red Near Salem.
Silicious Near Nuttum, Chingleput, the Little Mount, Madras

Talkose kaolin Near Bimhpatam
White kaolin composed of decayed ice spar and soap stone At Ahtoor near Salem, between Vellore and Arnee, at Madras, in Chittoor, Coringa, Madura, Chicacole and Salem

Cream-coloured In Ahtoor, Salem and Neilgherries

KAORWA This singular tribe of Rajpoots, whose habits, even in the midst of pillage are entirely nomadic, is to be found chiefly in the t'hal of Dhat, though in no great numbers. They have no fixed habitations, but move about with their flocks, and encamp wherever they find asping or pasture for their cattle, and there construct temporary huts of the wide spreading peeloo, by interlacing its living branches, covering the top with leaves, and coating the inside with clay in so skilful a manner do they thus shelter themselves, that no sign of human habitation is observable from without. Still the roaming Selhai is always on the look-out for these sylvan retreats, in which the shepherds deposit their little hoards of grain, raised from the scanty patches around them. The restless disposition of the Kaorwa, who even among their ever-roaming brethren enjoy a species of fame in this respect, is attributed to a curse entailed upon them from remote ages. They rear the camel, cow, buffalo, and goats, which they sell to the charuns and other merchants. They are altogether a singularly peaceable race, and like all their Rajpoot brethren, can, at will, people the desert with palaces of their own creation, by the delightful uml-pam or opium water, which, in Rajputanah, the universal panacea for ills both moral and physical — *M C B, Tod's Rajasthan*

KAOUJI, PERS The dancing and singing girls of Persia are termed Kaouji, a corruption of Cabuli or "of Cabul," which

denotes the quarter from whence they came — *Malcolm's History of Persia, Vol 1, p 117*

KAQYA, BRNG, also Kah-wa Coffee tree, Coffee arabica, also Garcinia mangostana.

KAP, BENG The name of a subdivision of the Vaientia brahmins of Bengal, inferior to the Kuhn tribe of the same name

KAPA, HIND, PERS, SINGH. The cotton plant, Gossypium indicum, *Lam*

KAPA of Tinnevely Eleusine coracana, *Gært, Rorb*

KAPADI, GUZ A hindoo who has performed pilgrimages to Hinglaj, also a religious mendicant carrying a red flag, and selling rosaries, the sacred thread, and holy water

KAPA-LAGA, MALAY Amomum caudatum, *Linn*

KAPAK, MALAY A hatchet, an axe

KAPA-KALUNGU, Batatas paniculatus

KAPALAM KAMPUNG, Mangifera indica, *Linn*, the mango tree

KAPALI, see Chinnu Mustuku

KAPALIKA In the fifth century of the Christian era, a hindoo sect, who wore necklaces of bone and skulls. See *KEIRAI*

KAPA MAVA, see Mundu pallum

KAPAN, see Kyan

KAPARDI, see Hindoo

KAPARI ? a watchman

KAPAS, HIND, MALAY Gossypium indicum, *Lam* Cotton plant

KAPASA also Kaipas, SANS, or kapah, Cotton Cotton raw, cotton as a crop Gossypium herbaceum, cotton plant

KAPASI, HIND The tomentum of the leaf of Onoseris, &c

KAPASI RANG, HIND Yellowish colour of cotton plant flowers

KAPA-TSJAKA, or Pooreethee, Ananasa sativa

KAPCHAK The Ghilich tribe, are a branch of Tochtamish, the first of the tribes of Kapchak — *Malcolm's History of Persia, Vol 11, p 231*

KAPERSZII, Rus Capeis

KAPFI, HIND Onoseris lanuginosus, qu Kapsi

KAPHAL, HIND Myrica sapida

KAPHO, see Kaien.

KAPHUR ? Camphor

KAPI KOTTE, or Kappi Kottai, TAM, Coffea Arabica Coffee

KAPILA, a very eminent literary character, founder of a philosophical theory, called the Sankya, similar in many points to the Italic school thus, corresponding in character and doctrines with Pythagoras. His followers are numerous, and they pay him some divine honours under the name of Vasudeva, affirming that one of Vishnu's secondary incarnations, sometimes said to be fifteen in

number, was in the person of Kapila. The Siva sect, in like manner, honour a founder of one of their systems of theological doctrine, Sankar Charya, with an apotheosis, maintaining that Mahadeva incarnated himself in that famous person, and inspiring him with his intolerant spirit, sent him forth to coerce the unlightened into conformity, or in default of faith, to smite them with his holy sword, and exterminate them in the name of the deity. Kapila taught that all things proceeded from an invisible, eternal, plastic principle — *Yoor*, p. 338. See Brahman, Muni, Veda.

KAPILA, HIND Kapilapadi, Tay, Tel Rotlita tinctoria, *Rorb*

KAPILAVASTA, see Salva Muni

KAPILK SAN-NA, see Ona sava

KAPITA, see Vidya

KAPITHA or Kapitthamu, SANS Teioma elephantum, wood apple

KAPITIA, a resin or lacquer obtained in Ceylon from the sap of the Croton luciferum — *Simmond's Dict*

KAPITING, MALAY Crab, Cancei, *sp*

KAPNOS, GR καπνος, fumum parviflorum, *H & L*

KAPOK, MALAY The cotton down enveloping the seeds of the silk cotton-tree, *Bombax pentandrum*. It is used for stuffing chairs, pillows, &c — *Simmond's Dict*

KAPOOL, JAV Cudamom

KAPOOR, GIZ, HIND SANS Camphor

KAPOORU KURUNDU Common

KAPOOS also Rui, GIZ Cotton

KAPPA-KALENGA, MALI AL Batatas edulis *Convolvulus batatas*

KAPPAR in Beluchistan near to Baghiana. Its lead mines are in a hill, that seems entirely composed of the metal. About two hundred workmen are constantly employed, the Merdai, a peculiar race, not Brahmin, nor esteemed people of the country. Lead is a most abundant metal in the hills of central Beluchistan, but is said to be extracted only on a singular system at these mines — *Mason's Narrative*, p. 56-7

KAPPARAGAVARU, KARN Mendicants of the Juggamite sect, *Hils*

KAPPAS, GUZ, HIND Cotton-plant, uncleaned cotton in pod

KAPPEE, of Bombay, *Coffea arabica*, *Linn* Coffee

KAPPATIGE or Tige mushum, TEL *Tiliacora acuminata*, *Miers*

KAPPA TIVVA or Chatu kattu tige, TEL *Ipomœa cymosa*, *Rom*

KAPPERS, DUT Capers

KAPPITTIA, SINGH, a gum or lac of Ceylon, which coagulates on branches, from which it is gathered and carefully purified, again melted and strained through cotton. Its

natural colour varies from a pale gold to sandy brown, but the active principle of green, yellow, red and black. From the description it seems to be the commercial of commerce, and the Croton luciferum is given by Mr Sme as the botanical name of the Kapitia plant — *Singh, Ceylon*, p. 263

KAPPIRI, GER Capri

KAPRA, HIND Cloth, hence Kapre clothes

KAPROS, GER Goat

KAPRU, HIND Spices lard, and

KAPICHAK, see Khara, Khara, Kipchal

KAPU, TEL In Teluchana, a cultivator. The Racheva or Raywa of the northern Chinese claim to be descendants from Kichava hundred, they were a brave race, with a high sense of honour

KAPUAS, see India

KAPU KINAISSA, SINGH Must of the Abino chusmo-chatus, *Manch*

KAPULAGA, MALAY, BATH, JAV Cardamom, wild or bitter cardamom

KAPULAGA PUWAR, MALAY Bitter cardamomum, *H & M*

KAPUR, MAI Quick lime Kapur Ingis, MALAY Calca carbonas, *Chall*

KAPUR-FOHOR, MALAY Lime, Kapur-tikan, fine or shell lime — *Simmond's Dict*

KAPU MOLLU, MAI Capicum annum, *Linn*

KAPUR, BATH, CHIN, DER, GIZ, HIND, JAV, PERS Camphor. In the Malay tongues the varieties of camphor are distinguished as Kapur Batu, Kapur Japan, &c

KAPURDIGIRI, a town, with buddhist remains near Peshawar. The valley of the Ganges was the cradle of buddhism, which, from its rise in the sixth century before Christ, gradually spread over the whole of India. It was extended by Asoka to Kashmir and Kabul shortly after Alexander's invasion, and it was introduced into China about the beginning of the christian era by five hundred Kashmirian missionaries. In A.D. 400, when Fihian visited India, buddhism was still the dominant religion, but the Vaishnava were already rising into consequence. In the middle of the seventh century, although the pilgrim Huan Thsang found numerous temples of the sniva sect, whose doctrines had been embraced by Skanda Gupta and the latter princes of Pataliputra, yet buddhism was still the prevailing religion of the people. But the faith of Sakya was evidently on the decline, and though it lingered about the holy cities of Benares and Gaya for two or three centuries later, it was no longer the honoured religion of kings and princes, protected by the strong arm of power, but the persecuted

heresy of a weaker party, who were forced to hide their images under ground, and were ultimately expelled from their monasteries by fire. In 1835, Major Cunningham excavated numerous buddhist images at Sarnath, near Benares, all of which had evidently been purposely hidden under ground. He found quantities of ashes, also, and there could be no doubt that the buildings had been destroyed by fire. Major Kittoe, who subsequently made further excavations, was of the same opinion. The buddhist remains now existing may be divided into four distinct classes, 1st, Cave Temples, containing Topes, Sculptures, Paintings, and numerous inscriptions, 2nd, Viharas, or monasteries, 3rd, Inscriptions on rocks and pillars, 4th, Topes, or Religious Edifices. Major Gill, of the Madras Army, was long employed at Ellora and Ajunta in copying paintings, but the volumes of inscriptions in the caves of Nasik, Junni, Kanari, and Karli, still remain to be copied. In Dr Bud's learned "Historical Researches on the Origin and Principles of the Buddha and Jaina Religions," there are several plates of inscriptions from the caves of Karli, Kanari, Ajunta, Ellora, Nasik, &c. The Vihara or monasteries, are of two kinds—1st, Cave Vihara, of which several magnificent specimens have been published by Mr Feigussou, and 2nd, Structural Vihara, of which some specimens still remain at Sanchi, but in a very ruinous condition. The inscriptions on the pillars at Delhi and Allahabad, and on the Tuhlat pillars at Mathura and Radhya were deciphered and translated in the early part of the nineteenth century by the remarkable ingenuity of the late James Prinsep. The inscriptions on the rocks at Junagiri in Gujrat, and at Dhruvi in Cuttack, were also interpreted by him. A third version of the rock inscriptions (but in the Ariano-Pali character), which was found at Kapurdigiri, near Peshawar, has been carefully collated with the others by Professor Wilson. Many short inscriptions from Gaya, Sanchi, and Bhat, as well as from the cave temples of southern India, have also been published at different times, but, with the single exception of the edicts in the rock inscriptions, which contain the names of Antiochus, Ptolemy, Antigonus, and Magas, the inscriptions in the able work of Major Cunningham are of greater interest, and of much higher importance, than all that had before been published. The Kapurdigiri inscription is on a rock, on the side of a rocky and abrupt hill, near a village of that name in the district inhabited by the Yuzufzye. The mode of reading it was discovered by Mr E Norris. It reads from right to left, is in the

Arian or Bactrian character, and is nearly a transliteration of that of Guzar, and the language, he says, was in use for several centuries throughout that extensive line of country over which the Seleucids and their successors held dominion,—that is to say, from the Parapamisus or Caucasus to the upper part of the Panjab, including all Bactria, Hindoo Kush and Affghanistan.

Dr Moore remarks that at least two classes of people employed the language expressed in this character, the one using the Arian or Bactrian or Bamian, Kapurdigiri, &c, the other using the Budh or Lat character, found on the Guzar rock and on the pillar and in the cave temple inscriptions and that these two classes of people seem to be the Getæ and Sakæ, the so-called Arian character being that used by the Getæ, while the so-called Lat character was that of the Sakæ. The Lat character occurs rarely in the southern part of the peninsula, still it is the only one used on the sculptures at Ameravati, which have been described by the Rev W Taylor, and while in charge of the Government Central Museum at Madras, the Editor despatched to England a large collection of its marbles which have since been described by Mr James Feigussou in his Tree and Serpent-worship. Inscriptions in the Arian and Lat characters are engraved on rocks at Kapurdigiri in Affghanistan, and at Cuttack, at Delhi on a pillar, also on pillars at Allahabad, Betnah, Muttrah or Mathura and Radhya or Radhya.

One Delhi pillar is square with its faces to the cardinal points. On each face is a framed inscription. Another pillar near Delhi, has been called the pillar of Ferioz, because it stands on the summit of a large building supposed to have been erected by Ferioz shah who reigned in Delhi A D 1351 to A D. 1388. It is 37 feet high, is a single stone, hard and round. Its circumference, where it joins the building, is 10½ feet, it has a more ancient inscription and one with a more recent character, below, in Sanscrit, to the effect that raja Vigraha or Visala Deva had, in 1169 A D, caused this pillar to be inscribed afresh to declare that the said raja who reigned over the Sikambui, had subdued all the regions between the Himavat and Vindhya. This pillar was erected to enjoin the doctrines of Buddha, but the reading of it somewhat differs from that of the others. Though resembling the Guzar inscription in general purport, these inscriptions differ considerably in the structure of certain sentences. The Delhi Ferioz pillar was found in a temple, and both Mr James Prinsep and Professor Wilson have attempted translations of it. In

erect in port, and with countenances sufficiently bold and watchful of what was going forward. The complexions of both sexes appear much darker than the native Persians, while their features are of an equally regular cast with the most perfect in this country, though showing an entirely different character. Indeed he adds their physiognomy generally seemed to agree with that of most of their brethren and sisters, he had met wandering about in various parts of Europe. The encampment he met, was composed of two tribes, both mahomedans, but of the rival sects, sunni and shi'ah. These people live, here, the same vagabond life their brethren do in Europe. The men steal, make sieves, ban-ropes, &c., from the produce of which they pay an annual tribute to the government of two tomauns per family, or tent. The women, when not occupied in the little domestic affairs of their canvass household, beg and tell fortunes, the latter being generally muttered over a few torn leaves from a Faingī book, or the blade bone of a sheep, and accompanied with the thread of your life. The general expression of their faces, both in men and women is that of deep thought, interrupted with rapid turns of observation, flashing from their bright and powerful eyes. This extraordinary people are found in little bands, scattered over most of the provinces of Persia. Indeed, like the Jews, they appear an ungathered nation, disjointed by some curse, and dispersed everywhere. The Karachi tribes in some parts of Persia, called Kaulee and Soosman—wander about the country, and their habits are the same as those of this singular people elsewhere. The men are tinkers, basket-weavers, dealers in cattle, sheep-stealers, and thieves, but their women, in one respect, differ widely from gypsy females in Europe. Mr. Barrow, in his account of this extraordinary race—has commended the strict elasticity of the gypsy women, but the Karachi women of Persia are quite independent of any such rigid virtue, and one and all earn money in other ways than by telling fortunes.—*Ouseley's Travels, Vol. III, p. 40, Porter's Travels, Vol. II, pp. 528, 529, 530.*

KARACHI, a sea-port town in Sindh. The Crocodile-pond, or "Muggei-pee," as it is called, lies to the north-west of Kuniachee. The greater pond is about 300 yards in circumference, and contains many little grassy islands, on which the majority of the crocodiles (*Crocodylus palustris*) bask, some are to be seen asleep on its slimy sides, others half-submerged in the muddy water while now and then a huge monster raises himself upon his diminutive legs, and waddling for a few paces,

falls flat on his belly. The water in the pool feels cold, although fed from two hot springs, one of which is of so high a temperature that a visitor cannot retain his hand in it, yet animal life exists in it, for where the water bubbled up from its sandy bottom, and in the little lade running to the tank, abundance of a species of small black spiral shell, which Mr. Woodward reported to be "very like some in the British Museum, named *Melania pyramis*, an allied species of which frequents the river Jordan. The crocodiles dig deep in the sand under the neighbouring date-trees and there deposit their eggs. Quantities of deciduous teeth of various sizes, are strewn along the slimy sides of the pond. A guide, taking piece after piece of flesh, dashed it on the bank, uttering a low growling sound at which the whole tank became in motion, and crocodiles, of whose existence Dr. Adams had been before ignorant, splashed through the shallow water, struggling which should seize the prize. The shore was literally covered with scaly monsters, snapping their jaws at one another. They seize their food with the side of the mouth, and toss the head backward in order that it may fall into the throat.—*Adams.*

KARACHIL, a corruption of the Sanskrit Kuvera-chal, a name of Mount Kailas, where, according to hindoo mythology, lies the city of Kuvera, the Indian Plutus.—*Yule, Cathay, Vol. II, p. 411.*

KARACHO, CAN Hardwickia binata, *Roxb.*

KARA-CHOLAN The fleece of its flocks are reckoned very productive, those of other parts of the country are finer and more silky.—*Rich's Koordistan, Vol. I, p. 227.*

KARA-CHUNE, TAM Tacca pinnatifida, *Linn, Forsk.*

KARADAGH This mountain runs up to Derbend-i-Bazian, and thence, after running a little way straight like a wall, it runs a little west and forms the hill of Tchermala, thence it turns more west and forms that of Khalkhalan. The Karadagh diminishes in height all the way from the Seghumeleh, which is very high, and towers above all the other mountains in the distance.—*Rich's Residence in Koordistan, Vol. II, p. 6.*

KARADI, TAM A bear.

KARADLU, PANJABI HIND of Kotgah Acer levigatum, *Wallch.*

KARAFS, HIND Apium involucratum, the Pimpinella involucrata, *W & A.*, and Ptychotis Roxburghiana, *DC.*

KARAFTO, see Kuniach.

KARAGHIL, MALAY Aloes-wood.

KARA-GHUZLU. In Persia, the eastern Punch.

KARAI, HIND An open huge non vessel or bowl

KARAI-LENA The ordeal of taking a piece of gold out of a pot of hot oil. If the accused do so without being scalded he is deemed innocent. Karai-lena is common in India—*Richard F. Burton's Sindh*, pp 390, 401, *Tod's Rajasthan*, Vol 1, p. 71, *Wilson*

KARAI-CIEDDI, TAM *Canthium purvisiorum*, *Lam*

KARAI MARUDU MARAM, TAM *Terminalia glabra*

KARAI MUNTIA KIRE, TAM *Stellaria media*

KARAIN, HIND of Gujrat and Kashmir, the small field pea, *Pisum mense*

KARAITA, HIND *Verbena officinalis*.

KARAK, PANT *Celtis orientalis*, also *Cordia vestita*, *H f et T*, *Linn*

KARAKA, DUK, TIR *Sterculia colorata*, *Roxb*

KARA-KAI, TAM *Myriobalan* of *Terminalia chebula*, *Retz*.

KARAKAI CHETTU, TLR *Terminalia chebula*, *Retz*, *W & A*. The tender buds of this tree are formed into galls which are much prized as an astringent medicine and also as a mordant in dyeing. In this state they are called Karaka mogga or buds, the perfect galls are Karaka purvu or flowers, and the seed Karakkaya or fruit—*Bhavana karakkaya*, B. 597, is a peculiar medicinal preparation—*Elliot, Fl Andh*

KARA KALPAK This race moved from the mouth of the Jaxartes, into the Khanat of Khiva, in the beginning of the 19th century and are only met with there. In appearance and dress they are intermediate between the Kirghis, Kasak and Kalmuk. They are tall vigorous men, with more powerful frames than any of the Central Asian tribes, but clumsy and with coarse features. They have large head, flat full face, large eyes, flat nose, slightly-projecting cheek bones, a coarse and slightly-pointed chin. The Kara-kalpak are considered dull and foolish. They are even less warlike than the Kirghis, they have seldom appeared as conquerors and are even less employed as mercenaries. They are largely occupied as cattle breeders and they are active, benevolent and faithful.

KARAKA MARAM, TAM *Zizyphus glabrata*, *Heyne*

KARA-KANIRAM, MALEAL *Andrographis paniculata*, *Wall* *Cherita*

KARA KARNAY KALUNGU, TAM *Tacca pinnatifida*, *Linn*, *Forsh*

KARA-KARTAN, TAM *Chloria ternatea*, *Linn*, *Roxb*, *W & A*

KARAKASH, a river, which flows from

Pamgal to Suget in a westerly direction, then takes a sharp turn to the north, and then flows, for the most part, in an east north-easterly direction. In its valley are very large quarries and mines, from which is dug the yashm or jade stone, and which are resorted to by people living at great distances, as this stone is much valued throughout Central Asia—*Report on the Proceedings of the Magnetic Survey of India*, p 3

KARAKITA, the name given to four or five islands on the N E of Celebes

KARAKOKLA, HIND, of Kashmir, &c, a kind of Churitan

KARAK-OLAY, SINGH See Olay.

KARAKONILU TRIBE, see Hyderabad

KARAKORAM, the name of the southern crest of the great range in Central Asia, which bounds the high table land of Tibet. Belur Tagh, part of that mountain range is the principal mountain from which the great rivers of that region have their origin. It is the slopes of the Belur Tagh, in the highland of Pamir, between the 40° and 37° of North Lat and 86° and 90° of East Long that Ch Bunsen indicates as the Uttarakuru of the Arian hindoo. The Belur Tagh is called also Belut Tagh or cloud mountain. Belur Tagh is also one of the many names given to the Kouen Lun chain, part of which forms the northern boundary of western Tibet, is not less elevated than the Himalaya, and is covered throughout a great part of its length with perpetual snow. Dr Thomson reached its axis in the Kara Korum pass, elevated 18,345 feet. Captain Cunningham regards Belur Tagh or Bulut Tag, as synonymous with the Balti mountains. It is also called Mustagh, Hindoo Kush and Tsun-lung or onion mountains, because of a species of Allium growing there. Its continuation is the Pamer range. This mountain range is of great interest in examining the origin of nations. The vast climatic change which took place in the northern countries is attributed in the Bible to the action of water. But, by the Vendidad, the sudden freezing up of rivers is the cause assigned. Both of these may, however have resulted from the same cause, the upheaving of the land by volcanic action, elevating some portions and depressing others into basins, such as the Caspian sea. Ten months of winter is at the present day the climate of western Tibet, Pamer and Belur, and corresponds with that of the Altai country, and the district east of the Kouen-Lun, the Paradise of the Chinese. The country at the sources of the Oxus and Jaxartes, therefore, is supposed to be the most eastern and most northern point whence the Arians came. Wherever the Indians may have fixed the

dwelling places of their northern ancestors, the Uttari-kurn, we cannot venture to place the primeval seats of the Arians anywhere but on the slopes of the Belur Tagh, in the highland of Pamer, between the 40th and 37th degrees of N latitude, and 86° and 90° of E longitude. On this western slope of the Belur Tagh and the Mustagh (the Tian-Shang or Celestial Mountain of the Chinese) the Hiao-berearti (Alboidsh) is likewise to be looked for, which is invoked in the Zendavista, as the principal mountain and the primeval source of the waters. At the present day, the old indigenous inhabitants of that district, and generally those of Kashgai, Yarkand, Khoten, Tufan, and the adjacent highlands, are Tajik who speak Persian and who are all agriculturists. The Turkoman either came after them and settled at a later period, or else they are aborigines whom the Arians found there, but its slopes are the primeval land of the Arians. Extensive plateaux are to be found on both sides of Kara Koram, but they are most extensive to the north and west of the Pass. Eastward, the plateaux terminate completely in the longitude of Chang-chen-mo, where we meet again with valleys and ridges, both well defined. A similar succession of ridges and valleys is also the general character of Ladak (in which plateaux are generally not met with). The mean height of the plateaux to the north and west of Kara Koram is 16,800 to 17,000 feet. The point where the plateaux reach the greatest mean elevation, and probably the loftiest plateaux in the world, lays a little to the north of the sources of the Shayok. To the south of this region, between Kara Koram and the Nubia valley, is a second region of a great general elevation, in which some single peaks seem to attain the greatest absolute height. One peak of the Kara Koram range, towers to 28,290 feet. The Kara Koram Pass, in L 35° 46' 9" N, and 77° 30' 4", is in Nubia-Turkistan, leading from Ladak to Turkistan. The top of the pass is 18,345 ft., *Schl*, according to Rol, and 18,200, feet according to Dr Thomson. The Kara Koram mountains are covered with wild leeks to the height of 17,000 feet, thus justifying the Chinese name of Tsung-Lung or onion mountains. North of this mountain range lie the Chinese districts of Yarkand, Khotan and Kashgai, peopled by mahomedans with the exception of the Chinese functionaries and Tatar soldiers. Kara Koram, is a Turki word, signifying the black mountains. To the north of Balti, it is known as the Bolor range, this being the name given to Balti by all the races of Daidu origin. The pass is rarely entirely free from snow. It will thus

be seen that the Kara Koram chain of mountains is variously called by the surrounding nations, Mustagh, Kouen-lun, Hindoo-Knsh, Tsung-lung, Belur-tagh, and Bulut-tagh, the Belur-tagh according to Cunningham being synonymous with "Balti" mountains and its continuation forms the Pamir Range west of Yarkand. The Bulut-tagh of Captain H. Stachey means cloud mountain, Belur-tagh means ice mountain, and Tsung-lung is onion mountain. Where it forms the northern boundary of western Tibet, it is not less elevated than the Himalaya, and is covered through a great part of its length with perpetual snow. In western Tibet, the axis of the chain is in general distant about 150 miles from the Himalaya, and the country between the two, consists of a complication of ranges of lofty and rugged mountains, separated from one another by stony valleys, which on the higher parts of the cones of the rivers expand at intervals into alluvial plains. The axis of the Kara Koram is probably continuously upwards of 18,300 feet of elevation, and its main ramifications are equally lofty. The axis has never been crossed by any one, but has been reached by Dr Thomson at 18,345 feet. The valleys enclosed between the ramifications extend for many miles at 16-17,000 feet, and numerous peaks in all parts rise to 20-23,000 feet. The passes in this range may be compared with others, the south of India, where the highest pass is the Signi, in the Nilgiris, 7,204 feet. The Rangbodde pass, in Ceylon, 6,589 feet, is little inferior in height. Of the numerous passes, occurring in the western Ghats, the Bapdeo and the Katinj, both exceed 3,000 feet, the former being 3,499 feet, the latter 3,019 feet, and the Ram-ghai is upwards of 2000 feet.

In December 1845, when the Chinese fought a battle near Tuthapuri, in Gnan Khoisum, the garrison of Takla Khai fled across the pass near the head of the Kahi river. Even in this unopposed flight, one-half of the men were killed by frost, and many of the remainder lost their fingers and toes, the flight was most disastrous.

In the Karakorum, the snow-line is so elevated, and the absolute quantity of snow falling so small, even in winter, that the passes are never entirely closed. The Kara Koram can thus always be crossed even with horses, and the caravan road from Ladak to Turkistan accordingly remains passable throughout the year, though during the cold season, in order to avoid the Sassar pass, one of the most difficult parts of this route even in summer, the merchants prefer going up to the Kara Koram along the Shayok river. In the Kouen-lun, all passes above 15,000

feet, are closed in winter by the heavy snow-fall. The following are the principal passes in southern Asia, in America and in Europe.

1 — *Delhan*2 — *Malta*

Name	Feet	Name	Feet
Dam	5,499	Malacj	2,072
Bapdeo	019	Jal	1,912
Katruj	2,698	Bhor	1,791
Par	2,615	Pandera	3,195
Naceherri	2,617	Silva	1,923
Navi	2,178	Mandla	1,679
Salpi	2,416	Poppers	1,600
Pochama	2,129	Cumba	1,672
Nana	2,728	Singampur	1,437
Jam			

3 — *Kanatil, Nilqiri and Cylon*

Sigur	7,201	Kodur	2,401
Sispara	6,742	Gantarpilli	2,773
Rangboddie	6,589	Klanagherri	2,150

4 — *In the crest of the Himalaya from Sikkim to Kisthian*

Ibl Gamlin	20,459	Ilu	17,670
Donkha	18,488	Itra Dhur	17,127
Jantli	18,529	Birmlaita	17,017
Parang	18,500	Klungar	17,771
Mani	18,106	Nili	16,814
Nelong	18,312	Vallauchun	16,771
Klobrang	18,317	Pullar	16,720
Umasi	18,123	Shukui	16,674
Langpla	17,770	Bava Lacha	16,156
Mayang	17,700		

5 — *In the crest of the Kara Korum from Long F Gr 76° to 79° 30'*

Mustagh	19,019	Kara Korum	18,345
Chang chen mo	18,600		

6 — *In the crest of the Kouen-lun from Long F Gr 78° to 80°*

Elchi	17,379	Yurungkash	16,620
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7 — *In the Andes*

Alto do Toledo	15,600	Assuay	16,620
Lingunillas	15,600		

8 — *In the Alps*

St Theodule	11,001	Old Weisssthor (a)	11,871
New Weisssthor (a)	12,136		

(a) These two passes cannot be used for practical purposes.

Chang-chen-mo gives its name to a route of about 16 marches between Ladak and eastern Turkistan, said to be the easiest from India to Upper Asia, much easier than the more westerly Kara Korum route traversed by Schlagintweit and Mr Johnson. The heights vary from 19,000 to 21,000 feet, but the mountains are generally rounded, and fuel and grass are abundant save at one stage. Gumah is equidistant between Ilchi and Yarkand, and the Kara Korum route meets this route at Shadur. The existence of glaciers in western Tibet was first made known by Vigne, who alludes to them in his *Travels in Kashmir*. Colonel Richard Stretcher was the first who proved their existence in 1847 in the Himalaya. On the northern side of the Kara Korum and in the Kouen-lun there are glaciers having forms identical with those of the Alps. Some of them are considerably larger than the glaciers in Europe. In the Himalaya, the lowest glaciers go down to 11,000 and even 10,500 ft, the Pindari ending at 11,492 ft, the Timtunn at 11,430 ft, the Tsoji at 10,967 ft, and the Chaia at

10,520 ft. In western Tibet they descend to about the same elevation, thus, the Mustangh to 11,576 ft, the Tap 11,508 ft, the Tami Chuet 10,160 ft, the Bepho glacier near Askoh even to 9,876 ft. The latter is worthy of notice as a remarkable case of low termination. In the Kouen-lun, the glaciers end probably at heights not much differing from those in western Tibet, at least so we may infer from the height of the snow limit as also from the general appearance of the upper part of the glaciers. The glaciers on both flanks of the Elchi pass present, however, no instances of particularly deep descent — *Ch Bunsen, Vol III, p 106, Report on the Proceedings of the Magnetic Survey of India, p 5, Cunningham's Ladak, 1854, p 553, Vigne's Travels in Kashmir, Vol II, p 285, Thomson's Travels*. See Arrian, *Cush, Indus, Kasher, Ladak, Muhaban, Sikh, Tsung-Lung, Yark*.

KARA KORUM, the chief place successively of the Khan of Ketait, and of the Mongol Khan, till Kublai established his residence in China. Bishbahk, i.e., "pentapolis" lay between Kara Korum and Almaliq, and had anciently been the chief seat of the Uigur nation. It is now, according to Klaproth, represented by Uimint-i — *Tule, Cathay, Vol II, p 506*.

KARA-KUL, a small district in the valley of the Simand river, N W of Bokhara, of which it is a division, occupied by Turkoman and Uzbek shepherds. Large supplies of lamb-skins are sent from it to Tartary, China, Persia and Turkey. They are highly valued in Persia, and are used for caps, which have a beautiful shape, and are much better than those of the Tartars. The rich men of Persia who are fond of showy dress, generally kill a pregnant sheep, the skin of the young of which is afterwards taken off, and covered with cloth and cotton, to prevent the effects of the sun and rain. The skin of such a young lamb is delicate, soft and light. The finest lamb-skin cap is valued in Teheran, and other places in Persia, at thirty rupees. The caravan of Bokhara which frequents Mashad during the course of the year, brings considerable quantities of the skins. The shawls of Kumm, and the sugar of Yazd are most important articles of sale in Mashad — *Burnes, Mohan Lal's Travels, p 193*.

KARAKULI, HIND SKINS

KARA KUNDAL, MALEAL *Lumnitzera racemosa, Willd*. Thus tree grows in the Malabar and Travancore forests to about sixty feet in height, and two feet in diameter. It is used by Arabs for the masts of the dhow, buggerow, doun, and pattamah. It is very strong, and is said to be durable, but must

be considered heavy for the purposes to which it is applied — *Edye, M & C*

KARAI, HIND *Bauhinia variegata*
Karam of Kangia, is a fibre of a species of *Bauhinia*

KARAL, PANJ, or Kachnai, HIND, variety of *Bauhinia variegata*, *L* which grows to a good size, the trunk to the first branch being 10 or 12 feet, and girth 6 feet. Its wood is light-colored, soft, subject to rapid decay and to worms, used by zemindars in the wood-work of their houses. The flowers are used as an article of food, and the leaves as fodder for cattle — *Powell's Hand-book, Vol 1, p 541*

KARA-LINGI Saiva mendicants, who go naked, and to mark their triumph over desire, affix an iron ring and chain, on the male organ. These ascetics were the persons who attracted the notice of Bernier and Tavernier and other of the earlier travellers. Since the beginning of the nineteenth century, they have rarely, if ever, been seen, by Europeans — *Wilson*. See Hindoo

KARALLA, HIND *Falcoeneria insignis*

KARALLI, HIND *Bauhinia variegata*

KAR ALLI or Kara valli, TEL *Carallia lucida*, *R*. The words mean "hill Memecylon" from the resemblance of the shining leaves to that plant. It is found on the Nagari Hills under this designation, whence Roxburgh took his generic name — *Elhot, Fl Andh.*

KARALSANA, TEL *Phaseolus rostratus*, *Wall*

KARALUM, DUK *Stapelia buffonia*

KARAM—? Dyes

KARAM, HIND? A tree of Chota Nagpore, furnishing a hard, yellow timber — *Cal Cat Ex 1862*

KARAMANI, TAM Red gum *Dolichos cultriatus*, *Thunb* *Lablab cultrium*, *DC* *D sinensis* — *Hort Cal, p 233*

KARA MARADU, TAM *Terminalia coriacea*, *W & A*

KARAMARDACA, SANS *Carissa carandas*, *Linn*

KARAMBA, SANS *Linaria cymbalaria*

KARAMBAK, JAV, MALAY *Agallocha* wood

KARAMBAL, HIND *Ficus reticulata*

KARAMBAR, see India, Kniambai

KARAMBOLA, SANS Fruit of *Averrhoa carimbola*

KARAMBRU, HIND *Albizia odoratissima*

KARAMBU, TAM? *Caryophyllus aromaticus*

KARAMBU TAILAM, TAM Clove oil

KARAMBU, MALEAL *Jussiaea villosa*, *Lam*, also *Ludwigia pauciflora*, *Roxb*

KARAMBU, MAHR *Olea dioeca*, *Roxb*

KARA MIN, TAM *Zeus*

KARA MUDLU, TEL *Dolichos catianus* and *D cultriatus*

KARAMURDA, SANS *Carissa carandas?*

KARA-MUREN, MONGOL The Black River, called by the Chinese Hoang Ho, or the Yellow River. The embankment of the river is said to date from the twenty-second century B C. Its regulation has ever been a source of anxiety to the Chinese government, and there used to be a tax on the Hong merchants at Canton expressly on account of this object. The will of the emperor Kea King, who died in 1820, has the following passage — "The Yellow River has from the remotest ages, been China's sorrow. Whenever the mouth of the stream has been impeded by sand-banks, it has, higher up its banks, created alarm by flooding the country."

This seems to have been eminently the case in 1855 or 1856, when the stream of the Hoang Ho near the debouchment of the great canal was reduced to a few yards in width, the northern banks having given way far up, and the inundations poured over Shantung. On this occasion, much of the water was reported to have escaped into the gulf of Pecheli, which the Chinese believe to have been the original exit. During the reign of the last Mongol emperor, a project was adopted for restoring this channel. The discontent created by this scheme assisted in exciting the movement for the expulsion of the dynasty — *Davis, Vol 1, pp 137, 190, DeGuignes, Vol 1v, p 216, J R G S, Vol xxviii, p 294, see also Biot in Jour. As Ser, iv, Vols 1 and 11, Yule, Cathay, Vol 1, p 125*

KARAN, HIND *Morus paucifolia*

KARAN, see Lunistau

KARANA, HIND A doer of anything, hence the cunnum or village accountant, and the terminal syllable of such words as kudirana, a housekeeper. The Karana is also a mixed caste, following writing and accounts as an occupation. Hence the Anglo-Bengal word Kerani, a clerk — *Wilson*. It is from the Sanscrit *Kri* to do.

KARANASCHU, Rus Blacklead pencils

KARANCHILLY, a Travancore wood, of a dark colour, specific gravity 0.519. Used for buildings and small boats — *Col Frith*

KARAN CUTTAY, TAM of Ceylon. *Ixora pauciflora*

KARANDLU, PANJABI *Acer levigatum*, *Wallich*

KARANE-KALANGU, TAM *Amorpha phallus campanulatus*, *Bl*

KARANFAL, AR, HIND *Caryophyllus aromaticus*, *Linn* Cloves

KARANG, MALAY *Plocaria candida*, *Gracillaria tenax*, *Nees* *Encheuma spinosa*.

KARANG, MALAY Coral

KARANGAL, HIND Cathartocarpus fistula

KARANGALLE, TAV, of Ceylon Ebony On the Malabar coast this tree is named Karu Maia. It grows to about ten inches in diameter, and from fifteen to twenty feet high, but the black heart of it does not exceed seven inches in diameter. In the north part of Malabar, in Canara, it is named Acha Maia, by some of the Kunataka Nuga-gha. The natives use the young buds, leaves, and flowers of this tree in cases of flux and in inflammation of the liver, for the cure of which it is said to be most useful — *Edye, Ceylon*

KARANGALLY MARAM, TAV Acaia sundia, DC

KARANG BOLLONG This district is situated in the residency of Bagelen, division Ambal, on the southerly sea coast between the rivers Clunching-golong and Dietis, both of which have their embouchure in the sea. Generally speaking, the place may be considered salubrious. The thermometer at 6 A M, from 70° to 74° F, at noon, from 82° to 85°, and at 6 P M, 77° to 79°. 4,000 able-bodied men, of the district Karang Bollong, find their livelihood by gathering birds' nests, in the cultivation of sirwa, and in fishing. The women on their part keep themselves busy in weaving cloths, which are everywhere in good demand, and are much sought for in the capitals of the residencies, Smakaita and Djekjekouta. Karang Bollong furnishes annually an important produce of birds' nests, but the collection is made with much danger to life. The gathering takes place three times a year under the name of Uduan kesongo, in the end of April, Telloi in the middle of August, and Kapul in December. The yearly produce is commonly between 50 and 60 picul. When the time for gathering approaches, six nests are collected to be compared with the sample of the previous year and according to old custom, a Thursday is always chosen to make beginning with the preparation of what is needed for the feast. The next morning the buffaloes are killed, and two hours afterwards some pieces of flesh, tongue, entrails, &c, from the slaughtered animals, are placed on small bowls woven of bamboos called sadjen, and are offered to Bollong Watu Tumpang, and at the cliff of Medjengklek a he-goat is offered with incense. The festival must, by old custom, always take place on a Friday, which by the natives is called Ngaderan. In the afternoon of the same day a Wayang generally a piece of seven acts, is performed in the Bollong, while the necessary flowers, fruits, ointments,

sn, pinang, &c, and what is further required for the offerings, are prepared by the Tukan Kembang. All these materials are placed on the before-mentioned bamboo bowls, and in the evening at $\frac{1}{2}$ past 5 o'clock, are brought by a servant into the Bollong near the Seroot tree. The origin of this tree is ascribed to a Javanese named Kial who is buried there and above whose grave the tree has risen, and the natives declare that the tree has sprung from the navel of the dead. They likewise make offering on the burial place, at the waringin tree, and in the room, the pantry, kitchen and other places in the dwelling of the overseer. After the wayang-players have returned from the Bollong, the bed placed near the entrance of the godown, known under the general appellation of devils-bed or bed of Nyai Ratu Kidul (which has existed from time immemorial) is put in order by the Tukang Gedong and ornamented with some silk and other cloths. Nobody but this woman is allowed to do this. Every Thursday during the time of the collection this bed is cleaned and offerings are made to it. After everything has been made ready the small lamps are lighted and the small bamboo bowls with flowers, fruit, &c, are placed with particular marks of honor by the Tukang Gedong before the bed on a small couch made for the purpose. At the same time she says in high Javanese, as if addressing some distinguished person, "By order of Mynheer (meaning the overseer) I here bring wherewithal for you alone to eat." After this speech the Tukang Gedong, herself answers, "Yes, mother Tukang Gedong, say to father Mynheer (the officer) that I return my thanks for the food which he has sent me." After this ceremony is finished the Tukang Gedong remains sitting on the bed, and further asks Nyai Ratu Kidul (who is supposed to be present in the bed) "if it be agreeable to her that the birds' nests should be collected, and if it shall take place without mischance," which request is ordinarily answered with "yes" (ingee). During this time the wayang is kept up till the next morning. During the day the toppeng-play is maintained. In the evening the toppeug-play being finished, the Karang Bollong feast begins, on which occasion the gameling and two or three dancing girls make themselves heard. At the first seven acts the dancing girls turn their heads towards the birds' nest warehouse in honor of Nyai Ratu Kidul, and it is a general custom in the district of Karang Bollong wherever a feast is given to dedicate the first seven songs to the honor of Nyai Ratu Kidul. After the feast on Sunday morning the headmen take their departure for their rocks, and, collect

six birds' nests, which, are again compared with the musters. If the nests are of proper bulk, the work is continued by making stages and ladders and fastening them to the rocks into which the collectors have to descend. All these operations being completed in five or six days, the inhabitants of the nearest dessa go to the cliffs Dahat and Gedee with the men belonging to these cliffs, accompanied by gander and sountona who carry with them the requisite bags to contain the nests which may be gathered — *Journ. Ind. Archip.*

KARANG COTTAY, TAM *Isola parviflora*, *Vahl*.

KARANGULLY, TAM, Karakili, MAIFAI A very tough whitish coloured wood, used for general purposes, many of the planks of the native boats are of this wood, and the edges are sewed together with kon, with wadding on the seams, and yains crossing the joints, for the purpose of making the boats pliable in the surf, is it would be useless to fasten them with nails, &c, for the services for which they are required — *Edye, M & C*

KARANGLI, HIND A hill in the Jhalam district, part of the Salt Range

KARANI, BLNG A copyist See Katana

KARANIKA, TAM In the Tamil provinces a sudra of the Pillai caste, and in the Telugu a brahman — *Hilson*

KARANJA, *Quercus ilex*, *Linn*

KARANJ-BARA, HIND *Pongamia glabra* Kat-karang, HIND *Guilandina bonduc*

KARANJUTI, CAN See Oil

KARAN-KUSHA, BLNG *Iwiananusa*

KARANOSI ? *Vitex trifolia* See Karan-nuchi

KARAN-THODI, MAI LAL Karan thuli, TAM *Sida retusa*, *Linn*

KARA NUCHI, MALEAL *Vitex trifolia*, *Linn*

KARAO, JAP *Chua grass*

KARAO, marriage of a widow with the brother of a deceased husband, as practised among the Jat, Gujar, Ahir, and other tribes, in the N W provinces of India, it is looked upon as disreputable, and the term is also applied to concubinage See Jat Marriage

KARA OGHLAN, ruins about half a mile S E of Kifri in Kurdistan, from which Rich excavated a quantity of earthen jars varnished black in the inside, and perfectly resembling those found at Seleucia and Babylon. He obtained, also, a small earthen lamp like that now used by the villagers. Gold and silver coins are also frequently found here, which the villagers immediately melt down. The jars, or sepulchral urns, refer to the Sassanians. Farther up the torrent, on the N N W, are some excavations in the block, called Ghiaoui houses, and others of

the same kind are in the hills, ten minutes' ride from the S extremity of the ruins, consisting of excavated sepulchral chambers, with very low doors, and, in the inside, three places to lay out bodies, but of small dimensions, about five feet long. The plan of these excavations resembled the Achæmenian sepulchres at Nakli-i-Rustun, but there was no writing or carving of any description about them. Farther on, about three miles from the ruins, on the top of a hill, are some vestiges of building, which the people call Kiz Kalasi, or the Gull's Castle. Here urns and bones are found, the place is nearly opposite Oniki Imam. S W of Kifri is an immense mound like the Mujalliba of Babylon. Rich dug about it, and found immense quantities of small pieces of human bones, and fragments of urns, all of which had a black varnish on the inside but the pottery was of different quality, some coarse and unornamented. The soil, is deep as he could discover by means of a rake, was impregnated with black mucous mould, fragments of urns, and small bits of bones. On the centre of the mound is a burial-place of Arabs, and the mahomedan now confounds his dust with that of the fire-worshipping Persian, for that this was a Sassanian place of exposing the dead, Rich had no doubt from its appearance and character, and the style of the fragments found — *Rich's Residence in Kooristan, Vol 1, pp 18-21*

KARA-PINCHEE-GASS, SINGH Bergera Konign, *Linn*, *H & A*, *Rorb*

KARAR ? HIND A class of agriculturists in the district of Mampur — *Hilson*

KARAR, HIND *Bauhinia variegata*, also *Cuthamnus oxyacantha*

KARAS, HIND *Lathyrus sativus*

KARAS ? bangles or rings worn on the wrist

KARASA, or Tella baranki, TRI *Ficus ampelos*, BURM This Telugu name is peculiar to Vizagapatam and Ganjam

KARASA, TRI *Ficus aspernata*, *Rorb*

KARAS KULLI, MAI LAL *Barleria obovata*, *Linn*

KARASM, see Khairasm Koh

KARA SU, the river after passing through the plain of Tejan is a considerable stream, known by the name of the Kara Su. It makes a circuit, winding through the mountains and over rapids, into the plain of Erizingan, through which it flows in the same general direction, close to the town of that name. At Erizingan, it is fordable only at a few places even in the dry season. The Kara Su, is the western Euphrates — *Markham's Embassy, p 72*

KARASU, HIND. *Quercus semicarpifolia* see Jellalabad.

KARATALAMU, SANS. or Tatielhetu, TFL Boissus flabelliformis, *Linn*

KARATEEVO ISLAND, a name of Caidiva Island

KARATHRI, HIND *Vel baseum thapsus*

KAR'UNDA, HIND *Caiissa caiandas*

KARAVALLI, TIL *Caiallia lucida, R*

KARAVAN, PERS A caravan or company of travellers See *Kafilah, Kaiwan*

KARAVAN SARAI or Caiivansary or Sarai, is a square, enclosed by walls, under which are many rooms or cells for accommodation The merchandize and cattle are collected in the area There is a chamber for each person with strict privacy

KARA VELLA, MALEAL *Gynandrops pentaphylla, DC*

KARA-VETTI, MALEAL *Olea dioica, Roxb*

KARAVI, SANS *Cardiospermum halicacabum*, also *Caiissa spinarum*

KARBALANG, see Tulou or Salibabo islands

KARBARU, HIND *Hedera heli, Ivy*

KARBELAH, a town in Turkish Arabia, to which mahomedans of the shiah sect resort in pilgrimage See *Khahf Kibelah*

KARBER, HIND *Neium odorum*

KARBI ? see *Jogi* or *Yogi*

KARBI, HIND The stalks of *Sorghum vulgare*

KARBO, JAV A buffalo

KARBUJA DOSA, TEL *Cucumis melo, Linn*

KARCHURA, SANS *Zedoniy*

KARDA CHEEKA, MALAY *Ananas sativus, Schult*

KARA-TSJERA, MALEAL *Portulaca oleracea*

KARA ULLI, TURK The tent of black felt, in which families reside In Biluchistan, it is called *Gedaun* the Affghans call it *Kizhdi*, the Turks, *Kara Ulli*, and the Persian, *Siah Chadi* See *Affghari*

KARA-WA, BURM *Bdelhum*

KARAWA, a fisher caste near Bentotte in the N and N W of Ceylon They originally came from Tuticoin The Parawa, are a section of the Karawa

KARAWANT, MAHR A brahman tribe

KARA, or the thorny caray, *Weberia tetrandra, Willd*

KARAWILLA KABELLA, SINGH *Antidesma binnias, Spreng*

KARAY-KA-PHAL, HIND Fruit of *Weberia tetrandra*

KARAY PAK, DUK *Bergeria konigii, L*

KARCHEEA of the Godavery, *Nyctanthes arborescens, Linn*

KARDAHEE, HIND *Conocarpus myrtifolium*

KARDAM, the four principal places of Pruang, Kardam, Taeklakhai and Jidi, the three Khai and Kajarh Kochaiuatti, the second Khai is in Hindoostan, "Taklakot"

KARDAMOM, GER *Kardamomos, Sp, Caidamoms.*

KARDAR This race occupy the Animallai hills in the collectorate of Coimbatore They are open, independent, straightforward, men, simple and obeying their Mopen or chiefs They are strong built and active, with woolly hair and something of the African features and they file their front teeth to a point The women wear enormous circles of pitli in the lobes of their ears, which they distend down to their shoulders A black monkey is the Kardai's greatest duty — *Lieut-Col Hamilton* in letters

KARDOO, HIND ? Seed of *Cithamus tinctorius, Linn*, *Roxb*

KARDUCHI inhabit Kurdistan, anciently called *Alyria, Assyria*

KARE-BEPON, MALEAL *Bergeria longi, Linn*

KARE CHIEDI, TAM *Weberia tetrandra*, also *Canthium parviflorum*

KAREE, HIND *Uvaria, species*

KAREE and Mansee are rivers, near Deolea in Ajmir

KAREJ Three kinds of calcareous earth are found in most situations in the western desert between Babylon, Hit and Ana The first called *Nura*, is a white powder particularly abundant at Hit and Ana Mixed with ashes it is used as a coating for the lower parts of walls, in baths and other places liable to damp The second is also found in powder, mixed with indurated pieces of the same substance and round pebbles, it is called by the Turks, *Karej*, and by the Arabs, *Jus*, it is very plentiful between Hilla and Fehlgiah, is the common cement of the country, and composes the mortar which is found in the ruins of Babylon The third species, called *Boiak*, is a substance resembling gypsum — *Rich's Ruins of Babylon*, pp 64—5.

KAREKATTAREARU, KARN Persons whose occupation is working ornamental borders to blankets — *Wilson*

KARELA, HIND A bitter little gourd, *Momordica charantia*, syn of *Luffa amara* Dhai kariela, is *Momordica dioica*

KARELOE VEGON, MALEAL *Aristolochia indica, Linn, Roxb*

KAREEL, SINGH *Capparis aphylla, Roxb*

KAREN CABBAGE PALM See *Macrocladus*

KAREN, are divided into the Sgau, B'ghai, Pwo and Shan Karen, and have nine distinct

dialects Karen, is a Burmese word applied to most of the mountaineers in Pegu and southern Burmah. Some of them are known as the white, red and black Karen, from the colours of their clothes, also Burmese Karen and Talaing Karen, as dwelling amongst these nations. They are not a prior race in Burmah. The Shan call them Yang, pronounced in the different parts of Burmah as Yen, Yem, Yen-ban and Yeu-seik. The red-clothed Karen call themselves Ka-ya, and some of the B'ghai clans, Kay-ay. They describe themselves as having come from the north, and crossed the great sand desert that separates China from Tibet. They believe that formerly they had books. The name Karen embraces several distinct tribes, speaking widely different dialects of one language. But all the Karen family between the mouths of the Tenasserim and sources of the Sitang arrange themselves into the Sgau tribes, the Pwo tribes and the B'ghai tribes. The Karen people are found within the British, Burmese, Siamese and Chinese territories, and extend from 28 to 10° N. L. According to Dr. Bowring, the eastern Karens are separated from those of the Burmese, or western frontier, by the valley of the Menam, and the great part of the native Thai population, occupying Korat and the foot of the mountains that form the watershed of the Mekhong. These Karen may be so merely in name. The Karen between Burmah and China are independent, with a patriarchal constitution, and reckon themselves by families not by villages or tribes. They are agricultural. The Burmese and the Mon of Pegu assert that the Karen of Tenasserim are the prior occupants of that territory, and a tradition of their own makes them come from the north. Their language is Burmese with Singhpo affinities. Some of the tribes are buddhist, but two of them, the Sgau and Pgho are pagan. Karen is a Burmese term and is often pronounced as Khyen, the native name is Pgha-Ken-yan = *man*. The Bnkho, a priest and physician, has considerable influence. The Wi is a shaman, a poet, a soothsayer or prophet; their local personal and individual genii are called Kelah. Plu is their Hades, and Lerah their hell. They have also gods of the elements and atmospheric phenomena. A perverted christianity seems to exist among them, and they have evinced a readiness in adopting the tenets of that faith. Those within the British territory, the true Karen, are about 62,326, of whom 25,615 are under christian influence. The red Karen or Kaya, eastern and western, are estimated at 200,000 souls. There are fourteen tribes of the Ka-ya or mountain Karen in the highland country lying between the

rivers Sitang and Salwin, the majority of whom have forsaken their ancient savage customs. Karen, Dr. Mason tells us, is a Burmese word applied to most of the mountaineers of Pegu and southern Burmah. There are White Karen, Red Karen and Black Karen so designated from the prevailing colour of the dress. Burmese Karen and Talaing Karen from the nations with which they are associated. Karen is thus a name applied to several distinct tribes united by the common bond of having one language though spoken in widely differing dialects. But all the Karen tribes dwelling between the mouths of the Tenasserim and the sources of the Sitang, resolve themselves into three classes—the Sgau tribes, the Pwo tribes and the B'ghai tribes, who may be thus arranged—

Sgau proper,	Bghai ka-ten	Pwo proper,
Maung Pgha,	Bghai mu hitai,	Shoung khie,
Paku,	Bghai ko hitai,	Kaya or Ka,
We wa,	Lav may,	Tarn or Kho thu,
	Manu manan,	Mopgha,
		Hashu,
		Toung thu,
		Kyen

The Rev. Dr. Mason tells us that the eastern Bghai, Bghai-mu-hay or red Karen, call themselves Kaya, their term for man, and are called by the Burmese Kayenni, by the Shan, Yen-lung, or red Karen, from the colour of their dress, which was originally all red, as it even yet occasionally is, but a mixture of black garments is now commonly seen. Colonel Yule says, it is generally believed that they are not in any way closely allied to the Karen proper of Pegu and Tenasserim, but that they are rather a Shan race, but Dr. Mason has not been able to find any proof of the latter kindred, other than their being a "gens braccata," and this proof fails, he adds, when it is known that we have trouser-wearing Karen living in sight of Tonghoo. The men wear short red trousers with perpendicular narrow black or white stripes. Sometimes the trousers have a black ground, with red or white stripes. Below the knees are black bands, several inches in diameter, formed of twisted thread. A shawl or sheet of white, with red or black stripes, is wrapped around the body with or without a Shan jacket. A bright red turban is worn on the head, and an ornamental bag is hung across the shoulders. Every man carries a short knife in his belt, many have swords, and those who have not muskets or matchlocks, carry from one to three light spears, which are used in warlike javelins, and thrown from the hand. Every man has a pony, so that in time of war they form a body of light cavalry, when all turn out to service and the cultivation is then carried on by the women exclusively.

The women's dress is peculiarly picturesque, though every garment is only a rectangular piece of cloth. The head dress is a large red or black turban, wound up to form a small tower on the top of the head. There is no gown, but a cloth like the Roman toga is tied by two corners on the right shoulder, and the left arm is sometimes kept covered, but more often it is thrown out above the garment. A second piece of cloth like the first is kept in the hand like a loose shawl, or wound round the body. These garments are usually one black and one red. For a petticoat, another rectangular piece of cloth is wrapped two or three times around the person, and is kept in its place by a wampum belt, some half dozen inches in diameter. Another enormous band of beads is worn below the knees, and on the ankles are large silver bangles. Both sexes wear silver bangles on the wrists, and the women a profusion of silver necklaces, formed of ingots of silver, or coins, to which are added a dozen or more strings of beads. Ear drops are worn by both men and women, and the latter add silver ear-plugs of an inch or more in diameter. Beads are as numerous among the women, though all imported, as among the American Indians, and the profusion of silver ornaments to be seen indicates anything but poverty. Ho adds, "the female instinct for ornaments above all other things, is strikingly illustrated while I am writing. A girl stood in the crowd while some boys were going over their spelling lessons, and she was asked to study. "If I do," she replied, "must I put off these?" pointing to her ornaments, and on being told she must, the decided answer was, "Then I won't yet."

The country inhabited by the Red Karen is the finest in the interior of Burmah. After fourteen days' travelling from Troughoo, Dr. Mason found himself on the summit of a mountain some four or five thousand feet high, about the twentieth that they had crossed on their way, when the land of the red Karen opened suddenly before them, and a more beautiful prospect he says he never beheld. Mountains in two massive ranges run down, like the sides of a triangle, with the apex at the south near where he stood, and in the interval was spread out what appeared to be an immense plain, bounded on the north only by the horizon. It seemed to be pillared on mountains two or three thousand feet high, like a gigantic altar on which to offer sacrifice to God, or to build a temple for his worship. Its scant shrubbery and bare red soil, contrasted strongly with the dark mountain sides, covered with heavy timber. The picturesque

summits of the almost perpendicular walls that supported this expanse, indicated them to be, as they proved, of mountain limestone. On entering the country, however, he found it far from being the plain it appeared in the distance. It is a rolling country with long dry ridges and deep hollows in which the water sinks, as in Kentucky, to arise as perennial springs in other places. The village in which he was, had no water for its fifteen hundred or two thousand inhabitants, except what one of these springs supplies. The country with the mountains around it, resembles both Scotland and Vermont, and the inhabitants are only what the highlanders were in the days of the Wallace and Bruce. They are governed by a Saubwa, and have occupied their present locality for forty generations, having been driven down from the north by the Burmese, and separated at upper Pagan from the Chinese, with whom they were then associated. Here, on the high table-land, they have lived, a terror to both Burmese and Shan, plundering, kidnapping, and killing, as opportunity offered, and selling the slaves they did not need to the opposite nation, Shan to Burmese, and Burmese to Shan. The eastern red Karen are said to be three times as numerous as the western, and these must amount to fifty or sixty thousand. Mr. Mason was told there are twenty-four large villages and several smaller ones. He found the people with all the savageness which is imputed to them, by far the most civilized Karen known. They are better clad, provide themselves with better food, are better skilled in the arts, are more vigorous, active and laborious, than any jungle tribe he met. They make their own knives, axes, swords, spears, hoes, bangles, silver ornaments and earthenware, bits and bridles, saddles and stirrups. Every foot of land they cultivate is hoed with a heavy hoe of the Western form, such as is never seen among either Burmese or Karen, but is used by the Chinese. They have cattle in great abundance, which are trained to carry burdens as donkeys are in Europe, and which bring their produce from the fields to the villages. There are seen growing here, the Jack, tamarind, mango, guava, oleaster plums, limes, citrons, and plantains, and other fruits are seen in all their villages. Millet is cultivated in great abundance, beans of several species, vegetables, eggs, gourds, pumpkins, leeks, sugarcane and yams abound. Cotton flourishes here better than in any other locality in Burmah, and various dye-plants are cultivated. Their houses are kept in much better condition than among other Karen, and they fence in their yards and grounds,

and have stiles and bays to take down and put up on their cross roads. They make both a spirituous and fermented liquor, the use of both which, it is said, is almost universal. But he did not see any intoxicated Karen, while drunken Shan, whose religion forbids the use of such drinks altogether, passed his house daily.

A considerable portion of the population are slaves, but slavery here exists in its mildest form. There seems to be very little difference between master and slave.

From all Dr. Mason saw of them he found it difficult to believe the stories that were told of their ferocity. They are civil, good-tempered and intelligent. When sick, they make offerings to evil spirits. Every one pleads his own cause, and offers his present to the judge without the charge of bribery. The men often talk very loud, the people seem strongly devoted to making offerings to evil spirits, yet they have very distinct traditions of the true God, whom they denominate Eapay. Eapay, they say, created the heavens and the earth, and man and all things. He associated with men, at first, but when they ceased to obey him, he left them, and is now in "the seventh heavens." When sick they often pray to God saying, "O Lord Eapay, have mercy on me, I am sick, I am suffering, O Lord Eapay." They have long traditions in poetry concerning God. A small canticle is in lines of ten syllables, to which they have tunes adapted, a measure he never before met in Karen poetry. Like the rylmics of other dialects, it abounds in repetitions, as

The earth at its origin, Eapay created

The heavens at their origin, Eapay created

Man at his origin, Eapay created

The sun at his origin, Eapay created

The moon at its origin, Eapay created

The grass at its origin, Eapay created

The trees at their origin, Eapay created

The bamboos at their origin, Eapay created

The Red Karen plateau is the great table-land which stretches from the Chinese frontier to the parallel of Shawygeen, and is held by the Shan tribes and the independent red Karen. The Salween river, for about 200 miles from its mouth runs in a northerly direction. Above that point, however, it bends slightly but perceptibly to the north-east. Like the Irrawadi it has two high ranges of hills running parallel all along its course. The plateau between them has an elevation of about 2,500 feet, and extends from about 30 miles south of Tounghoo to the mountains of China. The plateau is level and fertile with a climate like that of southern Italy, and peopled by a race as industrious and as addicted to commercial pursuits as the Chinese.

The southernmost portion of this plateau, a triangle of about forty miles each way, is inhabited by a race who, from their dark colour, are styled the red Karen, who must not be confounded with the Karen of Pegu, from whom they are distinguished by race, language and characteristics. The name was given them by the Burmese, but they call themselves Yan or Yangal, and they differ as much from the tribes of the same name as from the Shan. Originally, it is believed, they were a race of hillmen in Siam, remarkable for their ferocity and spirit of savage enterprise. About seventy years ago they suddenly quitted their mountains, drove out the Shan from the neighbourhood of the Salween, and settled down upon their present locality. From that time to this, though menaced both by Burmah and Siam, and in object of bitter hatred to the Shan, they have contrived to hold their own. Though steady and even industrious cultivators, they fly readily to arms, and their habit of life retains in them a ferocity to which they probably owe their continued independence. They are the slave-dealers of Siam. Every few months, or even oftener, if opportunity offer and money is required, they organize a slave hunt. Several hundred men are rapidly collected, and commence operations by sacrificing a buffalo. Its body, cut into small portions, is cooked and eaten, and then the whole band, mounted on the hardy ponies of the region, commence the expedition. They march night and day, frequently accomplishing fifty miles in the twenty-four hours, attack the weakest Shan villages, carry off the women and children, and retreat with the same matchless celerity. The points of attack are usually far in the interior, for the villages on the frontier, taught by repeated experience, pay an irregular black mail to the Karennee chieftains. These captives are speedily conveyed southwards, and find a ready market in the dominions of Siam. The Siamese, protected by a belt of jungle from similar incursions, afford every facility to a trade, essential to the comfort of the richer portion of the community. A large part of the population of Zimmay is thus composed of captives or their descendants. The success of these forays is greatly facilitated by the structure of the country. The plateau is a natural fortress, the passes being few and narrow, and totally inaccessible to any force which the owners of the plains can bring to bear upon the mountaineers.

Though addicted to this horrible traffic, the population appear by nature inclined to a settled commercial life. In number about 200,000, they have built some twelve hun-

dred villages, containing, some thirty-five thousand houses. They also constructed one large town, Gwey-toung, which serves as a rallying point for the tribe, and a depot for its very considerable trade. They raise two crops a year, and understand the practice of artificial irrigation. They sell timber from the Salween, catch and stick lac, in large quantities to the traders at Moulmein. In return they receive European goods, more especially muskets, which may be seen in almost every Karen's house, and which are sold at a large profit to the wilder tribes. They bring down, moreover, cattle and the little ponies so well-known in Bengal, and levy a tax on all the articles brought by the Shan, and which cannot pass except by their permission. The people therefore are usually well off. They have no priests, their religion consisting chiefly in offerings to spirits, and in some vague idea of a future state of eternal bliss. If the slave trade could be stopped, they would in all probability settle down finally into a race of bold and hardy traders. This can be effected only by the co-operation of the Court of Bangkok. An order from the kings of Siam would at once destroy their market and remove the temptation to the crime.

The Karen burn their dead, but rescue from the ashes a portion of the skull, which they suspend from a tree, with the clothes, ornaments and arm of the deceased. They dance, singing beautiful songs, around those relics, which the elders afterwards convey to the foot of distant mountains and there inter them. The Karen in the teak forests of Pegu, cultivate small patches of the forest, and after taking two or three crops from the same soil, shift their habitation to another locality. The Ze-being or Ye-bam, who inhabit the valley of the Sitang above Tounghoo, are described by the Burmese to be Burman Karen, a dirty people who rear the silk-worm and manufacture silk.

The Karen race are scattered throughout the Burmese, throughout all the wildest and most secluded parts of Pegu and Martaban as well as Tenasserim, and the western parts of Siam. Of the two tribes known, one call themselves Sho, but are called by the other tribe "Pwo," and by the Burmese, Meet-khyen or Talan Karen. The other tribe call themselves Sgau, but by the Burmese are designated Meet-ho, or Burman Karen. They are most populous in the Bassein district, where they form the great bulk of the agricultural population, the Burmese and Talan being principally small traders, fishermen and mechanics. After the cession of Arracan to the British the Karen

spread largely over the hills into the district of Sandown. In the northern parts of Pegu, on the side of the Irawadi, the Karen are few and sparse, and they have not been heard of further north in Burmah than the district of Tsa-len.

The Karen also preceded the Burman in the delta of the Irawadi, and are the joint occupants with the Mon. They are also found in the lower plains of the Salween, the deltas of the Se-tang and Irawadi, the middle basin of the Se-tang as far as Tounghoo, and in Tenasserim. In Martaban there is also a remnant of an allied tribe, the Toungh-thu. Both the Karen and the Toungh-thu belong to the Yuma branch of the Tibeto-Burman family.

The long and narrow hill tract between the valley of the Irawadi and the Salween as far north as 23°, is occupied by cognate tribes called Ka-ien-ni (Red Karen) who are said to speak a very ancient dialect of the Yuma family. This branch has a parallel range on the western side of the Irawadi, and in their traditions they assert that they preceded the Burman as the dominant people of the basin, and they seem from very ancient times to have occupied the whole of the valley southward from the valley of the Bannu on the west to the borders of Yunnan.

Black Karen who dwell in the Shan country north of Mocha, wear a black dress.

The Karen dialects of the lower Irawadi and Tenasserim, are more closely assimilated with the Yuma languages than with the Burman. Karen has been more assimilated to the Burman phonology, but it has remarkable affinities with the Mon Anam, or Mon Lau alliance. Glossarily it is mainly Tibeto-Ultra-Indian of the earlier form or that which characterises the Yuma and Naga Manipuri languages. Mr Logan writing in the *J I A*, Feb and March 1853, observed that no information has yet been obtained respecting the languages of the Ka-ien-ni or Red Karen, the Ka-lui, the Kua, the Ka-du, the P'hwon, the Pa-long, the Ka-Khyen, the Lawa and the Khu-nung of the Irawadi and the Salween basins. Karen is said to mean wild man. They are found in small communities scattered over twelve degrees of latitude and ten of longitude, from the tableland of Tibet to the banks of the Menam, and from the province of Yunnan in China to the bay of Bengal. Their whole number has been estimated at five millions. Dr MacGown includes amongst them, the Ka-Khyen, Khyen, Kemmi, Ka-ien-ni or Red Karen, the Pwo and Sgan Karen, who possess characteristics so much in common as to justify them in being regarded as divisions or fragments of one nation. They possess a Cauca-

sian class of features with long faces and straight noses. They are remarkable as free from idolatry. A few have become Buddhists, and atheists are met with. They have no priesthood. They have nevertheless a religion of extraordinary purity. They are addicted to a considerable extent to Nat-worship, demonolatory or pneumatolatry. To propitiate the spirits of the rivers, hills, plains and trees, they sacrifice buffaloes, swine and fowls. A portion of them worship their ancestors and make offerings to their manes. They commonly burn their dead. Those under the Burmese sway are less favorably circumstanced than the Siamese. They are drunken and filthy, but they are truthful, continent, hospitable, kind and religious. Their traditions of the deity, creation and sin, are those of the Old Testament, and they anticipate great temporal prosperity under a new coming king. Their traditions point to an Israelitish origin, and they are by some supposed to be an Israelitic band, though they do not practice circumcision. The first convert to christianity was Ko Thah Byu, who was baptised at Tavoy in 1828,—but before his death in 1841, there were 1,300 native disciples. The missionaries amongst them have been Mr Boardman, Miss Macombe and Messrs Mason, Wade, Bennet and Abbot, and in 1851 the converts were estimated at 20,000. Several of their dialects have been reduced to writing, some in Roman, some in Burman character, and the scriptures have been translated—*Jour Arch*, June 1851. Dr Moore (*On the Lost Tribes*) mentions that they call themselves also P'lai. On the river Salween, they maintain a degree of independence, but in all other parts of Burmah are in a depressed condition. Karen are high in domestic condition. Their women are on an equality. They regard polygamy as a sin. Their morality is superior. But they are intemperate in honor of visitors and at festivals. Their hospitality to strangers of every class is extremely generous. They have reception, cooking and sleeping apartments. They raise large produce from the soil. Their personal appearance and dress are Jewish. They wear the beard, which the Burmese pluck from the roots. The men and women wear a tunic, that of the men embroidered in the loom, that of the women by the needle. Their clothing is wholly dissimilar from that of the Burmese. A fourth of their words are Burmese, the rest like Singpho and Ph. Their words terminate in a vowel. This connects them with the Pali, and also with the Bhotani and Ahom, whose language is likewise so distinguished. Their word for

the deity is Yuwah. Javo is the word in Tibet and Bhotan for the Supreme Being. But the lamas of Bhotan also use Ow-ah-n-ehu. They propitiate evil spirits. There are two sects, one sacrificing hogs and fowls to evil spirits, but the other, called Purai, will not sacrifice to evil spirits and regard hogs with detestation. They say that formerly they sacrificed oxen.

The Karen employ wizards to curse their enemies. They have a knowledge of the creation, of the introduction of sin and death, and of eating the fruit of the tree of death similar to the Jewish. They look for a Saviour. Their moral code forbids idolatry. They are remarkably prepared for evangelization. They bury their dead, but a bone is taken to represent the person, and at a convenient season it is carried to some stream and the assembly sing a dudge around it. A bangle is suspended from a string and omens are drawn. The Karen paint the two posts of their doorways, the one red the other white. Karen walk round the dead to make a smooth path like the Bhotani in procession round the shrines of Buddha and like the Jews who walk seven times round the coffins of their friends. The Jewish priests in offering oblations, Ps xvi 6, walked round the altar seven times. The Assam hill tribes like Karen consider the touch of the dead pollution, as in Numbers xix 13, 'Whosoever toucheth the dead body of a man and purifieth not himself, defileth the tabernacle of the Lord, because the water of separation was not sprinkled upon him, he shall be unclean.' Karen are smaller than the Burman, but are said to differ in separate localities. They are said to be handsomer as a race than the Mon, according to the European standard. Karen are interspersed with the Burman race from lat 20° N, on the east of the Annam range, in the valley of the Irawadi to the Sitang river, the valley of the Salween, from lat 19° to its embouchure at Moulmein, in the valley of the Tenasserim river, in lat 14° N to the eastward of Tavoy. Another portion is mixed with Lawa at the source of the Scaawat river. The Red Karen, occupying the mountains in the north of the Tounghoo district, are many of them under independent chiefs. According to their traditions the Red Karen came down from near Ava, first to Tounghoo, along with the B'ghai whom they recognise as their brethren. The Karen believe that every object of nature has its god, as the god of the sun, or the moon, or the earth, or the ocean. The Karen and Yaibayne, who inhabit the forest tracts in Pegu have no cattle, their cultivation being performed by manual labour, and as their numbers are small, labour is scarce, and in

the case of the Yabayne, directed chiefly to mulberry and rice cultivation, while that of the Karen is limited to rice and cotton, in barely sufficient quantity for their own consumption. With respect to the Karen, it is remarked in the observations referred to, that as they occupy remote forests difficult of access, where timber is useless and land of no value, the inconvenience arising from their Tongya is not likely to be felt, or in other words, is not so pressing as the evils arising from the Tongya of the Yabayne, and more especially of the Burman inhabitants of the plains—*Select Records of Govt of India, Foreign Dept, No ix, p 111 Bund of India, Feb 7, 1856* See India, Pegu

KARENFUL, ARAB Caryophyllus aromatics Cloves

KAREN POTATO, Dioscorea fasciculata

KARENZO, SANS Pease

KAREO of N W Pio, Albizzia eluta

KAREOVAM, MALAI A tree of Malabar which grows to about eight inches in diameter, and twelve feet long. Its wood is generally curved and used for the frames of native vessels, and for agricultural purposes—*Edye, M and C*

KARE PAK, DUK. Corrupt of TRI, karave-paku leaf of Beigeria konign.

KARER, HIND Rosa brunonis, also Rubus biflorus

KARET, HIND. Plantago major

KARETTI, MALEAI Guilandina bonduie, Linn

KARE VEPAKU, TRI Leaf of Beigeria konign

KAREYAPELA, MALEAI Beigeria konign, Linn

KAREZ, a Persian well or a series of wells, connected to each other by an underground aqueduct, and lending the water to the place required. There are several very valuable karez at Ahmednuggur in the Dekkan. Pottinger mentions that, but for the karez or aqueducts, the natives of many parts of Beluchistan could not possibly exist. According to General Ferrier, a karez is an underground watercourse or aqueduct, with shafts at intervals for the convenience of repairing it. They are met with in great numbers in all the plain country of Persia and Afghanistan. Those of Herakiah, II Kings, xviii, v 17, seem to be of this kind. Aqueducts in south-eastern Asia are known only as those underground tunnelings, designated throughout Persia, Beluchistan and India as the Karez. These aqueducts are made by a succession of small wells at the distance of a few yards, or a few hundred yards from each other, and of such depth as the

level and soil require. they are connected with each other at the bottom by a channel, large enough for a man to pass to clean it. These wells commence at a spring and join with such as are found in the course of the canal. they are common through all Persia where the water they convey is applied to irrigation—*Pottinger's Travels in Beluchistan and Sindh, p 220, Ed Ferrier's Journ, p 227 Malcolm's History of Persia, Vol 1, p 14* See Kalmuk, Kumat

KARILINKEL, GIJ Canbule

KARGAM, HIND of Pangt, Celtis caucasia, Willd. Nut tree

KARGA-SHAPNA, HIND, the Scythian adoration of the sword is continued amongst the Rappoot races as the Khanda-worship part of the ceremonies of the Nonnati, or nine days dedicated to the god of war. The Scythians worshipped their god of war under the form of an iron scimitar. The Persian Frank adhered to this practice. Charlemagne styled his sword Joyeuse. The Khanda is a double edged scimitar—*Tod*

KARGH, Kumat or Canuk, is an island about 50 miles long and two broad, the greater portion of it is well-cultivated

KARGHIS, see Kalmuk, Kugis

KARIA, HIND of Hazara Acaia speciosa, var mollis also Albizzia odoratissima, Benth

KARIAM or Kadhum HIND Nauclea puvifolia. This tree is of good size. Its wood is light, white and soft not strong and subject to worms, used by zemindars for the wood-work of their houses and for agricultural implements, leaves useful as fodder for cattle—*Balfour, p 175, Roorkhee Proceedings Papers on Guahar Timber, p 30, Powell's Hand-book, Vol 1, p 511*

KARI, see Inscriptions

KARI, HIND? A tree of Chota Nagpore, turningling a hard, yellow timber—*Cal Cal Et, 1862*

KARI, HIND A reed, also a beam

KARI, also Muminant of Chenib, HIND Rhamnus purpurea

KARIA, HIND Cipparis aphylla

KARIAL, HIND Demia extensa

KARIAMPAKU CHETTU, TRI Beigeria Konign, Linn, IV of A, Roob

KARIANG, Sawa, Ka and Chong, newild and migratory races, the first and second being the same people who inhabit various portions of the Burman dominions. The Ka, a term which in the Siamese language means slave, but who are called by the Kambojans, Pa-nong, inhabit the mountains of Lao, bordering upon Kamboja. The Chong, a more industrious and settled people than the rest of this class, inhabit the hilly country on the

eastern side of the gulf of Siam, between the eleventh and twelfth degrees of north latitude. The Samaug, are a diminutive race of savage negroes, dwelling in the mountainous regions of the Malayan Peninsula — *Crawford's Embassy*, p. 449

KARIA-PAAK or Karia-phallee, BENG *Beigeria konigii*, *Linn.*

KARIAPOLAM, TAM *Aloe litoralis*, *Koenig*

KARIARI, HIND *Gloriosa superba*, *Linn*

KARI BEPON, also Kariya Pela, MALEAL *Beigeria konigii*

KARICAL, a French town on the Coromandel coast

KARI CHIRA, MALEAL, syn of *Portulaca oleracea*, *Linn*

KARIEN, a tall stork of Siam

KARIK, HIND *Celtis caucasica*. In the valley of the Cheuab, *Cissus europa*

KARIKA, the metrical aphorisms of Grammar of Baitulhan. See Pali

KAR-I-KALMDANI, HIND Papier mache work, also painted wooden articles

KARIL, HIND *Lathyrus sativus*, also *Capparis aphylla* or leafless caper, also *Capparis decidua*. The leafless caper also will burn while green and gives out great heat, but otherwise is not esteemed as a fuel plant. *Capparis aphylla* is a considerable shrub, and is a common brick fuel in many places in the Punjab

KARILA, HIND and CASHM *Cleome viscosa*

KARILA, HIND *Momordica charantia*

KARILI, see Zingari

KARILL, MAR *Sterculia foetida*

KARIM, HIND, or Paigambai jau, a variety of barley of Ladakh

KARIMBA, MALEAL *Saccharum officinarum*, *Linn*

KARIMEYAN, KARN A class of slaves in Canara, a division of the dher or pariah

KARIM KHANAT, see Kalmuk

KARIMPATTAN? Agricultural slaves in Malabar

KARIM POLA, MALEAL *Tiapa bi spinosa*, *Roxb*, two-spined water cactiops

KARIM TAMBA or K-tumba, or Karim Toomba, MALEAL *Anisomeles malabarica*

KARIN, HIND *Capparis aphylla*

KARIN, HIND of Kashmir *Oplismenum fumentaceum*

KARIN CHEMBI, TAM *Coronilla picta*

KARINCOLU, TAM, Kaimuriah, MALEAL A Malabar tree, twelve or fourteen feet long, and twelve inches in diameter, wood of a whitish cast, and not of much use or durability. It produces an edible fruit — *Edye, M and C*

KARINDAGARAH, TAM A scalee tree

of Malabar which grows to about forty feet in height, and eighteen inches in diameter. It is used by the native carpenters in house and ship-building, and for various purposes. — *Edye, M and C*

KARINGA, also Tella Mauga, of Chicans, Godavery Forests, TEL *Gaidenia lneida*, also *Gaidenia gummifera*. Wood not used on the Godavery, but it is so in the Chicans. It seems to be very hard and close-grained, and adapted for turning — *Captain Beddome*

KARIN GALA, MALEAL *Pontedia vaginalis*, *Linn*

KARINGATTA, MALEAL A soft, light wood of Malabar, preferred by natives for the soles of sandals, &c. The tree grows to about twelve feet high, and eight inches in diameter. It produces a fruit from which oil is extracted. Thus, with the leaves of the tree, is used for gout and rheumatic pains — *Edye, M and C*.

KARIN-GHOTA, also Kriugotta kuru, MALEAL *Samadera indica*, *Gærtn*

KARINGUVA or Bikki, TEL *Gaidenia latifolia*, *Art*. This species varies considerably in foliage according to situation

KARIN KALLU, TAM Glass

KARIN SIRAGAM, TAM *Nigella sativa*

KARINTHA-GARA, MALEAL. *Pteleocarpus marsupium*, *Roxb*.

KARINTHA KARA, ? MALEAL. *Acacia odoratissima*

KARIR, HIND *Acacia leucophloea*, also *Capparis aphylla*, the leafless caper

KARIRAM, MALEAL *Styehnos nuxvomica*, *Linn*

KARITA MANJARI, TEL *Acalypha indica*, *Linn*, *Roxb*, *Wright*

KAR ITTI, TAM *Dalbergia sessoides*, or Black Wood, black colour, specific gravity 0.948, 2 to 4 feet in circumference, a strong wood used for furniture — *Colonel Frith*

KARI UMATE, TAM *Datura fastuosa*, *Willd*

KARIVAN, or Kaiwan, PERS See Kafilah.

KARI VANGI MARAM, TAM. *Acacia odoratissima*

KARI-VELAM, TAM *Acacia arabica*, *Willd*, *W & A*

KARI VEMU, TEL *Andriographis paniculata*, *Wall*. This seems to be the same as Kuyat. In Bengal, it is called Kalo megha; kala and kara are syn terms for "black"

KARI VEPA, *Beigeria konigii*, *Linn*; *W & A*

KARIVEPILI, TAM *Beigeria konigii*

KARI-VETTI, — *Olea dioica*

KARKA, TAM Cork

KARKANA, URIA *Grewia tiliaefolia*, *Vahl*.

KARKA-KARTUN, TAM *Chitorea tinnatæ*, *Linn*

KARKAM, ARAB *Cucuma longa*.

KARKANDHAVU, SANSK, or Regu chettu, TRI *Zizyphus jujuba*, Lam
 KARKANA, HIND *Zizyphus mummularia*
 KARKAN-BER, HIND *Zizyphus vulgaris*
 KARKANA, URIA *Grewia tharfolia*, Vahl, *W & A*, Rorb
 KARKAPULI MARAM, TAM Inga dulcis
 KARKA-PULI MARAM? TAM *Garcinia cambogia*, Desrous.? ?
 KARKAR, HIND *Ilis kumaonensis*
 KARKARA, HIND, PUSHTU *Zizyphus mummularia*
 KARKARA, HIND A Crane
 KARKAROO, SANS *Cucurbita hispida*, Willd., *Ainslie*
 KARKARUKAMU, SANSK *Cucurbita*, sp, from Karku "white," perhaps *Benincasa coccinea*
 KARKATA SRINGI, SANSK Tige, TEL *Terminthia chebulu* On inquiry for Karkata sringi in the bazars at Madras, a gull like that sp of myrobolan was produced, which the vendor said was the same as Kudu kayi, TAM Knukkaya or Karkala, TRI *W*, 194, at the word Karkatalu, says, "a plant the fruit of which is compared to the claw or feelers of a crab," a description applying to the pepo of some cucurbitaceous plants The SANSK syn Sringi, *W* 855, signifies "a horn" and is applied to various roots, several of which come under the head of Karku The word tige implies a climbing plant — *Retz*, *O'Sh*, p 340, *Flor Andh*
 KARKATA KAI, TAM *Cucumis momordica*, Rorb, *W & A*
 KARKH, see Arians
 KARKNI or Kikhi, HIND, of Kughan *Spirea Lindleyana*, *S hypoleuca*, *S callosa*
 KARKOL, MALEAL *Psoralea corylifolia*, Linn
 KARKOM, ENG, of Old Testament, *Crocus sativus*, Linn.
 KARKU, HIND *Ajuga bracteata* Saffron of *Crocus sativus*, Albani, and of the Old Testament, and the Zafian of the Arabs
 KARKUM, PINS *Crocus sativus*, Linn
 KARKUM, HIND, PERS *Cucurbita longa*, Rorb, *Rheede* *Tinmeric*
 KARKUN, PINS A writer, a clerk, in Bombay, from the two Persian words *kun* and *kun*, meaning business-doing
 KARKUN, HIND *Lium triguinum*, also *Flugger leucopyrus*
 KAR-KUNNI of Bombay, BURM *Embelia ribes*
 KARKUSRI, HIND of Salt Range, *Grewia villosa*
 KARKUTA, HIND? A tree of Chota Nagpore, yielding a hard, red timber — *Cal. Cat Et* 1862.

KARKUWA, TAM *Zizyphus glabrata*, Heyne.

KARLA, HIND *Utica heterophylla*

KARLI Here, as also at Junn on the ghats, and Kuden or Koral in the Concan, as also at Kunheri and Narak, are caves containing inscriptions in Deva Nagari, known as Sahyadri These contain inscriptions, indicating that they were excavated, at various dates, from before Christ 200 years to A D 160, the oldest, being those at Karli, and the newest, those at Kuden, in the Concan, the seven centuries during which buddhism flourished in western India, while the modern hindoo system was silently moulding itself into its present form, and preparing to take the place, at a somewhat later period of the religion of Buddha, and to exhibit that compound of Vedic pantheism and Buddhist tenderness for animal life and indigenous superstition that is now current in India Karli, is in L 18° 45' N, and L 73° 28' E in the Dekkan, E of the Bhore-ghat The Dāk bungalow is 2,012 feet, *Schl*, *Rob*, or 2,016 feet, *Burst*, above the sea Karli caves are 2,531 feet, *Burst*, top of the hill at Bhutia near Karli, is 3,635 feet Karli is celebrated for the numerous inscriptions in its caves, in the Pali language, of date B C 513, by Dr. Wilson, but, if the *Salivahana* era be intended, then the date is A D 176, Dr Stevenson. The character used in the inscriptions is slightly modified, Lat The religion, or divinites or ages mentioned are buddhist, the invocation is to the Triad, no doubt meaning Buddha, Dhurma, Sanga The kings or princes mentioned, Dr Wilson says, are Vyasa, but Dr Stevenson, says *Ajodhanu*, lord of India, Gaiga, ruler of the Shaka Of the numerous buddhist inscriptions in the cave temple at Karli, Drs Wilson and Stevenson are not quite agreed about the reading Gaiga, the "ruler of the Shaka" (*Sakya*, Buddha's tribe), is mentioned, Dr Stevenson mistakes the language for Sanskrit, which Mr Prinsep proved to be Pali, from copies sent by Col Sykes The excavation of the temples, and gifts by individuals in aid, are mentioned The Karli caves are close to the high road from Poona to Bombay, about half-way down, on the right-hand side of the valley as you proceed towards the sea They are not so extensive as those of Ajunta but they are purely buddhist The largest and most splendid chaitya cave temple in India, which could be selected for reproduction by art is the principal excavation at Karli, and it is also interesting as the oldest Indian work of the kind known to exist The cave temples, in the southern part of India, are classed by Mr Feigueson into

(a) the Vihara or monastery caves, which consist of (1) natural caverns or caves slightly improved by art. These are the most ancient, and are found appropriated to religious purposes in Behar and Cuttack, next (2) a verandah, opening behind into cells for the abode of priests, as in Cuttack and in the oldest vihara at Ajunta, the third (3) has an enlarged hall supported on pillars. The most splendid of these caves are those of Ajunta, though the Dhevaria at Ellora is also fine, and there are some good specimens at Salsette and Junn.

(b) Buddhist Chetya caves form the *second* class. These are the temples or churches of the series and one or more of them is attached to every set of caves in western India, though none exist on the eastern side. Unlike the vihara, all these caves have the same plan and arrangement, and the Karli cave is the most perfect in India. All these consist of an external porch or music gallery, an internal gallery over the entrance, a central aisle, which may be called a nave, roofed by a plain waggon vault, and a semi-dome terminating the nave, under the centre of which always stands a Dahgopa or Chaitya. In the oldest temples, the Dahgopa consists of a plain central drum surmounted by a hemispherical dome crowned by a Tee, which supported the umbrella of state, of wood or stone.

These two classes comprehend all the buddhist caves in India.

The *third* class consists of brahmanical caves, properly so called. The finest specimens are at Ellora and Elephanta, though some good ones exist also on the island of Salsette and at Mahabalipur.

In form, many of them are copies of, and a good deal resemble, the buddhist vihara. But they have not been appropriated from the buddhists, as the arrangement of the pillars and position of the sanctuary are different. They are never surrounded by cells as all vihara are, and their walls are invariably covered or meant to be covered with sculpture, while the vihara are almost as invariably decorated by painters, except the sanctuary. The subjects of the sculpture of course always sets the question at rest.

The *fourth* class consists of rock-cut models of structural brahmanical temples. To this class belong the far-famed Kylas at Ellora, the Sivite temple at Doornar, and the Ruth at Mahabalipur. This last is cut out of isolated blocks of granite, but the rest stand in pits.

The India Subha group at Ellora should perhaps form a fifth, but whether they are Brahmanical or Jaina is undecided.

The *fifth* or true Jaina caves occur at Khandagiri in Cuttack and in the southern parts of India, but are few and insignificant. In that in the rock of Gwalior fort, there are cut in the rock a number of rude colossal figures, some 30 to 40 feet high, of one of the Thirtankara, some sitting, some standing. Their dates are about the tenth century before Christ.

The Behar caves are in the neighbourhood of Rajagiriha. The Milk-maid cave and Brahman girl's cave have inscriptions in the Lath character. They are about 200 B.C. and are the most ancient caves of India. The Nagaijun cave and Haft Khaneh or Satghar group, are situated in the southern arm of the hill at some little distance from the Brahman girl and Milkmaid's cave. Another group is the neighbouring Karna Chapara and Lomas Rishi caves.

The caves of Udyagiri and Kandagiri hills, about twenty miles from Cuttack and five from Boban Eswara, are next in antiquity to those of Behar. They are built on the hills of Udyagiri and Khandagiri, the former are buddhist and the older, the latter probably Jaina. Many of the inscriptions are in the Lath character, and this gives them age as anterior to the christian era. The frieze sculpture in the Ganes gumpah is superior to any in India and resembles that of the Sanchi tope at Bhilsa. In it, there are no gods, no figures of different sizes nor any extravagance. In the buddhist caves here, there are no figures of Buddha, nor any images. In a Jaina cave on Khandagiri, the 24 Thirtankara with their female energies, are sculptured.

The Ajunta, are the most complete series of buddhist caves in India, without any mixture of brahmanism and contain types of all the rest, they are in a ravine or small valley in the ghaut south of the Taptee.

At Baug in a ravine or small valley in the ghaut on the north side of the valley of the Taptee, are three ancient buddhist caves.

Those of Karli are not so extensive as the Ajunta, but still purely buddhistical, and contain the largest and finest chaitya cave in India.

The Salsette or Kannari caves in the Island of Salsette, are also purely Buddhist, but inferior. The Kannari caves are excavated in a hill situated in the midst of an immense tract of forest country, and Mr. Ferguson supposes their date about the 9th or 10th century of the christian era.

Dhumnar, about 40 miles S. E. from Nee-much, but close to Chundwassa, contains buddhist caves with a brahmanical rock-temple behind.

Those of Dhumar and Ellora contain a strong admixture of brahmanism, and those of Elephanta are entirely brahmanical, though perhaps of the same age as those of Ellora.

The Ellora caves are excavated in a porphyritic green stone or amygdaloid.

The Elephanta caves are cut in a harder rock than those of Ellora.

Mahabalipuram or Seven Pagodas, between Covelong and Sahas, south of Madras, have been described by Dr. Babington, Messrs Chambers, Gubbins, and Goldingham. They are entirely brahmanical and have been excavated after all the other scenes were finished.—*Dr. Stephenson in Bom As Soc Jour No XIV, Vol v of 1851, Bom Cat, Babington, Vol II, Trans R A S, p 275, Messrs Chambers & Goldingham in 1 R, Vol. I, p. 145, Mr Charles Gubbins in Bengal As Soc Journal, Vol I, p 69, Fergusson's Rock cut Temples of India, Vol III, p 419, Rangoo Times, Feb 2, 1860*

KARM, HIND A sort of cabbage eaten by the Kashmiri and at Lahore, &c

KARMA, SANSC Is any act, religious or otherwise

KARMA BRES, HIND Eugopyrum esculentum

KARMA DEVA, see Inscriptions

KARMAHINA, see Vishnuva

KARMAKARA, SINGH

Kamar, Beng
Kammari, Fil

Kammara, Kai
Karmakaram, Mar

An iron-smith, or black-smith, one of the five chiefs of the left-hand castes in the south of India.—*Wilson*

KARMAL, HIND Avenhor em mibola, I.
KARMANNUE TASCIIASU, Rus
Watches

KARMANTARA, the end of a funeral ceremony which continues for sixteen days

KARMAR, HIND Syringa omodi

KARMATIA The Druze sect adored Hakim, the Intimate Khalif of Egypt as a god. In the year A D 1032, Mukhtar Baha ud-Din, the chief apostle of Hamzan, and the principal compiler of the Druze writings was in correspondence with the Karmatian schismatics in Sind, his letter being addressed to Shaikh Ibu Sumar, Rajah Bil in particular. The Karmatians, after successive defeats and subsequent persecution in Arabia, as refugees from Bahrem and Al Hasan, sought protection in Sind, where their progress amongst the hindoos was rapid. The Karmati, one of the Beluch clans preserves the memory of its heresy. Independent of the general dissemination of Shia sentiments in the valley of the Indus, which favoured notions of the incorporation of the godhead

in man, the old occupants of the soil must, from other causes, have been ready to acquiesce in the wild doctrine of the heretics, who now offered themselves for spiritual teacher as well as political leaders. Then came the Mahomed, then incarnations of the deity, then type and allegories, then philosophy divided into exoteric and esoteric, then religious references, then regard for particular numbers, particularly seven and twelve, the various stages of initiation, then abstract illusion, then mystical interpretation, and then pantheistic theosophy, were so much in conformity with sentiment already prevalent amongst the willing disciple, that little persuasion could have been required to induce them to embrace so congenial a system of metaphysical divinity of which the final degree of initiation, however cautious and gradually the development was concealed, undoubtedly introduced the disciple into the regions of the most unalloyed atheism. So susceptible, indeed, must the native mind have been of these insidious doctrines, that Hammar-Purgatill and others, who have devoted much attention to these topics, have very reasonably concluded that the doctrines of these secret societies, such as the Karmatians, Ismailians or Assassins, Druses, Batini, and sundry others, which at various periods have devastated the Mohammedan world, and frequently threatened the extinction of that faith, though originally based upon the errors of the Gnostics, were yet largely indebted to the mystical philosophy and theology of eastern nations, and especially of India, where the tenets of transmigration and of absorption into the deity were even more familiar both to buddhists and brahmanas than they were to these miserable schismatics.—*Elliot's History of India, p 197, Tr of Hind, Vol I, p 131*

KARMBRU, also Karmru of PANJ
Albizia odoratissima, Benth

KARMIN, Gr Carmine

KARM KALLA, HIND Smaragdis brassica

KARMYN, Dlr Carmine

KARMORA of Kaghin, Hedera helix
The Ivy

KARMRU, HIND Albizzia odoratissima

KARNA-CHAPARA The Haft Khaneh, or Sutguh group of caves is one of the Behar caves in the neighbourhood of Rajgurun, amongst the most ancient caves in India, being about 200 B C. The others are the milkmaids' cave, the brahman girls' cave, the Nagarjun cave, and in the neighbourhood are the Karua-chapara and Lomas Rishi caves

KARNA, a king of the Sudra race, famed for his liberality

KARNA, see Inscriptions

KARNAH, HIND Orange flowers Kai-na-tel, orange scented oil

KARNAH, HIND Citrus limonum seed

KARNAH-KAMARKAS, Eist Indian kino, the gum of Enter frondosa

KARNAL, 29° 42' 3", 76° 58' 3" in Hindostan, a large station 6 miles W of the Jumna Meru height of the cantonment 966 feet — *Ger*

KARNARA VETTE, TAM A Malabar and Canara wood which the native carpenters use for boat-work and small vessels. It grows only to twelve inches in diameter, and about fifteen feet high. It is not of much consideration as to quality, quantity, or durability — *Edye, Forest of Malabar and Canara*

KARNATA, see Narapati

KARNATAGARAH, TAM, MALEAL This Malibu tree has a close-grained firm wood, when old it resembles the Vitte Marum, or Bombay black or rose wood. It grows from twenty-five to thirty-five feet long, and two feet in diameter, it grows straight, and is found in patches on the ghats, east of Cochin. It is used for furniture and house-building — *Edye, M and C*

KARNATIKA, CAN Properly the Kan-nadi or Kainataka, a language spoken in the peninsula of India. It is bordered by the Tamil and the Telugu on the east, spoken throughout the plateau of Mysore and in the southwestern districts of Hyderabad in the Dekhan as far north as the village of Muikundali lying 30 miles west of Bedar. Also, it is much spoken in the ancient Tuluva country on the Malabar coast, now long designated as Canara, a name which it acquired from having been subjected for centuries to the rule of Canarese princes. But in Canara, the Malayalam, the Konkani and the Tuluva, are also spoken though less extensively than the Canarese. The Canarese character differs slightly from the Telugu, from which it has been borrowed, but the characters used for Tamil, Malayalam and Telugu are quite distinct from each other. The ancient Canarese character, however, entirely differs from that of the modern Telugu, and the Canarese language differs even more widely from the Telugu than it does from the Tamil. There is an ancient dialect of the Canarese language current, as well as modern, the latter differing from the former by the use of different inflexional terminations. The ancient Canarese dialect, however, has no connection with the Sanscrit character to which that name has been given, in which, viz, the Hala Kaunada, many very ancient inscriptions in the Maratha country as well as in Mysore are found. Dr Caldwell estimates the people who speak the

Canarese language, at five millions. This includes the Coorg people, but he has no means, he says, of calculating the numbers in the Hyderabad country, where Canarese, Marathi and Telugu are spoken. The Urdu or Hindustani language is merely known to the mahomedans there, the hindoos and Kaets from Northern India, the resident population using it as a lingua franca. The Wakkaloo of Karnataka, are cultivators. See India

KARNAVEN, the head of a family community or tiruvad, living in the form of Maumakatyam or desecensus abmatrice. See Polyandry

KARNDOL, HIND Ficus euca

KARNENE-WAEH, TAM A Ceylon tree which has a very close-grained and heavy wood, used for the frames of native vessels, and considered a good strong wood. It grows to eighteen inches in diameter, and twelve to fourteen feet in height — *Edye on the Timber of Ceylon*

KARNFULI, the river on the banks of which Chittagong is built

KARNGURA, HIND Pinsepia utilis

KARNIKA, SANSO Picramnia spiuosa, R, III, p 77, also Baileia, sp

KAROI, HIND, PLRS A coss, an Indian itinerant measure of India — *Simmond's Dict*

KAROND or Kala Hindi, a feudatory chieftship attached to the Sambalpm district, and lying between 19° 5' and 20° 30' of north latitude, and 84° 40' and 83° 50' of east longitude

KAROND, HIND Species of Corchorus, viz, C olitorius, C depressus, C acutaugula and other species.

KARONDA, HIND Carissa edulis

KAROO, see Japan

KAROO-OOMATTAY, TEL Datura fastuosa

KAROON RIVER, see Ahwaz, Kellek

KAROOTALEY, TAM? A Trinevelly wood of a black colour, used for fancy work — *Colonel Frith*

KAROO-VELAM, TAM Acacia arabica, Karoo-velam pisin

KAROO-VANGAM, TAM. Acacia odoratissima, Roxb

KAROTHI, HIND of Kashmir. See Marsh

KAROWN, a river near Koomanee in Nigpooi

KARPA, MAHR Bringtonia acutaugula, Gaertn TEL B racemosa, Roxb

KARPA, MAHR Cupania canescens

KARPAS, BRNG, GR, HFB, HIND, LAT, SANSO Cotton, species of Gossypium. It is also pronounced Kaipassa and Kaipasi. See Cotton, also Gossypium herbaceum

KARPASAMU, SANSO, or Patti, TEL Gossypium herbaceum, Linn

KARPA ULUNDU, TAM Phaseolus radiatus

KARPOOGUM, TAM Psoralea corylifolia

KARPOOR, HINDI. Columna balsamica, Gaertn

KARPUGUM, TAM Psoralea corylifolia, Linn

KARPURA, TAM Camphor. Diyo-balanops camphora

KARPURA BENDA, TEL Abelmosehus moschatus, Manch? There is no authority for the botanical name, but it seems a probable application of the Telugu term Karpura

KARPURAM, TAM, TEL Camphor

KARPURA VALLI, TEL Coleus amboinicus, Low, C aromaticus, Benth, Plectranthus atom, R, Vol III, p. 22 This plant has much the appearance of Kuruveru, but it is easily distinguished by the aromatic fragrance of all its parts, a quality which in Kuruveru is confined to the exuberant roots alone, Rottl, Vol II, p. 170, erroneously explains Karpuravalli as being Anisochilus canosa

KARPU VERUUM, TAM Lampblack

KARRA, HIND, PLRS Fish butter This is seldom used by the natives of India it is generally kept till it turns rancid, and then clarified by repeated boiling and is then called "roughun" in Persia, and "ghee" in India — McCull

KARRA, TEL Timber

KARA ANTINTA, TEL Dicenna pulchellum, DC., W & A, p. 709, Ic, p. 418, —Hedysarum pul, R, Vol III, p. 361 So called from the legumes sticking like burrs Antita means anything that catches or sticks to cloth

KARRABIRA, SANS Nelium odoratum

KARRACHEE, a sea-port in Sind, celebrated for its salubrity, the heat being at least twenty degrees less on an average throughout the summer hereabouts than in Upper Sind Moreover, there is a regular sea breeze, and this, together with the heavy dews, tends materially to mitigate the fierce temperature of a climate seldom cooled by rain It is in twenty-five degrees north latitude, on the verge of the tropic The dry soil, the deposit of the river, and the debris of the rocks, are free from that fearful miasma which arises from the jungly swamps near the embouchures of the Indus, and renders the delta a formidable rival to the Pontine marshes Karachi harbour is the most westerly part of India, and it is the only land-locked harbour between Bombay and the Persian Gulf Though it is a bay-harbour, it has 17 to 18 feet at high water of ordinary tides, and from 20 to 22½ feet at springs It is easy of access to large ships, by night or

day, even during the monsoons The value of the goods imported and exported amounts to nearly two millions sterling annually, the principal exports being wool, indigo, ghee, saltpetre and piece goods Karachi is comparatively a delightful climate to the sensation, always possessing a cool sea-breeze — *Burton's Scind*, Vol I, pp 62-3 See Karachi, Karachi, Indus, Peri Muggun

KARRA CHIKA, or Karu sikaya, TEL Acacia pennata, Willd

KARRACK ISLAND, the Icarus of Arian, was surveyed by Captain Goodfellow, of the Bombay Engineers — *Kinnear's Geographical Memoir*, p. 18

KARRAI MUTTI, CAN Terminalia tomentosa, W & A

KARRAK, HIND, of Kangia Celtis caucasica, Willd Nettle tree

KARRA MARADU, TEL Terminalia coriacea, W & A, also Terminalia glabra

KARRA PENDALAM, or Mann pendalam, TEL Jampha manihot, Kunth Cultivated in gardens

KARRAR, HIND? Citharus tinctorius

KARRA SIRLI, or Tella tige, TEL Dalbergia inbignosa, R, Vol III, p. 231.

KARRA TUNGA, TEL Maianthus dilutus, Nees, W cont, also Cyperus spinulosus, R, Vol I, p. 203

KARRA ULAVA, TEL, of Sambhalam, Rhynchosia suaveolens, DC, W & A

KARRA VADALA, or Bandi murugudu Getonia floribunda, R

KARRE, HIND Saccharum sara

KARRE KIRE? TAM Weberia tetrandia

KARRI, TAM Charcoal

KARRE-WAY-PILLAY, TAM Bergeia konigii

KARRIMATTI, HIND Calcei carbonas, chalk pipe clay, white earth

KARRI, HIND Nyctanthus arbor-tastis

KARRIA BOLAM, TAM Aloe

KARRIL, MALEAL? of Rheede Vitex leucocylon

KARRIPAK KA JIAR, HIND Bergeia konigii, Linn

KARRI VEMBU, TAM Gaugua pinuata

KARRIR The Cherson Karir are mentioned by Buchanan as a migratory race residing in the hilly tracts near Coimbatore They are described as without houses or cultivation, but by snares or with the bow catch birds or larger game which they dispose off for rice the white ant is said to be used by them for food They approach their game under the shelter of a cow or buffalo, which they have taught to stalk Their language is a dialect of the Tamil with a few Canarese words intermixed. Those near towns learn the use of Telugu words A Tamulur is unable to

understand their language. A few reside in little huts on the outskirts of villages and have a little blanket, but their ordinary clothing is a lion cloth and in the densest forests they dwell in caves or hollows of trees or under the shelter of a hut made of branches of trees, and use only a few leaves for covering. They describe the Annamalai as their original country.

KARRON-GAS, SINGH *Pterocarpus indicus*, Dalz.

KARROO VAGOO, TAM *Pterocarpus*, sp. A very common tree on the western ghats, wood strong, durable and much used for building — *M E J R*

KARRU, HIND *Gentiana kumoo*, also *Pterocarya kumoo*

KARRU MARAM, MALIAI *Dalbergia latifolia*

KARRU PALE MARAM, TAM See *Puntanajia*.

KARRU VENGAI, TAM *Acacia odoratissima*

KARS, the Charsa of Ptolemy, is one of the strongest places in that part of the Turkish dominions, it is the very key of Armenia towards the north, has stood a variety of sieges, and endured every change from the varied events of war. Amnath III, restored the principal fortifications to the state in which we now see them, and a pentagon redoubt was added about the close of the eighteenth century — *Porter's Travels*, Vol II, p 618

KARSHI, HIND *Quercus dilatata*

KARSHA, the mountain temple of Karsha of Shekavati, has an inscription in grammatical Sanskrit, but with some unusual terms, and some inexplicable words. It was erected A D 961, finished A D 973. The character used in the inscription is more modern than that of the Kinnor Devanagari, or Allahabad inscription, No 2. It mentions the mythology of the Purana, Siva, the Primalites, Mum and Yati are called immortal. Indra, Kuma, Nandi, the Naga, Rama, Balarama, Vishnu, Krishna, Sambhu and Visvakarma. The portico of the temple is graced with the presence of Gaya, the holy Asura. Gayatri is called the wife of Brahma. Of the kings and princes mentioned are Gavaka of the Chaulian family, A D 800, Chandira Raja, his son, A D 830. Gavaka, his son, A D 860, Chandira, his son, A D 890, Vukpata, his son, A D 920. Sinha Raja who appears to have lost his kingdom of Shikavati, A D 961. Vigraha Raja of the solar race not related to Sinha Raja, and probably of Kanauj. Vakapata appears to have had a hostile opponent, Tantara Pala, whom he defeated, his younger brother was Durlabha. The

inscription is at a temple of the Linga (Siva), and Dr Mill says, the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy. The temple was built to commemorate the destruction of the Asura, or demon Tripura, who had expelled India and the god from heaven, and, on the mountain, Siva was felicitated by the gods, whence the name Karsha (joy). The princes are but donors and benefactors, the brahmins are represented as the real builders, their spiritual genealogy is traced, one of them is made an incarnation of Nandi, similar in splendor to the great deity himself, and they are called "Lords of the Earth." India is called Bharnata in the inscriptions. Siva is identified with his phallic emblem, and he is, also called the eight formed one. The sandal-wood of Malabar is mentioned. Nudity, clotted hair, and ashes, characterize the brahmin teachers. The revenues of numerous villages are given for the support of the temple. It is singular that Ganapati, the son of Siva, is not mentioned, seeming to indicate that his worship was not yet established — *Beng As Soc*, Vol IV, p 367

KARSHAGNI The hindoo expiatory ceremony of Karshagni is obtained from the use of the cow-dung for the cremation of the living. On one occasion of its performance it happened, according to a legend, that a crow, named, from her friendly disposition, Mitakala, was present, and immediately flew and imparted the welcome news that a hindoo who performs the karshagni, goes to heaven. This expiation consists in the victim covering his whole body with a thick coat of cow-dung, which, when dry, is set on fire, and consumes both sin and sinner. Until revealed by the crow this potent expiation was unknown and it has since occasionally been resorted to particularly by the famous Sankara-charya. The friendly crow was punished for her indiscretion, was with all her tribe forbidden to ascend to heaven and was doomed on earth to live on emulsion — *Wilford*. See Cow, Lakshmi.

KARSHU, HIND *Quercus semecarpifolia*

KARSI, HIND of Spiti. A kind of gypsum

KARTAS, ARAB, TAM Paper

KARTELANIA, a province in Georgia, the ancient Iberia. Ptolemy describes it as bordered on the north, by the Sarmatian mountains, to the south, by a part of Armenia, to the east, by Albania, and to the west, by Colchis, the present Immeretia. He mentions many of its towns and villages. Strabo, who

travelled in these countries, speaks of this being a flourishing, and even luxurious state — *Porter's Travels, Vol 1, p 101*

KARTEN, GER Cards

KARTICHEY PU, TAM Glorious su-
perba

KARTIL, RUSS Cards

KARTIKA, SANSO One of the lunar months of the hindoo, the eighth month of the hindoo year, October and November, when the sun is in Kartika or Pleiades. During the months Ashadh, Kartik and Phalguna, hindoo perform four kinds of sacrifices to the Viswadeva and to Varuna. The sacrifices are called Vaiswadeva, Varuna pin-ghasa, Sakamedha and Samasuya. The attributes of sacrifice consist of roasted cakes of rice-flour to Viswadeva, with two figures of sheep made of flour, to Varuna, with vegetables to Agni, and the fourth to Indra. On the 2nd of Kartik, hindoo women entertain their brothers in commemoration of Yamuna entertaining her brother Yama.

Kartik Ekadasi, is the 11th, in some years, the 12th, day of the light half of the month Kartik, or about the 8th November. On this day, Vishnu is supposed to rise from his four months' sleep, and this has reference to the sun being at the winter solstice.

Kartik Purnama, occurs about the 11th November, in the full moon of the month Kartik, when Siva is said to have gained a victory over a monster called Tripurasura, seemingly three cities of the Assyrians, presents (of money) dakshina, or of lamps (dip-dan) are made to brahmins. Bhadradiwitiya, SANSO, is a hindoo festival on the 2nd of the hindoo month Kartik, when hindoo sisters entertain brothers in memory of Yamuna entertaining her brother Yama. *Wilson's Gloss*. See Kartik, Yama, Dharmajali, Vishnu.

KARTIKEYA This hindoo deity is the son of Siva and Parvati, produced in an extraordinary manner for an extraordinary purpose. He is the leader of the celestial armies. He is sometimes represented with one face, and sometimes with six faces, possessing two, four, or six arms, holding various instruments in his hands, of a yellow complexion, and riding on a peacock, his vahana or vehicle. According to Sir William Jones, "Kartikeya, seems to be the Osiris of Egypt." The Iswara and Isi of the hindoo are the Osiris and Isis of the Egyptians. The Bull of Iswara seems to be Apis or Ap, as he is more correctly named in the true reading of a passage in Jeremiah. The god Agni, often called Parvata or the "Purifier," answers to the Vulcan of Egypt, where he was a deity of high rank. Kartikeya, of the

hindoo theogony, has the leading of the armies of the gods, delegated by his father, and his mother presented to him her peacock, which is the vahana of this warlike divinity. According to Colonel Tod, but seemingly erroneous, he is called Kartika or Kartikeya, from being nursed by six females called Krittika, who inhabit six of the seven stars composing the constellation of the Wain, or Ursa Major, and thus the hindoo Mars, is, like all other theogones, an astronomical allegory. There is another legend of his birth — *On the Gods of Greece, Italy and India, Asiatic Researches pp 252, 253, 263, October, Lond, 1801, Ouseley's Travels, Vol 1, p 91, Tod's Rajasthan, Vol 1, p 590*. See Durga, Mangala, Parvati, Vahana, Sakti, Krishna, p 548.

KARTINE VALLI? *Bryonia umbellata*
KARTOFFEL, GER Potatoes

KARTSE, on this river, Adams observed the red-billed cormorant, *Ibidorhynchus storerii* — *Adams*

KARTTA, Maker, Lord, a name given to the Supreme Being

KARTTIK-MAR, a very low caste of hindoo, whose business is that of killing animals and selling the flesh, the hindoo butcher

KARTTIKA DIP, the name of a hindoo festival celebrated in the month Karttika, in honor of Subhramanya, when lights are placed at the door and other parts of the house and fires kindled on hills. Karttikeya is a name of Subhramanya, as having been nursed by the Krittika, i.e., the Pleiades.

KARTTAVIRYA, a king who stole the cow of the gods, and was killed by Parasurama

KARTTUT, HIND *Morus sericata*

KARTUMA, TAM A Ceylon tree which is considered to be the wild mango tree. It grows to about two and a half or three feet in diameter, and twenty-four feet high. It is used for canoes, native boats, &c. The fruit is very acid, and is sometimes made use of by the lower class of natives in cookery — *Edye Ceylon*

KARTU NEDENARI, TAM A Ceylon tree which grows to about fourteen inches in diameter, and fifteen feet high. It is used by the natives for their huts. It is not very durable, and is of little value — *Edye, Ceylon*

KARTU TANGI, TAM In Ceylon the jungle cocoanut tree, it grows to about twenty inches in diameter, and twenty-five feet in height. The fruit is of no use, and the trunk is of little value — *Edye on the Timber of Ceylon*

KARTU TODA, TAM In Ceylon the wild or jungle orange tree, it grows to from ten to sixteen inches in diameter, and ten

feet in height. It has a very handsome yellow wood, its fruit is of no use — *Edye, Ceylon*.

KARU, HIND Capparis aphylla, *Roxb*

KARU ALACHANDA, TEL Phaseolus lostriatus, *Wall*, Ph alatus, *R Vol III, p 288*

KARULLAMU, TEL Caralluma adscendens, *R Br*, Stapelia ads, *R, Cor 30* Allam is "gingei," Karu allam "wild ginger" This is evidently a misnomer of *Roxb* which has been perpetuated by *R Brown*, who has formed his genus on *Roxb's* mistake

KARU ALLAMU, TEL Zingiber cassumunai, *R, Vol. 1, p 42* This name is universally known in the hilly parts of the Circars. It is also applied to other wild species

KARU AMUDAM DUMPA, TEL Jatropha tuberosa, *Elliot* This name means simply wild Ricinus and is applied to various species of wild Cloton

KARU ANGULAM, TAM. Alangium hexapetalum.

KARUA PATTE, TAM Cinnamon.

KARUATAGARAI, TAM, MALEAL This Malabar and Canara tree has a close-grained firm wood, when old it resembles the "Vitte maram," or Bombay Black or Rose-wood. It grows from twenty-five to thirty-five feet long, and two feet in diameter, it is used for furniture and house-building it grows straight, and is found in patches on the ghauts east of Cochin — *Edye, Forests of Malabar and Canara*

KARUBA, HIND Ambei

KARU BACHCHALI, TEL Basella alba, *Linn*

KARU BANTI, TEL. A composite plant, not identified

KARU BOPPAYI, TEL Elythropsis Roxburghiana, *Lindl*, Sterculia colorata, *R, Vol III, p 146, Cor, p 25, W & A, p 233* Wild Papaya, a doubtful name used by the Konda Dorulu at Simhachalam

KARU CHAMMA or Adavi chamma, TEL Canavalia virosa, *W & A*.

KARU CHIKKUDU or Erra chikkudu, TEL. Dolichos glutinosus, *R*

KARU CHIYA or Paru jatam, TEL Nyctanthes arbor-tristis, *Linn* ?

KARU CHODI, TEL Eleusine indica, *Gaertn, R, Vol 1, p. 345* This plant in Telugu, according to Dillwyn, is Cynosurus cavaia — *Ham*.

KARUCUE WAEH, TAM A Ceylon tree which has a very close-grained and heavy wood. It has a good strong wood, used for the frames of native vessels. The tree grows to eighteen inches in diameter and twelve to fourteen feet in height — *Edye, Ceylon*

KARUDU, TAM A Ceylon tree, the wood of which the natives use in boat-work. It is not durable, and is of little value. — *Edye, Ceylon*

KARU GILI GICHCHA, TEL Clotalia hirta, *Willd*, C chinensis, *R, III, 268*

KARU GUGGILAM, TEL Gelonium lanceolatum, *R, Vol III, p 831*

KARU JAP'HARA or Konda jap'hara, TEL, Rottleria laccifeia, *Vogt*, R dicocca, *R, Vol III, p 829*, Cloton lacciferum, *W & A, 1915* Jap'hara, the name of ainotto is sometimes applied to Rottleria tinctoria. Hence this is called Karu or Konda, i e, "wild ainotto"

KARUK, HIND Cordia vestita, or Gynaion vestitum, *H F and Th*

KARU KANDI or Eria chikkudu, TEL Dolichos glutinosus, *R*

KARU KOLLI CHETTU, TEL Kolh is Pharbitis nil, karu or "wild" Kolh should be a cognate species

KARU KUYA, TEL Zizyphus glabrata, *Heyne*.

KARUM, PANJABI Euonymus fimbriata, *Wall*

KARUM or Karum, TAM, also Punhu, HIND Soda

KARU MAN, TAM Karuvan, MAL Black-smith

Amongst the hindooes, the names of the five artisan castes are

English	Hindustani, Mahr.	Sanscrit.	Tam	Tel.
Goldsmith	Sunai	Soorunakaraka	Tittan	Komsalavadoo.
Blacksmith	Lohai	Lohakaraka	Karuman	Karumaravadoo, Kum- maiavadoo
Coppersmith	Tambagar, Kasar	Loolayala	Kuman	Cuncharavadoo
Stone-cutter	Sanghath	Chilpec	Kultuchan.	Chilpeevadoo, Rayaloo
Carpenter	Barhai Sutar	Thukshaha	Tatchan.	Sukavadoo Vudlavadoo

KARUMANAL, TAM Literally, black-sand, a small village on the Pulicat lake, first taken possession of by the Dutch, which Europeans call Coromandel

KARU MARUDA, TAM *Pentaptera tomentosa*

KARUMBU, TAM. *Saccharum officinarum*, Linn

KARUM CHEMBAI, TAM *Sesbania aegyptiaca*, Pers

KARUMCHII, BENG *Caissa caudata*, Linn

KARU MINUMULU, TER *Phaseolus radiatus*, L not R, W & A, 758

KARUM JUTI, CAN *Stychnos nuxvomica*

KARUMNASSA, a tributary to the Ganges It rises in the Kymore range, in lat $24^{\circ} 38'$, lon $83^{\circ} 11'$, and runs N N W into the Ganges, near Ghazeepore, after a length of 140 miles

KARUM OVAR MANNU, TAM Soda

KARU MUNAGA or Munaga, TER *Moringa pterygosperma*, Gaertn

KARUN, HIND *Euonymus alba*

KARUN RIVER, in Khuzistan, is met with in proceeding eastward from the Dizful river It rises according to Kinneen (who is followed by Major Rawlinson), at Corieng in the Koh-i-zard, or Yellow mountain, at about 40 miles south-west of Isfahan, and runs west by north through a mountainous country Again at about 40 miles further, in the previous direction of west by north, and at nearly 20 miles from Shuster, it makes an abrupt bend towards the S S W, as it finally breaks through the Zagros range, and pursues its onward course towards that city, a little way short of which and near the upper extremity of the well-known bend of Shushpur, a temporary bifurcation takes place, so as to insulate the town The branch last mentioned, which is called the Old Karun, after washing the eastern side of Shuster, becomes navigable for boats of considerable size The bed of this branch is still to be traced at a spot about a mile and a half below the town, and it appears to have come from the north-west At this place, which is $2\frac{1}{2}$ miles short of Karabuk, the Karun becomes exceedingly tortuous, and continues thus, for a distance of 20 miles, in the general direction of south, 33° west, to Ahwaz The course of the Karun then becomes less tortuous, and for 29 miles to Ismah, it runs in the general direction of south 22° west, making a sweep more westward before it reaches the latter place From hence the river again curves to the westward, previously to forming a great bend in the contrary direction After this last bend, the windings become more mode-

rate and so continue as far as the cristle of Sahl which is situated on the left bank, at $60\frac{1}{2}$ miles by the river, south 5° west of Ismah The ancient bed of the Karun was followed by the officers of the Euphrates expedition for some distance towards the sea, on which occasion they found it to be about 200 yards broad, running in a south-easterly direction, or nearly parallel to the Bah-i-Mishin, and with every appearance of having contained a large body of water in former times From Sahl, the main trunk of the Karun pursues a course south 65° west for $10\frac{3}{4}$ miles, by the Hafai canal, to the Shatt-ul-Arab, through the rising commercial town of Mohammadiyah, but $7\frac{3}{4}$ miles distance, and before it reaches the town just mentioned, the derivation called the Bah-i-Mishin takes place This is a large navigable branch, running 31 miles from the Karun, in the general direction of south 25° east, to the Persian gulf, but making a gentle curve a little eastward of this line, which is, in fact, nearly parallel to that of the Shatt-ul-Arab — *Chesney's Euphrates Expedition* See Euphrates, Khuzistan or Arabistan, Luristan, Mesopotamia.

KARUNA, MAL, also Karunay Kilangu, TAM *Amorphophallus campanulatus*

KARUNCIA, HIND *Convallaria*, used for salad

KARUN CHEMBAI, TAM *Sesbania aegyptiaca*, Pers

KARUND, HIND *Corundum* also *Caissa caudata*

KARUND, a town in the south of Persia the inhabitants are Ali Illahi, worshippers of Ali, whom they consider as god, they eat pork, drink fermented liquors, never pray, never fast in ramzan, and are cruel and savage in their habits Although almost always in revolt against Persia, it is scarcely possible to subdue them therefore feuds are compromised and never thoroughly repressed by force, Rawlinson says the religion of the Ali Illahi sect bears evident marks of Judaism, singularly amalgamated with Sabæan, Christian, and Mahomedan legends The tomb of Baba Yadgar, in the pass of Zardah, is their holy place, and thus, at the time of the Arab invasion of Persia, was regarded as the abode of Elias The Ali Illahi believe in a succession of incarnations of the godhead, amounting to 1001, Benjamin, Moses, Elias, David, Jesus Christ, Ali, and his tutor Salman, a joint development, the Imam Hussein, and the Haft Tan (the seven bodies) are considered the chief of these incarnations the Haft Tan were seven pir, or spiritual guides who lived in the early ages of mahomedanism and each, worshipped as the deity, is an object of adoration in some particular part

of Kuidistan Baba Yadgai was one of these. The whole of the incarnations are thus regarded as of one and the same person, the bodily form of the divine manifestation having alone changed; but the most perfect development is supposed to have taken place in the persons of Benjamin, David, and Ali. The Spanish Jew, Benjamin of Tudela, seems to have considered the whole of these Ali Illahi as Jews, and it is possible that in his time, their faith may have been less corrupted. Amara also, where the false messias, David Elhas appeared, was certainly in the district of Holwan — *Journal of Royal Geographical Society, Vol ix, p 36, Ed Ferrier, Caravan Journeys, p 19*

KARUNDA, HIND *Carissa carandas*
Its acid fruit is used for making jelly

KARUNDA-CATHIN-CATCHEL? *Anamita cocculus*

KARUNG, BURM *Pougamia glabra*,
Vent

KARUNGA? HIND *Galedupa arborea*

KARUNJUKA, SANS *Galedupa indica*

KARUN PATTAN, a slave-class in Malabar. The Kaimayan of Canara are a slave race, a division of the Dhe or Pariah — *Wils Gloss*

KARUN-PHUL, BENG *Clausena heptaphylla*

KARUN TUTI, TAM *Sida retusa*, *Linn*

KARU NUCHI, TAM *Gendaiussa vulgaris*

KARU NUVVULU, TEL *Sesamum prostratum*, *Retz*, also *Aitauema sesamoides*, *Benth*? This name is applied to two different plants, but of the identity of the second there are doubts

KARUPASUPU also Jongia, TEL *Cucuma montana*, *R, Vol 1, p 35*

KARU PATTI, TEL *Hibiscus vitifolius*,
L, R, vol iii, p 203

KARU PENDALAM, TEL. *Dioscorea nummularia*, *Lam, R, vol iii, p 803*

KARU PENDALAM DUMPA, TEL *Dioscorea*, *L*. This name is applied to any less known wild species

KARUPU ULANDU, TAM Black variety of *Phaseolus max*

KARUR, HIND *Betchemia*, sp, also *Hedera helix*, the ivy

KARURA or Karui, a town in Coimbatore, which in Ptolemy's lists is mentioned as ruled over by the Ceroboturus (Chera-putia) son of Chera

KARU SIKAYA, or Karia chika, TEL *Acacia pennata*, *Willd* *Mimosa toita*, *R, Vol ii, p 5*

KARU TUMMI, TEL *Dysophylla tetraphylla*, *R*

KARU TUNGA, TEL *Lipocapha ticeps*, *Nees*, *Tunga ticeps R, vol 1, p 183*, applied also to various other Cyprip

KARU UDA GADDI, TEL *Panicum mucronatum*, *Roth? P brizoides, L not R?*

KARU ULAVA, or Konda ulava, TEL. *Cantharospium paniciflorum*, *W & A, 787*. *Dolichos medicagineus*, *R, vol iii, p 316*. "Wild gram," also applied to various kinds of *Desmodium*, *Glycine*, &c — *Elliot, Flora Andhrica*

KARU UMATAY, TAM Thorn apple
Datura Datura fastuosa, Mill, Roxb

KARU VAGU, TAM *Pterocarpus*

KARU VAGAI, TAM *Albizia odoratissima*, *Benth*

KAR VADU, TAM Salted fish

KARUVA PILLAI MARM, TAM *Beigeia konigu*

KARU VELUM, TAM *Acacia arabica*, *Karu Velum Pattai, MALEAL* Its bark, *Karu Vellam Pisin, TAM*, its gum

KARU VERU, TAM. *Anathetum muricatum*

KARUWA PATTAI, TAM *Laurus cinamomum* bark Cinnamon

KARVEL, JAV The gossamer of *Aienga saccharifera*, *Labill.*

KARVILA, HIND *Capparis horrida*

KARWA, HIND *Piciorhiza kniiooa*

KARWA BADAM, HIND *Amygdalus amara*

KARWALA, HIND *Cathartocarpus fistula*

KARWAN, PERS Caravan

KARWA OWLEEA, a mahomedan saint,

KARWAR, see India, Papuan

KARWAREI, HIND *Rubus fruticosus*

KARWAT, CAN, MAHR *Antiaris mucoxia*,
Blume

KARWATURAI, HIND *Luffa tenera*

KARWILANDI, MALEAL *Smilax ovalifolia*, *Roxb*

KARY MATTI, HIND Chalk, white earth, pipe-clay

KAR-ZAHRA, HIND *Neium olcander*

KAS, a term applied to several regions in the N W Himalaya. Kas-Mei, is not the country of the Kas, but the Kasia Montes (mei) of Ptolemy. the Kha (mei) Kas, or Caucasus. Mer is mountain in Sanscrit, as is Koh in Persian. Kas was the race inhabiting these, and Kas-gai is the Kasia Regio of Ptolemy. Gai is a Sanscrit word still in use for a region, as Cutch-wah-gai, Goojurgai, the region of the toroise race, the country of the Gujar race — *Tod's Rajasthan, Vol i, p 303*

KAS, HIND *Cannabis sativa*, also *Saccharum spontaneum*

KASA son of Rama

KASA, TEL A son by a female slave
 KASAB, HIND A profession, a trade
 KASA-CHIEDDI, TAM Memecylon tinctorium — *Kan, Willd*

KASA-GAIIA, SINGH Casuarina equisetifolia

KASAGHINNI, SANS Triagia cannabina

KASAI, HIND Butcher

KASAK, a nomade, pastoral race, of Central Asia, known in Europe as the Cossack and the Kighis, but the people only style themselves Kasak They are extended through the northern desert lands of Central Asia Like all the Turkoman, they have many subdivisions with branches, families and hues, but the European classification into Great, Little and Middle Hordes is unknown to them Love of travel and war have often brought together the most distant branches, and whether on the shores of the Emba, or of the sea of Aral, whether in the environs of the Balkash and Alatau, there is little difference to be found in the dialects spoken by them Shades of differences are perceptible amongst them, scattered as they are so extensively through the northern desert lands of Central Asia In manner of life and language the Kasak is hardly to be distinguished from the Buriat In colour, the Kasak women and young men have a white, almost a European, complexion, which darkens by exposure The Kasak have the short neck of the Turanian race, so different from the long-necked Iranian, and they have thick set powerful frames with large bones, head not very large, crown round, and more pointed than flat eyes less almond shaped but awry and sparkling, prominent cheek bones, pug noses, a broad flat forehead, and a larger chin than the Buriat Beard on chin thin, only hairs on both ends of the upper lip They deem the Kalun Kasak women more beautiful than their own The men in summer wear the Kalpak head dress, and in winter the Tumak cap of fur covered with cloth and flaps They are almost all mahomedans, but like all nomade tribes are lax in their observances, for they retain much of the shamanist belief which they held prior to their conversion some centuries before Chino-mancy, astrology, casting out devils, are common to all mahomedans, but the Kasak draw omens from the burnt sacrifices of the shoulder-blade and the twisting of the entrails

KASA KASA, TAM, TEL Papaver somniferum, *Linn* Poppy seed

KASAL KIRE or Kashlikne, TAM Hibiscus smaltensis — *Linn, Roxb, W & A*

KASAMARDAKAMU, SANS Cassia sophora, *Linn, W 220* According to Sk, it is C occidentalis *B 224*, gives both names

KASAMBA, see Kasambi

KASAMBI, an ancient city of Hindustan, which appears as the capital of Vatsa According to the Ramayana, it was built by Kasamba, the son of Kusa, a descendant of Bala-ma Buchan m, upon the authority of the Bhagavat, ascribes its foundation to Chakra, a descendant of Ajuna, but neither the Bhagavat nor Vishnu Purana state that Nimi Chakra built Kansambi They only say that when Hastinapura shall be washed away by the Ganges, Nimi Chakra will reside at Kausambi From which it is to be inferred, that Kausambi existed at the time that Hastinapura was destroyed The site of Kansambi, Buchanan supposes to have been that of the ruins ascribed to Hastinapura, but it was more probably lower down in the Doab, bordering upon Magadhia on one side, and Kosala on the other It is elsewhere intimated that it was possibly about Kuriah, which, according to the inscription found there, was comprised within Kausamba-mandal, or district of Kansambi The city so famed was probably not far from Allahabad — *Hind Theat, Vol II, p 69, Oriental Magazine, Calcutta, No I, p 67, Asiatic Researches, Vol IX, p 433.*

KASAMM, HIND Avena fatua

KASANA, or Kauchana, HIND Bauhinia acuminata, *L*

KASARA-KIYA, Luffa tuberosa, *Roxb, Vol III, p 717 Cucumis tuberosus*

KASAR-CANGAR, MAHAR A man of an inferior caste whose occupation is working in brass, making pots and pans, and armlets and anklets of mixed metal

KASAULI, HIND Hops

KASAUNDA, HIND Cassia occidentalis

KASAURI, Gagli of Sutlej Colocasia antiquorum, *Schott Arum colocasia*

KASAWIA, MALAY A Malabar and Canara tree, which grows to about eighteen inches in diameter and twelve feet long, its wood is heavy and close-grained, it produces a small berry much like pepper, which, as well as the wood, is not of much use — *Edye, Forests of Malabar and Canara*

KASBA, a small town, or large village, a market town

KASBAL, HIND Apotaxis gossypina

KASBAR, HIND of Sutlej, tomentum of the leaf of Onoseris

KASBIARA, HIND Workers in mixed metals, braziers, also melters and casters in moulds There are in Hindustan various divisions of these people, and they have a conventional or tribal dialect peculiar to themselves — *Wilson's Glossary*

KASBI, HIND A dancing girl, a prostitute, literally a professional person

KASBI KORAWA, a branch of the Korawa, addicted to prostitution
 KASB-UL ZARIRA, HIND *Agathotes*, sp
 KASDIM, see *Aipakhsad*, *Aipakhitis*.
 KASE, GER Cheese, also
 KASERI-KAI, HIND *Pulyche kine* and
Sime-Kashli kine, TAV *Hibiscus sabdariffa*,
 Roselle

KASERU, HIND *Cyperus tuberosus*
 KASH, HIND *Eriophorum comosum*
 KASH, or Khas, or Kas, a frequently
 recurring prefix in India, is supposed by
 Mr Campbell to have its origin from the
 Kashi, Kasyapa, who gave his name to Kash-
 mir, Kashgai, and to the people originally
 called Kasha or Kassia — *Campbell*, p 58
 See Kas Kashbin

KASH, BENG *Saccharum spontaneum*,
Linn
 KASHA MARAM, TAV *Memeeylou*
tinetorium.

KASHIAN, a city of Persia, still tolerably
 flourishing, standing in one of the plains,
 northward of Ispahan, about half-way between
 Ispahan and Telman, and also about half-way
 between Sultanah and Yezd, long noted for
 its brocades and velvets, and also for its
 scorpions. It was founded by Zobeid. It
 contains a palace by Abbas the Great, a fine
 college, and upwards of 30,000 inhabitants,
 who are chiefly employed in the manufacture
 of copper utensils, or silk and cotton stuffs —
Yule Cathay, Vol 1, p 51, Col Chesney,
Euphrates and Tigris, p 213.

KASHANDA, TEL *Cassia occidentalis*,
Linn.

KASHBIN, an inland country, mentioned
 by early Arab authors, described as a desert
 country full of mountains, perhaps the modern
 Cutch Bhuj, or the Kazvin of the present
 day. Possibly the small and poor kingdom of
 Hinthunje was the chieftainship of Satinga-
 Palihana, still famous — *Tod's Travels*, pp
 162-63. See Kas, Kash

KASHEB, see Kashmir

KASHGAI, a wandering tribe, in the
 south of Persia, between Shiraz and Darab

KASHGAR, a small district near Deer,
 north of Peshawar. The ascent from Yai-
 kand and Kashgai westward to the table-land
 of Pamir, is almost imperceptible. And when
 that lofty position is gained, where the average
 elevation is probably as much as 15,000 feet
 above the sea, a vast open plain is seen, which
 stretches from the valley of the Jaxartes in
 one direction, across the head streams of the
 Oxus, to the top of the Kashghu or Chitral
 valley in another. This plateau may be 700
 or 800 miles in extent. It is studded
 throughout with lakes, and from it descend
 four great river systems. The Naryn, which

is the main stream of the Jaxartes, runs
 through a long, luxuriant valley, between the
 culminating ridge and outer range of the
 Tian Shan, and drains all the northern range
 of the plateau. The Oxus, rising in the
 Sarikul or Yellow lake of Pamir, at least
 300 miles to the south of the Jaxartes, receives
 from its right bank a multitude of small
 streams, which run to the south through
 rugged valleys, on the south-western face of
 the Pamir uplands. The western face of
 Pamir between the Jaxartes and the Oxus,
 is far more precipitous than the eastern.
 Ridges run out as far as Samarcand and Kaishu,
 and the streams from the upland which twine
 amongst these ridges form the Zerafshan and
 Kunshu part of the water system of the Oxus,
 though before they reach that river they are
 entirely consumed in irrigation. In the 16th
 century, Moghul armies penetrated from
 Kashgai and Yarkand, through Tibet and the
 valley of Kashmir as far as the frontier of the
 Panjab. According to Lassen, the old original
 inhabitants of Kashgai, Khoten, Turfan and
 Yarkand, and of the adjacent highlands are
 the Tajik who speak Persian and are all
 agriculturists. The Swedish chronicles bring
 the Swedes from Kashgai, and the affinity
 between the Saxon language and the Kipchak
 is great — *Bunsen*, *Tod*. See Kashgai, Kara-
 koram Mountains, Kughis, Kokan

KASHGAR, name of an animal of Pamir,
 called Russ by the Kirgis, who hunt and
 shoot it, and by whom its flesh is much
 prized. It is said to be larger than a cow,
 but smaller than a horse.

KASHGOI, a Turkish nomade tribe of
 about 12,000 families, whose chief is the
 Il-Khan of Fars, one of the most influential
 personages in that province. They arrive, in
 spring, on the grazing of Isfahan, where they
 are met by the wandering Bakhtiari, from
 their warm pastures of Arabistan near the
 head of the Persian Gulf. At the approach
 of winter both the tribes return to their
 respective gairman or wintering lands.

KASHIGUL-I-ALI or Ali's Pot, a sacred
 buddhist relique, the water-pot of Fo or
 Buddha. It was carried to Kandahar by
 the tribes who fled in the fourth century
 from Gandharia on the Indus, to escape an
 invasion of the Yu-chi who made an erup-
 tion from Chinese Tartary for the express
 purpose of obtaining it. It is now at the
 foot of the old town of Kandahar, and is
 one of the most celebrated reliques of anti-
 quity belonging to the eastern world, and still
 retains amongst the mahomedans of Kanda-
 har, a sacred and miraculous character. It is
 formed of stone and may contain about twen-
 ty gallons. See Kabul, Kandahar

KASHI, SANS From kash, to appear

KASHI, the hindoo name for Benares

KASHIFI, Hunsan-bin-Ah-ul-Vmiz, surnamed Kashifi. He translated the fables of Bedou into Persian prose from the Arabian of Ibn Makaffa and named them *Anwar-i Solahi* or lights of Canopus. Kashifi, lived about the middle of the twelfth century (1150) in the time of Bahram Shah.

KASHI KATTI, TAM, MAT. Gambier Catechu of Aicea

KASHILI-KIRE, TAM. Hibiscus *suut-tensis*

KASHIN, or Musham, HIND. *Nurthex assafœtida*

KASHIN, HIND of Kanawan. *Rhus semialata*, also *Rhus buckhamella*

KASHIKAI, HIND, PUSHT. Indigofera arborea.

KASHISWARA, see Inscriptions

KASHIVAT, a rishi of the hindooes. See Polyandry

KASHIYA, BRNG. *Saccharum spontaneum*

KASHIKAN, see Kughis

KASHIKAR, see Kas, Kashgar, Kush, Cush

KASHI KATTI, MATAY, TAM. Catechu Aicea catechu

KASHMAL, HIND. *Berberis lycium*, *Royle*

KASHMIR, a province in the N. W. frontier of India, with a capital in lat 34° 4' 28" N, in a valley which has ever been a favorite resort of those conquerors of India, who came from the north west. It is the commonly received opinion that south of the Himalaya, the Aryans were first in the Panjab and Kashmir, and afterwards in Sindh, Guzerat and Delhi, and that the seat of Vedic power, faith and learning was between the Jumna and the Indus. But Chevalier Bunsen, who does not accept the ordinary calculation as to the age of the world, and regards the stated years of the patriarchs to refer, not to the duration of their lives, but to certain cycles or eras then in use, gives B. C. 10,000 to 8000 as the date of the Aryan emigration from the north-east of the primitive land,—as the close of the great plutonic disturbances of the earth and its climatic changes, and of the formation of the stem of the Aryan languages in its most general sense. From B. C. 8000 to 5000, he gives as the period of the gradual separation of the Aryan races, German, Slave, Palægian. B. C. 5000 to 4000 as the date of the gradual extension of the Indo-Aryan race in Central Asia. B. C. 4000 as that of the Aryan immigration into the Indus country, and B. C. 3000 as the age

of Zoroaster's reform. According to Chevalier Bunsen the emigration of the Aryan race from Sogd to Bactria and beyond it, after they separated from the rest of the Aryan people who shaped their course, westward, took place prior to B. C. 5000, consequently before the age of Menes. The same author is of opinion that it was B. C. 3000 that the schism took place amongst the Aryans, when all India beyond the Sutley adopted brahmanism, and the religious views, forms and habits of Bactria, were for ever abandoned. That they entered India as conquerors some centuries before Christ, and long swayed the fortunes of the northern part of it, is clear, but the greatly prior dates ascribed by Chevalier Bunsen, require further investigation. It is agreed that the Vedic immigrants, called themselves Aryans. India, say the rishi, has given the land to the Aryans. Aryan properly lay north-west from India, about the Aryan lake latterly, but the eastern Medes and Parthians were its distinctive people. Latterly, Medes, Persians, and the tribes between the Medes and the Indus, were to a certain extent amalgamated under one rule, and Aryans stretched loosely from the Indus to the Caspian sea. The Aryan races, in one part of their immigration, seem to have worshipped the elements but to have modified their tenets as they journeyed to the south, introducing amongst other matter, a large amount of hero-worship. It is, however, admitted that the vedic Aryans dwelt chiefly on the banks of the Indus and its confluence as high up as Kashmir, and as low down as Kutch and northern Guzerat. Aryan-vamsha, the Aryan's portion, as defined even in later times, was the country south of the Saraswati and north of the Drishadvati. The only Sanskrit composition, however, yet discovered, to which the title of history, can with any propriety be applied, is the *Raja Tarangini*, a history of Kashmir. It was composed in A. D. 1125, but it gives a general historical account of Kashmir from B. C. 1182. It commences with the statement, that the beautiful valley forming that kingdom was originally a vast lake, called Satisaras. The draining of the water from the valley is ascribed to the saint Kasyapa, the son of Marichi, the son of Brahma, the Casheb or Kashch, of the mahomedan historians, according to some of whom, he was not the hindoo sei, but a deo or jan, the servant of Sulman, by whose orders he effected the desiccation of Kashmir. The method of doing this was opening a passage through the mountain at Barmouleh, by which the water passed off. Its king Sagara drove the Mlecchha, foreigners, and Saka into Nepal, Assam and Bhutan and endeavored

to re-institute brahmanism. The chief Abis-sares, who with rich presents conciliated Alexander as he approached the Indus, is supposed to have ruled about Kashmir. The rajas of Kashmir of the line of Kunin in the Lunni race, were worshippers of the Naga or Snake. The early chronology of Kashmir is full of doubts, though Professor Wilson, Captain Troyer and Major Cunningham all coincide in regard to the proper period of the initial date of the Naga dynasty. The hue is taken from the Raja Tamingui which commences with an account of the desecration of the valley by Kasyapa muni supposed to allude to the deluge. Kashmir was colonized by Kasyapa B.C. 2666. There were many dynasties of Kashmir kings of the Kaniya race for 1,266 years, with one of whom, Gonerida, authentic history commenced in B.C. 2448. Lavi in 1709 B.C., was the Loo of mahomedan historians.

Kashmir was annexed to the Moghul empire under Akbar in A.D. 1586. It has since been ruled from Afghanistan, by the Durani and Barukzye chiefs, but was taken from them in 1819 by Ranjet Singh, and is now held by a Dogra Ruyput, the chief of Jammu, who holds sway over Kashmir, Jammu, Kishtwar, Zangskar, Ladakh, and Balti. Abul Fazl says that Kashmir has "Puckoli and Krishnagunga on the west." Krishnagunga or Kissengunga, is the name of a river (said in the Ain-i-Akbari to contain gold dust) in the district of Pehkely or Puckely. Mr. Forster travelled these regions in 1784. Rennell takes Pehkely to be the Pactya of Herodotus, as well as the Peuceotis of Arrian from whence Seylax set out to explore the course of the Indus under the orders of Darius Hystaspes. But this is wrong, as the Peuceotis of Arrian was west of the Indus, and Pakhale is on the east.

The Kashmir territory, as at present formed, comprehends Jammu, Kashmir, Kishtwar, Zangskar, Ladakh and Balti. Gholab Singh was invested with the title of maharajah of Kashmir at Amritsar on the 15th March 1846. Kashmir long belonged to the Kabul kingdom, but it never was in any degree colonized by Affghans, and it is singularly free from any modern intermixture of foreign races. It never belonged to the Affghan nation, but was always a crown appanage of the kings, who were very jealous of admitting into it subjects whom they might be unable to dispossess. Vigne estimated the population of the city at 80,000, and of the whole valley at 120,000. The revenue in Akbar's time was £330,000, and Jubbār Khan, brother of Dost Mahomed, collected £400,000. The author of the *Ajmal* Akbari dwells with rapture on the beauties

of Kashmir, whence we may conclude that it was a favorite subject with his master Akbar, who had visited it three times before Abul Fazl wrote. Other emperors of Hindoostan also visited it and seemed to forget the cares of government, during their residence in this happy valley.

The Lake or Dal of Kashmir lies to the north of the town, stretching from the base of two hills to the more lofty mountain range which bounds the valley on the north. It is nearly circular and four or five miles in diameter, but is only open in its northern half, the end nearest the town being occupied by large islands, with narrow channels between them, in some of which there is a good deal of ornament. Its waters are discharged into the Jelam by a considerable stream, which, flowing from its south-east corner, runs to the westward in a course nearly parallel to the southern margin of the lake for nearly a mile, when it turns abruptly south to enter the Jelam in the middle of the town of Kashmir. The province of Kashmir consists of an extensive plain surrounded on all sides by lofty mountains. It is the upper part of the basin of the Jelam, and is separated from the valley of the Chenab on the south by rugged and often snowy ranges, and from the basin of the Indus on the north by the mountain axis of the western Himalaya. The mountains on the north are for the most part bare and rugged on their southern face, while those which lie to the south appear from the plain to be magnificently wooded with forests of pines and deciduous-leaved trees, descending almost to their base. The valley of Kashmir is traversed in its whole length by the river Jelam, which rises at the east end of the valley, and winds from one side of the plain to the other, at one time washing the base of the northern hills, at another receding to a considerable distance from them. The Jelam flows with a tranquil stream, and being for boats of considerable burden, navigable throughout the whole of the level country as far up as Islamabad, is the great highway for the traffic of the country, in which, notwithstanding its being perfectly level, wheel carriages are unknown. From all times the valley has been the retreat from the heats of India for the conquering races, and it is not improbable that bands of their followers may have preferred to remain in the valley.

The passes from Kashmir to Tibet, are the Baramula, Punch or Pakli, Gul Muq, Tosi, Maidan Sang-i-Safed or Chanz, Pui Panjal, Nundan Sar, Sedan, Kuni, Kolmarawa or Kulgam, Banihal, Sir-i-Bul, Mir Bul, Nabang-nyah, Pahalgam or Ummi Nath, Duias or Hemb Bafs or Bab, Koh-i-Yamon, Bandrupur

Lolab and Kunawar The ridge which separates Kashmir from Great Tibet, and Kashgar from Little Tibet (the true Imrus, or Himmaleh), appears to incline, in its northern course, towards the continuation of Hindoo Koh, and even to join it. The term Hindoo Koh, or Hindoo Kush, is not applied to this ridge, throughout its whole extent, but seems confined to that part of it, which forms the N. W. boundary of Cabul and thus is the Indian Caucasus of Alexander. To the north-west of Kashmir is Dayamai, 20,000 feet high. It is the last great peak of the western Himalaya, and beyond it, the chain dips rapidly to the Indus Dias, adjoins Kashmir, the intercommunication being by the Zoji pass, a remarkable depression of 11,300 feet, through which the moist winds of Kashmir flow and Dias is the most humid and fertile province of Tibet. From the top of Mochipura, above the Dunggulli bungalow, there is a fine panorama of the Kashmir hills, the valleys of the Jelam and Indus, Swat, the whole of Hazara, with the Hindoo Kush, bounding the view to the west.

The whole country of Central Asia between India and Tartary is one broad mountain range, the Himalaya forming the southern crest, and the Kuen-luen the northern. The interior has other lovely valleys besides Kashmir, but it is more usually broken into rocky ravines, through which the affluents of the Indus force their way towards the plains, or else stretches away in those vast treeless uplands, which are one of the chief characteristics of the range through its whole extent. Kashmir valley is the upper part of the basin of the Jhelum. It is about 90 miles from north-west to south-east and varies in breadth, from two to thirty-five miles, bounded on the N. by the axis of the Himalaya, averaging 14,000 feet, over which a remarkable depression, the Gopi pass, elevated 11,300 feet, leads into the Tibetan valley of Dias. To the south, the Pir Panjal, averaging 12,000 feet, and Banihal ranges separate Kashmir from Rajauri and Jammu, and on the east, it is separated from Kishtwar by the Wundwan range. The general level of the valley of Kashmir is about 5,500 feet above the sea, but the Walai lake and gardens of Sinuggui is only 5,146 feet. The chief town, Sinuggui, is at $L\ 34^{\circ} 46'$, and $L\ 74^{\circ} 48'$ on both banks of the Jhelum, has 40,000 people. The temples of this province are of the Arian order of architecture. The Kashmirian sacred buildings have a grace and beauty quite peculiar to themselves. They are not, like the hindoo temples, a sort of architectural pasty, a huge collection of ornamental fitters, huddled

together with or without keeping. Nor are they, like the temples of the Jain religion—the intermediate eclectic system between brahminism and buddhism—a vast forest of pillars, made to look as unlike one another as possible by some paltry differences in petty details. They are, on the contrary, distinguished by great elegance of outline, massive boldness in the parts, and good taste in decoration. Lofty pyramidal roofs, trifoliated doorways covered by pyramidal pediments, and great width of intercolumniation, are among the principal features of the Kashmirian temple. The material generally found to have been used is a blue limestone, capable of taking the highest polish, to which circumstance Captain Cunningham refers the beautiful state of preservation in which some of the buildings exist. The great wonder of Kashmir is the temple of Muttand, or Mitran, about three miles from Islamabad. Its exact date cannot be determined, but it is somewhere between the years 370 and 500 A.D. Captain Cunningham describing its majestic position says he can almost fancy that the erection of this sun-temple was suggested by the magnificent sunny prospect which its position commands. It overlooks the finest view in Kashmir, and perhaps in the known world. Beneath it lies the paradise of the east, with its sacred streams and cedar glens, its brown orchards and green fields, surrounded on all sides by vast snowy mountains, whose lofty peaks seem to smile upon the beautiful valley below. The vast extent of the scene makes it sublime, for this magnificent view of Kashmir is no petty peep into a half-mile glen, but the full display of a valley sixty miles in breadth and upwards of a hundred miles in length, the whole of which lies beneath “the ken of the wonderful Muttand.” The dress of the poorer classes of women, alike in Kashmir, Ladak, and Kishtwar, is most scanty. One woollen garment like a night-gown in shape, loose and wide, coming down a little below the knee, is the only dress they wear. In Lahoul, the attire of the women is different. There it consists of two blankets, worn much in the fashion of the Kooloo fan ones. The upper blanket is fastened by a brass or iron pin, of a peculiar shape and fashion, some of them have two of these pins, united by a small chain of metal. The lower blanket is wound like a petticoat round the lower part of the figure, and fastened at the waist, or one end is brought over the right shoulder. The men fasten their woollen wrappers in the same manner, they wear a sort of jacket or blouse, besides the wrapper. The richer Lahoulis wear silver and even gold pins. This refers to those parts of

Ladak near Kashmir, far on this side of Leh At Leh itself and among the wandering Tartar tribes, the women dress quite differently with woollen or variegated petticoats, and tanned sheep or goats' skins as mantles. Scattered amongst the races from Kashmir to the extreme south of India, are the brahman people, belonging to the Aryan family. In the more southern and central parts of the peninsula, amongst the Tamil, Telugu and Canarese nations, they are comparatively few, and do not possess lands, nor are they agricultural, but are engaged in religious avocations or as servants of government, and have till lately been the acknowledged social aristocracy of those districts. In Malabar, the Konkan, in Maharashtra, Guzerat and Orissa, they have been more numerous. As Mr Campbell mentions (pp 56 67), brahmans are one of the most numerous castes in India, and probably follow the greatest variety of avocations. In addition to the priesthood, in the north of India, in Hindustan, they pursue agricultural pursuits, and in the south they are clerks and accountants. There are brahmans in the hills north of the Punjab, in the extreme north-west corner of India, occupying both the valley of Kashmir and the hills immediately to the west and south of it. Kashmir itself is a brahman country all its people, though long since converted to mahomedanism, having been of the brahminical race. The educated class who maintained their own tenets and are still very numerous, are known as pundits and form quite an aristocracy. They are all educated, are exceedingly clever, and are an excessive and somewhat oppressive bureaucracy, which has ruled Kashmir under every successive government, and has sent out colonies to seek their livelihood in northern India. The features of the Kashmir brahmans proclaim them to be one of the highest and purest races in the world. They are of quite high Aryan type, very fair, handsome, with chiselled features. In many, the nose is high and slightly aquiline, but not Jewish, but in others the nose is straight. Their brow is a little more raised and their nose more arched than in the Greek statues. The ordinary Kashmiri has a strong, athletic figure, but none of them are martial, and the brahmans in these respects correspond, they rule by the brain and pen. They have a greater refinement and regularity of feature than the Affghans and others of a rougher type, with, however, a less manly-looking physique, a colour less ruddy and more inclined to a somewhat sallow fairness. The Kashmir brahmans eat meat and are excluded by the Indian brahmans, alike from the five Gam and from the five Dravid, and form a separate brahmin-

ical class, being more secular than the priestly brahmans of Hindustan and the Dekhan, than whom they are altogether loose in their observances. The Kashmir pundits are known all over northern India as a very clever and energetic race of office-seekers, as a body they excel in acuteness the same number of any other race with whom they come in contact. Almost all the secular pundits use the Persian character freely, they are perfectly versatile, and serving abroad, will mount a horse, gird on a sword and assume at a push a semi-military air. The lower classes of Kashmir have long since been converted to mahomedanism, but they seem to be ethnologically identical with the brahmans, and tradition asserts that they are of the same race. The brahmans of Kashmir are regarded by those of Bengal as of an inferior order, and the agricultural brahmans on the Saraswati banks are similarly regarded. Brahmans are numerous in Kumaon and Garhwal, where education is more advanced and the Nagri character used. People of brahminical origin, approximating to the Punjabi, but in language, habits, manners and dress quite different from the Kashmiri, dwell in the hills between Kashmir and the Punjab, but they have abandoned the hindoo religion and are now partly Sikhs and in part mahomedans. Their language is a dialect of the Punjabi, they are good soldiers. Mr Campbell thinks (pp 50, 60, 121) that the brahmans of the frontier hills are even handsomer than those of Kashmir, the people in general of these hills being the handsomest of the human race. The Bamba race dwell in the hill frontier, beyond the Jhelum. They are of brahminical origin, but now profess mahomedanism, and on the eastern side of the Jhelum the hills are shared with other races, and by a numerous tribe of Sikhs, converts from brahmans. Their brahmin ancestors became converts to the Sikh religion before it became a political power, and entirely threw off their hindooism. They are very useful soldiers and servants. Its language, for the common affairs of life, contains Pato-pamisan and Hindi elements. Its religion is shia and suni mahomedan. The people are stout of limb and prolific, but tame of spirit and loose in morals, they have much mechanical skill but are very poor. They speak a hindi dialect known as Kashmiri. Amongst them also are several wandering tribes who seem distinct from the settled population, viz

Chaupar Pal, or Pahar of Kashmir, shepherds who tend the flocks of other people.

Wattal, in Kashmir, a gypsy kind of tribe which supplies dancing girls and prostitutes. The women are among the handsomest of the valley.

Chibh—A tribe lying south of Kashmir, but little reclaimed from barbarism either by hindoo or mahomedan conquerors

Nim-chah—A half-bred race, on the southern slope of the Indian Caucasus, between the Affghins and the higher peaks. They speak a language related to the Indian tongues, but possessing some curious affinity to Latin. In the lower country, the people near the debouchure of the Kashgar river, speak a mixed tongue called Lughman. The people in Kashgar submit quietly to their rulers. From all times the valley Kashmir has been the retreat from the heats of India for the conquering races, and it is not improbable that hordes of their followers may have preferred to remain in the valley. The Gulwan of Kashmir are horse-grazers. Probably owing to the circumstance that the valley has so often been the resort of pleasure-seekers, the morals of the people are not at a high standard. A satirical Persian couplet runs,

“Dai jahan ast do tairah be pu

“Suuni-i-Balkh, Shiah-i-Kashmir”

which may be rendered that there is not an honest man among the suuni of Balkh or the shiah of Kashmir. The Kashmiri spoken in this small district has decided affinities with the Dard tongue. In one hundred words of this language, according to Vigne, 25 are of Sanscrit origin, 40 Persian, 15 Hindi, and 10 Arabic. The beggars of Kashmir are celebrated in Sindhi for audacity and importunity. From Kashmir, eastwards all the easily accessible portions of the Himalaya are occupied by the Arian hindoo as far as the eastern border of Kumaon and the Kali river separating Kumaon from Nepal—the Tibetans being here confined to the valleys about and beyond the snow. People of Tibetan blood have migrated into Nepal, throughout its whole length, and have formed mixed tribes whose appearance and language is more Tibetan than Indian, but whose religion and manners are hindoo. East of Nepal, in Sikkim and Bhutan the hindoo element almost disappears, and the Tibetans are altogether dominant. Eastward of Kashmir, are the Bhot race in Buthi and Ladak. Buthi includes Hasora, Rongdo, Rong-yul, Shagai, Skando, Buthi, Pakuta, Tolti, Khataksho, Kins, Khaybala and Chorbat. Ladak or the Bot-Pa, includes Spiti, Zangskri, Puiik, Suu, Hembako (Dias), Ladak proper or Le, Nubia, Rong, Rupshu and Hanle. The language of the Bhotials of Tibet, the Bhutials or Tibetans, is also that of Bhutan and is a connecting link between the polysyllabic and monosyllabic languages. Gaihlwal is to a large extent Bhot. The revenue of Kashmir in Akbar's time was £330,000, and Jubbai Khan, brother of

Dost Mahomed, collected £400,000. The Kashmir trade, including the produce of Yarkand and Khutan, and other remote provinces, comes by the route of Le, &c., and also the imports from Ladak and Lahaul. The trade between Kashmir and Jammu is estimated at £384,850. Between Kashmir and the Panjab several practical routes exist, but the most frequented is by mount Jammu and Bimhal, over 10,000 feet. Kashmir imports yearly £184,000 worth of the produce and manufactures of India and Europe. In Kunawan, the greatest height at which rice that requires water has been observed, is 6,600 feet. There are other kinds, which are not watered, that grow at 8,000 and 9,000 feet, but what is produced in Kashmir, which forms the chief subsistence of the inhabitants requires the fields to be laid under water, as in Bengal. Jacquemont describes the climate and vegetation of Kashmir as very similar to those of Lombardy. The deodar is abundant, and is extensively employed in the construction of houses, temples, and bridges. The forests also contain *Pinus longifolia* and *excelsa*, *Abies webbiana*, walnut, the quality of the wood for gun-stocks and furniture being little inferior to that of Britain, maple, poplar, willow, yew, and a species of juniper. The oriental plane, “Chunar,” (*Platanus orientalis*), is probably found nowhere more abundant or luxuriant than in Kashmir, though it is not indigenous. The absence of oaks, rhododendron, *Andromeda* and *Pinus gerardiana* is remarkable. By order of the Mogul emperors, a grove of chunar and poplar was planted near every Kashmirian village, these were protected by a heavy fine on every tree felled, but the Sikhs destroyed many of them. Fruit of all kinds abounds in Kashmir. There are four varieties of walnut, one of which grows wild in the forest and the others are cultivated. The former is very tiny, and the scanty kernel is encased in a thick shell. One of the horticultural species is very much superior to the others, it is called “Kaglinzee,” (from “Kaghu” paper,) because the shell is as thin as paper, and can easily be broken by the hand. The superiority of this species is attributed to its having been originally engrafted, but though now raised from seed, it does not become deteriorated. The Kashmirians use the walnut as a dye for black and green colours, the former, from the ripe fruit, is a “fast” or permanent dye, and the latter is furnished from the walnuts which fall to the ground while they are still green. The latter colour is not permanent. From the kernel an oil is extracted, which is used, not only for burning in lamps, but also

for culinary purposes. It is said also to be made the medium for extracting the perfume of the jessamine, the yellow rose, and the narcissus. One-fourth of flower is added to three-fourths of oil, and the whole is well corked up in a jar or bottle. It is then exposed to the sun for five or six weeks, by which time the oil is found to be sufficiently impregnated. Walnut oil forms an extensive and profitable article of export into Tibet and Yarkand. Kashmir is the only part of India where wine is made from the juice of the grape, a fact to be attributed rather to its ascendent quality than to any scarcity of the fruit. It is described by Foster as resembling that of Madena, and, he presumes it would be found to improve greatly in quality by age. To the proper radiation of the heat in this elevated region, and its vicinity to the lofty mountains of Tibet, it may be reasonably concluded, much of the acidity would be found in all the fruits which so greatly adds to their taste and flavour in the temperate climates of the north. As there is a limit beyond which the vine cannot pass, or rather where the acid properties exceed the limits necessary to the perfection of the fruit, there is also an excess of the saccharine principle in tropical countries, which precludes the application of the fruit to the manufacture of wine. In such instances, the vinous particles are concentrated, and fruit of every kind is fit for spirituous liquor only. The breeding season is much later in the valley of Cashmere than in the Punjab. Birds begin to pair and build about the middle of March in the plains, whilst it is May before they commence at the altitudes of from 5,000 to 7,000 or 8,000 feet.—*Rajah Tarngini, or Chron of Kash*, Calcutta Review, Jan 1871, No 64, p 424, *Principles Antiquities by Thomas*, Herodotus, lib iv, Adrian, iv, 22, *Cleghorn's Punjab Report*, pp 169-170, 190, II et I, 224, *Adventures of a lady in Tartary, &c*, Mrs Hervey, Vol 1, pp 250-6, 278-9, Vol II, p 121, *Richard F. Burton's Sindh*, p 393, *Mr Campbell*, pp 58 147-8, 168, *Sir R Montgomery's Report*, *Rennell's Memoir*, pp 143-150, *Dr Thomson's Travels in Western Himalaya and Tibet* p 281, *Asiatic Researches*, Vol xv, pp 1-9 *Vigne, Vols 1 and II*, *Vigne's Travels in Kashmir* *Wilson's Glossary*, *Baron Huegel's Travels in Kashmir and the Punjab*, p 109. See Hindoo, Indu, Jwim, Jehum, Kumr, Kimidanda, Kunikotim, Khilk, Kunawu, Kushi, Lidik, Nepil, Sankara Achin, Siti, Shiwlgoit, Sikh, Skym, Suhoyum, Takht-i-Sulum, Raja-Tarngini Tibet, Zingni.

KASHMIR GHAR The cave called Kishm Ghri is situated in the territory of

the Baboozye, on a mountain which cannot be ascended but by a steep passage hewn in a great measure out of the rock. This place is also called Pelley, and is sixteen coss from the town of Sonkhori.

KASHMIRI-PATR, Hind Rhododendron campanulatum.

KESHMIRJA, Hind See Ancklandia costus.

KASHMIR SHAWLS Mr Moorcroft estimated the annual value of the Kashmir manufacture of shawls at £300,000, but this seems a small estimate if the raw material be worth £75,000 alone, that is, 1,000 horse loads of 300 pounds, each pound being worth five shillings.

In the 11 years, 1850-51, to 1860-61, the quantities and values of Kashmir shawls exported from India, were as under—

Years	Pieces	Value £	Years	Pieces	Value £
1850 51	13,465	171,709	1856 57	?	290,640
1851 52	10,591	146,270	1857 58	?	227,618
1852 53	16,711	215,659	1858 59	?	310,027
1853 54	?	170,153	1859 60	?	252,828
1854 55	?	197,890	1860 61	?	351,093
1855 56	?	209,279			

Of the above, 90 per cent was shipped from Bombay ports, and 80 per cent to the United Kingdom, Suez, the Arabian and Persian gulf,—America, France and China taking the remaining part. The Central Committee, Lahore, reported that this is now by far the most important manufacture in the Punjab, but thirty years ago it was almost entirely confined to Kashmir. At the period alluded to, a terrible famine visited Kashmir, and, in consequence, numbers of the shawl-weavers emigrated to the Punjab, and settled in Umritsar, Narpur, Dinanagar, Tilkuthi, Jellapuri and Loodianah, in all of which places the manufacture continues to flourish. The best shawls of Punjab manufacture are manufactured at Umritsar, which is also an emporium of the shawl-trade. But none of the shawls made in the Punjab can compete with the best shawls made in Kashmir itself, first, because the Punjab manufacturers are unable to obtain the best species of wool, and secondly, by reason of the inferiority of the dyeing, the excellence of which in Kashmir is attributed to some chemical peculiarity in the water there. On receipt of the raw pashm or shawl wool, the first operation is that of cleaning, this is done generally by women, the best kind is cleaned with lime and water, but ordinarily the wool is cleaned by being shaken up with flour. The next operation is that of separating the hair from the pashm: this is a tedious operation, and the value of the cloth subsequently manufactur-

ed varies with the amount of care bestowed upon it. The wool thus cleaned and sorted is spun into thread with the common 'churka' or native spinning-machine. This, is also an operation requiring great care. White pashmeea thread of the finest quality will sometimes cost as much as £2 10s a pound. The thread is next dyed, and is then ready for the loom. The shawls are divided into two great classes viz, Woven shawls, called 'Tehwalah,' and Worked shawls.

Shawls of the former class are woven into separate pieces, which are, when required sewn together with such precision that the sewing is imperceptible. These are the most highly prized of the two. In worked shawls, the pattern is worked with the needle upon a piece of plain pashmeea or shawl-cloth.

A woven shawl made at Kashmir of the best materials, and weighing 7 lbs, will cost in Kashmir as much as £300. Of this amount, the cost of the material, including thread, is £30, the wages of labor, £100, miscellaneous expenses, £50, duty, £70.

Besides shawls, various other articles of dress, such as the choga, or outer robes, ladies' opera cloaks, smoking-caps, gloves, &c, are made of pashmeea.

Latterly great complaints have been made by European firms of the adulteration of the texture of Kashmir shawls, and there is no doubt that such adulteration is practised, especially by mixing up Kumam wool with real pashm. In order to provide some guarantee against this, it has been proposed that a guild or company of respectable traders should be formed, who should be empowered to affirm on all genuine shawls a trade-mark, which should be a guarantee to the public that the material of the shawl is genuine pashm, especially as the Indian Penal Code provides a punishment for those who counterfeit or falsify trade-marks, or knowingly sell goods marked with counterfeit or false trade-marks.

At Delhi shawls are made up of pashmeea, worked with silk and embroidered with gold lace. A very delicate shawl is made of the wool of a sheep found in the neighbourhood of Ladak and Kulu. The best wool is procurable in a village near Rampur, on the Sutlej, hence the fabric is called 'Rampur Chuddei'. The other woollen manufactures in the Punjab and Peshawar are chogi, made of the wool of the Dumbra sheep and of camel's hair, and choga made of Pitti, or the hair of the Cabul goat — *Horncroft's Travels, Vol. II, pp 165, 194, Cunningham's History of the Sikhs, p 4*

KASHMULLA HIND Odina wodiei

KASHINIZ, HIND Coriandrum sativum, Coriander seed

KASHTHA, BENG Common endive Cucuma xanthocheiza

KASHTI, HIND, of Ravi, Pinus gerardiana, Gerard's pine

KASHT KAR, HIND A cultivator. The Ghair manusi Kasht-kar or Pahi Kasht is a tenant at will. Manusi, meaning hereditary tenant.

KASHU, HIND Pyrus malus

KASHUS RUMI, Artemisia indica, Wild

KASHYAPA, see Kasyapa, Inscriptions

KASI, a name of Benares

KASI, HIND Pandanus odoratissimus

KASIA, a race occupying the hills south of the valley of the Brahmaputra, in lat 25° 20' N, and long 91° 30' to 92° 20' E, between Cherrapongie and the Shillong mountain. The Kasias are the ablest-bodied of the borderers of Assam. Their tribe or race differs very little from that of the Garo. They are arranged in petty rajaships in the Kasia hills. Nat-worship seems the culture of the Kasias. They dread snakes. They build their houses on piles. They trap fish, like the people in Java, Borneo and Sumatra. They distil and drink intoxicating liquors, and between Ringhot and Cherra, and in other places they have bridges of the fibres of the India rubber tree. Groups of erect oblong pillars, hewn or unhewn, from 3 to 13 in number, are common. The Kasia is distinguished from all the surrounding languages, Indian, Ultra Indian and Tibetan, by its direct and prepositional ideology. They have the Mongolian type of features in the highest development. Colonel Yule mentions that porters of the Kasia nation used often to carry down from the coal mines of Cherra Punji to the plains, a distance of eleven miles, loads of two maunds or 165 lbs of coal. Their strength and bulk of leg were such as he had never seen elsewhere. A most peculiar and striking respect is thrown over almost every scene in the upper parts of the Kasia country, by the various remarkable monumental stones, which are scattered on every wayside. These are of several kinds, but almost all of them recall strongly those mysterious solitary or clustered monuments of unknown origin, so long the puzzle and delight of antiquaries, which are seen here and there in all parts of Europe and western and southern Asia. The most common kind in the Kasia country is composed of erect, oblong pillars, sometimes almost quite unhewn, in other instances carefully squared and planted a few feet apart. The number composing one monument is never under three, and runs as high as thirteen, generally it is odd, but not

always so. The highest pillar is in the middle (sometimes crowned with a circular dish) and to right and left they gradually diminish. In front of these is what English antiquaries call a cromlech, a large flat stone resting on short rough pillars. These form the ordinary roadside resting place of the weary traveller. The blocks are sometimes of great size. The tallest of a thick cluster of pillars in the market-place of Munteng in the Jaintia country rising through the branches of a huge old tree, measured 27 feet in height above the ground. A flat table stone or cromlech, near the village of Sailankot, elevated five feet from the earth, measured thirty-two feet by fifteen, and two feet in thickness. In other instances the monument is a square sarcophagus, composed of four large slabs, resting on their edges and well-fitted together, and roofed in by a fifth placed horizontally. In Bell's Circassia, may be seen a drawing of an ancient monument existing in that country, which is an exact representation of a thousand such in the Kasia hills, and nearly as exactly a description of them, though referring to relics on the eastern bank of Jordau, may be read in Libby and Maugles's Syrian Travels. The sarcophagus is often found in the form of a large slab accurately circular, resting on the heads of many little rough pillars close planted together, through whose chinks you may descry certain earthen pots, containing the ashes of the family. Belonging to the village of Rughot in the valley of Mausmai, deep in the forest is a great collection of such circular cineraries, so close that one may step from slab to slab for many yards. Rarely you may see a simple cairn or a pyramid some twenty feet in height and sometimes one formed in diminishing stories like the common notion of the tower of Babel, or like the pyramid of Sacchara in Egypt. But the last is probably rather a burning place than a monument, or at least a combination of the two. The upright pillars are merely cenotaphs, and if the Kasia be asked why their fathers went to such expense in erecting them, the universal answer is, "To preserve their name." Yet to few indeed among the thousands can they attach any name. Many of the villages, however, seem to derive their appellations from such erections as may be seen from the number commencing with mau, which signifies a stone, e.g., mausmai, the stone of the oath, mau-inlu, the stone of salt, mau-floug, the grassy stone, maumlu, the upturned stone, and a score more. Mausmai, the oath stone, suggests that these pillars were also erected in memory of notable compacts. On

asking Umauz, a faithful and intelligent servant, the origin of the names, his answer was a striking illustration of many passages in the Old Testament. "There was war," said he, "between Cherria and Mausmai, and when they made peace and swore to it, they elected a stone as a witness," (Sakhi ke waste, was his expression) Genesis, xxxi, 45, "and Jacob took a stone and set it up for a pillar." Genesis, xxxi, 47, "and Laban called it Jegaisabadutha, but Jacob called it Galeed, (both signifying the heap of witness) Genesis, xxxi, 51, "and Laban said to Jacob, behold this heap, and behold this pillar, which I have cast betwixt me and thee. This heap is a witness and this pillar is a witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar to me to do me harm, &c." See also Joshua, xxiv, 26. The name of maumlu, the salt stone, is probably of kindred meaning, as the act of eating salt from a sword-point is said to be the Kasia form of adjuration. These large stones are also frequently formed into bridges for the passage of brooks, and most picturesque they often are, there is at Nunteng a bridge of this kind, consisting of one stone, thirty feet in length. It is stated by Pemberton, that Kai is the real name of the people, and Kasia the title bestowed on them by the Bengali. But 'Kasi' is the only name which they acknowledge as that of their country and race — *Latham, Journal of the Indian Archipelago, Nos. iv and v, April and May 1853, p. 186, Yule Cathay, Vol. II, p. 518, Journ. of Beng. As. Society, Vol. XIII, pp. 618-9, Postan's Personal Observations, p. 15.* See Assam, Kassin, Khassya, India, Kaker, Mikh.

KASIBEK The natives in this neighbourhood are of the Ossi tribe, a people of mixed persuasions, christian, mahomedan, and pagan. The village of Kasibek, as well as a few others in its immediate vicinity, is inhabited by christians professing the same faith and observances as the Georgians. — *Porter's Travels, Vol. I, p. 77.*

KASIEL-BLUMEN, Dur Cassia buds
KASIL, Hind. Hordeum hexastichum

KASIM-BAZAR, formerly the great silk mart of Bengal, is now three miles from the river, and a wilderness. The Dutch, the Fichu, and the English, all had factories here in the eighteenth century — *Tr. of Hind, Vol. I, p. 69.*

KASINA, amongst the buddhists of Ceylon, an ascetic rite, practised to free the mind from all agitation. Kasma mandala is the circle used in the performance of kasina — *Hardy's Eastern Monachism, p. 437.*

KASINDA, Tri *Cassia occidentalis*, *Linn*, *W & A*

KASIPRASAD GHOSH, see India

KASIR of Punjab *Albizia stipulata*, *Borr*, also *Cornus macrophylla*, *Wall*

KASIRATNALU, Tri *Quinnoclit phœniceum*, *Ch*, *Ipomœa phœniceum*, *R*, *Vol* 1, p 502

KASIS and Kahi, are emths containing iron in the form of an anhydrous protosulphate of iron in white satin-like crystals and in the form of a sesquisulphate. They are obtained from bituminous shales, and are found extensively mixed with the alum shales, at Kalabagh and at Pind Dadan Khan, they form a considerable article of internal trade being much used for dyeing purposes, and in medicine as a styptic and astringent. These are almost the only mineral products of the plain districts of the Punjab — *Powell's Handbook*

KASI USTE, or Rameswma uste and Basagadimann, Tri *Solanum pubescens*

KASJAVA MARAM, Tam *Memecylon tinctorium*

KASJIKALANGA, Mallat *Dioscorea alata*, *Linn*

KASKASA, Hind *Suaeda frutescens*

KASKEL, Hind *Indigofera heterantha*

KASKUSRI, Hind *Grewia Rothii*

KASNIR, Syriac *Ficus elastica*, *Rorb*

KASPAT, Hind *Polygonum fagopyrium*
Kaspas and Ugha are two triangular seeds, evidently of the same kind, seemingly the *Polygonum fagopyrium*, used principally as food in the Himalaya hills — *Powell's Handbook*, *Vol* 1, p 320

KASPIAN, see Kasyrpa

KASR or Al-Kasi, ruins in the vicinity of Baghdad. According to Arrian, Mesambria was the name of a peninsula on Chersonese, forming a district or territory. Within a few leagues of this, he places Taok near which was a palace of the Persian kings (*Hist Ind*, c 39). This Greek name would well express the Arabic, "tak", which signifies a vault or arch, as that palace of the Persian Khusru (Chosroes, and his descendants) near Baghdad is still called Tak-i-Kesia, the principal chamber, being vaulted or vaulted. Ptolemy however assigns two Taok to the province of Persia. The ruin called by the Arabs "Al-Kasi", is much smaller than the Mujallibah, but is, nearly similar in character. The tower of Nimrod is visible from the spot. Here is supposed to have been the site of Ctesiphon, and on the opposite shore are similar heaps where Seleucia stood. Half a mile from the former is the front of an extensive building, called by the Arabs "Tak-ul-Kesia," or the

arch of Chosroes, it possesses no remains of extraordinary taste or ornament, but, in the name it bears, speaks of splendour and of power now eclipsed by a simple tomb standing close to it, to which thousands flock in honour of the memory of a barber. Mr Jackson when proceeding up the Tigris, in 1797, passed by the ruins of Ctesiphon which that river had considerably undermined. "The banks being near ten feet perpendicular, he saw above the surface of the water, the foundations of several ancient buildings, which were chiefly of brick, and so strongly cemented together, as often to overhang the water. There were also visible a great many emthen jars, some half-exposed, others ready to fall into the river, and some of them of singular construction. Captain Mignon dug into the sides and bases of many of the mounds at the Tak-i-Kasia and found their foundations invariably composed of the fire-burnt brick. The sack of the place, by the Saracens, as related by Gibbon, took place in A D 637. The capital was taken by assault, and the tumultuous resistance of the people gave a keener edge to the sables of the mahomedans who shouted with religious transport, 'This is the white palace of Chosroes! this is the promise of the Apostle of God!' The sack of Ctesiphon was followed by its desertion and gradual decay. The Saracens disliked the air and situation of the place, and Omar was advised by his general to remove the seat of government to the western side of the Euphrates. A mile to the north of the Kasi, or full five miles distant from Hilla, and nine hundred and fifty yards from the river bank, is the last ruin of the series, which has been described by Pietro della Valle, who determines it to have been the Tower of Belus, an opinion adopted by Rennell. The natives call it Mugallibah or, according to the Arab pronunciation of these parts, Mujalibah, meaning overturned — *Jackson, Journey from India towards England*, c, p 86, *London*, 1799, *Geog Lib*, vi, c 4, *Onseley's Travels*, *Vol* 1, pp 193, 223, *Skinner's Overland Journey*, *Vol* 1, p 247, *Mignon's Travels*, pp 74, 77, *Rick's Ruins of Babylon*, p 28, *Ptolemy, History of India*, c 39. See Mujallibah, Babylon.

KASRA-I-SHIRIN, a small village of twenty-eight houses, with a caravanserai or shahi, in pretty good condition. It is situated on the side of a mountain, at the foot of which flows the Dialla. General Ferrièr hazards the opinion, that the ruins of Kasia-i-shirin might be those of the city of Oppidum, which is placed by ancient authors in the Zagros mountains, between Opis and Ecbatana, and was founded by a colony of Boeotians, who

followed Xerxes into Persia—*Ferrier's Caravan Journeys*, pp 12-13

KASSA, properly Khassah, PERS, anything reserved or approved, also a fine kind of catechu in cakes, made from the nuts or seeds of the *Aleca catechu*—*Simmond's Dict*

KASSAN, see Kidder

KASSAVOO, TEL *Andropogon muricatum*, Retz

KASSI, an Affghan tribe allied to the great Sifi clans, resident in Shall and its villages—*Masson* See Kelit

KASSERI KIRE, TAM *Hibiscus cannabinus*, Linn, Roxb, W & A

KASSI, HIND A small matchlock used in the hills in lieu of the "khi" of the plains

KASSIA, a tree, and then language in the mountains skirting the valley of the Brahmaputra The Kassia is distinguished from all the surrounding languages Indian, Ultra-Indian, or Tibetan It is a fragment of the Mon-Kambojan formation of languages, and is a remnant of an older formation which preceded the Burma-Tibetan in northern Ultra-India See India, Kasia, Khassia

KASSIEN RINDE, GIL Cassia lignea, Cinnamon

KASSOW, DUK *Elaeagnus oblongus* At Kassowlee and Kanawan, the contractors, for fire-wood, supply principally "chi" (*Pinnulifolia*), which grows wild in the adjoining hill sides, and splits easily The only forbidden wood is "behni" (*Grewia oppositifolia*), which emits an offensive smell in burning The villagers use as fuel the withered stems of *Euphorbia pentagona* and thorny bushes

KASTAMEN, GLR Chestnuts

KASTERE of Trans-Indus *Cleome lutea*, Dne

KASTIN, HIND, of Kanawan *Indigofera arborea*

KASTIRA, SANS, TIM It is this word that gave to the British Isles, then earliest name, the Kassiterides

KASTOREUNT, GLR, also Bibergel, GRK Castor

KASFORI KAMAN, HIND *Entada purantha*

KASTURA-BENDA, TAM *Abelmoschus moschatus*, Maench? W & A, W Ic

KASTURI, SANS, MAIA Civet

KASTURI, HIND *Abelmoschus moschatus*, Maench? W & A, W Ic

KASTURI, also *Petumn chettu*, TEL *Acacia farnesiana*, Willd

KASTURI MUNAI, TAM Civet, ENG DUT

KASTURI MANJAL, TAM *Kasturi pasupu*, TEL *Curcuma zedoaria*, Roxb, C. zerumbet, R, Vol 1, p 20, Cor., p 201

KASTURI PATTE, or Ganneiru, TEL *Nerium odoratum*, Ait

KASTURI TUMMA or Kampu tumma, TEL *Vachellia farnesiana*, W & A

KASSUVU, TEL *Andropogon muricatus*, Retz

KASVINI, the name by which Amru Yihiri is known, as he was a native of Kasvin He wrote *Labbat-ul-tuairikh* Died A D 1552

KASYA, a princely race alluded to in the *Harivansa*

KASYAPA, in hindoo mythology, was a sage, the son of Munchi, the son of Braham, and one of the *prajapati* or progenitors of created things His share in creation was an unimportant one, as he was the father of the gods and demons, beasts, birds, reptiles, and man He is supposed by some modern writers to be a personification of the remains of the antediluvian race, who took refuge in the central Asiatic chain, in which traces of his name so plentifully abound, as in the *Koh-i-Kis* or Caucasus, the *Kaspien*, and *Kashmir* It is asserted that the thirteen gotra or families of brahmins owe their origin to as many divine sages called after their names *Kasyapa* is one of the number The *Aswayama Sutra* of the *Rig Veda* contains the enumeration of the gotra and their sub-divisions, but in a very involved and unintelligible style The popular enumeration of them, however, is now wholly confined to the south of India, where several of the reputed representatives of these tribes yet exist, especially about Gooty and Condavn Nandavaram, it is said, was a grant to the thirteen gotra by the sovereign of India, Nanda, in the year of Ksh 980, but if there be any foundation for the grant, it is of much more recent date, Nanda having lived in the fourth century before the Christian era In hindoo mythology, Agni is the son of Kasyapa and Aditi His consort or sakti is Swaha, a daughter of Kasyapa Swaha, the sakti of Agni, resembles the younger Vesta, or goddess of fire, of the Romans, who had no images in their temples to represent her Thus Ovid has said,

"No image Vesta's semblance can express,
Fire is too subtle to admit of dress"

Neither do we meet with an image of Swaha Those of Agni are usually seen in pictures Some legends make Garuda the offspring of Kasyapa and Diti This all-potent dame laid an egg, which it was predicted would produce her a deliverer from some great affliction after a lapse of five hundred years, Garuda sprung from the egg, flew to the abode of India, extinguished the fire that surrounded it, conquered its guards, the devata, and bore off the amrita (ambrosia), which enabled him to liberate his captive

mother. A few drops of this immortal beverage falling on the species of grass called Kusa (the *Poa cynosuroides*), it became eternally consecrated, and the serpents, greedily licking it up, so lacerated their tongues with the sharp grass, that they have ever since remained forked, but the boon of eternity was ensured to them by their thus partaking of the immortal fluid. This cause of snakes having forked tongues is still popularly, in the tales of India, attributed to the above greediness, and their supposed immortality may have originated in some such stories as this, a small portion of amrita as in the case of Rahu, would ensure them this boon. Kasyapa, is supposed to be the same as Lamech of the race of Cain. He married two wives, Diti and Aditi, from the former the Danava or Daitya proceeded, and from the latter, the Deva, two races, oftener at war than at peace. The Daitya all perished in the flood. The Daitya seem to be the Titans of Greek mythology, who fought with the gods. The Hebrew sons of god and daughters of men seem to be the men of the Deva and the women of the Daitya. According to Bryant, the Greeks, known in later days as Danaoi (Danava) termed themselves the sons of men.—*Hind Theat*, Vol II, p 11, *Cole's Myth Hind*, pp 115, 117, *Taylor*. See Aditi, Agni, Arias, Brahmadikas, Buddha, Garuda or Guruda, Raja, Tringini, Kasyapa, Sakya muni, Serpent, Suiya, Topes, Vedas.

KASYAPA, the successor of Gotama Budha as ruler of the buddhist priesthood. As the champion of religious liberty and social equality, Sakya Muni attacked the brahmins in their weakest and most vulnerable points, in their impious assumption of all mediation between man and his Maker, and in their arrogant claims to hereditary priesthood. But his boldness was successful, and before the end of his long career he had seen his principles zealously and successfully promulgated by his brahman disciples Sariputra, Mangalyana, Ananda, and Kasyapa, as well as by the vaisya Katyayana and the sudra Upali. At his death in B.C., 543, his doctrines had been firmly established, and the divinity of his mission was fully recognized by the eager claims preferred by kings and rulers for relics of their divine teacher. His ashes were distributed amongst eight cities, and the charcoal from the funeral pile was given to a ninth, but the spread of his influence is more clearly shown by the mention of the numerous cities where he lived and preached. Amongst these are Champa and Bajagruha on the east, Siavasti and Kausambi on the west. In the short space of forty-five years, this wonderful man succeeded in establishing his own peculiar

doctrines over the fairest districts of the Ganges, from the Delta to the neighbourhood of Agia and Cawnpoie. This success was perhaps as much due to the early corrupt state of brahmanism, as to the greater purity and more practical wisdom of his own system.—*Hardy's Eastern Monachism*, p 437, *Taylor*.

KAT, HIND, PANJ. A hed-stead, a cot.
KATA, HIND of Panjab, a variety of sugar-cane.

KATADI, or Kathu, see India.

KATAF, ARAB. The specific name of a species of Balsamodendron of Arabia, yielding a myrrh.

KATAI, MAHR. A caste or individual of it, workers in leather.

KATAJ, HIND. The leaves of *Celastrus paniculata*, *Willd.*

KATAK, see India.

KATAKA, also Katake, SANS. Katakamu, or Chilla chettu, *Tril.* *Styehnos potatorum*, *Linn.*

KATAKA-ROHINI, also Katunam, SANS, TAM, *Tril.* *Helleborus niger*.

KATALLIKAI, TAM. *Capparis horda*, *Linn*, *IV & A Ic*.

KATAM, MALAY. Ciab.

KAT-AMANAK, TAM. Mimley, PORT, a Ceylon tree which grows to about thirty feet in height, and two feet and a half in diameter. Its wood is used for planks in vessels, and is considered valuable, but Mr. Edey was of opinion that it is only applicable to inferior purposes in the dockyard and ships.—*Edey, Ceylon*.

KATAMBAL, HIND. *Rumex hastatus*.

KAT AMBALAM, MALEAL. *Spondias mangifera*, *Peris*.

KATAMBILLA, SINGH. *Roumea hebe-carpa*, *Port*.

KATAMMAL, HIND, of Kangia. *Syzygium jambolnum*, *DC*.

KATAN, MALAY. Ciab. *Caneel pagurus*.

KATAN, HIND. Flax. Katani, BENG. A woman spinner. Katanuja, BENG. The man spinner.

KATAPA, MALAY? *Terminalia catappa*.

KATAPANG, MALAY. A black dye is produced from the rinds of the mangostin fruit, and of the "Katapang," or *Terminalia catappa*, with sulphate of iron.

KATAPING, BALI, JAV. *Amygdalus communis*, *Linn*.

KAT-ARALI, TAM. *Cerberia odallam*, *Gærtn*.

KATARKANDA, HIND. *Astragalus multicaps*.

KATASHA, MALEAL. Aloes.

KAT-ATTE, TAM. *Bauhinia tomentosa*, *Linn*.

KATAUR, see Kush, or Cush.

KAT-BAWA-SAHIB, the name of a saint
KAT BEL, BING *Felima elephantum*,
Corr

KATCHIAEE, see Nicobar Islands

KAT CHANDAN, HIND *Santalum album*, *Linn*

KATCHANG BOTOR, MALAY The flour used in making cakes

KATCHANG EJOU, MALAY Green pea

KATCHANG MERAH, JAVA, MALAY Red pea

KATCHANG TANAH, MALAY Groundnut Much cultivated in the neighbourhood of the sugar plantations where the refuse, after the oil has been extracted, is used as a manure The oil is in general use for burning and, among the poorer natives for frying food

KATCHANG TUNGAI, MALAY Used as a vegetable

KATCHERA, in Bombay, a root sold, as an article of food

KATCHI KATTI MARAM, TAM ? *Lagerstræmia microum*

KATCHI-KULA, B and A *Musa patens*

KATCHU, GER *Catechu*

KATEEMOOL, HIND ? A yellowish-coloured wood, heavy, but not strong, found for about forty miles, in the Santhal jungles from Rancebhal to Hasdih, but not very plentiful It is used by the natives for building purposes — *Cal. Engineer's Journal*, July 1860

KATELA, HIND *Solanum xanthocarpum*

KATELA ? also Kastila, MALAY *Batatas edulis*, *Choisy*

KUT-EL-AMARAH, see Chaldea, TIGRIS

KATELI, also Bhat kateya, HIND *Aegimone mexicana*, also *Solanum xanthocarpum*

KATELLA, MALAY A vegetable in use at Bawern

KATELLE-MICHA MARAM, TAM *Atalantia monophylla*, DC.

KATERH, the ancient Egyptian name of Rohilkund, given as a jaghin to Rohillas — *Campbell*, 88

KATERIA KULI, also Kuli Kutiya, HIND *Sterculium*

KATH, also Katha, CAN, GUZ, HIND *Catechu*, extract of the *Acacia catechu* It is manufactured in Burma, Canara, Behar, in the Dekhan, and in Northern India, where the manufacturers move to different parts of the country in different seasons, erect temporary huts in the jungles, and selecting trees fit for their purpose, cut the inner wood into small chips These they put into small earthen pots, which are arrayed in a double row along a fire-place built of mud, water is then poured in until the whole are covered, after a considerable portion has

evaporated, the clear liquor is strained into one of the neighbouring pots, and a fresh supply of material is put into the first, and the operation repeated until the extract in the general receiver is of sufficient consistence to be poured into clay moulds, which in the Kheir Pass and Doer, are generally of a quadrangular form This catechu is usually of a blood-red colour, and is considered there to be of the best quality It is conveyed to Sahunpoie and Moradabad, whence it follows the course of commerce down the Ganges, and meets that from Nepal, so that both may be exported from Calcutta There are many varieties of catechu in the markets, the *Acacia* catechu and the *Gambu* catechu being the best Catechu has long been employed in India for tanning skins, its tanning properties are stated to be so great that skins are tanned by it in five days. It has also been used in India to give a brown dye to cotton, and catechu has lately been very extensively employed in the calico-printing works of England The salts of copper with sal-ammoniac, cause catechu to yield a bronze colour, which is very permanent The proto-muriate of tin produces with it a yellowish brown A fine deep bronze hue is also produced from catechu by the perchloride of tin, with an addition of nitrate of copper Acetate of alumina gives a brown, and nitrate of iron a dark-brown grey For dyeing a golden coffee-brown, catechu has entirely superseded madder, one pound of it being equivalent to six pounds of that root. But under the name of catechu, Katha and Kuthi or Cuthi, various extracts from the wood, bark, leaves and fruit of plants are known in commerce, viz, from the wood of the *Acacia* catechu, the betel nut or seed of the *Arecia* catechu and the *Uncaria gambu*, the latter being known as Gambu.

KATHA, HIND A story, a fable, a public recitation about the gods — *Wilson*.

KA-TIA, BURM *Syudesmis tavoyana*, *Wallich*

KATHIAGLI, HIND *Adesmia serrata*

KATHA-KAMBU, TAM A kind of catechu obtained from the betel nut

KATHALAY is the Tamil term applied to the *Agave vivipera*, the manufacture of fibres from which has been successfully accomplished. The name of "silk grass," also, is applied to these fibres as well as to those of the *A. yuccifolia* The fibres of the *A. vivipera* are said to equal in strength the best hemp The *A. cantala* of Roxburgh is supposed to differ little from the *A. Americana*, and its fibres could be equally turned to use. It is called Pita, also Pita Kalabuntha, and Cantala The *Fouquieria gigantea* *Ventenat*,

known as the Sheemay Kathalay, is not an aloe, although its fibre is usually so denominated. These are not natives of India, but have mostly been introduced from America. They are capable of enduring a great variety of climates, and are all rapidly extending over India, but they are not yet sufficiently abundant, the *Fouciroya gigantea*, especially, to yield the fibre in large quantities. *F. gigantea* produces a fibre five or six feet long, somewhat finer than that of the Agave fibres, but possessing similar properties. The *F. gigantea* is less abundant than the Agave, but is as easily propagated, and its leaves attain a length of ten feet.

KATHAMMAN, a smaller species of the "juman," from which it differs in the size and shape of its leaves and fruit. A decoction of the bark is used as a gule for sore mouths — *Powell's Hand-book*, Vol 1, p 541.

KATHA-PAHARIA, HIND Hippocatea arborea.

KATHAR, a clan of Thugs.

KATHAVEN NAR, MAITAI Fibre of *Strychnos potatorum*.

KATHAY The empire in the extreme east of Asia, known to Europe by the name of China, is called by the western Mongol, Kathay, by the Mantchu Tartar, it is called Nikau Kouin, and by the Chinese, Tchoung-koué, the last name meaning the Central Kingdom. According to M Hue, the Chinese also give to their country the names of Tchoung-hou, or, flower of the centre, of Tien-chao, the celestial empire, or heaven's empire, and of Tien-lua, the "Beneath Heaven," or the world, as the Romans called their dominions Orbis. The most ancient name given to their country by the Chinese, and that most in use is Tchoung-koué, that is to say, the Empire of the Centre. It is also, however, called by the natives Tangshan, the hills of Tang (the name of one of the most celebrated dynasties), the present reigning family has given it the name of Ta-tsing-kwo, the empire of great purity. In government proclamations, especially in those addressed to other nations, and who all are styled Barbarians, it is often called Tien-chao, the "Celestial Empire." The natives call themselves Chung-kwo-teih-jin, men of the middle kingdom, or Han-jin. The Portuguese first visited a part of China in 1514, and the adventurers on this occasion sold their goods to great profit, though they were not allowed to land. In 1517 took place the trading expedition to Canton under Andrada, carrying the unfortunate ambassador Peirez, who died in fetters in China. Cathay had been the aim of the first voyage of the Cabots to the north-west in 1496, and it

continued to be the object of many adventurous English voyages to the north-west and north-east till far on in the succeeding century, though in the later of these expeditions China no doubt had assumed its place. At least one memorable land journey, too, was made by Englishmen, of which the investigation of the trade with Cathay was a chief object, viz, that in which Anthony Jenkinson and the two Johnsons reached Bokhara from Russia in 1558-9. The country regarding which they gathered information at that city is still known in Central Asia only as Cathay, and its great capital is still, as in the days of Polo, called Cambalu and not Peking — *Duhalde, Hist of China*, p 1, *Huc, Chinese Empire*, Vol 1, pp 349-350, *Yule Cathay*, I, pp cxli, cxlii.

KATHI BADAM, BENG, fruit of *Terminalia catappa*.

KATHI CARAH, HIND A kind of sugar-cane.

KATHI-BEL, also Kath bel ka gond, HIND Leaves and fruit and gum of the *Feronia elephantum* or Wood-apple tree.

KATHIBEL, BENG *Jasminum luteum*.

KA-THE, the Burmese name for the state and people of Munnipoor called by themselves Moi-te.

KA-THEET-NEE, BURM In Amherst, a timber employed for house posts, boats and carts. It is a heavy, hard, grey wood, rather liable to injury from insects — *Capt Dance*.

KA-THEE-TIA, BURM This tree is found in abundance all over the provinces of Amherst, Tavoy and Meigui. Its bark is used by the Karens in lieu of betel, and could probably be put to use in turnery.

KA-THEET-THA, BURM A timber tree in Amherst, Tavoy and Meigui, of maximum girth 4 cubits, maximum length 22 feet, not very abundant — *Capt Dance*.

KATHEI, the Kathen of Diodorus Siculus, the present Khetri tribe. See Affghan, Kabul, Khetri.

KATHEL, HIND Tin.

KATHERI of Diodorus siculus, see Kabul, Kathen.

KATESWARI, the local tutelary deities of the non-Aryan races, in the peninsula of India, are the Ai of the Malabars, the Ammun of the Tamil races, and Amma-varu of Telingana. The tutelary deity of a village, the Gramma Deva is in many places a shapeless stone, in northern India called Kateswar, Hanwat, Bhum Sen, Han-Ram — *Wils*.

KATHEWAT, HIND *Indigofera heterantha*.

KA-THE-YU-WA, see Ruby mines.

KATH-GULAB, BENG *Rosa indica*.

KATH-GULAR, HIND. *Ficus cunia*.

KAT'III or Katti Several peoples, or branches of the same? people, are known by this name. At present, the peninsula of Guzerat is divided into numerous chieftainships, and although the Kathi hold but a small portion, yet, this Indo-Getic tribe has given its name to the entire peninsula, and the modern name of Kattyawar has completely superseded the ancient title of Saurashtra. There was, however, an intermediate term used to designate it before the irruption of the Kat'hi, a term familiar to the author of *Almagestum*, as well as to the Hindoo geographers, and this was *Lai-des*, from the tribe of Lai, whence the *Lanka* or *Lance* of the Greeks. Col. Tod tells us that the Kat'hi, the ancient foe of Alexander, are a tall robust race, not only fairer than those around them, but blue eyes are met with amongst them, indicative of their northern origin. Another writer tells us that the Jun and Kat'hi, are tall, comely and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghee or clarified butter, and the people themselves provided with libations of milk. Amongst the various branches of this nomadic race, the most celebrated is the *Koman-kathi*. Abulgriz describes a famous tribe in *Kharezm*, the ancient *Chorasmia*, called *Coman*, the remains of which were expelled by *Chengis Khan* and the royal author adds, "Urgens was not always the capital, and *Abulfeda* tells us *Cath*, also spelt *Kalit*, in 41° 45' N lat, was formerly the metropolis." What affinity there was between these, the people of *Cat'hay*, and Alexander's *Cat'hi*, it were now vain to ask. It is sufficient for our purpose to trace the Kat'hi from the Five Rivers, and to observe that the name of their first settlement in Kattywar, was *Cat'h-kote*, from which, as stated, they were dislodged by the first *Jhareja* colony from *Sind*. It is said of them, that they repeat couplets describing their migration from *Mooltan*, and temporary settlement in the tracts called *Pawar*, north of the *Run* and of *Megum Roa*, then leader, conducting the first Kat'hi colony across the gulf into *Saurashtra* eight hundred years ago, and so predominant was their power that it changed the ancient name of the peninsula to *Kat'hi-war*. At an interval of 1,300 years, two conquerors, Alexander and Mahmud, were opposed by a race of this name. In A.D. 1000, Mahmud entered Hindustan, but in the course of eight years, he made no further progress than *Mooltan*. The people of *Mooltan*, who were the *Malh* and *Catheri* (that is the *Khetiy* or *Rajpoot* tribe) of Alexander, must have preserved their ancient spirit, to be able to

oppose, for so long a time, such formidable armies headed by so furious an enthusiast. In 1008, we find the confederate *hudoos* defeated and Mahmud's first essay towards effecting the downfall of their religion, was the destruction of the famous temple of *Nagarkote*, in the mountains bordering on the *Panjab* country. His next expedition, being the sixth, was in 1009, when *Tannasar*, a more celebrated place of *hadoo* worship, on the west of *Delhi*, experienced a like fate with *Nagarkote*, and the city of *Delhi* itself, was taken at the same time. In 1018, he took *Kanoge*, and also destroyed the temples of *Matia*, or *Matura* (the *Methoria* of *Pliny*). His twelfth expedition, in 1024, was fatal to the celebrated temple of *Sommit*, in the peninsula of *Guzerat* adjoining to the town of *Puttau*, on the sea coast, and not far from the island of *Diu*, now in the hands of the Portuguese. The Kathi, or Katti tribe, supposed to be the nation which so manfully opposed Alexander, was then located about *Mooltan*, at this period occupied by the *Langa* race. The *Chian* race, in western and Central India, are the bards, heralds and genealogists of the Kat'hi race. The *Kachhi Charan* are carriers of grain, salt and groceries. The *Maru* or desert *Charan* do not engage in trade, then becoming personal security for an agreement is sufficient. They are analogous to the bard of Europe. The Katti claim descent from the *Billa*, an additional proof of northern origin, and strengthening their right to the epithet of the bards, "*Lords of Mooltan and Tatta*" They are the ruling tribe in *Kattywar*, into which according to these traditions, they immigrated from the banks of the *Indus*, in the eighth century. They are divided into three principal families, the *Wala* or *Wara*, the *Khaehai* and the *Khuman*. They continued till the early part of the 19th century to be turbulent.—*Tod's Travels*, pp 205, 455-7, *Rennell's Memoir*, Vol. XIV, p 46, *Tod's Rajasthan*, Vol. II, p. 246, *Wilson's Gloss*. See *Kat'hi*, *Kattyawar*, *Jun*.

KATIII, *HIND* *Desmodium tiliaefolium*, also *Indigofera arborea*, *I heterantha*, *Edwardsia mollis*, *Myricaria germanica*, *Arun-duana falcata*.

KATHIARA, *Guz* *Kathuya* or *Kathuriya*, *BLNG* A wood-cutter and wood-seller.

KATHIAWAR, or *Kat-hi-war*, see *Kathi*.
KATHIL, *Duk* *Tin*.

KASHILI-KIRE, *TAM* *Hibiscus suatensis*.

KAT KOMUL, *TAM* *Callicarpa lanata*, *Linn*, *Rorb*.

KATH-KOTE, the ancient seat of the *Kat'hi*—*Tod's Travels*, p 456.

KATKMAHLI, HIND A tree of Chota Nagpore, with a hard, red timber — *Cal Cat Ev* 1862

KATHIMANDU, see Catmandoo, Buddha

KATHI-MULLIKA, BENG Arabian jasmine, *Jasminum sambac*

KATHNA, a river of Jabhalpur

KATH-SHIM, BENG *Cannalia virosa*

KATH SOJA, BENG *Æschynomene aspera* *Sesbania paludosa*, *Roxb*

KATHU, HIND *Indigofera heterantha*, also in Kangra, Kulu, &c *Fagopyrum esculentum*, also *Catechu*, extract of *Acacia catechu*, *Willd*

KATHU ELUPÆ, TLL *Terminalia belerica*, *Roxb*

KATHUN BAN, PANJ *Quercus ilex*, *Linn*

KATHU-KEVI, TAM A tree of Travancore, wood very buoyant, and generally used for salting the heavy timber from the forests, and also for catamarans and canoes, as it is easily worked, and obtained without much trouble, and of all dimensions It is not very durable — *Edye, Forests of Malabar and Canara*

KATHURIA, HIND Makers of catechu from the wood of *Acacia catechu*

KATHYA, HIND A kind of wheat

KATHYKHA, see *Buceros Tickell*

KATI, HIND *Indigofera heterantha*

KATIA JANA, author of some Sutras, who flourished about the time of Asoka

KATIAMUDAM CHETTU, or Dundigapu chettu, TEL *Jatropha glandulifera*, *R*

KATIAWAR, see Kattewan

KATIB, ARAB, HIND, PLRS From Arabic Kut'b, he did write, a copyist or book-copier, a scribe In all southern Asia this profession is followed, and written books are preferred to those that are printed They write by the juz or portion, and are paid at the rate of Rs 5 to 15 per juz

KATIE KALE, SINGH A tree of the eastern province of Ceylon, a cubic foot weighs 42 lbs, and it is said to last 25 to 50 years It is used for common house-building and in the construction of the ships called vettia dhomes — *Mendis*

KATIKEYA, son of Siva his other names are Cumara, Cumara swami, Skandi, and Subrahmanya See Katakaya

KATI KILANGU, TAM *Aponogeton monastachyon*

KATILA, HIND *Steirculia uiens*, *Roxb*
Katila ka gond, HIND Gum of *Steirculia uiens* See Katina

KATILLIKAI, TAM ? *Cipparis hirtida*

KAT-ILLUPA, TAM, *Bassia longifolia*, *L*

KATIMUR BIJI MINIAK MALAY Cucumber seed oil.

KATINA, cloth used in Ceylon for making a buddhist priest's robe, *Hardy's Eastern Monachism*

KATINGE RUMI, ARAB ? *Pistacia terebinthus*

KATIOR-POT—? *Hodgsonia heterochita*

KATIOW, an oil is expressed from the seed of this Borneo tree which is much valued for cooking, but is yet unknown to Europe The tree is not found in Sarawak The seeds are oblong, pointed, and of a shining rich brown colour, the oil which they produce, on compression, is of a yellow colour, with a perfume precisely resembling that of almond oil, and, as it is very cheap and abundant in the places where it grows, it would perhaps be serviceable to soap-makers and perfumers It is a very fine oil for lamps, burning with a bright and clear flame, at the same time emitting an agreeable odour, it is produced chiefly on the Sadong Lingah, and Kallekk rivers, and exported to Sarawak and other places under the name of Minak Katiow — *Low's Sarawak*, p 47

KATIRA, PANJ *Sila babylonica*, *Linn*

KATIRA, HIND A kind of wheat

KATIRA, HIND Gum of several plants viz, of *Cochlospermum gossypium*, *Eriodendron anfractuosum* and *Steirculia uiens* It is often substituted for tragacanth The gum of *Cochlospermum gossypium* is semi-transparent, white, in striated pieces, very much twisted and contorted and is known as false tragacanth It is much used as a demulcent in Upper India — *Budw, Powell's Handbook*, Vol 1, p 397

KATISH, PANJ *Cornus macrophylla*, *Wal*

KATIAWAR, Sumashtia or Soreth, the good land, is the peninsula of Guzerat, which is almost cut off from the main-land by the two Rann It is about 150 miles long and the same in breadth, and contains an area of 22,000 square miles Its mountain features are the Bundra Hills which end in the south in the Alich range and the Oshum The lofty and holy mount of Ginnar overlooks the ancient fortress of Junagarh (old fort) and a tract in the south, called the Geci, stretching 50 miles east and west and 30 miles north and south, consists of ridges and hills covered with dense forest trees and jungles and full of almost inaccessible fastnesses which for ages have given shelter to robbers, outlaws and the aghori, a sect of wild fanatics reputed to be cannibals The name is also written Kathiwar or Kattywar it may be arranged into five northern districts, viz Jhalawan, Machu-Kanta, Hallan, Bundra and Okhrmundil, and five southern, viz, Soreth, Babinawar, Und Saiwaya, Go-

helwai, and Kattiawai proper. It abounds in jungle fastnesses, its population is habitually armed to the teeth and largely intermixed with mercenaries from Mekran, Arabia, Sind and Beluchistan. The climate is equable and temperate, and the coast is balmy with the soft breath of ocean breezes blowing fresh from the south pole. During the seventh century, in A. D. 770, Walleblipuri, the present Walleh, which had the most brilliant court in India, fell before an invasion from the north, supposed by Mount Stuart Elphinstone to be Persians under Noshirwan the great, by Colonel Tod to be Scythians, and by another authority to be Indo-Bactrians, and the inhabitants fled and founded new cities in Malwah. The old temple of Somnath is in the city of Deo-Pattan. In 1808, Colonel Alexander Walker, then Resident at the Gaikwar's court, was able to arrange for payment to the Gaikwar, from the Rajput chiefs, of a certain fixed sum as suzerainty. When the Peshwa was overthrown in 1817, the British succeeded that power in the chief control of Guzerat. The gross revenues are estimated at a million sterling, out of that, £100,000 is paid as annual tribute in the proportion of $\frac{1}{3}$ to the British government and $\frac{1}{3}$ to the Gaikwar. The population is $1\frac{1}{2}$ millions. The tributaries are called talukdars, of whom there are 224, each of whom possesses exclusive jurisdiction in his own district, and only the Giasia and Mul Giasia are allowed to litigate with their ruling chiefs. These are sprung either from cadets of the ruling tribe or from proprietors of lands which they have originally seized, and now defend with all the proverbial tenacity of the Rajput, who freely gives and takes life for acres. The principal talukdars are then Highness the nawab of Junagiri, — the jam of Navanaggai, and the raval of Bhowanaggai, also the rana of Porebandar, the raj of Diangdia and the thakur of Muivi. Junagiri, the most important, is held by a descendant of Sher Khan Babi, a soldier of fortune who seized it in the general anarchy which preceded the subversion of the Mogul. The term Bah'i-wat-tah (bah'i, out and wat a road) is applied to Kattyawai Rajpoots, who on some dispute with their landlord, quit their villages, which thus lie waste, and occupy the neighboring fastnesses from whence they make incursions until hunted down, or a compromise or settlement occurs. In the Jhalawar district, property stolen, or the thief must be produced, and the Paggi who trace the Png or foot-prints, are there the most famous. See Kattyawai.

KATJANG EJO, MALAY Green peas

KATJANG TANAH, MALAY Ground nut, white variety.

KATJANG KADELEH, JAV. Used as a vegetable.

KAT JHEERAKUM, TAM Vernonia anthelmintica

KAT-JUTI, TAM Atropa acuminata, Royle

KAT-KADOOGHOO, TAM Polanisia icomandra

KATKALIGA, or Kathaliga, also Kathalanga, Kathalang, Kathalangwa, HIND Gmelina bonduc, *Linna, W, A*, Cestipium bonducella, *Fleming* Bonduc nut

KAT-KARKA, MALAL Anisochilus canosum, *Wall*

KAT-KATULLA, HIND, of Huzna, &c, the tomentum of the leaf of Onocleis, &c

KAT-KIRBA, CAN Hyacinth

KAT-KODUKU, MALAL Gynandropsis pentaphylla, *DC*

KAT-KRANAR, HIND Brassica, sp

KAT-KUDDAGHU, MALAL Polanisia icomandra, *W, A*

KATLE CHETTU, or Kitle giddi ? TIL Andropogon acenarius, *Retz, R*, 1, 262 Chrysopogon neri, *Hort* ? Spem grass or Chokkanta, HIND

KATLE TIGE, or Dusantige Cocculus villosus, *DC*

KAT MAAM MARAM, TAM Spondias mangifera Pers, *Roib*

KATMAL, HIND Ruta augustifolia

KATMANDU This town, the capital of Nepal, is situated at the junction of the Bhagmutty and Bishmutty, and contains a population of 50,000 inhabitants. A tradition is current in Nepal that the valley of Katmandu was at some former period a lake, and it is difficult to say in which character it would have appeared the most beautiful. The valley of Nepal is almost unrivalled in its fertility, supporting in comfort and plenty a population of 400,000 inhabitants, being 300 persons to the square mile. Throughout its whole length and breadth not a stone is to be found. It is well-watered, its temperature is delightful, the thermometer in the hottest month seldom reaches 75°, in the coldest never falls below 30° — *Elephant's Journey*, pp 85—87.

KAT MAVU, TAM Spondias mangifera, Pers

KAT MIELLA MARAM, TAM, Vitis altissima, *Linna*

KATOLN, DUT Cotton, Culco

KATOLAMU, SANSC Mucuna, sp

KATOLI FISH, ANGIO-TAM See An-bladder.

KATONDA, HIND Viburnum cotinifolium

KATON-INSHI KUA, MALAL Curcuma zedoaria, *Roib*

KATON-KADALI, MALEAL. *Osbeckia aspera*, properly Katou-kadali

KATON-KONNA, MALEAL. *Inga bigemina*, *Willd.*

KATON PAIRA, MALLAL. *Phaseolus aristatus*, *Wall*

KATOBI, SANSC. *Solanum pubescens*

KATOO KAROGANI, TEL ? *Helleborus niger*

KATORA or Puteli, is the baggage boat of the Ganges. It is about thirty-five tons burthen, though occasionally of double this size, is flat-bottomed, clinker-built and unwieldy. They are used principally for carriage of cotton and up-country produce, but families in middling circumstances occasionally hire them. They were formerly used as transports for soldiers.

KATORI, HIND. *Cissampelos pauciflora*

KATOU INDEL, MALLAL. *Phoenix sylvestris*

KATOU TSJACA, MALEAL. *Nauclea purpurea*

KATOU KADALI, MALEAL. *Osbeckia aspera*

KATOU TSJEROE, MALEAL. *Holigarna longifolia*

KATOU KARUA, MALEAL. *Cinnamomum lucidum*

KATOU-MAIL-ELON, MALEAL. *Vitex altissima*

KATOU CONNA, MALEAL. *Inga bigemina*

KATOU-INSCHIKUA, MALEAL. *Zingiber zerumbet*

KATOU-MALNAREGAM, MALEAL. *Atalantia monophylla*

KAT-PUVARASU, MARAM, TAM. *Pinus deccapensis*

KATRA, HIND, a market-place, that of Muttra is towards the south-west of the town. It is an oblong enclosure, about eight hundred feet in length by upwards of six hundred and fifty feet in breadth.—*Trans. of Hind., Vol. 11, p. 33*

KATRAIN, HIND. *Berchemia*, sp.

KATRAN, HIND. *Cymbopogon nivalis*

KATRAN, HIND. *Colophony resin*

KATRI, in the Hyderabad Dekkan, a weaver's tribe

KAT SHIM, BENG. *Canavalia viciosa*, *W & A*

KATSIKA, BURM. A red wood, abundant in the forests of British Burmah, north of Rangoon, used for boats, said to last from 5 to 6 years. In a full-grown tree on good soil, the average length of the trunk to the first branch is 30 feet, and average girth measured at 6 feet from the ground is 6 feet. *Dr. Brandis' Cal. Cat. Ex. of 1862*

KATSJAN, also Kaitichey-pu, TAM. *Glossa superba*, *Linn*

KATSJANG MENIAK, MALAY. Ground nut oil.

KATSJIL KALANGU or Katsjoula-kalangu, MAI AL. *Dioscorea alata*

KATS-JULUNI, MALIAL. *Kempferia galanga*, *Linn*, also *Kempferia rotunda*

KAT-JUTI, TAM. *Atropa mundragora*, *Linn*

KATSU, HIND. *Indigofera heterantha*

KATTADIA, the devil-priest of Ceylon. There is a class of demi-gods, who are supposed to inhabit the waters, and dwell on the sides of Mount Meru, and who are distinguished not only for gentleness and benevolence, but even by a veneration for Buddha, who, in one of his earlier transmigrations, was himself born under the form of a Yakshya. The malignant spirits of Ceylon are Yakkis, who are the authors of indefinite evil, and the Singhalese have a demon or Saane for each form of disease, who is supposed to be its direct agent and infliker, and who is accordingly invoked for its removal, and others, who delight in the miseries of mankind, are to be propitiated before the arrival of any event over which their pernicious influence might otherwise prevail. Hence, on every domestic occasion, as well as in every domestic calamity, the services of the Kattidia or devil-priest are to be sought, and then ceremonies performed, generally with observances so barbarous as to be the most revolting evidence still extant of the uncivilized habits of the Singhalese. Especially in cases of sickness and danger, the assistance of the devil-dancer is implicitly relied on. An altar, decorated with garlands, is erected within sight of the patient, and on this an animal, frequently a cock, is to be sacrificed for his recovery. Another kind of demon-worship in Ceylon is a debased form of hindooism, where the priest or kapura is the performer.—*Pennant's Christianity in Ceylon, p. 232*

KATTA GUNGELE, a river of Comillah

KATTAL, TAM. Bed

KATTALE, TAM. The Tamil name for various species of Aloe and Agave, as *Agave vivipara*, *Agave americana*, *Aloe perfoliata*, *Linn*, *Aloe indica*, *Royle*. See Kattahaly

KATTAM, HIND. *Emodendron officinale*, *DC*

KATTA MELLALU, MALIAL. *Vitex rubra*, *Roxb*

KATTA MITHA, HIND. *Rumex vesicarius*

KATTANARA, MALLAL. The Syrian priest in Malabar

KATTA TERPALI, MALIAL. *Chavica longibarbata*, *Miq*

KATTAY MARAY, TAM Catamarian
KATTE TIGE, TEL *Cocculus villosus*,
DC, IV & A

KATTE, KARN, TAM Hence ancient, a
dam, *Wils*

KATTE PAPARA, Cuneimis, sp

KATTEE, see Katti, Kattyaw

KATTERA, GUZ, HIND Gum tiag-
cath See Kattu

KATTERI, a terrible demoness, feared
and worshipped

KATTHA, HIND *Acreia catechu*

KATTI, or Katti, of Kattyawu proper,
immigrated into their present site in the
eighth century from the banks of the Indus,
and are supposed to be of Seythian origin.
Their religion is hindooism, mixed with a
sun-worship. While the Rypoots have a
modified primogeniture, the Katti inherits by
equal divisions. They are innately turbulent,
and of all the tribes have ever given great
trouble. The Komani, are a branch of the
Katti tribe of Samashtia, whose pillars, or
funeral monumental pillars, are seen in
groups at every town and village. The
Katti were one of the early German tribes.
The Katti, claim descent from the Balla.
This tribe or race has given its name to the
province of Kattiwai, according to another
tradition, they came originally from the
Jamuna, and did not reach their present site
till the fourteenth century. They are divided
into three principal families, named Wala or
Wala, Khaehai and Khuman, of each of which
there are other sub-divisions. They are a
tall, robust race, sometimes having light hair
and blue eyes, and until of late years, were
distinguished for their turbulence and fierce-
ness, and aversion to the pursuits of a peace-
able life, latterly, they have subsided into more
orderly habits and follow agriculture. All
the genealogists of Rajasthan and Samashtia,
concur in assigning this people a place amongst
the thirty-six royal races of India. It is one
of the most important tribes of the western
peninsula, and which has effected the change
of the name from Samashtia to Kattiwai.
Of all its inhabitants, the Katti retains most
originality his religion, his manners, and his
looks, are all decidedly Seythic. He occupied,
in the time of Alexander, that nook of the
Punjab, near the confluent five streams. It was
against these, Alexander marched in person,
when he newly lost his life, and where he
left such a signal memorial of his vengeance.
The Katti can be traced from these scenes to
his present haunts. In the earlier portion of
the annals of Jessulmer, mention is made of
their conflicts with the Katti, and their own
traditions fix their settlement in the Peninsula
from the south-eastern part of the valley

of the Indus, about the eighth century.
In the twelfth century, the Katti were
conspicuous in the wars with Prithwi Raj,
there being several leaders of the tribe attach-
ed to his army, as well as to that of his rival,
the monarch of Kanauj. Though, on this
occasion, they acted in some degree of subser-
vience to the monarch of Anhilwara, it would
seem that this was more voluntary than forced.
The Katti, up to the middle of the 19th
century, continued to adore the sun, scorn-
ed the peaceful arts, and was much less con-
tented with the tranquil subsistence of in-
dustry than the precarious earnings of his
former predatory pursuits, when the Katti was
never happy but on horseback, collecting his
black mail, lance in hand, from friend and foe.
Captain Macmundo says the Katti differs
in some respects from the Rypoot. He is
more cruel in his disposition, but far exceeds
him in the virtue of bravery, and a character
possessed of more energy than a Katti does
not exist. His size is considerably larger
than common, often exceeding six feet. He
is sometimes seen with light hair and blue-
coloured eyes. His frame is athletic and bony,
and particularly well-adapted to his mode of
life. His countenance is expressive, but of
the worst kind, being harsh, and often desti-
tute of a single mild feature. The Katti are
herdsmen in the districts of Pawan, Puchni
and Pukhi — *Tod's Rajasthan, Vol 1, pp.*
59, 111, Wilson's Glossary. See Katti,
Rypoots

KATTI, TIR A knife

KATTI-KATTI, MALAY *Casalpinia bon-*
ducella, Fleming

KATTI MANDU, TEL *Euphorbia cat-*
tamandu, W Elliot, W Ic 1993. The
word means "knife medicine," because its
gum is used by the country-people to fix their
knives, &c in the wooden handles.

KATTINA, a river of Ondli

KATT-KASTURI, MALIAL *Abelmoschus*
moschatus, Maench ? W & A, W Ic

KATTOO-BODDE, also Kattoo Heintey a,
SINGH *Cullenia exelsa, W & Ic*

KATTOO-KEENA-GASS, SINGH *Xan-*
thoxylon rhetsa, Roib

KATTRA-VANGHA, or Kattia-bangha,
SANS *Aristolochia bicaetata*

KATTRI-KAI, TAM Binjal

KATTU, properly Kattu, TAM A wilder-
ness, a wild

KATTU AMANAKU, TAM *Jatropha*
cucurcas

KATTU ARALI, TAM *Cerberia odallam*
Gærtn

KATTU ARASAN, TAM *Ficus religiosa*

KATTU ATTI, TAM *Bauhinia tomen-*
tosa

KATTU AVANAKU ? MALAY Jatio-
phragmites, *Linn*

KATTU ELIMICHIA MARAM, TAM
Atalantia monophylla *Limonia alata*

KATTU ILLUPEI, TAM *Bassia latifolia* *Bassia longifolia* See *Eluppu-pu*

KATTU IMBAL, SINGH *Bombax malabaricum*, *DC, W & A*

KATTU JADIKAI, TAM *Pyrrhosia*
Hoisfieldii, *Blume*

KATTU JERAM, MALAY *Jasminum*
insutum, *Linn*

KATTU JERU, MALAY *Holigarna*
longifolia, *Roxb*

KATTU-JOLAM, TAM *Kæmpferia* *gallanga*, *Linn*

KATTU KALANGU, MALAY *Aegy-*
ptenia malabarica, also *Dioscorea aculeata*

KATTU KARNE, TAM *Diacontium*
polyphyllum, *Linn*

KATTU-KATSJIL, MALAY *Dioscorea*
bulbifera, *Linn*

KATTU KARUNDU, TAM *Trichelia*
spinosa

KATTU KASTURI, MALAY *Abelmos-*
chus moschatus

KATTU KATALA, MALAY *Osbeckia*
aspera, *Blume*

KATTU-KENDE, HIND In Ajmeri, a
hard, fine, rather close-grained, heavy wood
—*Gen Med Top*, p 142

KATTU-KOLINGI ? TAM *Tephrosia*
purpurea, *Pers*

KATTU MALLIKA VER, TAM Root
of species of *jasminum*

KATTU MANGA MARAM, TAM *Buch-*
anania latifolia

KATTU MAVU, TAM *Spondias mangi-*
fera, *Pers*

KATTU-MIELLA, TAM *Vitex altissima*

KATTU MULINGE KIRE, TAM *Son-*
chus oleraceus

KATTU MURUNGAY VER, TAM *Hed-*
ysium senuoides

KATTUN, DAN, GER *Calico* *Gossypium*
indicum, *Lam* Cotton

KATTUN, a mighty demon, feared and
worshipped

KATTU SIRAGAM, MALAY, TAM
Veronica anthelmintica, Fleabane

KATU-ALU, MALAY *Ficus citrifolia*,
Lam

KATU ANDAR, SINGH *Aecia leuco-*
phloea, *Willd*

KATU-BODDE, SINGH *Cullenia excelsa*

KATU-KATA-KALA, SINGH *Briedelia*
montana

KATU KOTA KOLA, SINGH *Bried-*
elia spinosa, *Willd*

KATU-KURUNDO, SINGH *Phobos*
gaetneri, *Thw*

KATUL KITTU, SINGH, *Cuyota horrida*,
Gardn.

KATU MELLALLU, MALAY *Vitex*
altissima, *Roxb*

KATU MELLAU MARA, MALAY
Vitex altissima, *L*

KATU-PAMBURU, SINGH *Pyrrhosia*
wallichiana, *A DC*

KATU PUVARASA MARAM, TAM
Rhus decipiens

KATUR KONNA *Inga bigemina*,
Willd, *W & A*

KATU-VAGAI, TAM *Albizia lebbek*,
Benth

KAT YELLOO MITCHIA MARAM,
TAM *Limonia alata* *Atalantia monophylla*

KATTYAWAR, the ancient Samashitra or
Soreth, the good land, is the peninsula of Gu-
zerat, which is almost cut off from the main-
land by the two Runns. The Kattywar penin-
sula lies between 26° 42', 23° 10' N, and
L 69° 5', 72° 14' E, are 1, 19,850 square miles.
Kattywar peninsula is generally undulating,
with low ridges of hills, running in irregular
directions. The land in the middlemost part is
the highest, and here all the rivers take their
rise, disemboguing themselves respectively
into the Runn, the gulf of Cutch, and the gulf
of Cambay. The Gun is a succession of ridges
and hills, of some 1,000 feet of elevation dimi-
nishing towards the north. Gunai, is a granite
peak, 3,500 feet. Palitharna mountain is 1,500
feet. A group near Poombunder, 2,000 feet. A
low ridge running from Choteyla to Gun, 400
feet. The centre of the peninsula is the highest,
and here all the rivers take their rise. Cravens,
deep ravines, and other fastnesses, are very
numerous in the Gun. The base of Gunai
mountain is clothed with jungle, diversified with
black rocks, which appear through vegetation.
After this, the mountain rises, an immense blue
and isolated granite rock, the face being quite
black, with white streaks, and the north and
south sides nearly perpendicular scaps. The
peninsula is about 150 miles long, and the same
in breadth. Its mountain features are the Bundra
Hills which end in the south in the Alch
range, and the Oshum. The lofty and holy
mount of Gunai overlooks the ancient fortress
of Junagadh (old fort) and a tract in the south,
called the Geer, stretching 50 miles east and
west, and 30 miles north and south, consists
of ridges and hills covered with dense forest
trees and jungles, and full of almost inacces-
sible fastnesses which for ages have given
shelter to robbers, outlaws and the rghors,
a sect of wild fanatics reputed to be criminals.
Kattywar may be arranged into five northern
districts, viz, Jhalawar, Machu-Kanta, Hal-
lai, Burda and Okhamundil, and five southern,
viz, Soreth, Baburwar, Und Suwaya, Go-

helwai, and Kattyawar proper. It abounds in jungle fastnesses, its population is habitually armed to the teeth and largely intermixed with mercenaries from Mekran, Arabia, Sind and Beluchistan. The climate is equable and temperate and the coast is balmy with the wet breath of ocean breezes blowing fresh from the south pole. Kattyawar has an interesting history. During the seventh century, in A.D. 770, Wallehpin, the present Walleh, which had the most brilliant court in India, fell before an invasion from the north, supposed by Mountstuart Elphinstone to be Persians under Noshirwan the great, by Colouel Tod to be Scythians, and by another authority to be Indo-Bactrians, and the inhabitants fled and founded new cities in Malwah. The old temple of Somnath is in the city of Deo-Pattan. Another conqueror, Mahmud, left Ghazni, on his expedition against it, in September A.D. 1024, his numerous army was accompanied by crowds of volunteers, the flower of the south of Turkestan. Ajmī and Anhilwara fell before him. Advancing against Somnath, for two days, his most devoted followers were beaten headlong back by the valor of the Rajpoots, fighting for health and altar. On the third day, Mahmud led a furious charge in person, five thousand hindoos lay dead and the day was won. When he entered the shrine of Som-Iswara, he beheld a superb edifice of hewn stone, its lofty roof supported by pillars curiously carved and set with precious stones. In the adytum, to which no external light penetrated and which was illuminated only by a lamp suspended from the centre by a golden chain, appeared the symbol of Som-Iswara, a stone cylinder which rose nine feet in height above the floor of the temple and penetrated six feet below it. Two fragments of this object of idolatrous worship were, at the king's order, taken off, that one might be thrown at the threshold of the public mosque and the other at the court gate of his own palace of Ghazni. Other fragments were reserved to grace the holy cities of Mecca and Medina. It is related that, while Mahmud was thus employed a crowd of brahmans offered an enormous ransom if the king would desist from further mutilation—Mahmud hesitated but after a moment's pause, he exclaimed that he would be known by posterity not as the idol-seller but as the destroyer. The work of destruction then continued and was rewarded by the discovery in the vaults below the adytum of untold treasures. Thus fell Somnath. Its gates were taken to the mosque of Ghazni from which they were removed when the British troops returned from the re-occupation of the

country in 1842. On this occasion, the Governor-General, Lord Ellenborough, issued a proclamation to all the princes and chiefs, and people of India, whom he addressed as "My brothers and my friends." His intention was to restore Somnath to them. But the gates never reached their destination. Public opinion stopped them en-route. An interesting account of the position and history of the temple of Somnath is given in a note to *Malcolm's History of Persia, Vol 1, ch ix*. The author says the temple stood in the country of Sorath, a province of the peninsula of Guzerat, which is now more generally known under the name of Kattyawar, and which is celebrated in the Puranas for containing five inestimable blessings. First, the river Goomptee, second, beautiful women, third, good horses, fourth, Somnath, and fifth, Dwarka. Among the many places in Sorath that are held sacred by the hindoos, Somnath or Somnath Pattan, as it is more generally termed, has always been one of the most remarkable. It stands one or two miles from the sea, at the junction of three rivers, the Hmra, Kupula, and Sersutty, at a distance of three miles to the east of the port of Belawal. The idol itself "Somnath, is one of the twelve symbols of Mahadeo, which are said to have descended from heaven to the earth. The holy image was, according to mahomedan authors, destroyed by Mahmud, and in late years Ahla Bhaee, the widow of a prince of the Malhatta family of Holkar, erected a new temple on the exact site of that which was demolished. A symbol of Mahadeo has been placed in this temple, which is deemed peculiarly propitious to those who desire offspring. Not far from this, the hindoo pilgrim is shown a solitary peepul-tree, on the bank of the Sersutty river, which he is assured stands on the exact spot where Krishna, or the Shree Krishen received the mortal wound from an arrow that terminated his incarnation.

Amongst the tribes of Kattyawar are the Miana of Mallia in Muchakanta on the banks of the Muehu river, the real masters of Mallia. They have a thakur but own allegiance only to their own Chawhattia or heads of tribes. They are turbulent, take service as soldiers in the neighbourhood and in every boundary fight, a Miana or two is killed.

Okhamandal a sterile jungly tract in the extreme west of the peninsula, contains about 13,000 inhabitants. These are the Wagheir. Their only important places are the holy hindoo site of Dwarka on the west coast and Beyt a small island a few miles to the north with shrines boasting of scarcely inferior holiness. Okhamandel, as also Umeyh in

Kattyawar proper, and Kormar in south Kattyawar, are under the direct rule of the Gaekwar, and are the Alsatia of Kattyawar. Thrice, viz. in 1803, 1858, and October 1859, they repulsed British troops, and at length in 1860, were seemingly dispersed or surrendered. On a former occasion, the rapidity and severity of the vengeance, in the escalade of the strong-hold of the Wagher printer of Dwarka by the British force under the Hon Colonel Lincoln Stanhope induced Singram the chief of the Badhal of Beyt to sue for terms, and he agreed to surrender Beyt, and to live at Aramra on a stipend furnished by his suzerain, the Gaekwar. These Wagher of Dwarka, who with the Badhal of Aramra, were so long the terror of these seas, are a spurious branch of the Jhateja family of Bhooj, one of whom, called Abia, with the cognomen of Moochwal or the whiskered, from a tremendous pair of these adjuncts to the face, came from Cutch in the time of Runa Sowah, in whose family he intermarried, and from whom he held in charge the thur'na, or garrison of the castle of Goomtee, or Dwarka. His son had offspring by a woman of impure caste, and they assumed the name of Wagher, with the distinctive office of Manik, or gem. The last four chieftains of this race were Mahap-Manik, Sadool Manik, Saneah-Manik, and Muloo-Manik, who with all his kin and motley company of Wagher, Badhal, Arabs, &c, after a desperate defence, was slain in the storm, or attempted retreat. Throughout the sea-coast of Samashtia, at Gogo, and Mandavie, are seamen who call themselves hindoos, but who keep entirely distinct from all other classes. Some of them claim a descent from the mariners of the Arabian shores, but still as hindoos.

The district of Din is Portuguese. The town has been repeatedly besieged by rulers of Guzerat and the Dekhan, but it has continued in the power of the Portuguese.

The fortified port of Jafferabad or Muzafferabad is held by the Siddi of Zanjira.

The race of Porebunder, styled Pincheira, represents the Jetwa, one of the four ancient races still extant in the peninsula. In the days of Malunud, all the west and north of Kattyawar belonged to the Jetwa Ryputs but the foreys of the Jhala and Jhateja have confined them to their present district, the shaggy range of hills called Bunda.

The Jhala, who own the raj of Hulwad Dirangdia is then chief, are supposed to have sprung from an offshoot of Anulwaria, on the extinction of which dynasties they obtained large territorial aggrandisement.

The Thakur of Muvi is a Jhateja and was the first in Colonel Walker's time to abandon

infanticide. He has possessions in Cutch. The Jhateja are a Rajput race in Guzerat, and Cutch with a branch in Kattyawar. The tribes of Ryputana have a political system similar to the feudal practice of Europe. On the demise of a chief, the members of his family would be entitled to a certain appanage of his demesnes, and every district so acquired would constitute a distinct principality subject to a similar subdivision at the decease of each subsequent holder. Each minor tributary thus possesses a body of followers who are collectively termed the Bhair or brotherhood. The Jhatejah of Guzerat, were, till lately, addicted to female infanticide. In 1818, Captain McMurdo estimated the members of Jhatejahs in Cutch at about 12,000 persons, of whom only about 30 were women. The Jhatejah killed their daughters to avoid paying for them heavy marriage portions. The Jhatejah of Cutch are stated by Mrs Elwood to be a branch of the Sindhi Sumra stock, of Arabian extraction, descended from a child of a mohomedan zamindar by a daughter of a petty chief in Cutch, whose descendants settled in Powai and Patcham. They marry daughters of the Jhalla, Wagel, Sodha and Gohil Ryputs.

The Kathi, of Kattyawar proper, immigrated into their present site in the eighth century and are supposed to be of Seythian origin. Their religion is hindooism, mixed with a sun-worship. While the Ryputs have a modified primogeniture, the Kathi inherits by equal division. They are unately turbulent and of all the tribes, have ever given the greatest trouble. Several people, or branches of the same people, are known by this name. At present, the peninsula of Guzerat is divided into numerous chieftainships, and although the Kathi hold but a small portion, yet, by some conventional process, this Indogetic tribe has given its name to the entire peninsula, and Kattyawar has completely superseded Samashtia. There was, however, an intermediate term used to designate it (before the irruption of the Kathi) a term familiar to the author of *Almagestum*, as well as to the hindoo geographers, and this was *Lai-des*, from the tribe of Lai, whence the *Lancia* or *Lancea* of the Greeks. Colonel Tod tells us that the Kathi, the ancient foe of Alexander, are not only fairer than those round them but blue eyes are met with amongst them, indicative of their northern origin. Another writer tells us that the Jun and Kathi, are tall, comely and long-haired races, who have vast herds of camels and black cattle, from which the towns are furnished with ghee or clarified butter, and the people themselves provided with libations

of milk Amongst the various branches of this nomadic race, the most celebrated is the Koman-kathi Abulgarzi describes a famous tribe in Khwarezm, the ancient Chorasmia, called Komani, the remains of which were expelled by Chengis Khan and the royal author adds, "Ugens was not always the capital and Abulfeda tells us Cath, also spelt Kaht, in $41^{\circ} 45' N$ lat, was formerly the metropolis" What affinity there was between these, the people of Cat'hay, and Alexander's Cat'h, it were vain to ask it is sufficient for our purpose to trace them from the Five Rivers, and to observe that the name of their first settlement in Kattyawar was Kat'h-kote, from which, as stated, they were dislodged by the first Jhareja colony from Sind It is said of them, that they repeat couplets describing their migration from Mooltan, and temporary settlement in the tracts called Pawan, north of the Ruin, and of Megum Rao, then leader, conducting the first Kat'h colony across the gulf into Saurashtra eight hundred years ago, and so predominant was their power that it changed the ancient name of the peninsula to Kat'h-war The mahomedans, who had only gained a partial authority over the Rajputs of Kattyawar, were succeeded by the Mahrattas in 1755, who could only collect the revenue by means of troops in Mulkeen or encants But, in 1808, Col Alexander Walker, then Resident at the Gaikwar's court, was able to arrange for payment to the Gaikwar, from the Rajput chiefs, of a certain fixed sum as suzerainty When the Peshwa was overthrown in 1817, the British succeeded that power in the chief control The gross revenues are estimated at a million sterling, out of that £100,000 is paid as annual tribute in the proportion of $\frac{2}{3}$ ids to the British Government and $\frac{1}{3}$ id to the Gaikwar The population is $1\frac{1}{2}$ millions The tributaries are called Talukdars of whom there are 224, and each of whom possesses exclusive jurisdiction in his own district, and only the Giassia and Mul-Giassia are allowed to litigate with their ruling chiefs These are sprung either from cadets of the ruling tribe or from proprietors of lands which they have originally seized and now defend with all the proverbial tenacity of the Rajput, who freely gives and takes life for acres The principal Talukdars are the nawab of Junaguh,—the jam of Navanaggar, and the rawal of Bhownaggai also the rana of Porbandar, the raj of Diangdia and the thakur of Muvi Junaguh, the most important, is held by a descendant of Sher Khau, Babi, a soldier of fortune who seized it in the general anarchy which preceded the subversion of the Moguls

The jam of Navanaggar is the head of the Kattyawar branch of the great class of Jhareja Rajputs which surged into the country from Sind about the middle of the 15th century, and another stem of which is represented by the Rao of Cutch

The rawal of Bhownaggur is at the head of the Gohil Rajputs, a race driven in from Marwar by the Rathor in A D 1200 He is descended from Mokheraju, a sea-rover, who in the 14th century occupied Perim island at the mouth of the gulf of Cambay, and whose shade is to the present day propitiated by the passing mariner The people are deeply engaged in commerce

The rana of Porbandar, styled Panchera, represents the Jetwa, one of the four ancient races still extant in the peninsula In the days of Mahmud, all the west and north of Kattyawar, belonged to the Jetwa Rajputs, but the forays of the Jhal and Jhareja have confined them to their present district, the shaggy range of hills called Burda

The Jhal, who own the raj of Unlud Drangdia as their chief, are supposed to have sprung from an offshoot of Anhilwara, on the extinction of which dynasty they obtained large territorial aggrandisement

The thakur of Muvi is a Jhareja and was the first in Colonel Walker's time to abandon infanticide He has possessions in Cutch

The fortified post of Jafferabad or Muzafferabad is held by the descendant of an African rover, the Siddi of Janjira

The term Bahiwatnah (bah'i, out and watta road) is applied to Kattyawar Rajputs who, on some dispute with their landlord, quit their villages, which thus he waste, and occupy the neighbouring fastnesses from whence they make incursions until hunted down, or a compromise or settlement occurs

In the Jhalawar district, property stolen or the thief must be produced, and the Paggi who trace the Pag or foot-prints are there the most famous.

Lions are still found in the Geer jungles, but there are no tigers, and Captain Postans observes that while Kattyawar abounds with the tiger and lion species, Cutch, the neighbouring province, is free from this terrible infliction. The rao of Cutch, at one period, had several dens filled with wild beasts

The district of Geer, in Kattyawar, is full of almost inaccessible fastnesses, which for ages have given shelter to outlaws and robbers

In A D 770, Wallabhipur, the present Walleh, fell before an incursion from the north of a race whom Mount Stuart Elphinstone supposes to have been Persians under Nowsherwan the great, but supposed by Colonel

Tod to have been *Scythium*, and by another authority, to have been *Indo-Bactium*

Aramia, in Kattynwar, is held by the Badhal race who, along with the Waglier of Dwara, were long the terror of the neighbouring races. It is probably the Aramia of the maps, in long $69^{\circ} 15' E$, and lat $22^{\circ} 27' N$ — *Tod's Travels*, pp 205, 220, 1401, 1567, *Postans' Western India*, Vol II, p 158, *Calcutta Review*, Townend's, Outram and Harlock, p 49, *Malcolm's History of Persia*, Vol II, ch IX, *Mrs Lluood's Letters*, Vol II, p 113

KATU, SINGH *Hebradendron gamboides*, *Graham*

KATU-ALU, MALEAI *Ficus citrifolia*, *Lam*

KATU-BALA, MALIAL *Canna indica*, *Linn*

KATUBI, SANS *Solanum pubescens*

KATUCA, SANS *Pandanus odoratissimus*

KATU-IRIKI, SINGH *Asteracantha longifolia*, *Nees*

KATU-JERU, Holigaina longifolia, *Roxb*

KATU KARUA, MALEAI Cinnamon

KATUKA, TIT Sulphuret of antimony

KATU KAROGANI, TIT ? *Helleborus niger*

KATU-KATSJIL, MALIAL *Dioscorea bulbifera*, *Linn*

KATU KATU, HIND *Eugopyrum esculentum*

KATU-KAPEL or Cadenaco, *Sansevieria zeylanica*

KATU KALANGU, MALEAI *Dioscorea neoleata*, *Linn*

KATU KITTUL, SING *Caryota hirsuta*, *Gardn*

KATU KOLEE, TAM *Gallus sonnerati*, *Temm*

KATA-KURKA, *Anisochilos carnosum*

KATUMBAR, MAIAY Coriander

KATU MELLALLU, MALIAL *Vitex altissima*, *Roxb*

KATU-MUREN-KALANGU, *Dioscorea pentaphylla*

KATU MURUNGA VAYR, TAM *Hedysium sennoides*

KATU NIRURI, MALFAL *Phyllanthus multiflorus*, *Willd*

KATU-PITS-JIGAM MULLA, MALFAL Root of *Jasminum angustifolium*, *Vahl Willd*

KATUPPATTAN, a low tribe of Nani

KATUROHINA, also Katuroun, SANS *Helleborus niger*

KATU TANDALE KATTE, MALFAL *Crotalaria*, *species*

KATU-TSJIREGAM-MULLA, *Jasminum hirsutum*

KATU-UREN, *Sida cordifolia*

KATUVAGU, TAM *Acacia speciosa*, *Willd*, W & I

KATYAYANA, an author who completed and collected Panini's grammar, he lived about 300 to 400 years B.C. — *Muller*

KAUBAR, see COIR

KAUCH also Kuch-gungui, BENG COIR lacium

KAUCH-KULA, BENG *Musa paradisiaca*

KAUCHIRA, BENG *Hydnora zeylanica*

KAUDFSEQUE CHECKI, a drug

KA-UGAN ? A tree of Akyah, which grows to a great length, and is plentiful in the Ramtee and Sundoway districts. The wood is used for planking — *Cal Cat Ex* 1862

KANGU PRIYANGU, SANS Millet

KAUL DODA or Kaulal doda, HIND, the nut or fruit of *Nelumbium speciosum* the lotus fruit

KAULFUSSIA AMELLOIDES, a small annual plant with bright blue flowers, the florets of which curl back after they have been expanded a short time, it requires a light soil and the seed may be sown at the end of the rains — *Riddell*

KAULI, see Gipsies, Zingari

KAULL, HIND *Populus nigra*

KAUMARI, see Sati

KAUNA, TAM A Ceylon tree, which grows to about fourteen inches in diameter, and six to ten feet in height. Its wood is strong and durable, used for boat crooks, knees, &c, and the tree produces a fruit which is similar to the coconut and is used by the poorer natives as food — *Edye, Ceylon*

KAUNCHIKURI, Duk Cowhage

KAUNDUM, TAM Loadstone

KAUNGMIHO, Dipterocarpus, sp

KAUNI, HIND *Pennisetum italicum*

KAUNTUM, SANS Loadstone

KAUR, next to the Jushim Oiaon, the Kaur are the ugliest race Colonel Dalton had seen, being dark, coarse-featured, with wide mouths and thick lips. They are a very industrious, thriving people, about Kora and Udipin, in the extreme west of the Chota Nagpur agency, of Nagpur proper. They speak Hindi. They are considerably advanced in civilization, but are very black, with broad noses and thick lips. They eat fowls and do not reverence brahmins, but worship Siva. They bury their dead. They claim to be descendants of the Kuru who fought the Pandu — *Campbell*, pp 22, 40, *Col Dalton*

KAUR, HIND *Capparis spinosa*, or European ciperi, also *Linnum trigynum*, *Royle* elegant, *Chamaerops nitchmann* and *Pisonia* knitron

KAURA, HIND Bitter, pungent, strong, is tobacco

KAURA, HIND *Acer cultratum*, also *Pandera pilosa*

KAURAVA, sons of king Dhritrashtra, by Gandhari, the Kaurava and Pandava, therefore, were cousins german. The Bharata dynasty of India known as the Bharatidee was finally overwhelmed by the Pankala. Then last ruler was Samvama who was driven by the Pankala westward. Under this name, Buensen supposes two historical accounts. The first Bharata, a supposed son of Bhumanya, he thinks is the name of the primitive race, who settled in Central Hindoostan, the Madhyadesa or Arjavata. The Bharata kingdom seems to have been established between B.C. 2600 and 2200. The country was overwhelmed by the Pankala, and it was followed by an interregnum B.C. 589. Wheeler says that Bhimata, son of Dushyanta was of the Arjan race, and established the Bharata kingdom in Hindoostan, amidst a preceding people. Some authors of Europe have lately endeavoured to apply the term Bhimata, to the entire of India, but the extent of the kingdom formed by the Bharata is extremely uncertain. It seems however to have had tributary kings or kingdoms in alliance, and it probably varied in extent with the usual fortunes of nations. A slokam in the Sanskrit work, the Amarakosha,

Arja vantaha punia bhumi'hi,

Mad'ham Vindhya Himavu Yoho,

i.e., "The Arjan country, the sacred land, between the Vindhya and the Himalay," indicates the ruling race and the boundaries of the kingdom held by them at the period that Amara Sinha wrote the Amara-kosha. Duryodhana, son of rajah Draupada of Panchala, aided the Kaurava in the battle at Kurukshetra, as also did the king of Magadha. The poem of the Mahabharata contains 100,000 verses, each verse containing 32 syllables. The groundwork of the poem, the Kaurava and Pandava war, contains 24,000 verses. This leading story commences with Ati, a flash of light from whose eye produced the moon (which in Sanskrit is male), and that being was the ancestor of the lunar dynasty of kings. One of these kings was Puruvas, whose love for the heavenly nymph Urvashi, is detailed in Kalidasa's drama *Vikramorvasi*—his descendants in a direct line where Ayas, Nabusha and Yagati, the last becoming the father of Puru and Yadu. The line of Yadu acquired celebrity through Vasudeva and his sister Kunti or Pritha, and also through his sons Krishna and Balarama, who have become reputed as incarnations of the god Vishnu. Puru's son was Dushyanta, who married Sakuntala, and then son was

Bharata. From Bharata descended successively Hastin, Kuru and Santanu. Santanu married Satyawati, already the mother of Vyasa, but then children died without offspring, and Satyawati then asked her son Vyasa to marry her widowed daughters-in-law, by one of them he had Dhritrashtra, born blind, and by another, Pandu, born a leper or an albino. Dhritrashtra married Gandhari, and amongst their many children was Duryodhana also called Suyodhana and Duhshasana, these were the Kaurava. Pandu married two wives, viz., Pritha, sister of Vasudeva and aunt of Krishna and Madri. By Pritha, he had three sons, Yudhishthira, Bhima and Arjuna, by the latter twins, Nakula and Sahadeva and these were the Pandava. Both the Kaurava and the Pandava were related to Krishna, but the Pandava more nearly so, owing to their mother Pritha being aunt of Krishna. Vyasa, the compiler of the Mahabharata, is the reputed grandfather of both the Kaurava and the Pandava. It is the series of events, which happened in the lives of the Kaurava and Pandava, that forms the groundwork of the great epos of the Mahabharata, and they may thus be briefly related.

Santanu had resided in Hastinapur, the ancient Delhi, and after his demise, Dhritrashtra was by seniority entitled to succeed. But as he was blind, he resigned the throne in favour of his brother Pandu. The latter became a powerful monarch, but, after a while, having become tired of his regal duties, he abdicated and retired to the forests of the Himalay, to indulge in his favourite sport, the chase. His brother Dhritrashtra, then resumed the reins of government, but being blind, his uncle Bhishma governed for him and conducted the education of his sons. After a while Pandu died and his widow Pritha and her five sons returned to Dhritrashtra's court to be educated along with his own children, their cousins. But the Pandava brothers were superior lads, and their cousin Duryodhana out of jealousy tried to destroy them, first by poison, then at trials of arms. Subsequently, Drona, a brahmin, who had taught the Kaurava, brought about a reconciliation, and the relatives unitedly attacked Drupada, king of Panchala, who, principally by the Pandava's aid, was defeated. On this, the blind king Dhritrashtra resolved to pass over his son Duryodhana and named his nephew Yudhishthira, the eldest of the Pandava, to the throne, and then cousin Duryodhana made another effort to destroy them, by burning them alive. This, also, they escaped, but they considered it advisable to conceal themselves, which they did by assuming the character of mendicant brahmins and retired to the

forests. After some time they were informed by Vyasa that Drupada, king of the Panchala, would make his daughter Draupadi, queen of a tournament, to be won by the most successful competitor, and she was won by Arjuna. On this occurred a civil commotion, in which Drupada nearly lost his life,—but Draupadi went with the Pandava brothers and became their joint polyandric wife.

At that time, chastity prior to marriage does not seem to have been adhered to, for Satyawati, who married Kuru, had previously born a son (the celebrated Vyasa), and, to an impetuous son, Pritha, aunt of Krishna, who subsequently married Pandu, had previously born a son Karna, in some miraculous manner and, both Krishna and Bal Rama are said to have associated with their sister before she was married to Arjuna, as his second wife. After the tournament, the Kaurava and Pandava made peace, (the former to reign at Hastinapur, the ancient Delhi, and the Pandava at Khandavprastha, the modern Delhi). Yudhishtira the eldest of the Pandava reigned so successfully that he resolved to declare himself emperor, by the performance of the Rajasaya sacrifice. This was accomplished with much splendour, but Yudhishtira was afterwards involved by his cousin Duryodhana, in a game at dice, and Yudhishtira lost everything, kingdom, wealth, and his joint wife Draupadi. Duryodhana offered to restore their kingdom if they would exile themselves for thirteen years. In these thirteen years, they all took service with king Virata of Matsya and ultimately defended him against an attack of Duryodhana. On this account, Virata gave his daughter Uttara in marriage to Abhimanyu, son of Arjuna by Subhadra. In claiming restoration to their kingdom, at the close of the thirteen years, the Pandava first tried negotiations, offering to be content with five small towns, and they ultimately resolved to fight it out on the plain of Kurukshetra, the rules of battle being duly laid down. In the battle that ensued, and which lasted eighteen days, the Kaurava lost successively all their chiefs, Bhishma on the tenth day, Drona on the fifth day, Karna on the second day, and their last commander, Salya, was killed on the first day of his command. In these battles some foul play was practised on both sides. After the close of the battle, Yudhishtira was elected her apparent of the old blind king Dhritrashtra. But the latter, subsequently, abdicated and led the life of a recluse, along with his wife Gandhari, Pritha the mother of the Pandava and their uncle Vidura. Vidura soon died and all the rest of the royal exiles perished in a forest conflagration. The grief of the

Pandava, for this, was great, and they too after hearing also of Krishna's death and of the destruction of Dwarka, resolved to abdicate, and they all set out for Mount Meru, but all save Yudhishtira perished before reaching it. According to the story, Yudhishtira ultimately entered India's heaven and there found all the Kaurava relatives and his brothers.

The Mahabharata contains, as an episode, the Bhagavadgita, a discourse on the Yoga philosophy. Both Professor Lassen and Mr Wheeler consider that the Pandava story in the Mahabharata conveys a history of India.

Kauravimam, Aswatthama and Kripa were the three surviving Kaurava warriors, after the battle of Kurukshetra — *Westminster Review*, April 1868, *Wheeler's History of India, the Mahabharata*, *Bunsen's Egypt's place in Universal History*, Vol III, pp 558, 559, 689.

KAURAVA. There were many Kaurava dynasties of Kashmir,—kings of the Kaurava race ruled for 1266 years, with one of whom, Gonerida, authentic history commenced in B.C. 2448.

Lava in 1709 B.C., was the Loo of mahomedan historians.

Sucendra, B.C. 1600, was contemporary of Balman of Persia.

The Goneridhya dynasty, 1013 years, or 378 years after adjustment, *H*.

The Aditya dynasty, 192 years.

The Goneridhya Line restored, 592 years, or 433 adjusted.

The Naga or Karkota dynasty, 260 years, five months.

The Utpal dynasty, 84 years, five months.

The Bhota dynasty.

The mahomedan kings.

Kashmir was annexed to the Moghul empire — *Bunsen*, Vol III, pp 558-9, 589, 689, *Westminster Review*, April 1868.

KAURI, Guz, Hind, Tav.

Kauris,	Dur, Gern	Bucos zimbos,	Sp
Cowrie,	Eng	Kauri,	Tav
Coris, Curis, Bouges, Fr		Pala-garai,	
Cori, Poicelant, It		Givalu,	TLL

A small shell, the *Cyprea moneta*, the cowrie shell, used in the south and east of India as money.

KAURI, Hind *Cyamopsis psoraloides* also *Roylea elegans*.

KAURIALA, Hind *Crotalaria burhia*.

KAURI BHAGIA, URU. A village accountant.

KAURI BUTI, Hind *Tichodesma indicum*, also *Solanum gracilipes* and *Ajuga bracteata*.

KAURIE TREE of New Zealand, the Norfolk Island Pine, the *Araucaria excelsa* attains the height of 200 feet, and yields an

invaluable, light, compact wood, free from knots, from which the finest masts in the navy are now prepared — *John's Forest Trees of Britain, Vol 1, p 72* See Kawere

KAURI JAL, also Kauri van, HIND *Salvadora Indica*

KAURIS, DUT, GER Cowrie

KAURKOAL ? *Psoralea corylifolia*

KAUR KIARI, SUT *Capparis spinosa, Linn*

KAURU NUCHI, TAM ? *Justicia gaudussa*

KAUSALA or Kosala, is well-known from the buddhist authors, to be the modern Oudh (Ayodha) or Benares

KAUSALYA, the favourite wife of Dasaratha, and the mother of Rama and Lakshmana

KAUSAMBI, see Sakya Muni

KAUSIK, a tribe of Rajpoots, in considerable numbers in Ghazipur, Azungurh, and Gorakhpur, claiming descent from Kausika, the father of Gadhi, the founder of Gadhi, or Ghazi-pur — *Wilson's Glossary*

KAUSTUBHA, an epithet of Vishnu, also a sparkling gem, worn by that deity, elicited by the churning of the ocean it is in some places taken as an emblem of the sun, but the pundits of the Circar do not admit of that allegory

KAUT, see Rajpoots

KAUTHAL, BLNG *Aitocarpus integrifolius*

KAUTHIEE, HIND of Panjab A shrub, with useless wood, fit only for fuel The blossoms are used in food by the natives — *Col Lake, Commr, Jullu Division*

KAUTJOORIE, a river near Bulwunta in Pooree

KAUTKOT The north of the Nei budda, from Kautkote to Nemavui opposite Hindia, is deemed by the natives part of Gondwanah, and the inhabitants speak the Gondree dialect — *Malcolm's Central India, Vol 1, p 14*

KAUTOO PANDREE, TAM Wild-boar.

KAUTU, HIND *Taxus baccata*

KAUTU-KUNKA, MAL *Anisochilus canosum*

KAUYIN, BURM *Dipterocarpus turbinatus*

KAUZEE, properly Kazi or Kadi the supreme civil judge in all mahomedan countries he still retains great powers in Turkey, though under the mufty, and among the mahomedan states in India he is the chief judge, but in Persia the kauzee is considered as under the shakh-ul-islam in all cities where that high office exists In all patriarchal governments, particularly among the Arabs, the kauzee has great power The Imaum of Muscat, a powerful prince, is compelled, by the usage of his

country, to appear before the kauzee, or judge, of his capital, if summoned by any one of his own subjects, who deems himself aggrieved — *Malcolm's History of Persia, Vol. II, pp 248, 445*

KAVA or Ava of Polynesia, an intoxicating drink made from the Piper methisticum, now almost ceased to be used

KAVA, BENG *Coffea arabica, Linn* Coffee

KAVADI, TAM Cowrie, ENG, GUZ, HIND The shoulder-stick in use for carrying weights, slung from the shoulder

KAVALALI, TAM, MAL A village watch, a guard In Tinnevely a prisoner in custody

KAVALI, TAM, TEL ? *Sterculia urens, Roxb*

KAVALUM, TAM *Sterculia balanghas, Linn*

KAVANCHI or Syamah, TEL *Helicteres isora, Linn*

KAVARA, MAL A tribe in north Malabar, who make and sell bamboo mats, &c

KAVAROO, TAM Eleusine coracana.

KAVATAM PILLU, TAM *Andropogon citratus*, also *Andropogon schrenanthus, Linn.*

KAVERA, also Kasmi jamau, SANS *Crocus sativus, Linn*

KAVI The great work of Baron Humboldt, on the Kavi speech, has afforded the important result that the resemblances known to exist between the languages of the nations of the islands in the Pacific Ocean termed Polynesian, and the tribes of the Indian Archipelago, Malacca and Madagascar, are not, as some persons have thought, the effect of casual intercourse, but are essential affinities, deeply rooted in the construction of these languages The proofs of this assertion, and the ultimate fact in ethnology which results upon it, viz, that the races of people are themselves of one origin, are shown in Humboldt's work The Papua languages, or those spoken by the black and woolly-haired nations, are, for the most part as yet unexplored, but the dialects of the Papuan races often partake more or less of the Polynesian Whether this arises from the adoption by the Papua of the Polynesian vocabulary has not been determined, though most persons incline to this last opinion It is, however, now well known that some black nations have Polynesian dialects The idiom of the Fijian islanders, for example, is properly a dialect of the Polynesian language. — *Dr Prichard in Rep Brit Ass, 1847, pp. 241-250*

KAVIAR, GRK Caviare

KAVILE, TEL A book made of palms.

KAVILE, or Eira puniki chettu, Cavel-

hum urens, *Sch & Endl* — *Stereulium urens*, *R*, iii, 145

KAVIT, DUK, HIND Fruit of *Feionia elephantum*, or wood-apple

KAVITA VRIKSA, CAN *Feionia elephantum*

KAVIT-KA-GOND, Gum of *Feionia elephantum*

KAVONDI, PERS *Pandanus odoratus* — *sinus*

KAVORIKI, JAP Aloes wood

KAVVYA GUMMUDU, also Challa gummudu *Gmelina parvifolia*, *R* The word Kavammu means a churning stick

KAVYU, SANS From kavee, a poet

KAW, HIND of Punjab and the Chenab *Olea Europaea*, *O ferruginea* and *O cuspidata*, Olive, the ban-kau, HIND is *Olea Europaea*

KAWA, see PERSIAN kings

KAWA, GUZ, HIND, MAL, PERS, POL *Coffea arabica* Coffee

KA-WA-KA, of New Zealand, *Thunbergia*, *Hooker*

KAWAL, JAV *Alengra saccharifera*, *Labill*

KAWAN, HIND *Bassia*, *species*

KAWANCHI, HIND *Mucuna pruriens* Cowhage

KAWAR, of Punjab, *Holarrhena antidysenterica*, *Wall*

KAWASHIR, a town of Kerman See *Bardasi*

KAWA-SOB, JAP Sweet flag

KAWF or Kaf, in the mythology of Persia, is the prison of the genn There, in caverns, they await the day of judgment, sealed by the inviolable signet of Solomon — *Ben As Soc Jour*, No 11, of 1854

KAWID, HIND *Hordeum hexastichum*

KAWILLI, TAM In Annullay, *Stereulia guttata*, *Roth*

KAWRI PINE, *Agathis australis*

KAWRIS, GER Cowries

KAWTHA, MAHR *Feionia elephantum*, *Cori*

KAWUL-GUTTI, *Nymphaea lotus*, the seeds of the lotus, much used in medicine they are tasteless mucilaginous said to check vomiting, six māssee are a dose also roasted as food — *Gen Med Top*, p 143

KAW-WAS, or Cavass, TURK A police officer This word literally means an archer, reminding us of les archers de la sainte Hermandade, some spell the word Kawas — *Burton's Pilgrimage to Meccah*, Vol 1, p 29

KAY, or Ka, a tribe who dwell east and north of the Shoung, calling themselves Ka, but Kay by the Bghai, the red Karen calling them Pahtoung, and the Burmese Gay-kho They are a pugnacious race They rear the silkworm and weave and wear silk When a

chief or owner of slaves dies, one slave is said to be buried with him to be his attendant in the next world They dwell on both sides of the boundary at Tounghoo, separating British Burmah from the Ava territory They speak a dialect of Pwo — *Mason, Burmah*, pp 92, 642

KAYA, HIND A compound metal of zinc, tin and copper

KAYA, or Ka, see Karen, Kaya

KAYAL-GYEE, BURM *Barringtonia speciosa*, *Linn*

KAYAN KAYO, BURM *Aglaia spectabilis*

KAYANN, TAM A Ceylon tree, about ten inches in diameter, and four teen in height it produces a fruit which is of no value — *Edye, Ceylon*

KAYAN A tree of Melur forest, Abbottabad, Hazrat — *Cal Cat Ex*, 1862

KAYAN The Kayan, according to Mr. Dalton, amount to 270,000 souls, and they were greatly addicted to head-hunting This people inhabit the north-west of Borneo, in the interior of the country comprised between the rivers Baram and Rajang, which, with the small rivers intervening, allow the Kayan access to the ocean The mongrel Malays occupy the coast, and the country between them and the Kayan is occupied by eleven other tribes in number, each about 500, the majority of whom are subject to the Kayan The Kanawit tribe closely assimilate to the Dyak of Saribas, whose neighbours they are The tribes Punan, Sakapan and Kajaman are the chief collectors of camphor and birds' nests The Kayan are a nation of prostitutes, they are not so passionately fond of skulls as to bequeath them as fortunes to their children as is said of the Dyak They continue human sacrifices, but to a less extent The Kayan name for God is Tanungan, whom they hold to be invisible and supreme The coal and iron fields of the Baram or Rajang are more extensive than any yet discovered on the island From the river Baram, coal is traced to the upper parts of the Buntin, and thence southward to the Rajang river, on the left bank of which at Tujol Nang, there is a seam exposed upwards of thirteen feet in thickness — *Mr Burns in Feb 1849, No of Jour Ind Arch* See Kyann

KAYA NAN in Tavoy, Kayah in Moulmein, Tavoy red-wood, *Syndesmus Tavoyana*, is of maximum girth 20 cubits, maximum length 15 feet. Very abundant on the sea coast, from Amheist to Meigui also on banks of rivers in the province of Martaban near the sea When seasoned it floats in water. It is one of the best woods in

the country for helvcs, tough, light, very durable, plentiful. long in the fibre, neither liable to split nor to warp nor to break readily. Used by Burmese for planes, spears, boats, stocks of guns and all kinds of purposes. This wood is of a most beautiful colour, a combination of pink, cream colour and red, and takes a very high polish. Recommended for helvcs, handles of tools, hand-spikes and spokes of gun-carriages, and timber wheels, also for gun stocks and planes — *Captain Dance*. See Kyanan.

KAYAN-YANG, MALAY. A shrub at Borneo, the fruit of which sells at Java at 30 florins per picul.

KAYA PENDALAM, TER. *Dioscorea elispata*, R., III, p. 802.

KAYASTH, Kayastha, Kait or Kaest, has twelve divisions, of which the Gauṛ Kayasth is one. They are clerks and copyists, their habitual language is the Persian, they are largely employed as clerks and accountants about native courts. They say that they spring from Chatigoputi, the secretary of Dharmaraj. They are hindoos, generally worshippers of Śiva. They allow their daughters to grow up before wedlock. Many of them drink to excess. Their features, physical form and colour are more varied than those of any other section of the people called hindoos. The Kait is acute in business, active and painstaking. In northern India, they have adapted themselves to the British forms of administration and are useful servants. They have become in places considerable landed proprietors. In Bengal, they are more numerous and form an aristocratic class, have proprietary rights in the soil and cultivate a great deal. The Chandrasen Kayasth of Bombay and Poonah claim to be Kshatriya or descendants of rajah Chandrasena, a rajah of Malabar. Thus the brahmins deny, and declare them to be of menial origin. They have, however, the honourific name of Puroob (Purooe, Probahn or master,) and are distinguished as Patavi and Diwan Prabahn. The Kayastha or Kaysth race of India, are usually employed by the Indian princes in the collection and records of their revenues, and their character for a spirit of extortion became proverbial. They appear to have been particularly obnoxious to the brahmins. Kayastha is the Sanscrit name, but is pronounced in the dialects of India as Kayasth, Kayath, Kait, or Kayat, corruptly Kait. Among the Maratha people, the Kayastha is said to be distinguished from the Kait by locality, the latter being peculiar to the north. — *Wils. Glos.*, *Toy Cart*, p. 92.

KAYASTHA, SANS. From kayn, the body, and stha, to be situated.

KAYAT? a servile caste in the countries

east of Bengal, less impure than the Chandala.

KA YAU, also Ta-Yan, BURM. *Elaeocarpus agallocha*, Linn.

KA-YAU, BURM. *Congea velutina*, Wright.

KAYE, Sir John William, for many years occupied an eminent position in the world of English literature, as a writer on Indian subjects. He went to India as a lieutenant of artillery. Within a comparatively short time he wrote and published two novels. He became then a regular contributor to a weekly literary journal issuing from the *Hurkaru* press, and not long after he was installed an Editor-in-chief of the *Bengal Hurkaru*, retired from the army, and, during the remainder of his sojourn in India, continued its editor. In the course of his researches he met with much which he knew could not always be met with elsewhere. This suggested the idea of keeping a common-place book for noting all that was noteworthy, and making extracts with data and authorities, some of which appeared in the early numbers of the *Calcutta Review*, in the papers entitled the "English in India," and some other essays of the same interesting series. He projected the *Calcutta Review*, of which he was proprietor and editor, with the active co-operation of such men as Dr. Duff, Mr. Marshman, the late Dr. Mackay, Henry Lawence — *Mofussilite*.

KAYIN, Kayin-kapas MALAY. Calico, ENG.

KAY-KHE, COCH-CHIN. Millet.

KAY-KHOAICA, COCH-CHIN. *Amistola indica*.

KAYLA, HIND. *Musa paradisiaca*, plantain.

KAYLULAH, ARAB. The half hour's siesta about noon. It is a sunnat, and Mahomed said of it, "Kilu, fa inna sh' Shayatina la Takil,"—"Take the mid-day siesta, for, verily, the devils sleep not at this hour." "Aylulah" is the sleeping after morning prayers, which causes heaviness and inability to work. Ghaylulah is the sleeping about 9 A.M. the effect of which is poverty and wretchedness. Kiyululah (with the guttural kaf) is sleeping before evening prayers, a practice reprobated in every part of the east. And, finally, Taylulah is sleeping immediately after sunset, also considered highly detrimental. — *Burton's Pilgrimage to Meccah*, Vol. II, p. 49.

KAY-ME, COCH-CHIN. Turmeric.

KAYN, adjoining Herat, is the first Persian province to the west of Faria, and lies on the frontiers of the kingdom. It is entirely inhabited by mahomedans of the shiah sect which has led the Toorkman tribes to seek for slaves in it during their chupao or forays. The inhabi-

ants are a timid race, and live in small forts, the number of which is very great. The Kayn country is badly watered, and the betel tree, as in all our countries, is common. Birjind and Kayn are the principal places, and the district is ruled by a governor of its own, whose subjection to the king of Persia, however, is complete, since he furnishes a quota of 3 000 or 4,000 infantry when called upon — *Papers East India, Cabul and Affghanistan*, p. 135

KAYOMURS, see Kamran

KAYPHAL Guz, Hind Nutmegs

KAYSAR The Takht-i-Suliman, or Kayser mountain, is in the Sulimani range. It extends high and bold, and seems a collection of inaccessible precipices. The mountains of Krlabagh, containing the salt mines, are on the south, then isolated tops alone being visible above the horizon. On the north, the Sulimani range is finished by the Pabai, or hills of Koh-i-Tak, and to the north-west is Koh-i-Kundi, which at times has a little snow upon its summit. The Kayser mountain arises in front in a southern direction. The Sulimani hills appear to descend into the plain, near Dheri Ghazi Khan. The heat on the plains under the Sulimani range is excessive — *Vigne's A personal Narrative*, p. 36

KAY-TANII-YLIN, Cochinchina Limes

KAYTHI, see Kiyastha

KAYU, MALAY, but also spelled Kaya, wood timber, a tree

KAYU-API-API, MALAY Rhizophora gymnorhiza Mangrove

KAYU AMBALLO, MALAY A timber tree of the Archipelago, in Bawean

KAYU-ARANG, MALAY Charcoal

KAYU BALIAN This wood, the most esteemed amongst the natives of Borneo, on account of its hardness and durability, is called by them balem or kayu balem, the term kayu, which means wood, being always prefixed to the names of timber trees. The balem is a tree of the largest size, and although its wood is so hard as to be almost uncuttable, the tree is of quick and vigorous growth. It is found most abundantly in the low level forests in the neighbourhood of the mouth of large rivers. It is much used by the natives for posts of their houses, which among the Dyaks, are hauled down from father to son, for many generations. Many spears which must have been in the river forests, are laid when cut as those fresh taken from the forest and this timber is rarely seen in a state of decay. The water vine (Pteris) is the only insect which attacks it when in the water, and though its channelling the wood must necessarily much weaken the root, the water being admitted

into it does not cause it to rot. On land or under the earth it equally resists the effects of the atmosphere and white ants, so destructive in tropical countries to most other kinds of wood. This valuable timber was formerly in article of export sought after by the Chinese, and in those ports which they still frequent, continues a source of considerable trade — *Low's Sarawak*

KAYU-BESSE, see Tim

KAYU BIDARRU, MALAY A yellow wood of Borneo, of a very agreeable odour. It is plentiful, and being of a very hard and durable nature, is much esteemed for posts of houses and other purposes under ground. Its perfume will ultimately rescene this beautiful wood from its present degradation — *Low's Sarawak*

KAYU-BIN ? BURU, MALAY Terminalia chebula, Retz

KAYU BINTANGUR Several kinds of the poon of India grow in Borneo to perfection, they are called by the natives bintangur, and are well known for their value in ship-building. One seems to be Calophyllum inophyllum — *Low's Sarawak*

KAYU BOKA, MALAY Kayu-boker wood, Amboyua wood, a valued ornamental wood, and another, the Lingoa wood of commerce, are the produce of the same tree, the Pterospermum indicum. The tree throws out knotty excrescences or burls, which are sawn off in slabs, 2 to 4 feet long and 2 to 8 inches thick, which are much esteemed for such fancy articles, as small boxes, writing desks, and other ornamental work. Of late years, its estimation seems to have decreased in Europe, but it is still much valued by the Chinese. It is brought from Ceram, New Guinea, Amn and other islands of the Moluccas. It resembles the hue of the yew, is very hard and full of curls, the colour being reddish brown, varying to orange. In Singapore it is sold by weight.

The Lingoa wood is also known in commerce as Amboyua wood, and very large slabs are obtainable from the lower part of the tree by taking advantage of the spurs or lateral growths. They can thus sometimes be had as large as nine feet in diameter. It is very durable, takes a considerable polish, is very abundant and may be had in any quantity — *Great Exhibition of 1871, and M. L. Juvier's Report*. See Amboyua wood, Lingoa wood, Pterospermum indicum.

KAYU BUNG NGAT ? Cochinchina Emblic myrobilum

KAYU DUNGUN, grows on the banks of rivers, and though the timber is soft, the huge buttress-like supports at the base of the tree are very hard, and are valuable for

gun carriages and other purposes they would doubtless be useful in turnery — *Low's Sarawak*

KAYU GAHRU, MALAY Eagle wood, Aloes wood, *Aquilaria agallocha*, *Rorb*, *Agallocha* wood This is the *Lignum Aloes*, *Agala*-wood, Eagle-wood, and Calambak of commerce If of good quality, it should melt in the fire like wax, yielding an agreeable odour A very high artificial value is placed on the better qualities of this product by the natives of the east, the first quality selling at £40 16s 8d per 133½ lbs avoird at Malacca, the second quality at £25 10s 0d per 133½ lbs, and the third quality at £3 2s 0d per 133½ lbs See Aloes wood, *Aquilaria*, Eagle wood

KAYU-JELU-TONG, is a large growing tree of Borneo, with verticillate leaves, and a bark which, on being wounded, emits plentifully a white milk, which is inspissated by boiling, but has not yet been discovered to be of any use The timber it produces, though large, is not esteemed by the natives, on account of its early decay when exposed to the rain and sun, it is white, and being very soft, and easily worked, it is much used by the poorer Malays for the sides of their houses, which are protected from the rain by the overhanging roofs — *Low's Sarawak*

KAYU KAPUR, a close-grained and durable timber of Borneo, much valued by the natives, for boat-building purposes — *Low's Sarawak*

KAYU KAPUR BARUS The timber of the Kapur barus, or true camphor tree, is also highly esteemed excepting when charged with the valuable drug, it does not emit the camphor smell, as does the timber of the *Laurus camphora*, of which the Chinese manufacture trunks and boxes, which preserve whatever is put into them, from the attacks of insects of all kinds, particularly of the small ants, which are so troublesome in hot countries — *Low's Sarawak*

KAYU KUDRANG a wood of Malacca furnishes a yellow dye, sells at 12s 6d per 133½ lbs

KAYU LAKKA, or Kayu lakah, of Singapore, a red dye wood, applicable to the same purpose as red sanders wood

KAYU LAKKAR and Kerta Ambuk are woods of Malacca, burned as incense

KAYU-LEGI, MAL Cassia lignea

KAYU-MANIS, JAV Cassia lignea, Bark of Cassia lignea

KAYU MARAKA, SANS Nerium tinctorum

KAYU MARAM, TAM, properly Kora maram *Psidium pyrifernum*, the guava tree

KAYU MARANTI, MALAY. A quick-

growing timber tree of Borneo In grain it resembles cedar, and, like it, is of a reddish colour It is much valued for making packing-cases, planks for the sides of houses, &c, and when protected from the weather it is a good and useful timber — *Low's Sarawak*

KAYU MENCABANG or Meucabang Pinang, is one of the trees which produce the vegetable tallow it is plentiful in the forests, but would be more profitable for its fruit (which is small and produces good oil) than its timber, though for this it is also held in high esteem The wood is close-grained, hard, of a reddish colour, easily worked, and very durable This tree differs from the others which produce the vegetable oil, in growing to a much greater height — *Low's Sarawak*

KAYU MERBAU, is a fine durable timber, very useful in ship and house-building, being easily worked and very durable — *Low's Sarawak*

KAYU MIDDANG BUNGA, a fawn-coloured wood of Singapore, not durable if exposed — *Cameron*

KAYU MUNGRIS, is, while fresh, nearly as hard as the non-wood, and more difficult to be worked, though it is very durable, but not so much so as the balean, or iron-wood, but is a large timber and a very fine tree — *Low's Sarawak*

KAYU NERI, is a very hard wood, growing with the mangrove in salt swamps, its timber, which has a reddish appearance, is not large but very abundant

KAYU-PUTEH, MALAY White wood, *Aiboi alba* of Van Rumph, the *Cajaput* tree or *Kayaputi* tree, *Melaleuca cajaputi*, *Mason & Rorb* *Kayaputi*-ka-tel, HIND *Kayaputi*-tailam, TAM *Cajaputi* oil

KAYU RASAK, a wood of Borneo, which resembles the bintaugui, is close-grained, strong and tough, and is used for masts, and oars for the trading boats. — *Low's Sarawak*

KAYU RUNGAS, a red wood, handsomely veined, which takes a fine polish, and is much used at Singapore for the purposes of furniture-making, like the ebony, it is only the old wood in the centre of the tree which is of a useful colour — *Low's Sarawak*, p 61

KAYU SAPPAN, MALAY *Cesalpinia sappan*, Linn, *Rorb*, IV & A

KAYU SONA, MALAY A timber tree of the Archipelago, much used at Bawean in piah and house-building

KAYU UMUR PANJAONG, MALAY Literally, Tree of long life, grows on Dempo hill in Sumatra, it is about 6 feet high

KAYU-YNIIDAN, or Kayhundahn COCH-CHIN Sandal wood

KAY-VANG-DEE, COOH-CHIN Sassafras

KAY-VERU, Kelwa-Ragu, Kaywari, or Keverin, TAY Elensme coracana, *Gart, Rorb*

KAYU WALI KUKUN, a wood of Java, is equal to the kasambi in weight, and exceeds it in hardness it is employed for anchors, naves of wheels, machinery, &c

KAYU WRANG, or Bayu, a light and tolerably durable wood, is employed for masts and spars of small vessels, but the surface must be well covered with resinous substances to prevent it splitting

KAY YOOB, BURM A tree of Moulmein Its wood is used as an ordinary building material — *Cal Cat Tr* 1862

KAYU-YNDHAN, COOH-CHINA Santalum album

KAZ, HIND Goose

KAZAGADDA, TUR Uigier coromandelica, *R, H Ic* Sellamdia, *Cor R, Vol n, p 147* The same name, however, is applied to U India and to Ledebouria hynchinoides, which all grow abundantly together, on the sands near Masulipatam

KAZAK, HIND. A free-booter, one who plunders in a gang. See Kazzak

KAZAMEEN, a town, three miles north of Baghidra, and on the western bank of the Tigris, inhabited at the beginning of the nineteenth century by about eight thousand Persians, who had been induced to settle there, on account of its being the buying-place of imam Mousa Kassim (the father of imam Riza) and imam Mahomed Touky — *Kinnear's Geographical Memoir, p 252*

KAZAN, the ancient capital of the Tartar mouneh. The Tcheremish resemble the Tatars in their external appearance, and they also wear their hair short, but their language is totally distinct, and they spring from a different origin. They are the original inhabitants of the province of Kizan and O-se-ta-om-hin or Astrachan. After the Russians had made themselves masters of all these places this people still continued to occupy the country near Kizan, and they have now been in subjection to the Russians for many years. Kizan consists of two distinct and separate towns the one inhabited by the Russians, the other by the Tatars. The Germans are very numerous in Kizan, and have a club frequented exclusively by numbers of their own nation. The Pagan tribes, called the Tcheremiss and the Morduin, constitute a very considerable portion of the population of the province of Kazan, and supply the town with wood hewn in the recesses of their native forests. Kazan is reputed in the Tartar annals as having been

the haunt of huge and monstrous serpents, some even with two heads, and to the present day these reptiles still swarm in the fens and forests of this province. On the banks of the river Kama and on a mountain, the seat of an ancient monastery, it is called Zilantoff, a corruption of the Tatar words ilan, the serpent, toun, mount. A Tatar legend informs us that this mountain was formerly the place of retreat of a winged dragon. The fragments of nations that people Kazan and Astrachan, the Russian, Tatar, Tcheremiss, Tcheremiss, Morduin, Votyak, Kalmyk, Kughuz, Bashkir, Nogai, and Kossack, each speak a language peculiar to its own tribe — *Timmerelli's Kazan, Vol 1, pp 1, 3, 4, 31, 34, 35, 72, Staunton's Narrative, p 126*

KAZEROON, once a considerable place, now in decay, lies in a valley on the road from Bushme to Shiraz. The entire southern region of Iran, bordering on the Persian Gulf, is called the Garmsan or "hot region." It extends from the sea to the latitude of Kazeroon, and runs parallel with the Persian Gulf, from the banks of the Tab to the confines of Luristan and from Bushme, eastward, is far as Cangoon, the tract is named the Dushistan or "land of plains." The Tungistan, commonly pronounced Tungiztoon, or "narrow land," is a small tract of land east of Bushme. The greater portion of the people of the whole Garmsan, consists of an independent and lawless set, many of the tribes being robbers by profession. A huge wall of mountain separates the Garmsan, or low region, from the Sud-in, or high tableland of Persia. One of the most conspicuous of these, is an abrupt lofty hill, named Hormoor, where evil is said to have been found — *Yule Cathay, Vol II, p 187*

KAZI, or Kadi, ARAB The chief clerical judicial officer of Mahomedan.

KAZONG-OO, BURM Batatas edulis, *Chorsy*

KAZWIN, KASHMIR or KASHWIN, a celebrated town of Persia, a little to the west of Teheran. The inhabitants are chiefly descended from those Turkish tribes which have long pastured their flocks on the plains in the vicinity of that city. They almost all either cultivate the soil, or employ themselves in commerce with the people on the shores of the Caspian — *Malcolm's History of Persia, Vol II, p 6*. See SAVAI or Saveli

KAZWINI, an author so named from his native place, Kazwin or Kasbin in Persia, who lived and wrote between A.D. 1263 or 1275 (A.H. 661 or 674). His name was Zakariya, son of Mahomed or Mahmud. He wrote the Ajaib ul Makhluqat, also the Asar-ul-Bilad, and according to M. Renaud also

the *Ajar ul Baldan*, written in Arabic and translated into Persian. But Kazvin often names Mis'ar-bin-Muhillul, a traveller into China, as the author of *Asm-ul-Bilad*. Kazvin died about 674 H. (or A. D. 1275).—*Elliot's History of India, Ouseley's Travels, Vol. II, p. 367*

KA ZWON, Burm. *Batatas edulis, Choisy*

KAZZAK, a great Tartar tribe now mingled with the Kalmuk and Kngis, but the Kngis and Kazzak seem much the same people differing only in location. The Kizzak pass the summer in the neighbourhood of Russia and return in winter to the neighbourhood of Bokhara where they sell their sheep. The name Kazzak, written also Cossack, has been variously derived, and some authors indicate a similar word in the Tartar language, meaning an armed man. Others go farther eastward for a root, and make it a robber. But in either sense it will suit the character, the original mode of warfare of these armed men being that of robbery, or plundering their enemies. In time of war the real term of military service, with the hereditary warriors of the Don serving under Russia, ceased only with their lives or their capability, but, in times of peace, four years was the regular period of duty with a regiment. Twenty-five years is the nominal extent of a Cossack's military service, but the martial spirit and custom, make every man a soldier, when war either approaches his country, or requires his arm to keep it at a distance. A Cossack finds his own arms, clothing, and horse. During the campaign of 1812, and for nearly four years afterwards, almost all the population of the Kazzaks of the Don, capable of bearing arms, were called forth, and about fifty thousand may be computed to have fallen in that space of time. The quota of force which this branch of the Cossack nation furnished to Russia, for European and Asiatic service, amounted then to eighty regiments, each regiment numbering from five to six hundred men. That of the Ataman, which is the elite of the country, is calculated at twelve hundred men. The men of the Don are mostly well-favoured, being robust, fair, and handsome. This happy exterior is a type of their hearts, hospitable, brave, honourable, and scrupulously religious. The Cossack women seem far inferior to the men in mental ability and in personal endowments, also, certainly plain. The usual female appearance is short stature, faces of strong Tartar feature, with eyes, however, almost invariably large and dark. The style of dress is decidedly fashioned from the east. A sort of chemisette (or small shift) of coloured linen, buttoned round the neck, and with sleeves to the wrist. A pair of trousers,

of a similar stuff, are covered by a silk caftan, reaching as low as the ankles. This upper garment is fastened, from the neck to the bottom of the waist, with buttons of small pearls, in form and workmanship like those in gold or silver from the Brazils. The waist is bound with a girdle, also ornamented with pearls, and frequently clasped by a diamond buckle. The heads of married ladies are adorned with, literally, a silken night-cap, which is wrapped about with a gaily-coloured handkerchief, in the form of a fillet. The unmarried (like the damsels in Russia of the lower class) wear the hair in a long plait down their backs, but with this difference from the Russian girl, instead of a bunch of ribbons at the termination of the plait, the handkerchief, with which the head is bound, twists round the braid nearly to its end, something in the manner of the Corsican caps.—*Porter's Travels, Vol. I, p. 33*

KAZZAKI, Hind. A daka or briglay, or highway robbery.—*History of the Punjab, Vol. I, p. 143*

KAZZILBASH a term applied in Kabul and Herat to a Turk race, principally of the tribe of Jawanshir, who were fixed in the country by Nadir shah. Under the kings of Kabul they served as body-guards and still retain their own language. In the town of Kabul there are perhaps ten or twelve thousand Kuzzilbash. Their history has been often written. When Nadir shah marched towards Delhi, he had twelve thousand fighting Kuzzilbash with him. When he quitted that city, on his return, he left behind him three hundred of these, who with other troops, were directed to bring away his treasure, and follow him. They passed through Kabul, but when within two days' march of Kandahar, they heard of his death—and, a few days afterwards, Ahmed shah, Nadir's lieutenant, arrived himself, attended by five or six hundred Daman,—he seized the treasure, and took the Kuzzilbash into his service, and his kind treatment of them induced others to come from the neighbourhood of Tabriz, Meshed, Kerman and Shiraz, in Persia, where the true Kuzzilbash exercise the profession of horse-breeders, shepherds, and cultivators. There are now perhaps about ten thousand Kuzzilbash in the city of Kabul, who are ever ready to draw their swords as mercenaries. Their leaders are by far the most wealthy, the most intelligent, and the most influential men at Kabul. The Tapik are the aborigines of the Kabul country, and are not Affghans. Alexander probably found them there, as fire-worshippers, speaking Sanscrit or Pehlvi. The Hazara, or Hazarat, are so called from the innumerable tarfah, or

tribes, into which they are divided—*hazm* signifying in Persian a thousand. They occupy the whole range of the Paropamisus, or the mountains extending between the Hindoo Kushi, or Caucasus, and the city of Herat, to within a few days' march of Kandahar. In appearance, they very much resemble the Ghurka, they have the same high cheek-bones, the same small eyes, very little beard, and no doubt are of Tartar origin. The Ghurka, however, are hindoos, whilst the *Hazara* are shah mahomedans. General Ferrier tells us that the Persians inhabiting Kabul known by the name of Kuzzilbash, form part of one or more of the seven Turkish tribes that embraced the party of shah Ismail, the founder of the tribe of Saffavi. This sovereign, to distinguish them from the others, gave them a kind of red cap, hence their name of "Red head," Kuzzilbash. These seven tribes were Oustajalu, Chamloo, Nikaloo, Baharloo, Zoolkadder, Kajai, and Afchar. Another writer, Mohun Lal, relates that the houses in Herat are numbered at 400, and they contain about 6,000 people. The major part are Baidurani, one of the sunni sects. Those of Shamlu, Afshar, Reshvand, Jami, Isla, Yallo, and Takulbe, who follow the principles of Ali, are small in number, and undergo many hardships from misgovernment. Qizal, he says, means in Turki 'red,' and Bash, 'head.' In the reign of shah Ismail, the Qizal Bash divided themselves into the seven different sects mentioned above. The papers laid before Parliament however relate that in the beginning of the 18th century, the feebleness of the Persian monarchy excited the cupidity of the Affghan race, who overran the fairer portion of that kingdom, and possessed themselves of Ispahan. Their successes called forth the energies of Nadir, who not only drove the 'Affghans from Persia, but annexed the whole of their own territories to his empire, and, turning their swords against India, with a mixed army of Persian and Affghan, sacked it. During these wars the conqueror deemed it politic to fix some native tribes in the lands he had subdued, and to this policy we owe the colony of Persians now settled in Cabool, which, when first located, amounted to less than 2,000 families. The people composing it consist of three divisions. 1st, the Juwansheer, 2nd, the Ufsheer, and 3rd, the Moorad-khane, the whole being designated by the general name of Ghoolam Khane, or Ghoolam-i-shah, servants of the king. The Juwansheer are a clan of Took from Sheesha. There are various divisions included among them, such as the Koort, the Shah Sumund,

the Syah Munsoor, &c, and they form the principal portion of the Kuzzilbash. They consist of 2,500 families, and occupy a separate quarter of Cabool, called the Chandoul, which is surrounded by high walls. The Ufsheer are also Took, and of the tribe to which Nadir himself belonged. There are 300 families of them who live in a strong fort about three miles from Cabool. The last division, the Moorad Khane, is comprised of all the Persians who have from time to time settled in this country. 1,500 families of them reside together under chiefs. Besides these, there are 700 others, a division of the tribe in the fort of the Byat. There were about the year 1838, 4,000 Kuzzilbash families in Cabool, from which a force of from 4,000 to 5,000 men could be levied on an emergency for the purposes of war. The number has been generally considered greater than this detailed statement, but the whole of the shah's population in and about Cabool is then included in the calculation, and among these the *Hazara* would furnish twice as many men as the Persians. On Nadir shah's assassination, many of the Persians fled from Cabool to their native country, but Ahmed shah, Dooranee, who succeeded to the authority of Nadir, conciliated a portion of them whom he retained in his pay and found of eminent service throughout his active reign, in which they became an organised body, acting under a Khan who was directly responsible to the shah, while the Kuzzilbash themselves only acknowledged their own chief. Matters seem to have continued in this state for about 53 years, during which the Persians acquired such power that the kings found it necessary to favour them by large stipendiary allowances, granted, in some instances even to minors, and, as the Sudozye monarchy declined, their support became indispensable to the personal security of the king. In the reign of Shah Zaman, the chief of the Juwansheer was put to death, and from that time a want of confidence in the kings of Cabool, on the part of the Kuzzilbash, is to be traced, till they almost cease to appear as a body in the affairs of the state. The superior intelligence possessed by all Persians readily befits them for employment among the Affghan, and from war many became secretaries (*meeiza*) and stewards (*nazir*) to the different chiefs, others took to agriculture and merchandise, and some are at present shopkeepers in Cabool. It would at one time have been dangerous to entertain any Persian without their khan's permission, but with the loss of military employment, or rather withdrawal from it, their pay ceased,

and the growing wants of many, drove them to the occupations stated, though a portion have always continued in the service of the ruler of Cabool. Since the whole of the Persians in Cabool are shihs, and the national persuasion of the Affghan is soonee, the position of the Kazzilbash was full of danger, it was at any time possible to turn political dispute into religious difference, and there are various instances in the history of the Cabool monarchy, in which these have threatened their very existence. At one time they were not afraid to live outside of the city, but common interest has now led the whole of the Persians to congregate together as the best means of warding off danger. They would have willingly left the city of Cabool and fixed themselves at a distance like the Ufsheer, in a detached fort. The Persian themselves are therefore intently bent in adding to their own strength by intrigues around them, and though their military influence has declined, their power in this way is more considerable than before, since every man of rank has Persians for his secretaries, and all the home and foreign correspondence is in their hands, by which their influence ramifies in every direction. The Bahailoo are one of the seven Turkish tribes that supported shah Ismael, one of the first of the Suffaveau kings of Persia, about A D 1500. They wear the red cap, and are part of the Kazzilbash — *Vigne's Personal Narrative*, pp 167-169, *Ferrier's His of Affghans*, p 70, *Mohun Lal's Travels*, p 265, *Papers East India, Cabool and Affghanistan*, 1859, pp 40-41. See Kajai.

KBARRA, HIND Capparis spinosa

KCHUR, HIND Cornus macrophylla

KDRUM of Bahai Ambai, Hibiscus cannabinus

KE The whole of the great island of New Guinea, also the Ke and Aiu islands, with Mysol, Salwatty, and Waigiou are inhabited almost exclusively by the typical Papuan, and the same Papuan race extends over the islands east of New Guinea as far as the Fiji Islands. The people on the coast of New Guinea are in some places mixed with the brown races of the Moluccas. In the typical Papuan, the colour of the body somewhat varies generally it is a deep sooty brown or black, somewhat approaching, but never quite equalling, the jet-black of some negro races, but it is occasionally a dusky-brown. The hair is harsh, dry and fizzly, growing in little tufts or curls, which in youth are very short and compact, but afterwards grow out to a considerable length forming the compact fizzled mop, which is the Papuan's pride and glory. The face has a beard of the same fizzly hair, and the arms, legs and breast are

also more or less clothed with hair of a similar kind. In stature, the Papuan is superior to the Malay, and the equal or superior of the average European. The legs are long and thin, and the hands and feet larger than those of the Malay. The face is somewhat elongated, the forehead flattish, the brows very prominent, the nose is large, rather arched and high, the base thick, the nostrils broad with the aperture hidden, owing to the tip of the nose being elongated. The mouth is large, the lips thick and protuberant. He is impulsive and demonstrative in speech and action, his emotions and passions express themselves in shouts and laughter, in yells and frantic leapings. Women and children take their share in every discussion. The Papuan has much vital energy. In the Moluccas, Papuan slaves are often promoted to places of considerable trust. He decorates his canoe, his house, his domestic utensils with elaborate carving. They are often violent and cruel towards their children. The Papuan is black-skinned, fizzly-haired, bearded and hairy-bodied, long-faced, has a large and prominent nose, and projecting eyebrows, bold, impetuous, excitable and noisy, joyous, laughter-loving and displays his emotions. If the tide of European civilization turn towards New Guinea, the Papuan like the true Polynesian of the farthest isles of the Pacific will no doubt become extinct. A warlike and energetic people who will not submit to national dependence or to domestic servitude must disappear before the white man. A race identical in all its chief features with the Papuan, is found in all the islands as far east as the Fiji. Mysol and Waigiou are Papuan, mixed partly from Gilolo partly from New Guinea. *Paradisea rubra*, the rare red paradise bird, and *Ptilonopus pulchellus*, a lovely little dove, occur here. Alfura is written Alfora, Alafoia, Arafuia and Halafoia. According to Mr Crawford it is from the Arabic al and foia. Mr Bickmore says that the Alfua people of Ceram have crisp but not woolly hair like the Papuans, and he regards them as a division of the Malay. He states that at Ceram the custom of head hunting prevails amongst the Alfua — *Wallace, Vol 11, pp 277, 281, Bickmore, p 204*.

KEA, BENG Green-spined screw-pine *Pandanus odoratissimus*. Kea-phool, is the flower.

KEADIE, or perhaps, Headie, the Malay name of a tree in the forests of Canara. It grows from eighteen inches to two feet in diameter, and from thirty to fifty feet high. It is a close-grained wood, and is said to be durable, but it is rather scarce — *Edye, M. and C.*

KEA KAIDA, BENG Pandanus odoratissimus

KEANG-WHANG, CHIN Turmeric

KEANG-SE is the eastern portion of the ancient province of Keang-nan, or Nan-kin, as known to Europeans, this ancient province was estimated to embrace a surface of 81,000 square miles, and its population was seventy millions. Keang-se, in extent, is about three-fifths of the ancient province, and its population is upwards of thirty-seven millions. The imperial canal traverses the whole extent from north to south, and the Yang-tze-Kang from east to west, affording ready means for the transmission of merchandise, to and from all parts of the empire. Another estimate is 27,000 sq miles, and its population upwards of thirty millions.

KEAOU-CHING The Chinese division of the day is as simple as the English and not much unlike it. The Chinese begin the day an hour before midnight, and divide the twenty-four hours into twelve parts of two hours each. Instead of numbering their hours they give a different name to each period of two hours, the names and corresponding time, according to the English mode, are as follows —

Tsze	11 to 1	Morning	Woo	11 to 1	Afternoon
Chow	1 to 3	"	We	1 to 3	"
Yiu	3 to 5	"	Shin	3 to 5	"
Maou	5 to 7	"	Yew	5 to 7	"
Shin	7 to 9	"	Seo	7 to 9	"
Sze	9 to 11	"	Hae	9 to 11	"

The word Keau is added when the hour of each period is intended, and Ching for the last. Thus, Keau tsze is 11 at night, and Ching tsze 12 at night, Keau Chow 1 in the morning, Ching Chow, 2 &c &c. The word K'uh "quarter," is used after the hour with the numerals yih 1, uih 2, or sau 3, to subdivide the hours into quarters, which is the smallest division commonly employed. Example, ching maou yih k'uh, a quarter past 6, keau woo uih k'uh, half past 11.

KECO, BENG, HIND Costus speciosus

KEDAH or Quedah, called in Siamese Muang Sai or the Sai kingdom, occupies from the 5th to the 7th degrees of north latitude and has the Straits of Malacca on the west. The purest Malay is written and spoken in this state, being often, in the Archipelago, influenced by mixture with other tongues. It extends from the Tiang river in 7° 20' N to the Krian, in 5° 10' N, which separates it from Perak. The Tiang formerly divided it from Siam. Interiorly, is a chain of mountains, running down the middle of peninsula. The water on the Quedah coast is very shallow and ships must keep a considerable offing. The highest detached hill on the Quedah main is Gunong Gerai, or Quedah Peak,

a mass of granite, whose summit is estimated at 5,000 feet above the level of the sea. According to Dr Ward, north of Quedah Peak is an immense plain, almost level with the sea, covered near the coast with rising mangroves. Kedah is interesting to ethnologists from the several tribes within its limits. Of these, the Semang and Uda are found in the forests of the north, the Rayet Uta, the Jakun, Sakkye, Hadas, Belandas and Besisk in others to the south, while the Akkye or Rayet Laut (lit people of the sea) dwell upon the shores and islets of the peninsula. Wherever scattered, they live totally apart from the Malays, and differ from them widely in person, habits and religion, in short, are of a much lower grade in the scale of civilization. The Malays themselves sometimes class the various tribes under one general and expressive appellation, that of Orang Benua—men of the soil. They denominate the four original chiefs of the Benua "Nenek" or our ancestors, many of their own chiefs derive their descent from them and bear a Benua title. The elders of the Benua exercise considerable influence over the elections of the Malayan panghulu. The panghulu of Rumbowe is chosen alternately from a Jakun tribe (the Bodoanda Jakun) and a Malay tribe; the names of inland places are chiefly Benua terms. There is a striking resemblance in feature, between the Benua and the Malay, and scarcely less in their respective languages. Opinions, as to their identity in favour of the affirmative hypothesis are entertained by many of the Benua and Malay themselves. But from what branch of the great family of mankind the Benua spring, tradition is almost silent. Their general physical appearance, their lineaments, their impatience of control, their nomadic habits, a few similarities in customs, which will be cursorily noticed as we proceed, all point to a Tartar extraction.

The Uda tribe is little known—many Malay believe they are a class of Jakun, while others affirm that they are a colony from some foreign country. The Tuanku Puteh of Rumbowe informed Newbold that the Uda are a race of savages, thinly scattered over the states of Jellabu, Pahang, Tringanu and Quedah, and resemble in feature, the darker variety of Jakun. Their size is represented as smaller, and their habits more savage. According to Sir S Raffles and Mr Anderson, the Semang of Quedah has the woolly hair, protuberant belly, thick lips, black skin, flat nose, and receding forehead of the Papuan. This is a little at variance with the statements of the natives, who affirm they differ but little, as just mentioned, from

the Jakun. Mr Anderson describes the Semang of Perak, as resembling those of Quedah in personal appearance, but speaking a different dialect. They possess, he says, the same eviling black hair, are a little darker in colour, and have not the thick lips of an African. They subsist by hunting, and make huts of the branches, and cloths of the bark of trees, shunning the haunts of more refined beings. They are numerous in Quedah, and reside generally on or near mountains, such as those of Jeri and Juru, and are found in Tinganu, Perak, and Salangore. They live in rude huts, easily removed from place to place, constructed of leaves and branches. Their clothing is a scanty covering made of the bark of trees, sometimes a cloth obtained from the Malays. Birds and beasts of the forest, wild roots and yams, constitute their food. They worship the sun. The Malaya have an idea, that, when a Semang dies, the body is eaten, and nothing but the head interred, a custom, which, if it exists, reminds us of one prevalent among the Issedones, a tribe of ancient Scythians, who after feasting on the body of the deceased, preserved the head, carefully removing the hair. The Semang women like those of the ancient Massagetæ, and the more modern Tatar Kie-Kia-sse tribes, are said to be in common like their other property. They have chiefs, or elders, who rule the different tribes. Keddah is a flat and fertile country on the peninsula, famous for its breed of turtle-doves, delicious food for the epicure. When the Kedah prince ceded Pinang to the British he represented himself as independent, and as such was treated by the English. At the base of a range of hills which bound the broad valley of Quedah on the north, the river Pailis discharges itself over a bar into the Indian ocean. The river at its mouth is divided by a small island half a mile long, into two branches. This island is called "Pulo Quetam," or Ciab Island, by the natives. Kedah peak is 3,897 feet high. Mr Logan informs us that the elevations given by Newbold for these peaks (5,693 and 5,705 feet) are mere guesses. — *Osborne's Quedah*, p. 95, *Hooker and Thomson's Flora Indica*, Ind Arch, Vol. p. 58, *Newbold's British Settlement*, Vol. II, pp. 362-379, 2, *Sonnerat*, Vol. II, p. 177, *St John's Indian Archipelago*, Vol. II, p. 107. See Papuan.

KEDANGU, MALLEAL. *Sesbania Ægyptiaca*, *Pers* *Æshynomene sesban*, *Linn*.

KEDARIVATA, a fast for women in honor of Isvara.

KEDARNATH, a hindoo shrine devoted to an incarnation of Vishnu and situated

within the Himalaya. Its rawal, like him of Badamath, is a Malabar brahman. Pilgrims were wont to devote themselves to destruction here, by precipitating themselves from the summit of a small rock or, by penetrating within the Himalaya until overwhelmed with snow. It is at the source of the Kalee-Gunga, a stream far smaller than either the Bhagnuttee or Alaknunda, which joins the latter at Rooder-pague. — *Fraser's Himalaya Mountains*, p. 381, *Dr H H Wilson's Hindoo Sects*.

KEDAWUNG, a wood of Java, whitish and moderately hard.

KEDER, ARAB *Pandanus odoratissimus*.

KEDGEREE, a hamlet on the left bank of the Hooglee river in L. 21° 50' 8" N.

KEDR, RUS Cedar.

KEDRON, a brook in Palestine, crossed by a bridge of one arch, leading to the garden of Gethsemane. Kedion is a Hebrew word, signifying "darkness or sorrow." Gethsemane is another Hebrew word, signifying "wine-press." On passing over the brook Kedion, and, leaving the Valley of Jehoshaphat on the right hand, the visitor ascends the Mount of Olives. — *Robinson's Travels Palestine and Syria*, Vol. I, p. 121, *Shumser's Overland Journey*, Vol. I, p. 210.

KEDISH of Galilee was a bast or refuge city. See Bäst.

KEE, BURM *Syndesmis tavoyana*, of Wallach.

KEEAH-NAN, BURM. In Tavoy, a strong crooked wood, used for stocks.

KEEHAR? URIA? A tree of Cuttaek, a hard useful wood for mallets, pounders, hammers, and such like articles, and would, perhaps, make up strong furniture. — *Cal Cat Ex* 1862.

KEKRA, HIND, are the earapace shells of crabs, properly Kenkia, a crab.

KEEKUR GUM, produced by *Vachellia farnesiana*—a variety of Gum Arabic.

KEEL, HIND? Tai, drummer.

KEELA also Mekh, GUZ, HIND Nail.

KEELING ISLAND, in the Indian ocean, south of Sumatra. Here, Mr Darwin found evidence of subsidence, earthquakes have been repeatedly felt on every side of the lagoon, in which the water is as tranquil as in the most sheltered lake, old cocoanut trees were undimmed and falling. The foundation posts of a stone house on the beach, which the inhabitants said had stood, seven years before, just above high water mark, were then daily washed by the tide. Keelug island is also called Cocoanut island. The Cocoanut crab, the Bugus lato, hermit or robber crab of the Keeling islands, is a kind of intermediate link between the short and long-tailed crabs, an

bears a great resemblance to the Pagani. It dwells in deep burrows. Mr Darwin observed their habits in the Keeling islands, and found that they live on the coconuts that fall from the trees. The story of their climbing these palms and detaching the heavy nuts is merely a story. Its front pair of legs are terminated by very strong heavy pincers the last pair by others, narrow and weak. To extract the nourishment, it tears off the fibrous husk, fibre by fibre, from that end in which the three eyes are situated, and then hammers upon one of them with its heavy claws until an opening is effected. It then, by its posterior pincers, extracts the white albuminous substance. It inhabits deep burrows, where it accumulates surprising quantities of picked fibre of coconut husks, on which it rests as on a bed. Its habits are diurnal, but every night it is said to pay a visit to the sea, perhaps to moisten its branchiæ. It is very good to eat, and the great mass of fat accumulated under the tail of the larger ones, sometimes yields, when melted, as much as a quart of limpid oil. They are esteemed great delicacies and are fattened for the table.—*Piquier, Bikmore, p 149, Darwin, Voyage*

KEEMNA, BLRV *Laurus, species*

KEEMUKO? *Cocculus palmatus*

KEENA, SINGH *Calophyllum burmanni*, *Wight*. Keena oil is obtained from the seeds of different species of *Calophyllum*

KEENJUL? MAHR *Terminalia alata*, *Ainslie*

KEEN-WE-WÆL, SINGH *Calamus rotang*, *Linn*

KEE-OW ISLAND, in the Canton river, is seven miles west of Lintin

KEERA, HIND *Cucumis sativus*

KEERAT, BENG *Gentiana chierayta*

KEERAY, TAM *Tribulus terrestris*

KEERDAMANA, of Bombay *Conium maculatum*, *Linn*.

KEERNI, CAN *Canthium parviflorum*

KEERNI KA PHAL, DUK *Mimusops hexandra*

KEERSEL, MAHR. *Bignonia chelonoides*, *Linn*

KEERTAR HILLS, running parallel with the Juthel, more to the west, between 25° 50', 26° 40', and about 67° 40'. The average height is probably below 2,000 ft

KEERTEE CHANDRA, SANS From kee tee, fame, chandia, the moon

KEERTANA, SANS From keet, to produce harmony

KEESHOORIYA? *Wedelia calendulacea*

KEESHOORIYA, *Eclipta erecta*

KEESNEE, a river 13½ miles from Muzaffnuggui

KEESU, HIND *Butea frondosa*.

KEFFI, a green and yellow-striped kerchief worn on the head by the Jehen tribe of Bedouin Arabs at Yambou.—*Mrs Ellwood's Letters*

KEFFING ISLANDS This little group, in the Molucca sea, is encircled by very extensive reefs projecting into deep water, rendering it difficult of approach. The Cichelot or sperm whale abounds in the ocean, and might support an extensive fishery. Some of the islets are low sandy, fringed by reefs, and, as in Glassa, with a lagoon in the centre absolutely swarming with fish, while the shores are peopled by ducks and snipes. Keffing is also called Pulo Manol or Bud Island and lies midway between Ceram and the Serwatty group. It is a high solitary mountain, resting on the bosom of the sea with a truncated cone, desert, and the refuge only of myriads of birds, which deposit such vast quantities of eggs, that many of the natives of the neighbouring isles visit the place and subsist for whole days on this wholesome food. Sulphur is also found on the rocks. The little communities existing in these scattered groups present curious phases of social life. Dwelling in houses erected on posts, they in many instances surround their villages with rough walls of coral, occasionally enazing a similar fortification all along the shore. Many indications among them prove the existence of piracy, besides calico and china-ware. Slaves, nutmegs, trepang, tortoiseshell and edible birds-nests, are bartered for powder, shot, muskets and small cannon, and betray the inclination of the people to the use of arms. Many of them, apparently peaceful traders, are secretly addicted to piracy, though some bear a character for innocence and love of industry altogether inconsistent with this pursuit. Among these are the inhabitants of Motir, a gentle, tranquil, sober tribe, following the occupation of potters, and supplying the neighbouring islands with vessels and utensils of various kinds made of red clay elegantly moulded and of good quality. These compete in the markets of the Molucca sea, with the plates and pans brought by the traders of Keffing from the Ki Islands.—*Kolff's Voyage of the Daomga, pp 220, 345, Darwin's Coral Reefs, Crawford's Ind Arch, Vol III, p 447, Temminck, pp 111, 307, As Journ, p 336, St John's Indian Archipelago, Vol I, p 142* See Kei

KEG-FIG, *Diospyros kaki*

KEHJOOR, HIND Properly Khajur, the date tree, *Phoenix dactylifera*, also the date

KI-HI-KANG, SINGH Plantain

KEI, this group of islands adjoining the Aru islands, is inhabited by the Arafura race, and the word Key, Kei or Kias prefixed

to the names of all their villages. The great Kei is about the size of Tanakeka, an island near Macassar. The men profess mahomedanism, but eat hog's flesh, and the islands produce Maratigo and Banyao woods, well adapted for masts. In the island of Doni, the Papuans are called Myfore. They are about 5 ft 3 inches high, few attain 5 feet 6 inches. They wear their crisped hair its full length, and generally uncared for, which gives them a wild, scared appearance. The men, not the women, wear a comb. Amongst the Aiapua or Papuan of Ke, the women are not secluded, the children are merry, noisy, and have the negger grin, and amongst the men is a noisy confusion of tongues and excitement on every occasion. The Ki are a group of ten islands, forming the northern of the south-easterly islands. The natives are industrious and are great boat-builders. The Campophaga concinna occurs there, also in Banda where it is called the nutmeg pigeon. The islands are covered with luxuriant forests. It is occupied by two races, one of them the Papuan who make cocoanut-oil, build boats and make wooden bowls. Their boats are from small planked canoes to piallus of 20 to 30 tons burthen. They build the skin first and afterwards fit in the knees and bends and ribs. Money is not used but every transaction is in kind. The Papuan wears a waist cloth of cotton or bark. The other race are mahomedans who were driven out of Banda and wear cotton clothing. They are probably a brown race, more allied to Malays, but their mixed descendants have great varieties of hair, colour and features, graduating between the Malay and Papuan tribes. The *Cyphogaster calepyga*, a beautiful species of the Buprestidæ, occurs here, also the butterfly orchis, *Phalænopsis grandiflora*, and two large beetles, *Therates labiata*, and *Tricondyla aptera*. *T. labiata* is ever on the watch, and from time to time emits an odour like otto of roses. *T. aptera* of the Malay islands resembles a large ant more than an inch long and is of a purple-black colour. It is wingless.—*Bikmore*, p 243, *Wallace*, Vol II, pp 103, 114, 115. See Ke.

KEIBI, PERS. Ape

KEIFIET. The aba or camaline, as it is styled in the Persian Gulf and the Keifiet, are worn in Oman, by all classes. It is a broad kerchief, striped green, red, and yellow, having the sides hanging down, with knotted strings appended to them, serving by their motion to keep off the flies, which are here excessively troublesome.—*Wellsted's Travels*, Vol II, p 210.

KEIGHWAD, see Tin

KEIM, HIND. *Nuclea paviifolia*.

KEINT, HIND. *Pyrus variolosa*, Ban Keint, HIND, is *Edwardsia mollis*.

KEIRRI, HIND. *Pinus excelsa*

KEISH ISLAND is almost flat, and yielding a few date trees. The goats on this island were consecrated to Venus and Mercury, in the time of Alexander, when Nearchus, with the Grecian fleet, cast anchor here for the Cataea of his journal, (preserved by Arrian) is Keis or Keish in the nomenclature of oriental geography. It is, however, said to have been named Keish since the tenth century, when one Keis, the son of a poor widow, in Siras, embarked for India, with his sole property, a cat. There he fortunately arrived at a time when the palace was so infested by mice or rats, that they invaded the king's food, and poisons were employed to drive them from the royal banquet. Keis produced his cat, the noxious animals soon disappeared, and magnificent rewards were bestowed on the adventurer of Siras, who returned to that city, and afterwards, with his mother and brothers, settled in the island, "which, from him, has been denominated Keis, or, according to the Persians, Keish." In countries widely separated, and in various languages, the same story has been related of different persons.—*Ouseley's Travels*, Vol I, p 170.

KEITHA, HIND. *Pyrus variolosa*

KEIVAN, the Chaldee Saturn

KEJ, the most western of the Kelat territories. Kej is called Mekran,—sometimes also Kej Mekran, and is supposed to be the Gedrosia of the Greeks. It is inhabited by many tribes of whom the Gitchki is the most numerous, but about half the population is of a sect of mahomedans called Ziggai. The maritime and fishing population of the little ports on the coast of Mekran from Saumani to Charbai, are denominated Med, and comprise four divisions, the Guzbnr, Hoiman, Jellai-zye, and Chelmar-zye. Although often overrun by armies from Kelat, its subjection has been more nominal than real. A treaty was made with the nab of Kej, faqueer Noor Mahomed, of the Bezunjo tribe, in 1862, by which he agreed for an annual subsidy to protect the Mekran telegraph which passes through his territories. The subsidy granted was Rupees 6,000, of which Rupees 1,000 are paid to the chief of Pusnee. If the term Kej was in use anciently, it is likely to have given rise to the name Gedrosia.—*Rennell's Memoir*, p 183, *Treaties, Engagements and Sunnuds*, Vol. VII, p 85.

KEJU, MALAY. Cheese

KEKAR or Safed Kikar, HIND. *Acacia leucophloea*

KEKIK In lat $1^{\circ} 83' S$, long $128^{\circ} 37' E$, is a high island in the Gillolo passage

KEKIS, Gr. Galls

KEKKILO of Ramree, is a lichen, doubtless *Alectonia jubita*. It is gelatinous and is eaten by the natives with rice

KEKRA, HIND *Momordica inmiscata*

KEKRA, HIND The snapper or shell of the crab, used as a drug

KEKRI, SINGU *Cucumis pubescens*, Willd. W & A

KEKUANG, see Anam or Annam, Cochinchina

KEL, HIND, of Kaghan, the ibex

KELA, HIND *Musa paradisiaca*, Linn, bau kela, HIND, is *Hedychium spicatum*

KELA, amongst the Uia, a migratory people who live by catching snakes, basket-making

KELAART, a British medical officer of Ceylon, who paid much attention to the natural history of the island

KELADY, MAIAI *Cladium esculentum*

KELAH, see Karen, Tigris

KELAT, a town in Beluchistan, the residence of a chief who has the title of Khan, and who is paramount amongst the various tribes who occupy that region. The inhabitants of Kelat and Beluchistan, may be comprised under four grand divisions, Brahui, Beluch, Dehwar and Babi, with a few hindoos engaged in commerce. The Beluch and Brahui form the bulk of the population of Beluchistan, the former inhabiting the skirts of the mountain ranges, and the latter the mountain districts especially in Sarawan and Jhalawan. The territories of the Khan of Kelat, comprised under the term "Beluchistan," are extensive and varied in character to no ordinary degree. They consist of lofty, rugged table land and level ground, and their climates exhibit the severest heat and the most intense cold. Viewing them geographically, they fall into the natural division of mountain and plain and may be considered under the following heads --

1st —The great central mountain range of table land running north and south which comprises the provinces of Sarawan, Jhalawan, and Lus

2nd —The mountain district extending eastward, inhabited by, the Murree and Boogtee, situated to the south of Sind and Kutchee

3rd —The province of the plains, that is, the district of Kutch Gundava

4th —The province of Mekran, diversified by mountain and desert which stretches westward along the sea coast

5th —The great desert of Seistan to the north of the last named districts

The first of the great divisions, or rather the portion of this comprised under the name of the province of Sarawan, may be thus described

The mountainous table-land of Beluchistan extends from Cape Monze, on the south to the Afghan mountains north of Quetta, or from 25° to $30^{\circ} 10' N$ latitude, and is consequently about 340 miles in length. In breadth it extends from the level plains of Kutchee eastward, to Nowshery on the borders of the Seistan desert westward, extending thus about 150 miles. But its breadth is by no means uniform. Wide at about the centre, it gradually narrows southward, until at Cape Monze, the range is only a few miles in diameter. The height also varies in the same proportion. The greatest altitude is attained at Kelat about 7,000 feet, where the climate is European, southward it rapidly decreases, until, in the province of Lus, the elevation is but a trifling degree greater than that of Sind. It decreases also northward, the height of Quetta being about 5,000 feet. This elevated district is composed of a succession of mountain ranges, which, rising from the plains of Kutchee and valley of the Indus, tower one above the other in successive steps, until having gained their maximum, they subside in lesser and lesser ranges westward. Their general direction is from $N N E$ to $S S W$, and this uniformity of strike is wonderfully preserved throughout. The mass is broken through at two points, viz by the Bolan pass, at its northern extremity, and by the Moola pass near Gundava. Here the ranges are twisted out of their original direction, and run in a $N N W$ manner. Through these two great channels the principal draining of the country is effected producing the Bolan and Moola rivers. Lying in the bosom of the mountains are numerous valleys, having naturally a like direction to the ranges between which they run and varying in height according to their position, so that almost any desired temperature and climate may be obtained from the sub-tropical one of Sind to the temperate one of Kelat. The district is naturally moderately well watered by rivulets and springs and rivers, artificially so by wells and karez, but there are, as might be inferred, no rivers of any magnitude. The heights of the ranges are clothed with trees (Junipers), which yield excellent firewood and durable timber for building.

The valley of Quetta, or Shawl is situated in $67^{\circ} E$ long and 30° to $30^{\circ} 20' N$ lat. It is about 15 or 20 miles in length, and from 4 to 6 in breadth. It is bounded to the westward by the Chah'i-tan range, having a strike of $S. S. W$ by $N N. E$

The valley of Kanhee, is situated to the west of, and runs parallel to, that of Quetta, but extends further south. Its length is about 30 miles, and breadth 5 or 6. It is bounded on the east by the great Chah'tan range, which separates it from the valley of Quetta, and on the west by a parallel range of much less height, which, towards the north separates it from the valley of Pishin.

The valley of Moostung, is the principal and most extensive valley of the tract under consideration, and is situated to the south of the valleys of Quetta and Kanhee. It extends from about 29° 30' to near 30° N lat. and its eastern boundary is nearly defined by the 67° of E long. It is therefore about 40 miles in length, and varies in breadth from 5 to 8 miles, spreading out towards its upper end, and being gradually constricted towards its lower or southern extremity. It is bounded by parallel ranges, running N N E by S S W, of medium height, probably from 500 to 800 feet. The range to the eastward is pierced by a pass leading to the Dasht-i-be-Daulat.

The Dasht-i-be-Daulat is an elevated valley or plain, situated to the N E of Moostung, at the head of the Bolan pass. Its diameter is from 15 to 20 miles, and of its boundaries some approach the Bolan pass. It has no towns or villages, but is occasionally dotted with the tombs of the Kurd tribe. Some portions of it are cultivated in the spring and summer months, but during the winter it is a black, howling wilderness, destitute of trees, or any shelter, the snow lies deep on it and cold winds whistle over its frozen surface. It is subject to the depredations of the Kaka tribe of Affghans, and caravans are frequently plundered by them. In the summer it is clothed with the fragrant Teik plant, and its surface diversified by fields of waving grain. It has no streams, but one or two wells have been dug and water obtained with some difficulty, the cultivators are dependent on rain and heavy dews.

The valley of Mungochai, is situated to the southward of that of Moostung, more circular in form, and of much less extent, destitute of trees, save a few stunted mulberries.

The valley of Giranee, is situated south of Mungochai, and is distant about 8 miles from Kelat.

The valley of Ziaret, is situated to the westward of, and runs parallel with, the proceeding, is of considerable extent, well watered, and cultivated.

Valley of Chappar, lies westward of Ziaret and extends from the vicinity of Kelat to that of Mungochai. It is, therefore, of con-

siderable size, it contains the town of one hundred and other small hamlets round being. The valley of Kelat is the metropolis of the division of the province of Sarawak. Its chief town is Kelat, the capital of Sarawak, and situated about its centre, in N., and long 66° 40' E. Dr Cook supposed that the original inhabitants of the country were hindoos who fled from the conquerors mahomedans who invaded Sind, Loh, and Mekran, A.D. 93, and that the Brahmins were Tartar mountaineers, who gained a footing in the country and ultimately supplanted the former, becoming the ruling race, and that the Beluch came from the westward, but whether they were Seljuk Tartars, or Arabs from Aleppo, is a matter of doubt. Dr Latham, however, classes the Belooch nation with the Persian, but considers them as a modified form. He says, "E and S E of the proper Persians of Kuman, come the Beluch of Beluchistan. If Rask's great theory be the correct one, which makes all the fragments of nations speaking a Tamulian dialect parts of one great continuous whole, which spread in the earlier ages over India and Europe, underlying the more recent system of Celtic, Gothic, Slavonic, and classical nations, as the primary strata in geology underlie the secondary and tertiary, but cropping out, or being exposed here and there—as the fragments of nations—like the Lap, Finn, and Basque in Europe, and of the Cucliwace, Cohatee, Toda, Ghond, Lai, and other mountaineers of India, if he says, this theory be the correct one, then the Brahmin, being of the great Tamulian family, would be the aboriginal inhabitants of the country. Thus the Koord who inhabit the Dasht-i-Bedaulet, doubtless came from Kurdistana, probably amongst the followers of some mahomedan invader of India, and, perhaps, laden with spoil, preferring, on their return, to settle where they now are, rather than continue their march to their own country, made choice of the Dasht-i-Bedaulet. Again, many of the Jhalawan tribes are undoubtedly of Rypoot origin, and until lately, the practice of infanticide was prevalent amongst them. Near Bagwana is a cave in the rock filled with the dried mummy-like bodies of infants, some of which have a comparatively recent appearance. The Sacæ, who formed part of Alexander's army, and whose country is stated by Wilson to have been that lying between the Paropamisus mountains and sea of Aral, still exist as a tribe of the Brahmin of Jhalawan. It is not improbable that they accompanied Alexander as far as the south of Sind, and returning with Craterus up the Moolla Pass, settled in their present position.

The Beloochee also have by no means a pure and unbroken descent from any one source. Adopting Pottenger's theory, that the main body were Seljuk Tartars driven out of Persia, as he describes, and that the Beloochee have no resemblance in any way to the Arabs, yet, undoubtedly, many are of Arabic descent. In many cases the outline of their physiognomy is very similar to that of the Arabs of Egypt and Syria, and if such a Belooch was dressed in the Arab dress, it would be exceedingly difficult to detect his nationality. Others are Sindians who fled to the hills on the invasion of their country by the mahomedans. The original hindoo inhabitants of the Munier and Boogtee hills were driven out by their present occupants, but the natives of Bukhara (the Khetianac) inhabiting the more mountainous district to the northward, were able to hold their own. The whole are nominally subject to the Khan as chief of all, but his power appears to vary with his popularity. The tribes especially the Brahui mountaineers, reside in tomanis, or collections of tents. These tents are made of goat's hair, black or striped, the furniture is very simple—a few metal cooking-pots, a stone, hand-mill, and some rough carpets and rugs, with a distaff for spinning wool, and a hookah, are all that are usually found in a Brahui tent. That of the chief may, perhaps, be better furnished, and he is richer than his neighbors in flocks and herds. The dress of the lower orders is made up of a long tunic, trousers loose at the feet, and a black or brown great-coat, or cloak, usually of felt, kammerbund and sandals. They wear a small cap, either fitting tight to the outline of the head, or dome-shaped, with a tassel on the top. Those of the higher classes are elaborately ornamented with gold thread. A few wear turbans, and the Belooch have them preposterously large, of white muslin. The higher classes are somewhat better dressed and carry loongees, or scarfs, which they throw round their shoulders in exactly the same manner as a Scotchman wears his plaid, and, strangely enough as the ancient Irish or Hyperboreans wore them ages ago. The men wear their hair long and flowing over the shoulders, whilst a luxuriant beard falls over the breast. The women tie theirs in a knot behind, brushing it smooth in front, and keeping it in place by a kind of fixature. The colour of the hair is frequently brown or red, and many of the natives have a European cast of countenance, in some cases strongly resembling the Irish. The women wear a long gown reaching to the feet and elaborately worked at the breast. Red is the fashionable colour. Where a blood feud exists, a man shoulders

his matchlock and stalks his enemy as he would an ibex, shooting him down whether he be aimed or not, or working in his field. In the early part of the nineteenth century there was a feud existing between two tribes, in which one had already lost 300 men, and the other 120. In some cases, by making compensation either in money, land, or cattle, the difference may be settled. At the commencement of the winter months, all emigrate to the plains, and many leave the hill country as early as the middle of September.

The Meidoe, a Brahui tribe living near Khozdri, obtain antimony and lead from the hills of Kipper. The lead is found native, in pieces the size of marbles, a fact extremely rare in mineralogy. The foregoing remarks have reference to the province of Sarawan.

In writing of Jhalawan, Dr Cook, says the mountain range of Beluchistan is the great natural boundary of western India, and may be described, figuratively, as composed of a vast under-structure, surmounted by parallel rows of walls (represented by mountain ranges) cut through here and there by long and meandering passages.

The Meidoee tribe of Brahui, obtain lead-ore from many spots in their vicinity and reduce it. He visited a place called Seman about 14 miles distant in a southerly direction. It was situated amongst low sand-stone hills, black externally, with fragments and boulders of dark-blue limestone, and arenaceous nummulitic rock scattered around. Beneath the sandstone was a red, sandy clay, and in this is found pieces of red ore, carbonate of lead, in thin, flat, tabular masses, looking like a broken-up vein, which were covered externally with a layer of calcareous earth that prevented them from being easily detected. The place where this is found can hardly be called "mines" as the shepherds merely poke about with a stick, pick up any promising pieces, roughly estimate the specific gravity by the hand, and, if they have not the proper weight, reject them. At Khozdar the implements are very very rude. A rough furnace with four upright, square stones, and a hole below to insert the nozzle of a pan of bellows.

An extraordinary sect, the Dace, are met with at Gajer. They resemble the Brahui in appearance, and wear the same dress. Also, portions of certain Brahui tribes are Dace, such as the Sageter, Takee, Shadu, Laee, Marbiow, &c. They have a moolla or priest, and a book. They say that they originally came from the westward near Kej, where there is a city called Turbot. The sect abounds in Mekran, and has extended as far east as this. At the city called Turbot is

a little hill of circular form called by them Ku-Muiad, on the summit of which is then principal masjid, where they meet at stated times to perform their rites

Professor Wilson, in his "Ariana Antiqua," page 141, mentions the Dace amongst other Scythian tribes, as associated with the Massagetæ, and in a map attached to Digby's translation of Quintus Curtius, their position is fixed a little south of the Jaxartes. This coincidence of association with the Sigeta and Sakæ, both then and now, is worth remarking

The following heights were obtained by the boiling point of water

Route towards Mekran		Return Route	
	<i>Feet</i>		<i>Feet</i>
Kelat	7,000	Juri	3,900
Panderan	5,690	Tyak	4,700
Nogramma	470	Wujju (in the Kul-	
Baghwana	470	gully Pass)	5,700
Khozdar	330	Mutt	5,330
Nal	3,390	Sohiat	5,770
Taigab	360	Rodings	6,580
Greisher	4,170		
Nokhejo	3,380		
Gajer	2,960		

The climate of Mekran generally, but especially at the level tract south of the mountains, is very unhealthy. Ghoibusta or Ghoibund, occur, structures at times almost bearing a resemblance to the Cyclopean remains of Europe. They are evidently traces of a people, who occupied or passed through the country long prior to the advent of the present occupants, who know nothing of the builders, or of the uses of the buildings, attribute them to Kaffirs or infidels. They are found usually in out of the way places, narrow valleys at present stoney and barren. They are placed always on declivities, or across the mouths of ravines. Their solidity and size are proportioned to the steepness of the declivity, but, where there is only a gentle slope the walls are narrow, low and slightly built, but where the descent is great and the flow of water after floods and rains would be violated, they are of great thickness and height, and, as seen in the valley beyond Baghwana, supported and strengthened by buttresses or walls built at right angles. They always present a scarped face to the opposite side, which, when well-preserved, is levelled off with the surrounding and superior ground. Those built across the mouths of ravines are very solid, and high, and usually the builders have taken advantage of some mass of rock jutting out as a sort of foundation. Those in slopes are never seen singly, but always in numbers varying with the extent of the ground to be

covered, and placed in succession one behind the other. The intervening ground being levelled is thus formed into a succession of terraces. These facts can lead, only to one conclusion, namely, that they were connected with the irrigation of the country.

Those built across ravines were intended to form tanks for the preservation of the water that came down at irregular intervals in floods. Those on slopes, to economise the distribution of the water, the surplus water of one terrace running over and flooding the lower one, depositing as it went a layer of surface soil. The ground thus levelled of course became more valuable, freed from the irregularity and roughness which characterise these narrow stoney valleys. They are almost confined to the province of Jhalawan, and are largest and most important in the southern and south-eastern portions of the province. That the ancient city at Gunjuck is of the same date and constructed by the same people, Dr Cook thinks extremely probable. From the numbers and position of these structures, the people who built them must have been extremely numerous, must have felt that the country as existing by nature was utterly incapable of supporting them, and they must have possessed an energy and ingenuity which the present races are totally without. It appears probable nay almost certain, that they must have swarmed eastward over the mountains from Mekran, making their appearance on the south-west portion of the table land. Gradually pushing eastward and northward, as their numbers increased, either rapidly by additions from without or more slowly by increase of the population from within, they ascended to the various valleys as high as Kelat, when, discovering the great eastern outlet, the Moolla pass, they found an exit by it into the plains of India. How long they remained on the table land? from whence they originally came? and over what countries they eventually distributed, are alike mysteries.

There are one or two points of slight resemblance between the "Pe-lasgi," the builders of the Cyclopean walls of Greece, Italy, &c, and the Ghorbusta builders, suggesting that they might have been a kindred people with kindred habits. The Pelasgi came from Asia, not from Asia Minor, not from Syria, not from Assyria, not from Persia, but probably from that birthplace of emigration the tract north and north-east of Persia. The Ghorbusta builders probably came from the same tract and were not Mekranes, nor Persians, nor Assyrians. The Pelasgi existed only a few generations in Greece (about 250 years) before they were turned

out by the Hellenes, they must therefore have brought with them when they entered the country, their propensity for building massive walls, and commenced their work almost immediately on arrival. It was probably the same with the wall builders of Beluchistan, they only remained in the country long enough to allow them to extend northward as far as Kelat, when, meeting with the Moolla Pass, they debouched into the plains. Then it was a fully developed one, before they arrived here to bury it out. The Pelasgi arrived in Greece about 1800 B.C. This date seems to accord roughly with the advent of the unknown people into Jhalawan. The Ghoribusta buildings differ considerably, however, for when compared with the Cyclopean remains, they are slight, most roughly executed, and insignificant, yet they evince a like instinct and habit in two races which probably came originally from the same region. The races who now occupy the territory of confederate tribes, termed Beluchistan, are (1) Baluch tribes proper, viz. the Brahui, the Rind and the Lomri, (2) Those not Baluch, viz. the Dehwar of the capital, the Jet of Kach Gandhara, the races occupying the maritime provinces, the Affghan race of Shall and the Hindoo residents of villages. Baluchi is a term used by Ibn Haukal who says, "the Baloujes are in the desert of Mount Kefes, and Kefes, in the Parsi language, is Kouje, and they call these two people Koujes and Baloujes." The Baluch race, extend from the eastern limit of Kach Gandhara to the confines of Persia, but include many tribes speaking different dialects and of very different descent, as some have dark countenances and others very fair. The greater part of the country west of the Indus, from the parallel of Shikarpore to that of Sebwari, is held by Baluch tribes. In the Affghan district of Siwa N.W. of Dadai, are the Baluch tribes of Khajah and Shilanehi, the latter, in Siwa, being neighbours of the Affghan tribes of Safi, Kuriak, Magazari and Duppai. Also, in the hills east of Kohra, are the independent remote Husseni, Chacha, and Ketia tribes of Baluch. They border with the Plain Affghans on the east. There are numerous Baluch east of the Indus, and those in Bhawalpore and the Panjab, are said to be the Rind.

The countries west of the Indus, to which Europeans apply the terms Baluchistan and Affghanistan, are not known by these names to their inhabitants. Their inhabitants are, partly, dwellers in towns and, as indicated by their physical appearance, are of widely different races, who have pushed on or been pushed forwards from the south, the west, and the

northwest, into their present sites. A considerable portion of Baluchistan is subject to the Khan of Kalat, the four subdivisions of whose territories are given by Mr. Masson as—

Western	Maritime	Central	Eastern
Nushki Kharan Mushki Panchghar Kej Kolwah Jhow	Ias Hormara Pessini	Saharawan Kalat Jhalawan	Kach Gandhara Hindoo on the Indus Dujil "

The Zigger Minghal and Raskshani, who inhabit Nushki, have no proper towns or villages, but reside in tents, and are not migratory. Their river, the Kairu, is useless for navigation, and is lost amongst the sands. They cultivate wheat at the skirt of the hill ranges supporting the plateau of Saharawan. Snow seldom falls. The Zigger Minghal at one time occupied the Disht-i-Guian near Kalat, but then increasing numbers compelled them to migrate into Nushki, dispossessing the Raskshani, of whom two tomans or clans still reside at Nushki. They have a good breed of horses, called Taiji. Their flocks are very numerous.

Kharan province, in which lies two small towns, is occupied by a tribe of Persian origin called the Nonsheiwani, of whom Alif Zye are one branch. They cultivate a little wheat and barley but insufficient for their own wants. The Nonsheiwani of Kharan, claim a Persian origin and descent from Nushkiwan, similar to the Udipuri Rajputs.

Mushki has several towns and castles, and is occupied by the Mehmasani, the Nonsheiwani and Muwari tribes.

The Muwari Brahui are located in Mushki Jhow and Kolwah. The Brahui entered from the west and point to Khozdai as the capital prior to occupying Kalat.

Mehmasani have branches in Seistan, and the hills of Luistan.

Kolwah, four or five days' journey from the coast, has several villages and castles, and is occupied by the Muwari, Rodahi, Homerai and Nonsheiwani tribes, who interchange their commodities with the coast, sending wool, ghi, hides and bdellum.

Jhow has but one village, Nandari, its tribes are the Muwari and Haladi, the latter Brahui and pastoral. Numerous mounds here called "dam" exist, where coins and trinkets are found, remnants of some former race.

Panchghar, has ten small towns, it is celebrated for its groves of date trees, is occupied by the Gitchki tribe of Brahui, of peaceful and agricultural habits.

Kel, the most western of the Kelat territories, is inhabited by many tribes, of whom the Gitchki is the most numerous, but above half the population is of a sect of nomad-dans, called Ziggei

Las is separated from the Lower Sind and the Indus delta by the Hala mountains, and is occupied by the Lassi division of the tribe of Lumri or Numri. They have about twelve divisions or clans, one of which, the Jamhut, furnishes their chief or Jam. They trace their origin to Samai, who founded Samaikand, and acknowledge a consanguinity to the Bhatta of Jesulmi. The Lumri are an active, hardy, pastoral, people, their wealth consists in flocks of goats with fewer buffaloes or camels. They despise agriculture, wild Lumri are found grazing on the rocky banks of the Hab river. Their language varies little from that current in Sind. They manufacture coarse fabrics from the wool of their goats and camels. The Lumri eat meat almost raw and is greatly addicted to the use of opium. It has only two or three places for receipt of custom. Near one of these, Bela, are found coins, tinkets and funeral jars. Suumiani contains numerous Melman, and part of the fixed population of Bela is called Jaghdal.

Hormara, a sterile district with a port of same name subject to Las. Near Jabl Malau, is a tribe called Gujui, at Garuki, the Siugui tribe, and at Hoimaia in Mekran, with 400 houses, is a tribe of this name. The Hoimaia tribe say they came originally from Sind.

Pessani, west of Hoimaia, is a small port of 200 houses.

Mekran the maritime and fishing population of the little ports on the coast of Mekran, from Suumiani to Chaibai, are denominated Med, and comprise four divisions, the Guzburi, Hoimaia, Jellai-zai and Chelmai-zai.

The Saharawan territories are about 10,000 square miles. The population does not exceed 50,000. The borders of this elevated plateau, the more northern of the Baluch confederate provinces, run with the Affghan districts of Peshiug and Toba, dependent on Kandahar, and is separated on the east by a range of hills, from Dadai and Kach Gandava. It has only the Bolau river, and few rivulets, but the climate is cool, and the rains ensure good grain harvests.

Shall is one of its districts where snow lies for two months of the year. The population consists of the Kassi tribe of Affghan who claim affinity with the Safi clans, but in spring and summer numerous toman of the Brahui range over its plains. Its capital,

called Shall by the Baluch, by the Affghan is called Quettah, an equivalent for Kot or fort.

Mustung has a healthy climate and fertile soil. It contains no Affghan, the fixed inhabitants are Dehwar, mixed with the Raisani, Sherwani, Mahomed shahi, Bangol-zye, Lari, and Supheia tribes of Brahui.

The Raisani the most respectable of the Saharawan tribes, (from "rais" Arab, a ruler), are able to raise 500 fighting men.

The Sherwani occupy exclusively Khad and Kishna and reside with other tribes in Shall and Mustang. They take their name from their belief that they came from Sherwan on the Caspian.

The Mahomed shahi dwell chiefly at Mustang and Kuhak, but hold also Zin-dad, a village west of Bagh in Kach Gandava.

The Bangol-zye exclusively occupy Ispini, but reside also at Shall and Mustang and in winter repair to Talli near Lehri.

The Lari, exclusively hold Neimuk, but reside also at Mustang and Shace, with other tribes.

The Sh Lusi reside at the skirts of the hills west of Khanak.

The Supheia reside in summer in Ghurghina, and during winter in Kach Gandava.

Mangchar has a few dispersed hamlets. It is well irrigated with canals and the whole plain is intersected with bunds or dams to preserve the rain. The toman are scattered over the plain. Many blood mares are kept. It is separated from Mustang by a lengthened valley termed Khad, in which the Sherwani tribe of Brahui dwell. The Brahui tribes on the east, border with the Mandawani, Kuehik and Puzh Rind tribes and the Ghazgi Brahui, adjacent to Kach Gandava.

Besides these, Meiv is held by the Kurds, Ispinj by the Bangol-zye, Kuhak by the Mahomed shahi, Nuimuk by the Lari Brahui, Lup by the Kalai Rinds, Kishan by the Sherwani. The fixed population of the several villages dispersed over this tract does not exceed 2,500. On the west of Saharawan, the country is held by pastoral tribes, the Supheia and their branch, the Rodani, Kurds of the Dhasht-i-be Dowlat. Sherwani of Khad, and the Raisani of Dolai and Khanak.

The Dhasht-i-be Dowlat belongs to the Kurd Brahui tribes. It is in the northern part of Saharawan, and west of the Bolan hills, is about 15 miles in length and breadth. In spring it is covered with lovely flowers and grasses and is then covered with the toman of the Kurd, who retire to Meiv after the harvest of autumn, and then predatory bands of the Khaka roam over the ground and attack travellers.

The Kuid possess the Dhasht-i-be Dowlat and Merv, also Tikan in Kach Gandava

Kelat, is the name of a town and province The town with its 800 houses is in a narrow valley having on the east the hills of Kach Gandava The population of Kelat consists of many Dehwal, Brahui, hindoo and slaves, and the entire suburb is occupied by Affghan

The plain of Dhasht Garan, south of Chaprai, is inhabited by the Sunai, a branch of the Jehu of Jhalawan

Jhalawan with less elevation than Saharawan, is held by Biahui tribes, amongst whom are the Minghal, Bizunju and Samalan, in the hills The fixed population in these little towns does not exceed 10,000, are greatly exceeded by the pastoral tribes The great tribes of Minghal and Bizunji, giving them the preponderance

The Minghal are of rude and predatory habits They occupy the southern hills of Jhalawan from Khozdar to Bela in Las They have two great divisions, the Shahn zye and Phailwan zye

The Bizunji, of which are two great divisions, the Amalan and Tanbarai are west of, but on the same hills as, the Minghal They are a violent people and much addicted to rapine

Kach Gandava of which the capital is Gandava, is a great level tract, and is inhabited by three very distinctly marked races, the Jet, the Rind (including the Maghazzi,) and the Brahui The Jet seem the original race, and occupy the centre of the province The Rind with their lawless sub-tribes the Jakrami, Dumbaki, Bughti and Marri are a more recent intrusive race dwelling on the skirts The Doda, a division of the widely dispersed great Marri tribe, for the last three centuries have occupied the hill ranges east of the plain of Kachi The Marri are a brave race, and have long been distinguished as daring depredators

Harand and Dajil, in Kach Gandava, but bordering on the Indus, are inhabited by the Gurchani tribe of Rind, who have the Muzari on their south

The great Rind tribes are subdivided into 44 branches, though not Brahui are denominated Baluch Their traditions affirm them to have immigrated ages ago, from Damascus and Aleppo Their language is the Jethi in common with that of the other inhabitants of Kach Gandava and Mud-i-Rind means a brave man The Rind of Kach Gandava are of the Utan Zye divisions

The Utan Zye dwell at Suan

„ Dumbaki } dwell at Lehi
„ Jakrami }
„ Doda Marri „ Kahau

The Bughti dwell at the hills east of Lehiat, Sing Saloh and Teriki

„ Homarai dwell at Tambu

„ Jamali „ Rojan

Of these Rind tribes, the Dumbaki, Jakrami, Bughti and Doda Marri, have always been distinguished by their rebellions and predatory habits They indulged these in the attacks on the British armies west of the Indus The Marri tribe is considerable and inhabit the eastern hills of Kach Gandava, and a peaceful and obedient portion of the tribe are in the hills west of the province below Jell A large portion are at Adam Marri, on the S E frontier of Sind The Marri of Kach Gandava were long notorious for their lawless habits and made frequent incursions on the plains

The following minor Rind tribes reside in the north eastern-hills of Saharawan

Kallu at Lup	| Mandarrai at Rodbar and Pugh at Kijuri
Kuchik at Kirta	
Pushh at Johari	

The Rind on the western banks of the Indus are two great tribes, the Gurchani, who inhabit Harand and south of these the predatory, but nearly independent, Mazari tribe

The Maghazzi have only four families, the Butani at Jell, being the chief They are the deadly enemies of the Rind, but are probably of the same race

Lt (Sir Henry) Pottinger states that the races occupying Beluchistan, are divided into two great classes, severally known by the appellation of Beluch and Brahui, and that these again are sub-divided into an infinite number of tribes, who take their names from the chief under whom they serve, the district or country to which they belong, or the traditions whence they derive their descent The Beluchee partakes considerably of the idiom of the Persian and at least one half of its words are borrowed from that language, but greatly disguised under a corrupt and unaccountable pronunciation The Brahui, on the contrary, is so dissimilar in its sound and formation, that he did not recollect to have marked in it a single expression in any way approaching to the idiom of the Persian It contains, he says, a portion of ancient hindoo words The contour of the people of these two classes is as unlike, in most instances, as their languages, provided they be descendants of a regular succession of ancestors of either, but the frequent inter-marriages which take place amongst them have tended in some degree to blend together the peculiar characteristics of both, that in many families, and even whole tribes, they have ceased to exist The Beluchee branch, in the first

instance, from the original class of that name, into three principal tribes, called Nharu, Rind, and Mughazi. The Nharu, principally inhabit that portion of Beluchistan, which lies to the westward of the desert, and there are likewise khel of them at Nooshky and in Seistan.

The Rind and Mughazi are settled in Kutch Gandava, to which fertile plain they have immigrated at different periods from the province of Mekran, and have become incorporated with the Jut, or cultivators of the soil, as the subjects of the khan of Kelat, a few of these likewise reside in the hills to the north-east of Kutch Gandava and skirts of the deserts north of Kelat. The sub-divisions of the Biahui tribes amount to about ten, and those of the Rind and Mughazi, each amount to double that number.

The Biahui are also divided into an indefinite number of tribes and khel, and are a still more unsettled and wandering race, always residing in one part of the country, during summer, and emigrating to another for the winter season, they likewise change their immediate place of resort many times every year in search of pasturage for their flocks—a practice rare among the Beluchee. They differ so much from the Beluchee in external appearance, that it is almost impossible to mistake one for the other. The Biahui, instead of the tall figure, long visage, and raised features of their fellow-countrymen, have short, thick bones, with round faces and flat lineaments, and Lieutenant Pottinger had not seen any Asiatics to whom they bear any resemblance, for numbers of them have brown hair and beards. The Kumburani, the chief tribe, regarding which there is a peculiarity, viz. that of being divided into three distinct gradations of rank, called Ahmedzye, Khan and Kumburani. The first supplies the khan, the Khan are of the secondary rank of chiefs. The word Kumburani includes all the remainder of the tribe, but in common is applicable to the whole body. They receive wives from, but do not marry their daughters into, other tribes.

Of the original settlement of the Beluch and Biahui tribes in the country, he says, when Mahomed, the successor of Subktagin, the first sultan of the Ghaznavi dynasty, turned his arms towards India, he subjugated the whole of the level district, west of the Indus, to the very foot of the Biahui mountains. His son, Musaood, extended these conquests still more westerly into Mekran, he adhered, however, to his father's plan of not ascending the lofty ranges, and all subsequent invaders of Sind, seem to have been guided by their example. This is

ascribed to two causes. The Beluchee ascribe their origin to the earliest mahomedan invader of Persia, and are very desirous of being supposed to be Arabian extraction. They spin the idea that they are derived from one stock with the Affghan. The affinity of the Beluchee to the Persian language affords of itself strong evidence in favor of this position, (viz., that they came from the westward) to back which, we still see that the majority of the Beluch nation still dwells on the western frontier, but as neither their features, manners, nor language, bear the slightest similitude to those of the Arab, he rejects them totally. In the beginning of the fifth century of the Hejra, the Suljuk Taitai appeared in Khorasan, and in the short space of ten years, wrested that kingdom from the house of Ghaznavi. It was ceded to Alp Arslan, and constituted a part of the Seljukide dominions, until the extinction of that race, about 150 years posterior to Togul Beg having assumed the title of emperor. In the lapse of time, the Beluchee are alluded to both by that general term and particular tribes, and as dwelling in the very districts which they people at this hour. We learn from the Greek and Asiatic historians that, as their armies became dismembered, either by the death of their generals or a defeat, the barbarians who composed them wandered over the country until they found an advantageous place to fix themselves, or entered the services of some more fortunate chieftain than their own as mercenaries. Such in his opinion, were the Beluchee, and that they are of Turkoman lineage, various circumstances go to prove. Their institutions, habits, religion, and in short, everything but their language, are the same, this last anomaly is easily explained. The Seljuk had long settled in Persia, where they naturally adopted the colloquial dialect, and brought it with them on their expulsion by the Khazmian kings. The unemitting enmity of these kings forced vast hordes of them to fly from Persia after they had been colonised there for many years. The fugitives are said to have gone to Seistan and the neighbouring countries, which are those of Sind, Seistan, and the Biahui mountains.

The Rind, one of the principal divisions of the Beluch tribes, have a tradition that they came originally from Aleppo.

The Biahui appear to have been a nation of Taitai mountaineers, who settled, at a very early period, in the southern parts of Asia, where they lived an ambulatory life in khel, or societies, headed and governed by their own chief and laws, for many centuries, and at length they became incorpo-

lated, and obtained their present footing at Kelat and throughout Beluchistan. It is impossible to form more than a supposition, what was the nature of the region from which they emigrated, but their pursuits and way of domestic life afford the strongest reason for believing that they were originally mountaineers, and some amongst them affirm that the very name demonstrates this by its signification, being a compound of the affix, *boan*, and *roh*, a word said to mean a hill in the dialect still spoken in some parts of Tibet, such reasoning, however, is not entitled to any great dependence, though supported by the collateral evidence of the Beluchee, being called in one quarter of the country *Nharui*, which, if we admit the former derivation, means "lowlanders," i. e., literally not hill-men, a name they received from the Brahui when they came amongst them, and evinced a preference for the champagne districts, low villages, and plains. The Brahui imagine themselves the aborigines of the country.

In another place he states, that he considers the hindoos to have been the first colonisers of the upper part of the Brahui mountains, and that the Brahui gradually settled amongst them. That the first hindoo rajah was named *Sehwa*, who called in the aid of these mountain shepherds against a horde of depredators from the western parts of Mooltan, Shikarpoor, and Upper Sind, and that the Brahui, having defeated and driven off these invaders, deposed the rajah *Sehwa*, and seized the government for themselves—a chief of the name of *Kumbai* becoming *khan* of Kelat, of whom the present *khan* is a lineal descendant.

The foregoing, says Dr. Cooke, would lead us to suppose—1st, that the original inhabitants of the country were hindoos, who fled from the conquering mahomedans and invaded Sind, Lns and Mekran, A. D. 93, 2nd, that the Brahui were Tartar mountaineers, who gained a footing in the country and ultimately supplanted the former becoming the ruling race, 3rd, that the Beluch came from the westward, but whether they were the Seljuk Tartar or the Arab from Aleppo, is a matter of doubt.

Of the other classes mentioned as residing at Kelat town are the Babi and Dehwal. The first are merchants, who appear to have come originally from Afghanistan. They are considered a wealthy people. The Dehwal are, in all probability, the descendants of the Tajik of Balkh. Their language is nearly pure Persian, they inhabit the deh or villages, and do not emigrate, are an agricultural people, hard-working and poor. Kelat town,

in latitude $28^{\circ} 53' N$, and longitude $66^{\circ} 27'$, is 6,000 or 7,000 feet above the sea. The town with its 800 houses is in a narrow valley having on the east the hills of Kach Gandava. The population of Kelat consists of many Dehwal, Brahui, hindoos and slaves, and the entire suburbs is occupied by Afghan races.

The Brahui are supposed by Dr. Caldwell to be a Dravidian race, and one tribe claim to have come from the shores of the Mediterranean. They are robust, large-made men. The Brahui language, spoken by the mountaineers in the khaship of Kelat, in Beluchistan, contains some Dravidian words and a considerable infusion of unquestionable Dravidian forms and idioms. Considered as a whole, this language is derived from the same source as the Punjabi and Sindhi, but it unquestionably contains a Dravidian element, derived from a remnant of the ancient Dravidian race having been incorporated with the Brahui. The discovery of this element beyond the Indus river, proves that some of the Dravidian like the Aryan, the Græco-Seythian and the Turco-Mongolian, entered India by the north-west route. The Brahui state that their forefathers came from Halab, Aleppo. Of all the Dravidian languages, no two are so nearly related to each other as to be mutually intelligible to the people who speak them except in the simplest and most direct manner. Baluchistan comprises the extensive regions between the confines of modern Persia and the valley of the Indus. To the north, Seistan and Afghanistan; to the south, the ocean marks its boundaries. The products of the west find their way through the passes of the Bolan, Mulla and Guler. The first, or western section of Beluchistan comprises the subdivisions of Nushki, Khman, Mushi, Panjglui, Kech, Kobnali and Jow. The second or maritime section, includes the provinces of Las, Hormuz and Pessam. The third, or central section, is formed of the great provinces of Sahiawan and Jhalawan, to which are added the districts dependent on the capital, Kelat, and which are immediately situated between the two. The fourth, or eastern section, includes the provinces of Kach Gandava, Harand, and Dajil, the last two bordering on the river Indus.

Immediately to the north and north-east of Dadai, are hills, enclosing the valley of Sibi, the abodes of the Khaka, Kadjak, Shilanchi, Bani Zai, Mani, and other mingled Afghan and Beluch tribes. At a little distance from Dadai, a line of jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dadai from the great plain

of Kach Gandava The road throughout the fissure is level

In the hills, near Khozdai, in Beluchistan, lead is found, which, being easy of fusion, is smelted by the Biahui tribes to make bullets, but no advantage beyond this is taken or derived from the presence of the metal Autimony is also said to occur West by a little north of Khozdai, and distant about ten miles, is the small town of Khappai, capital of the district inhabited by the Kaidiani tribe Khozdai, figures in Persian romances, and was formerly beyond doubt a place of note A considerable tappa, or mound lies north of the town From Khozdai along the bank of the Rud khana, the soil is strewed with fragments of burnt brick and pottery, and further on, is a rude obelisk of mud, twenty to twenty-five feet in height, with its base of cemented stones

All Beluchistan, to the south of Affghanistan and west of the Indus river, is a mountainous region, and its coast is craggy, but not elevated, in some places a sandy shore, inland, the surface becomes higher The most remarkable features of Beluchistan, are its rugged and elevated surface, its barrenness, and deficiency of water It may be described as a maze of mountains, except on the north-west, in which direction the surface descends to the great desert on the south, where a low tract stretches along the sea-shore The latitude and longitude and elevation of its chief towns are as under —

Kelat	28 53, 66 27	, 6,000 feet.
Sohiab	28 22, 66 9	, 5,800 feet
Munzilgah	29 53, 67	, 5,793 feet
Angeeria	28 10, 66 12	, 5,250 feet
Bipow	28 16, 66 20	, 5,000 feet
Peesee-Bheut	28 10, 66 35	, 4,600 feet
Su-i-Bolan	29 50, 67 14	, 4,494 feet
Putkee	28 5, 66 40	, 4,250 feet
Pacesht-Khana	27 59, 66 47	, 3,500 feet
Nurd	27 52, 66 54	, 2,850 feet
Ab-i-goom	29 46, 67 23	, 2,540 feet
Jungikoosht	27 55, 67 2	, 2,150 feet
Bent-i-Jah	28 4, 67 10	, 1,850 feet
Beebee Nauee	29 39, 67 28	, 1,695 feet
Kohow	28 20, 67 12	, 1,250 feet
Gumab . . .	29 36, 67 32	, 1,081 feet
Kullar	28 18, 67 15	, 750 feet

Lawless Beluch tribes cluster thick in the hills In the Sunguih division of the Deia Ghazee Khan district, the Kusianee re-appear, but the most powerful tribe are the Bozdai Under the Sikh rule, the fort of Muugiota was erected to check their depredations. After that the government built a fort there, south of Deia Ghazee Khan the Boogtee and Muisee carried their aims up to the very

walls of Rajhan The desolate state of the country in that vicinity is chiefly attributable to their depredations — *Dr Cooke in Bombay Medical Transaction, No VI, New Series, 1860, p 31, Lt Pottinger's Travels in Beluchistan, Caldwell's Comparative Grammar, Masson's Journeys, Vol 1, p 340, Vol 11, p 44* See Beluchistan, Daood Putia, Kelat Khanazad, Kiaug, Kerman, Khyber, India, Pisheen

KELLEK, is a raft in use on the Tigris and Euphrates, nearly as long as it is broad It is composed of goat-skins blown up, and fastened close together by reeds, this is strengthened by cross pieces of wood, and over these again are laid others to keep the bales of merchandise out of the water The only fastenings of this raft are twigs The skins are repaired and blown up afresh every evening, and during the day care is taken to keep them continually wet, which prevents their bursting The Kellek rafts are conducted by two long oars, the blades of which are made of pieces of split cane fastened together The passengers arrange themselves as they can on the bales of goods, and if a person wish to be very much at his ease, he procures a wooden bedstead covered over with a felt awning, which stands in the middle of the Kellek, and serves him for a bed by night and a sitting-room by day The historians of Alexander mention that the rafts on which this hero crossed the rivers of Central Asia were buoyed up with skins stuffed with straw, they were then, no doubt as now, inflated with air, and it is thus that the Euphrates, the Tigris, the Karoon, the Indus, the Oxus, and other rivers in Asia are crossed Besides the Kellek, or raft, there is the Kufa a round ribbed boat, or coracle, used on the Tigris and Euphrates, covered, not with skin, but bitumen But of this, the only valuable article, is the bitumen; the ribs are of thin willow rods or the midrib of the frond of the date-tree, and are useless, if the boat be broken up The rivers of the peninsula of India, the Kistnah, and Tumbudra, are usually crossed in basket boat, or coracles with a frame-work of ratan covered on the outside with skins But, a single inflated skin, such as are used as buoys for nets, on the east coast of Scotland, or a dried pumpkin, or a bundle of dry rushes, is used by individual travellers On the Godavery, a small double canoe is in use, the passenger sitting astide the connecting beam The strata of rushes, are evidently of the same kind as the "vessels of bulrushes upon the water," alluded to by Isaiah, in chap xviii, ver 2 This peculiar mode of navigating that river is the same as was known to the ancients as the

"*Navigia Conacia*"—*Rich's Residence in Koordistan, Vol 11, p 128, Ferrier's Journ, p 429, Magnan's Travels, pp 23, 423*

KELI, HIND of Kulu and Beas Cedrus deodara, deodai oi Himalayan cedai

KELI KADAM, BENG Nauclea cordifolia

KELI-KATR, a migratory race in the Central Dekhan

KELING, Tibet Cedrus deodarus, *Lambert*

KELINGAON, see India

KELINGU, SINGH Tamil, keling In planting the seeds or kernels of the palmyra fruit, the germinating plant, in the first stage of its growth is of the shape and dimensions of a pansnip, but of a more firm and waxy consistence. These are dried in the sun, and when dressed in slices, form a palatable vegetable esteemed a delicacy in the south of Ceylon. The Kelingu is reducible to a farina, which in the time of the Dutch was so much prized for its delicacy that it was sent home as an enviable present to friends in Holland. It is an article of food chiefly in Ceylon and is cultivated for that purpose, the seeds being sown in six to eight layers, under loose sandy soil. When fresh they are roasted, boiled, or sliced and fired like the bread fruit. When it is to be kept so, the parchment-like covering is removed, and they are dried in the sun, and kept under the name of 'Odial,' and this when boiled is called "Pooloo Odial." When the odial is reduced to flour or meal, it is used to form the preparation of "Cool" of the Singhalese. The Singhalese also prepare from kelingoo meal, a dish called "Pntoo," which is occasionally eaten with rice, and also with jaggeery. It is made of prawns, or fish, scrapings of coconut kernels and unripe jack fruit. The people of southern India and Ceylon have for many hundred years been in the habit of eating this pulp or root, which is the first shoot from the palmyra nut, which forms the germ of the future tree, and is known locally as Ponnarn kelingu. It is about the size of a common carrot, though nearly white. It forms an article of food among the natives for several months in the year, but Europeans dislike it from its being very bitter. Recent experiments have proved that a farina superior to arrowroot can be obtained from it, prepared in the same way, and 100 roots, costing $2\frac{1}{2}d$, yield one and a half to two pounds of the flour.—*Tennent, Simmond's Seeman*

KELI also Kelmang keln, HIND. Cedrus deodara Chhota kelu is Asparagus racemosus

KELISERAVA, KARN A bai bei, a hair-dresser

KELLA, ARAB A dry measure, the fortieth part of the toman, and equal to $4\frac{1}{5}$ th lb.—*Simmond's Dict*

KELLANGA MIN, TAM Whiting fish

KELLI COTTAH, a fort 15 miles E of Trichinopoly

KELMUNG, TIBET Cedrus deodarus, *Lambert*

KELON, of Kulu and Kangia, is the Cedrus deodara. The Kelou turpentine of commerce, is the oily product of Cedrus deodara, or Kelon ka tel, HIND, Turpentine

KELONTER, a Persian magistrate Qu Kalantai? greater

KELP, ENG Bailla

KELT Ernest Curtius is of opinion that the ancestors of the people of India, and of the Persian, Greek, Italian, German, Slave and Kelt races, were originally one people dwelling in the uplands of Asia and that the first to separate themselves from this united Arian or Indo-European family, and to push their way into Europe, was the Kelt, who were followed by the German, and these by the Slave and Lett. The next great swarm that deserted the hive and left behind them the progenitors of the Medo-Persian and the Indian, was composed of the common ancestors of the Greek and Roman

KELU, Cedrus deodara, the Deodai or Himalayan cedai. Kelu grows on the north slope of Dhaola Dhai and in Kulu, and is a native of Kulu, but it is also found in the Boonghalla forests. It is a tree of fast growth, and grows to a great height. Its wood is fragrant, of a reddish-yellow colour, highly resinous and inflammable, very durable, yields valuable timber, it is also not subject to warp. A thin oil exudes from the roots of the tree which is held in much esteem as a cure for sores, it is also rubbed over inflated skins to preserve them. The wood is also used for flambeaux. In Kunawar it is the most valuable timber tree. It grows to twenty or thirty feet in circumference, and Gerard measured two trees of thirty-three and thirty-four feet, and had seen trees 150 feet high, and they may be 200. He says it is astonishing what a quantity of this fine wood is wasted, even where it is scarce, for the saw is unknown, and to get a plank of any size, they split a tree into several thick pieces with wedges, and then fashion it with an adze, thus losing the greater part of it. He supposed it to be the Cedai of Lebanon, it doubtless is the Larix deodara of Royle. It is almost indestructible, and is therefore used for beams of houses, temples and especially granaries, as no insect touches it. An oil is made from the Kelu, which when rubbed on any other kind

of timber, is a great preservative against vermin. This wood has an agreeable smell, and would be invaluable in the plains of India, as it resists the attacks of the destructive white ant.—*Capt Gerard's Account of Kunawar*, p 68, quoting *Balfour*, 75 and 189, *Mr Barnes' Kangra Settlement Report*, para 146, *Powell's Hand-book*, Vol 1, p 540.

KELUMPIT, is a very large tree of Singipore, sections are employed by the natives for cart-wheels

KELWA-RAGU, TAM Eleusine coracana, *Gært*

KEMAKH, see Mesopotamia

KEMAL, HIND, the Kyamal of Murree hills, *Odina wodier*, also *Berberis aristata*, and *Rottleria tinctoria*

KEMAMAN, see Jakun

KEMANCHEH, a musical instrument, the sitar of India, found in almost every Persian town. Those made at Shiraz, are of tint or mulberry tree wood, the body (about eight inches in diameter) globular, except at the mouth over which is stretched and fixed by glue, a covering of parchment. But they are of various materials, the body merely a hollow gourd, or every part is richly inlaid and ornamented. They are sometimes made of the gudu or walnut tree wood. See *Kemengeli*

KEMAON, a non-regulation district in the N W Provinces of India. The Himalayan districts of Kemaon, Garhwal and of Kote Kangra, abound in fine hemp of the finest quality, cultivated both on account of its fibre, and for the different preparations of Bhang. The fibre is sold among themselves for 2 rupees for 82 lbs, or about 5s a cwt. Lord Auckland, when Governor-General of India, calculated that at the native rates it might be lauded in Calcutta for £7-16 a ton, and hemp seed for £6 a ton. Major Corbet gives three estimates of the price, including all expenses, at which hemp could be delivered in Calcutta from Kotdwara, Chikla, and Sunnea, the average of which is £15-2 a ton. Captain Kuke giving 5 rupees a maund for the hemp at Deyra Dhoon and calculated that it could be delivered for about £17-14 a ton. The culture is well understood in many parts of the hills, as they carefully prepare and usually manure the ground, turn the plants to within three or five inches, and cut the male plants, "phoolbhanga which flowers, but has no seed," a month or six weeks before the female plant, "goolanga or ghoolbhanga" which has seed, the latter being cut about the end of September. The preparation is also understood, the best way is to procure a clean and uniform article in long lengths, without raising or plating the ends up in

any way and to resemble the Petersburg hemp, as nearly as possible. See Nepal, Bhot, Turai, Kamaon, Kumaon

KEMAS WARRYATS, see Capiae

KEMBAL, HIND *Odina wodier*, also *Rottleria tinctoria*

KEMBALLY, CAN Onion

KEMBAT-TI, see *Oryza sativa*

KEMBOO, SANS *Costus speciosus*, *Rorb*, *Sm*

KEMBU, also Segapu Kallu, TAM Ruby

KEMENGELI, ARAB, a violoncello of two strings. See *Kemancheli*

KEMLU, HIND *Berberis aristata*

KEMMENDINE, a village near Rangoon, taken 9th Dec 1824 by the Indian army. It is now a part of the Rangoon cantonment

KEMMI, see India

KEMMUM, TURK Cummin seed

KEMO, MALAY Shells of *Tridacna gigas*, the great clam of the Archipelago

KEMP also Kempty, the coarse rough hairs of wool, which are avoided by the manufacturer in his purchases of wool deteriorating, as it does, the appearance of even common fabrics by their inferiority and harshness, and not taking dye readily. The kemp of Cashmere goat's wool is, however, made into coarse cloth.—*Simmond's Dict*

KEMUDU, Glass

KEMUN ARAB Cummin seed

KEN or Came, a river that in part bounds Baudah on the west

KEN, an Egyptian goddess of Assyrian origin, the Astarte, Astartoth, and Mylitta of the Assyrians, Syrians, and Arabs. This divinity appears to have been introduced into the Egyptian pantheon in the time of the 18th dynasty, or at the commencement of the close connection between Assyria and Egypt. On comparing a representation of the goddess in the rock sculptures of Malthrigh, with an Egyptian bas relief in the British Museum, the mode of treating the subject is seen to be nearly the same. In both we have a female standing on a lion. The Egyptian figure holds two snakes and a flower, the stalks of which are twisted into the form of a ring, the Assyrian carries a ring alone. The flower resembles that borne by the winged figures in the place of Khorsabad, and is not found in the edifices of the first Assyrian period, where the flowers in the hands of a similar figure are of a different shape. For instance, the goddess Athor or Athy, Dr Hinks reads the same name as that of the presiding divinity, on the monuments of Assyria. Mr Buch admits, in his observations on the cartouches, that the introduction of the Assyrian gods, Baal and Astarte of Rempu or Reseph, of Ken, and Anata or

Anutis, can be traced to the 18--19 dynasty and is coeval with the epoch of the great conquests of Egypt in Central Asia. On a tablet at Thebes she is called Atsh, or Adesh, the name of the chief city of the Kintie, a Mesopotamian people attacked by the Ramesseids (Puisse Mon Pl xxxvii). She usually appears in a triad with Kenpu and Kheim or Chamno, also deities of Semitic extraction. The attempt to connect the names of many Egyptian and Assyrian divinities has been frequently made. The goddess Ken is one, whose Assyrian origin is generally admitted, and whose appearance on the monuments of Egypt affords important evidence in an inquiry into the date of the Assyrian edifice. The worship of the Sacti, seems to have been introduced into India from the Egyptians and Assyrians, and the image of the hindoo Dooiga is unquestionably a modified type of Ken and Astarte. The image of Kali is an original of the hindoos, the worship of which is inculcated in the Upa-Poorans, written at a considerably later period than the Poorans, which first originated the idolatry of the hindoos—*Layard, Nineveh, Vol II, p 213, Tr of Hind, Vol I, p 37*

KEN, a long measure of Siam, the half of the ouch, and equal to $37\frac{3}{4}$ inches—*Simmond's Dict*

KEN, CHIN A Chinese oil

KENAWIT DYAK, see Kyan

KEN-BWON, BURM *Acacia lugata, Buch*

KEN-BUNG, also Tsa-tha-kiwa, BURM *Coccinea grandis, Voigt*

KENCHWA, HIND An intestinal round worm

KENDAL, JAV *Cordia myxa, Roxb*

KENDH, a close grained, hard, wood of light red colour. The heart wood is quite black and hard, like ebony, which it somewhat resembles in every respect. It is plentiful in the Simal jungles from Raneebnhal to Haadiba, over a space of about forty miles in length. Used by the natives for beams, &c, the fruit of the tree is also eaten by them—*Cal Engineers' Journ July 1860*

KENDU, BENG, HIND Ebony *Diospyros montana*, and *D tomentosa*

KENDULI, the birth-place of Jayadeva, the greatest lyric poet of Bengal, perhaps of the world. Lassen supposes Jayadeva to have lived about A D 1150. But he was a follower of Ramanand who flourished in the beginning of the 15th century. General Cunningham fixes the date of Ramanand in the latter half of the 14th century. Jayadeva was a great religious reformer, though he is now remembered only as a poet. It has been justly remarked, that what Melancthon was to the early Lutheran Church, that was

Jayadeva to the reformation in Bengal. The great charm of the Gita Govinda consists in its mellifluous style and exquisite woodwind pieces—*Tr of Hind, Vol I, pp 56-57*

KENERI, amongst the buddhist caves in India, those of Keneri on the island of Salsette are remarkable. They are purely buddhist, but inferior to those of Ajunta or Kauli. They are excavated in a hill in the midst of an immense tract of forest country and Mr Fergusson supposes their date to be about the 9th or 10th century of the christian era. A copper plate found in the relic chamber of one of the Keneri caves contains inscriptions in Old Pali. It is of the 2nd century B C, about 100 years of the reign of the Triakudaka dynasty, and No 2 cave character is used in the inscriptions. The religion mentioned is buddhist with a salutation to Sarvajna, Bhagaven Sakya Munni and chaitya as mentioned. The king or prince mentioned is Triakudaka. Pushya Barmn of the conquered country called Taironi, dedicates a chaitya. Mention is made of the forests around Baidhamam, a country noticed in the Pratapudra inscription—*Vol I, p 97*

KEN-FA CHIN Bambusa nana

KENG-THEP-PHEOOT-KYAY, BURM A sound small wood of Tavoy, used in building

KENG - THEP - GUYUNG - YWEP, BURM A light inferior wood of Tavoy used in building

KENISSAT-UL-KIAMAT, the Church of the Resurrection, commonly called the Holy Sepulchre. By the Arabs it is called Kenissat-al-Komamit. This last word means "a laystall," in allusion to the place where the Holy Cross was found—*Robinson's Travels, Palestine and Syria, Vol I, p 40*

KENJA, BENG, HIND, also Kauranja, BING, HIND *Galedupa indica, Lam*

KENKKA, HIND, Duk Crab

KENNA, SINGH *Crotalaria juncen, Linn* Sann

KENNEDYA, a genus of beautiful plants, belonging to the Leguminosæ, with lilac, and crimson coloured flowers, with short keels whilst the coccinea have long ones, they are propagated by seed, in any good soil—*Riddell*. See Leguminosæ

KENPONI, in the maps, is the province of King-po, to the east of Tak-po, and its occupants are surmised to be the wild races who opposed the ascent of the English explorers in Assam—*Latham*

KENSHI, JAPAN A sheriff or witness to an execution

KENTAL, BENG *Aitocarpus integrifolia, Linn*

KENTH, or Shegal, HIND of Kanawar *Pyrus variolosa*, wild pear

KENTUCKY COFFEE TREE, or Hardy Bondue See Coffee tree wood

KENWAL or Keoh, HIND Cedrus deodara

KEO, also Kunu, HIND A black pulse, black-seeded Dolichos lablab

KEONJJI, HIND ? A tree of Chota Nagpore with a soft red wood — *Cal Cat Ex* 1862

KEONJUR, a tributary estate S E of the Kolchian

KEONTHUL After the Gorkha war of 1818, a portion of the territory of Keonthul was sold to the maharajah of Puttiala The chief claims a Rajput origin He is bound to render feudal service In 1858 the chief was created a rajah, and received a dress of honor worth rupees 1,000 for his services during the mutinies The revenue of the state is Rupees 30,000, and the population by census 18,083 — *Treaties, &c*

KEOBRUNG see Kunwari

KLOR HIND, of Panjab, seed of *Holarrhena antidysenterica*, Wall

KEORA, also Keon, HIND, BING Pandanus odoratissimus Linn also a perfume or essence from the flowers of Pandanus odoratissimus

KEORA, BING Souneratia apetala

KEORI, HIND of Kulu and Beas, Cedrus deodara, deodar or Himalayan cedar

KEPAK, see Cochim-China

KE-PHO-GYEE see Knen

KEPHOS also Kepos, GR An ape

KEPPEL'S ISLE, is from ten to twelve miles in circumference and distant from the mainland six miles There are numbers of a singular fish of the genus *Chironectes* which leap with great activity over the mud, among the arched roots of the mangroves, among which are small crabs, Ocyпода and Macrophthalmus — *Macquillivray's Voyage*, Vol 1 p 65

KEPPING a division of the Spanish dollar in Sumatra, which is divided into 400 kepping, eight therefore are worth about one shilling — *Simmond's Dict*

KER, HIND *Urtica heterophylla*

KERA, SANS Coconut tree

KERAFS, EGYPT *Apium graveolens*, Linn

KERAI, see Khuzistan, Aribistan

KERAIT, the royal dynastic tribe of Tatars to which Priester John belonged Priester John's country appears to be the Tendue of Marco Polo, which he states to have been "the chief seat of Priester John when he ruled over the Tatars" and also the residence of his descendants in their reduced and subordinate position Marco Polo says the Great Khans often gave them female relations

in marriage to the kings of Kerait or Priester John's line And other intermarriages were frequent, e g, the christian mother of Gayuk Khan, and Dokuz khatun, the christian queen of Hulagu, were both princesses of the Kerait royal family, i e, apparently of Priester John's The mother of Hulagu was of the same family, and Chingiz, as well as several of his sons, took wives from it On the destruction of the kingdom of the Kerait, a Kouriltai, or general assembly of the chiefs of all the hordes was convoked — *Marco Polo*, Vol II, p 50, in *Yule Cathay*, Vol 1, pp 146-7

KERALA, an ancient district embracing Malabar and Canara It was peopled by Parasu Rama with brahmins who emigrated into this province and introduced their religion amongst the inhabitants The province was divided by them into 64 districts which were governed by an ecclesiastical senate presided over by a brahman every three years But on the arrival of the Portuguese in 1498 they found a hindoo ruler, designated Zamorin, ruling over one of the most important of the principalities into which the country had been divided in the 9th century Kerala is also called Parasu Ram Kshetram, and is a long narrow strip of country stretching from Cape Comorin to Gokimom and was an ancient sovereignty Of this, the tract of country below the ghats, from the rivers Canjanote poori, the original southern boundary of Canara to Travancore inclusive is now called Malayalam or the Malabar coast Kerala from about B C 68 to A D 352 was ruled by 37 Peroomal or viceroys from the Chera or Salem rulers, and after them by the ancestors of the present nominal rajas The western coast comprising the ancient kingdom of Kerala, offers an interesting field of research The frequent mention of the principal places by the Greek and Arabian geographers, the ready access afforded by its ports to maritime enterprise, the Persian, Arab, Syrian and Jew colonies established there from the earliest times, may all receive important elucidation from an examination of existing remains of ancient sites Although more subject to the operation of external influences than most other parts of India, it is here that the early hindoo institutions have been best preserved, and that we may look with the best founded expectations of enlarging our knowledge of aboriginal races and primitive customs The remarkable tribes to be met with in the depths of the forests and mountains of the Syhadri range, the traditions of the polity of Parasu Rama and of the arrival of some of the present dominant classes, the Haiga, Chitpawan

Nambur, Teer or "Islanders," &c, all afford emulous sources of inquiry and speculation. According to the mythology of the hindoos the country of Kerala, which includes Malabar and Canara, was (together with the Concan) miraculously gained from the sea by Purush Ruma, the conqueror of the Kshetiyar, and is miraculously peopled by him with brahmans. A more rational account states that, about the first or second century of our era, a prince of the northern division of Kerala introduced a colony of brahmans from Hindustan, and, as the numerous brahmans of Malabar and Canara are mostly of the five northern nations, the story seems to be founded in fact. However the population may have been introduced, all accounts agree that Kerala was, from the first, entirely separate from the Concan and was possessed by brahmans, who divided it into sixty-four districts, and governed it by means of a general assembly of their caste, renting the lands to men of the inferior classes — *Dawson's Ancient India, Elphinstone's History of India, p 414*. See India, Pandiya, Sankara Acharya.

KERALEE, BENG *Cryptocoryne eliptica*

KERAN, a Persian silver coin worth about one shilling — *Simmond's Dict*

KERANOH, HIND Charity Lands

KERARI, Hindoo-worshippers of Devi, in her terrific forms, and the representatives of the Aghor Ghanta and Kapalika, who, so late as the 10th century, sacrificed human victims to Kali, Chamunda, Chinna Mastaka and other hideous personifications of the Sakti of Siva — *Wilson, Hindoo Sects*

KERBECK SIAH, PER *Helleborus niger*

KERBELA or Meshed Hoossein, is situated a short distance from the west bank of the Euphrates, and not very far from Hillah, the supposed site of Babylon. It is westward from Baghdad, is a place of pilgrimage to shiah mahomedans, and is surrounded by gardens and groves of palm trees which are watered by a canal from the river. The chief object of interest is the mosque, built in the reign of shah Abas the Great, on the spot where Hoossein, the son of Ali, nephew of and son-in-law of the prophet, was murdered. It is a sacred place of pilgrimage and burial to the Persians who are shiah mahomedans, that is, who acknowledge the caliphate of Ali by the Turks, however who are sunni mahomedans, and do not believe that Ali was the rightful kaliph, it is held in no peculiar veneration, hence though no christian is allowed to enter the precincts of the mosque, a Turk whose house overlooked the court, made no objection to a traveller going up on his roof and making a sketch. Kerbela fell into the power of the

Turks when sultan Murad IV, took Baghdad A D 1636. The Persians frequently send their dead to be buried at Kerbela, from the interior of the country. On leaving Kerbela one traveller met nine mules laden with coffins, and while at Baghdad he often saw others passing to their last resting place near the honoured remains of the grandson of the prophet. The revenue arising to the hierarchy of Kerbela, from the drains on the purses of its visitors, are enormous, and must, more than sufficiently, pay for all the expenses of its state. Kerbela is about sixteen farsang from Baghdad, the city is large, and crowded with inhabitants, being respected as a bastion place of refuge. In India, Kerbela is the name given to a plain near a sea, river or tank, whither the mahomedans annually carry their taboot — *Herklots, Porter's Travels, Vol II, p 281*

KERBUK, see Iran

KERCHER, EGYPT *Calotropis gigantea, Brown*

KERELEH, PERS *Luffa amara*

KERENFUL, properly Kain-ful, ARAB Cloves

KERGAH, see Kabul, Kaffir

KERLIA JARDONII, a sea-snake of Madras, one of the Hydridæ, see Hydridæ

KERI or Kiri of Salt Range *Cypripedium spinosum, European cape*

KERIS, see Tibet

KERITPUR, see Sikhs

KERIVOULA, a genus of mammalia, belonging to the Chenoptera, of which several species occur in India, viz *Kerivoula formosa, K Hardwickii, K picta, K Sykesii, K trilineata*. See Chenoptera, Mammalia

KERK, a pirate race who occupied the shores at the mouth of the Indus and carried on their expeditions as far as Jeddah in the Red Sea. The name is written Kerk, Kurk, Karak, Kark, and Korak, and the race is now extinct, but Nearchus mentions Krokala and at the mouth of the Indus, there is a large insular tract which bears the name of Kikiala, corresponding to Arius' description, "a sandy island about four miles from Cape Monze." It is situated between the Wanyan and Pitti mouths of the Indus and, according to Captain Postans, extending to and including Karachi. The A'm Alkhar and other old works show that the Kakiala tract has been so known for the last three centuries at least. There is, however, a place called Kuaka, three miles below Hyderabad. To prevent the piratical incursions of the Kerk, the Persians threw large stones into the Tigris, to obstruct its navigation, and they built no city of any importance on the sea-board. Alexander, on his return from India, caused the stones to be

removed from the Tigris, with a view to further commercial intercourse. It is supposed that a portion of the Keik tribe occupied the north-eastern shores of the Black Sea, where there were the tribe of Keiketæi or Keiketæ, with a bay of Keiketis also the tribe of Kerketiki, and cities of Kairiutis Kairiue and Kinkœum, a region of Keiketos, a bay of Kairiutis and a river of Kaikenitis, also the tribe of Koraxi with the wall of Korax, and the Sindi are found in the same locality (Ophiæ Argonautica, Cribelli versio)

"Kerketi que, ferocia gens,

Sindi que superbi,"

and Ptolemy, Strabo and Herodotus speak of tribes called Sindriui, Sindoues, Sindos and Sinti, with a Sindicus portus, and town called Sindia, Sindica, and Sindes and a tract called Sindike, and Hesychius states the Sindi of the Euxine were in reality Indians. It is from this region that the Indian merchants must have sailed who were wrecked in the Baltic, and were presented by the king of the Suevi or Batani to L. Metellus Celer, the pro-consul of Gaul—*Elliot's Hist of India, Vol 1, pp 510-512*

KERKAL (vui) CAN Felis pardus, *Linn, Temm, Sykes*

KERKHEH is the ancient Choaspes, therefore Susa occupied the site of the ruins of Shus, and not the town of Shushter. The modern stream called Kuiren is not the ancient Choaspes. Like the river Kurdistān which bears this name in its upper course, and Jerahi lower down, although it is a very deep, broad, and rapid stream, receiving many considerable tributaries before it reaches the Kuiren, so, likewise, the Kerkheh (the Choaspes), one of the greatest rivers of Persia, is called Kara-su, near Kermanshah and Gumasab, near Nehaveud. The Kizil-Uzen, which rises in Kurdistān, changes its name to that of Sifid-rud, before it discharges itself into the Caspian Sea, in the province of Ghilan. Al Hid is a canal flowing into the Kerkha, near Hawizah, through groves of a species of calamus, growing luxuriantly in a low tract of country, between the Tigris and the Kerkha, inundated by the overflow of the Tigris—*Mignan's Travels, p 251, Baron C A De Bode's Travels in Luristan and Arabistan, pp 27, 341-42*

KERKOOK, the Korkura of Ptolemy, is two miles to the north of Baghdad. Baba Goorgoor is the name given to a spot three miles from Kerkook, where, in a little circular plain, white with naphtha, flames of fire issue from many places. There appears to be little doubt, as D'Anville conjectures, that this is the Korkura of Ptolemy. The people of Kifri say that on the eve of Friday, a

little lamp is seen to burn of itself on the summit of the hills overlooking the plain. It is most probably a similar phenomenon to Baba Goorgoor. A celebrated doctor of mahomedan law, surnamed Azām, or the honoured, is buried at this place—*Rich's Residence in Koordistan, Vol 1, p 44*

KERMA, see Vaishuava

KERMAN and Mekran, are peopled by Persians, principally,—but contain also Turk, Beluchee, Brahui and Affghan. Fars is bounded on the east by Kerman and Laristan. The province of Kerman, the ancient Carmania, is bounded on the E by Seistan and Mekran, N by Seistan and Khorassan, W by Fars, Lur, and Irak, and on the S by Mekran and the Persian Gulf. There appears to be no river worthy of remark in this province, and it abounds in deserts, the natural consequence of a scarcity of water. Kerman is sometimes called Serjan, and equalled at one period the proudest cities of the empire—*Kinner's Geographical Memoirs, pp 194-7*. See Khond Amu, Kuzzilbash, Iran

KERMANI, a clan in Kurdistān, who were originally from Pizhdai, near Sikoneh on the frontier of Persia. The Babbek is the chief family of the Kurd clan of Kermani, the members of which are the hereditary chiefs of the clan, and hence their whole territory and the people are now called the government of the Babbek or Baban. The clan was originally established at Pizhdai in the northern mountains near Sikoneh or Sikeneh on the frontier of Persia—*Rich's Residence in Kurdistān, Vol 1, p 80*

KERMANSHAH, in lat 34° 26' N as it now stands, is a handsome city, exhibiting the glittering domes of mosques within, and the battlements and towers of lofty walls without. Being erected on a south-western slope of the mountains, it commands a wide view of the vale, it is famous for an excellent manufactory of fire-arms, and the villages in its vicinity, for carpets of the most beautiful colours and fabric. Luxurious gardens surround the town, abundant in fruits of all kinds, but particularly in grapes of an exquisitely delicious muscatel flavour. The population amounts to about 15,000 families, some few of which are Christians and Jews. The mountain of Takht-i-Bostan forms a part of the chain of Be-Sitoon, and, like it, is craggy, barren, and terrific. Its aspect, as approached, is of the most rugged grandeur, and its towering heights, low dark over the blooming vale of Kermanshah. A little forest extends from the river's side, to a considerable distance over the plain, perhaps the green descendants of the woods that overshadowed the gay pavilions of

at Kesh are always green and cheerful Timu and Baber both mention Kesh as Shahi Sibz of the "verdant city"—*Markham's Embassy, Vol. XIII, p. 120*

KESHAR, BENG Scirpus kesooi

KESHARA-DAM, BENG Jussiaea repens

KESHOORI, BENG Eclipta erecta

KESH-RAJ, BENG Wedelia calendulacea

KESHT, sec KOOIOOT

KESHTVAR, a territory in the N W Himalaya, in L 76° E, and L 33° 34' N

KESIUR, BENG Rottleria tinctoria

KESHUREE, SANS, from Keshuru, a name

KESIUREE-MULUNGA, BENG Fimbristylis schœnoides

KESHURIA, DUK Syu of Wedelia calendulacea

KESHUVU, SANS From Keshu, the ham See Kesa

KESOSA NO ABRA, JAV Naphtha Petroleum

KESRA, or Kesi, a title which seems to have been indiscriminately applied to the later princes of the house of Sassan, and was probably derived from the Cæsars of the Romans, or the Khushu or Chosroes of the Persians. The title was certainly given to two dynasties of Persia. The Tak-i-Kesia, is a ruined arch on the site of Ctesiphon, and is a magnificent monument of antiquity. To its right, are fragments of walls and broken masses of brickwork, to the left, and therefore to the south of the arch, are the remains of vast structures, which are encumbered with heaps of earth. The natives of this country assert that the ruins are of the age of Nimrod, of whom, in Scripture, it is said, "and the beginning of his kingdom was Babel and Eiech and Accad and Calneh in the land of Shinar." The Babylonian empire was subverted by Cyrus, who took the capital, by turning the course of the Euphrates, and marching his troops along the bed of the river into the centre of the city. The walls and temple of Belus are said to have been demolished by Xerxes, on his return from the Grecian expedition, but this could not have been the case, as they were still standing in the time of Alexander. After the building of Seleucia and Ctesiphon, Babylon became gradually deserted, and we learn from St Jerome that the space within the walls was converted by the Parthian kings into a royal hunting park. From this period we cease to hear of Babylon as a city, but notwithstanding so many ages of barbarism and ignorance have passed away, tradition still continues to identify both its name and situation. The town of Hilleh is said, by the people of the country, to be built on the site of Babel, and

some gigantic ruins still to be seen in its vicinity, are believed to be the remains of that ancient metropolis. Porter remarks that when we consider that so many centuries have passed since Babylon became a deserted habitation, and that it yet lay in the neighbourhood of populous nations, our surprise ought to be, not that we find so little of its remains, but that we see so much. From her fallen towers have arisen, not only all the present cities in her vicinity, but others which, like herself, are long ago gone down into the dust. Since the days of Alexander, we find four capitals, at least, built out of her remains. Seleucia by the Greeks, Ctesiphon by the Parthians, Al Modain by the Persians, and Kuta by the Caliphs, with towns, villages, and caravansaries without number. Ctesiphon was built by the Parthians out of the ruins of Babylon. Its ruins are to be seen on the eastern shore of the Tigris, eighteen miles south of Baghdad, and immediately opposite to it, the ramparts and fosse of the Grecian city of Seleucia, which afterwards becoming identified with the former, under the name of Coche,—they assumed, when thus united, the epithet of Al Modain, or the cities. Ctesiphon was most admirably situated on a sort of peninsula formed by a sudden flexure of the Tigris which must have embraced the greatest part of the town. Its foundation, however, can hardly be ascribed to any particular person, as it would seem to have increased gradually during a succession of many years, from a camp to a city. Pacorus, supposed to be Orodes, king of the Parthians, and contemporary with Anthony, is thought to be the first who surrounded it with walls, and made it the capital of the Parthian empire. It was sacked, together with Seleucia, by the generals of Marcus Aurelius, A.D. 165, and afterwards by the emperor Severus. It became the favourite winter residence of the powerful successors of Artaxerxes, from whom it was taken by Said, the general of the kalif Omar, A.D. 637. The sack of Ctesiphon was followed by its gradual decay, and little now remains but that part of the palace of Chosroes called Tak-i-Kesia, the arch of Chosroes, a melancholy emblem of the glory of its master. It is seen from afar on the plain, and presents a front of three hundred feet in length by one hundred and sixty in depth, having in its centre a vaulted hall, a hundred and six feet in height to the top of the arch, the span of which is eighty-five. The Ali Caput Ispahan and the gates of the palace of Delhi, sink into insignificance beside the Tak-i-Kesia. The city walls, which appear to have been of very great thickness, may also be traced to a considerable distance on both banks of the river. The

KHABIUN, HIND Rheum emodi

KHA-BOUNG, BURM *Stychnos nuxvomica* A small wood, but as strong as oak. The fruit is used for rubbing on buffaloes to keep off flies.

KHABUR, a river which separates the pashahs of Baghdad and Oifa.

KHA-CHAN-PA, TIBET L'hasa See Kha-chau-yul, Ladak.

KHA-CHAN-YUL, TIB Snow-land or Ladak, is the A-Khassa regio of Ptolemy. It is supposed by Major Cunningham to be the Kie-Chha of the Chinese pilgrim Fa-Hian. Ladak is still known as KLa-pa-chan abounding in snow, or Kha-Chan or snow-land, and the people as Kha-pa-Chau-pa or Kha-Chan-pa, men of the snowy land — *Cunningham's Ladak*.

KHACHER, see Rajput.

KHAD The Shinwami occupy exclusively Khad and Kishna, and reside with other tribes in Shall and Mistung. They take their name from their belief that they came from Sherwan on the Caspian. See Kelat.

KHAD, HIND A precipitous hollow, or ravine.

KHADI, TAM, a kind of coarse cloth.

KHADIM, ARAB Servant, and, in Arabia, a term applied to the servile races, and thereby denoting that this race is politically and socially inferior to the native Arab. They are only to be found in Yemen, and do not extend further than the country of the Aseer on the north, and Balad ul Jehaf on the east, — in fact, in that part of the country which included the dominions proper of the ancient Himyarite Tobhi. Physically, they differ considerably from the Arabs, and bear a resemblance to the races which inhabit the African coast. They have smooth hair, with a very dark complexion, their nose is aquiline, their lips thick, their stature is greater than that of the Arab, the latter are thin and angular, the former rounded with a predisposition to obesity. They are considered in Yemen in the same light as are the Pariah of India. They are not admitted to eat with Arabs, nor can a Khâdim marry an Arab woman. They are condemned to the most servile or ignominious occupations, such as musicians, blacksmiths, public criers, &c., and their women have usually a lower stamp of character than the men, considerable numbers flock to Aden. Their origin is involved in obscurity. It has been suggested that they are the remnant of the ancient Himyarites, or the descendants of the Persian conquerors of Yemen, but the probability is that both these suppositions are erroneous and that the legend related to M. l'Ainaud, but which he discredits, is more

nearly in approach to the truth, it is as follows — "When the Arabs succeeded in shaking off the Abyssinian yoke (which they did with the assistance of the Persians), a number of Ethiopian families were scattered over the country. The Arabs, in order to perpetuate their remembrance of their victory, condemned them to the condition of serfs. Their chief men were subjected to a more infamous degradation, — they became barbers from father to son." — *D'Ainaud's les Akhdâm de l'Yemen in Playfair's Aden*.

KHADIM, a servant of a tomb or mosque.

Khadima, a woman-servant.

KHADIR, HIND In the Panjab and Cis-Sutlej, low land, more or less subject to overflow of rivers, &c.

KHADIRA, also Khadnamu, SANS, TEL Acacia catechu, *Willd*.

KHADRI, HIND Ribes rubrum.

KHAF Between Toorkish and Herat, and south of the road which leads from Meshad to that city, is the district of Khaf. It is a miserable tract, with a climate very un congenial from high winds. It has been nearly depopulated by the Toorkman. The castilians are (a) the Segestani or Khafi, — (b) Chai Aimak (c) Tajik and Sait, each of which counts many sub-divisions. The principal number of the Segestan people occupy Khaf and its neighbourhood Rnj, Tebbes, and Bijan. The people of Khorassan are greatly intermixed with Turko-Tatar elements. The language of modern Iran is laden with Arabic and Turkish words but in the east, the language is much like that in which Ferdusi wrote his poem free from words of Arabic origin.

KHAGAN, see Kaghau, Punjab.

KHAGARWAL, HIND *Momordica echinata*, also *Xanthium strumarium*.

KHAGESIWARU, SANS Compounded of khaga a bird, and éshwara, greatness.

KHAGKHAN The glen of Khagkhan, being often, only the rocky bed of the Nynsookh river, bounded on either side by precipitous mountains, does not deserve the name of a valley. It is a strong military position. The syed chiefs of Khagkhan were foremost among the supporters of Syed Ahmed, who met his death at Balakote, the outlet of the glen, opposing his hundreds of rude mountaineers to the bayonets of thousands of Sikh soldiers under Maharaja (then Kour) Sher Singh. The defile projects outwards in a north-easterly direction to the confines of Husorah and Chilas, whence the Nynsookh river takes its source — *Rec G of India*, No 11. See Koghhan.

KHAGIN, HIND *Clitoria ternatea*, *Linn.*

1757 the latter country was conquered by the Chinese, who, in the following year, making a tool of the White party which was then in opposition, succeeded in bringing the states of Turkestan also under their rule — *Yule Cathay, Vol. II, p. 357*

KHAJAH BAHU-UD-DIN, of Nakshband, instituted a class of mahomedan mendicants, who go about with a lighted lamp in one hand and sing verses in honour of their prophet. They are called Naksh-bandī faqī — *Wils*

KHAJAH JAHAN, was the title of a Wazir of Delhi, and Ibn Batuta, mentions as an instance of the arrogance of Nasir-ud-din, a new sultan of Malabar, that he ordered his Wazir and admiral to take the title of Khajah Jahan

KHAJA BANDA NUWAZ, the name of a saint

KHAJAH KHIZR In Bengal, the mahomedan women, on the last Thursday of Bhādon, set afloat a small raft, bearing a paper or tinsel boat, in honour of Khizrah Khizri, in fulfilment of a vow. It is sometimes a small lamp filled with oil of cocoa and placed in an earthen dish adorned with a wreath of flowers. The lamp is lighted and committed to the stream while the fan devotee anxiously watches its progress down the current. On the banks of the Ganges and Hooghly, along the strand at Calcutta, great numbers thus make their offerings,

The maid or matron, as she throws
 Champac or lotus, Bel or rose,
 Or sends the quivering light afloat,
 In shallow cup or paper boat,
 Prays for a parent's peace or wealth,
 Prays for a child's success or health,
 For a fond husband breathes a prayer,
 For progeny their loves to share,
 For what of good on earth is given
 To lowly life, or hoped in heaven

—*H. H. Wilson Tr. Hind., Vol. II, p. 404*
 See Khizri

KHAWJA KOOTUB-UD DEEN, of Ouse, in Persia, has a great name in the chronicles of mahomedan sainthood. He was the guide and apostle of Altamash, and most probably led that prince to make additions to the musjed — *Travels of a Hindoo Vol. II, p. 181*

KHAJAH MU'IN-UD-DIN, the oldest mahomedan saint in India. His daigah is in Ajmer. He was born in Sijistan, and died in A. D. 1239, at Ajmer. He belongs to the Chishti sect of mahomedans. The Moghul emperors often visited his tomb, especially Akbar and Jahangir — *Cal. Rev., Jan 1871, p. 72*

KHAJORA, HIND Saccarum spondaneum

KHAJOUN see Khuzistan

KHAJOUR-CHUREE, BING Leonotis nepetæfolia

KHAJRAO, eighteen miles from Chataipuri, in Bundelkand, has an inscription in Sanskrit verse, in an ambitious inflated style, the verses are polished and elaborate, but some are obscure, and abound with quaint pedantry and punning. The first part of the inscription is of date, Samvat, 1019 A. D. 962, the last part, Samvat 1173 or 1016. The character used is Allahabad No. 3, and therefore resembling the Harsha and Bhabaneswar. In the inscription it is called the Kakuda character, and in the eleventh and twelfth centuries appears to have prevailed from Cuttack to Shekawati. It contains an invocation to Siva, Maheswara, Shambhu, Bharati, Pasupati, Brahma, Manicha and Brahma's other sons, the Mum, Ati, Chaudhary, Vayvama, Ajuna, and the Puranic heroes Pithuka and Kunda, Sumita, Bhisma, Upendra, Sagai, and the Puranic origin of the ocean is noticed, Linga, Yuddhistira, Viswakarma, Rudra, and the Veda. The temple is dedicated to Pramatha Nath, and Rajas Nanuka, Vag Yate, Vijaya, Vahila, Srihaisa, Yaso, Dharma Deva, Banga, Jaya Varma Deva, are named. The inscription is chiefly in honour of Banga (by his son), who, as is usual, is elevated into a great king. The kings of Ondli and Ceylon attend to do him homage, and his captives are the wives of the kings of Audia Radha, and Anga (Banga, of course,) enlogized by the brahmans, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the brahman minister of his father and grandfather. The inscription had twice before been engraved in irregular characters, and it was only in A. D. 1016, that it was put into proper Deva Nagari. The story of creation from Brahma and the egg is told. The influence of the moon on the tides is alluded to. The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha, more than 1,500 years before this time, and is much more suitable to his humane and life-saving character than to the bloody Siva. Mention is made of a brahman (Sri Rama), whose feet earthly kings adored — *As Soc., Vol. VIII, p. 176*

KHAJRU, HIND of Multan, a kind of earth

KHAJU, HIND Pyrus malus

KHAJUNAH, a dialect spoken on the NW frontier of British India where three dialects are in use, called Shina, Khajunah and Ainia. The Shina dialect is spoken by

the peoples of Astor, Gilget, and, lower down in Chelas, Ducl, Kohli and Palis, on both banks of the Indus. The Khapmuh, by the people of Hunza and Nagar, and the Army in Yusu and Chitral. Astor has an area of 1,600 square miles, on the left bank of the Indus. Gilgit, in Thibetum Gyalgyid, has an area of 2,500 square miles on the right bank of the Indus. The Dard or Dard are supposed by Vigne to be the Dardæ (*Δαρδαῖοι*) of Herodotus, and the people who now occupy the country called Dard. See Dard.

KHAJUR, Ar., Pers., Hind. A date also the date tree, *Phoenix dactylifera*, and the wild date *Elæxylvestris* or *P. sylvestris*. **Khajur, Hind.** is the *Phoenix humilis* and **Pindi-khajur** is *P. meanis*, **Khajur mung** is the fibre of the palm leaf.

KHAJURA, Hind. a concrete or tuffa of lime.

KHAJURAN, Hind. A sweet meat.

KHAK, Pers. Earth, dust, **Khaki** of the colour of earth, **Khak-rob**, a sweeper **Khaki-dud'hni** of the colour of earth gray colour.

KHAKA, a tribe of Affghans, whose seats are in the hilly regions, on the south-eastern confines of Affghanistan, where they are neighbours of the Baluch. Immediately to the north and north-east of Dadai, are hills, enclosing the valley of Sibi, the abodes of the Khaka, Kadjak, Shilanehi, Barin Zui, Mann, and other mingled Affghan and Baluch tribes. At a little distance from Dadai, a line of jabbal, or low hills, or rather a fracture in the surface, extends from east to west across the country, and separates the particular valley of Dadai from the great plain of Kuch Gandava. The road throughout the fissure is level—*Masson's Journeys, Vol. 1, p. 310, Vol. 2, p. 317*. See Kadjak, Khyber, Kandahar.

KHAKAN, see Sassanian Kings.

KHAKHOL, Hind. Allium tubellum.

KHAKI, a sect of Vaishnavas, founded by Kil, a disciple of Krishna Das. They apply ashes of cow-dung to their dresses and persons. They are not numerous and seem to be confined to the vicinity of Ferkhabad, at Hanuman-Ghum in Oude, but the Samadhi or spiritual throne of the founder is at Jaypur. The residents in places dress like other Vaishnavas, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth. They wear the Jata or braided hair, after the fashion of the votaries of Siva. They are derived from Ramanand, but not immediately—*Wilson*.

KHAKI, Hind. A quality of hemp resin or chairs.

KHAK-I-BALKH two mound men to the Badkhi sea in Kabul.

KHAKKAR, Hind. Pistia integerrima.

KHAKODIA, Pers. A tree of Guiana and Guiana, extreme height 30 feet. Circumference 2 feet. Height from ground to the intersection of the first branch, 9 feet. A common tree only, used for firewood—*Capt. Macdonald*.

KHAK ROB, A. a sweeper, a manual servant of the lowest class, also the sweep of a village, acting at times as a village magistrate, a police spy, one of the village establishment. See Chah Mahum.

KHAK-SHI, Hind., Pers. Abrus precatorius, *Lam.*, also *Sesuvium* and *Sisymbrium*.

KHAKSI of Nepal, a shamb, the leaf of which answers the purpose of money, or card paper, giving a fine polish to the harder woods—*Smith's Two Years in Nepal, p. 68*.

KHAL, a Lulak land measure, being land for which one khil of seed is sufficient. The word seems to mean only a load of any land and is apparently the same as the Indian Khara, or Kharu, a measure of 20 bhari.

K'HIAL also K'hala, a water-course, natural or artificial.

KHAL, Hind. of Muzaffargarh, see Khalin.

KHAL, Hind. A skin or hide.

KHAL, oil cake, the refuse of the mill after expression of the oil.

KHALANG, see Singhpoo.

KHALASSAT-UL-AKHIBAR, a book written by Kondam, the literary name of Ghulam-ud-din bin Hon-ram-ud-din. One of his books is entitled *Habib-us-sayah* *Afiad-ul-Bashar*, that is to say, "the curious part of the lives of Illustrious Men." It is a history which he extracted from that which his father Mu Kond had composed, and entitled *Ranzat-us-Safa*, but to which he made augmentations. He dedicated this book to the Secretary of State of the king of Persia, shah Ismael Safavi, who gave him the name of Habib-ullah, and for that reason the book had the name Habib given to it in the year A.D. 1505, Heg. 927, in the reign of Lewis XII. He was also author of another history, which is entitled *Khalassat-ul-Akhbar*, or the *Cream of histories*—*History of Genghiz Khan, p. 422*.

KHALAU'LI, a low-lying rice country.

KHALATRA, Hind. *Lacmosactylis* variegata.

KHALATRI, Hind. *Philopœa calotropidis*, also *Salvia lunata*.

KHALED The Beni Khaled in Niebul's time were one of the most powerful tribes of Arabia. they conquered the country of Lachsa and advanced to the sea.

KHALTE MUHEENA the tenth month.

KHALID, IBN WALID, see Masailma and El Aswad

KHALIF, the Caliph of Europeans derived from the Arabic Khalifah, a vicegerent was the title assumed by the mahomedan rulers at Baghdad, of whom the first successors of Mahomed were Abubakai, Umar, and Ali. Under the Abbas dynasty, they attained to great power. In Central Asia, the sultan at Constantinople is, even now, universally called the Khaliph of Rome. Mahomed or Mahomed bin Abdallah, died in the 11th year of the Hijra era, or A D 632. The immediate successors were,

A. H 11,	A D 932	Abubakai
13,	634	U'mai
23,	644	U'sman
35,	656	A'h
40,	661	Hasan bin Ali, retired to Medina

U'main killed at Kerbala

The khalif ruled sometimes in Baghdad and sometimes in other parts of their conquered dominions

The race of Ommiah, 16 in all, ruled from Damascus, from A D 661-2 to 744-5. The period during which the 16 sovereigns of this Ommiah race ruled, extended from A H 41, A D 661-2 to A H 137, A D 744-5, it ended with Marwan II, bin Muhammad, deposed and slain

The race of Al A'bbas, reigned at Baghdad, from A H 132 or A D 749-50 to A H 656, A D 1258-9, when Baghdad was besieged and taken by the Moghul chief Hulagu, — Ali khan, grandson of Jenghiz khan, and the khalif Mustasem put to death

The Arab governors of Khorasan made their capitals Meiv, Nishapur, Bokhara. These rulers held sway from A H 129 or A D 747 to A H 287 A D 900. Of this period the Tahiri or Taleiride held sway from A D 819 to A D 852, and the Saffari from A D 873 to 900. In A D 900, A H 287, Amru bin Laith was defeated by Ismael bin Ahmad the Samani

Some coins of the early Khalifah of Baghdad were struck at Cufa or Kufah, a city near the Euphrates, southward of the spot where Babylon once stood, but it was not from this circumstance that the denomination Cufic has been given to the whole class of these coins, but from the Arabic writing character named after the city

Kaliph Umar was the second kaliph in succession to Mahomed. His time was a period of great extension of mahomedanism. The battle of Kadesia was fought and won by his general Saad, and put an end to the Persian empire of the Persians. He imposed the kharaj on Syria, and died and was buried at Jerusalem where his tomb still is

The kaliph Mamun, in A D 814, caused a degree of the earth's surface to be measured. This was done on the sandy plains of Mesopotamia, between Palmyra and the Euphrates, by which 56 66 miles were fixed as the equivalent of a degree of the heaven's circumference. The kaliph Mamun was the son of Harun al Rashid. He forced an entrance into the pyramids, and later, Salah-ud-din the Saladin of Europeans, used then casings, at least, as stone quarries. The successes of Kutaiba, who in the time of khalif Wahd overran Bokhara, Samarkand, Faighana, and Khazm, and even extended his conquests across the Boloi to Kashgar, brought the Arab and Chinese powers into dangerous collision, and the emperor of China seems to have saved himself from an Arab invasion, only by the very favourable reception which he gave to an embassy from Kutaiba, composed of twelve mahomedans, whom he sent back loaded with presents for the Arab general — *Thomas' Prinsep, p 304, Ouseley's Travels, Vol II, p 199, Bunsen, Egypt's Place in Universal History, Vol II, p 150, Bjornstjerna, British Empire in the East, p 97, Yule Cathay, Vol I, p 80*. See Kadesia

KHALIFAH-UL-AKBAR, God's vicegerent, a title given to Adam

KHALIPH-ABAD, see Khuzistan

KHALIJ, HIND. A kind of pheasant, *Gallophasias albocristatus*

KHALIL, a grandson of Timur, on whose demise, Khalil, at Samarcand, declared himself emperor

KHALIL, an Affghan tribe near the mouth of the Khyber pass. See Khyber

KHALIL-ALLAH, ARAB. The friend of God, the reverend designation of Abraham. The Messiah is the Ruh-Allah, or spirit of God, and Moses the Kalam Allah or Word of God

KHALIS, a district and a canal which is cut from the Diala to the Tigris. The district of Khalis is situated to the north of Baghdad, and takes its name from the canal which supplies sixty-two villages, most of which are now become mere nominal ones, with water for agriculture, the Tigris itself being unfit for that purpose. The principal of these villages are Yenghijeh, twenty miles from Baghdad, on the banks of the Tigris, in Rich's time, almost abandoned on account of the great oppression under which the peasantry laboured. Howersh, is a village of a hundred houses, famous for its fruit gardens — *Rich's Residence in Koordistan, Vol II, p 156*

KHALIK, HIND. *Celtis caucasica*

KHALKA, see Kalka Kouien

KHALKHALAN, see Karadagh

KHALL, AR Acetic acid Vinegar

KHALPA or Kalpa, a low caste in Guzerat, whose business is dressing skins and preparing leather, they are sometimes enumerated amongst the inferior village servants — *Wilson*

KHALSA, HIND Land under the direct administration of government

KHALSA, AR, HIND The Sikh people the Sikh theocracy established by the guru Govind, the old prominent division into Khulasa, meaning of Nanuk, and Khalsa, meaning of Govind, which is noticed by Forster, is no longer in force, the former term Khulasa, is almost indeed unknown in the present day. The word Khalsa, meaning select, is a term equivalent to a state or commonwealth, and is supposed by the Sikh, to have a mystical meaning, and to imply that theocracy or superior government, under the protection of which they live, and to the established rules and the basis of which, as fixed by guru Govind, it is then civil and religious duty to conform

The Khalasa sect of Sikhs, believe in the Adi-Gianth of Nanak, but do not conform to the institutions of guru Govind. The word Khalasa is from Khalis, meaning pure or select, and to mean the purest, or the most select by others, it is derived from Khalas, free, and to mean the freed or exempt, alluding to the sect being exempt from the usages imposed on the other Sikhs

The principal of the religious institutions of guru Govind is that of Pahal, the ceremony by which a convert is initiated and made a member of the Sikh Khalsa, or commonwealth. The forms which Govind employed are still observed. The neophyte is told by the officiating Gianthi, or priest, that he must allow his hair to grow. When it has grown a month or two, he dresses himself in blue from head to foot, and is then presented with five weapons, a sword, a firelock, a bow, an arrow, and a pike. The candidate and the initiator wash their feet with water in which sugar is put, and this nectar (called pahal) is stirred with a steel knife or dagger, five quatrains from the scriptures being read. Between each quatrain, the breath is exhaled with a puff, and the beverage stirred as before. The hands of the convert are then joined, and the Gianthi, or initiator, pours some of the nectar into them, of which he drinks five times rubbing a little on his head and beard, exclaiming "Wah ! Guru ji ka Khalsa ! Wah ! Guru ji ki Fateh !" or, "Wah ! Govind Sing, ap hi Guru chela !" Govind, who instituted the pahal, it is said, went through this form with five of his followers, drinking of the water which had washed each other's

feet. Women are made sikhs in the same manner as men, except that the nectar is stirred with the back instead of the edge of the knife. The children of Sikhs go through this ceremony at an early age — *Cunningham's History of the Sikhs*, p 96, *Malcolm's, Sikhs*, pp 19, 91, 124-5, *History of the Panjab*, Vol 1, pp 101, 126, 127, 128, *Forster's Travels*, Vol 1, p 309

KHALWAT, AR, PLR Retirement, privacy. Khalwat-gah, women's apartments, private apartments

KHAM, HIND, PER Riw Revenue is said to be collected kham or land held kham, when done so direct by government, and not through the medium of a farmer or other under-holder

KHAMACH, BLNG *Mucuna nivea*
KHAMADRUS, HIND *Sphæranthus linitus*

KHAMBUR, HIND *Agaveus campestris*, the tuffie

KHAME, HIND *Macrotomia euchroma*
KHA-MEN, see India

KHANGAON, is the largest cotton mart in Behar, perhaps in all India

KHAMIR, HIND, PLR Yeast, leaven

KHAMIRA, HIND A smoking mixture of tobacco compounded with fragrant spices

KHAMITIC or *Turanian race*, was the earliest ruling power in Asia, and Nimrod was of that race

KHAMJIRA, HIND *Withania coagulans*

KHAM MITTI, HIND In Kunial, a substance obtained in the process of making sal ammoniac or naushadai

KHAMOUNG-NEE, BURM In Tavoy, a heavy wood, not attacked by insects

KHAMOUNG-PY-ON, BURM A small-sized, compact, yellowish-grey wood of Tavoy

KHAMOUNG THIA, BURM Very abundant in Amherst, Tavoy and Meigui, of maximum girth 2 cubits, maximum length 22 feet

KHAMPA, a sect of wandering Tartars in Kunawar, who are in some respects similar to the jogi of Hindustan. They visit the sacred places, and many of them subsist wholly by begging. Some are very humorous fellows, they put on a mask, perform a dance, singing and accompanying it with a drum, or they play, sing and dance, all at once, holding the fiddle above the head, behind the back, and in a variety of other strange positions. After the British government got possession of the hills, the Khampa came down in crowds to visit the holy places to the westward — *Capt Gerard's Account of Koonawar*, p 117

KHAMTI, a race in the distant hills of Assam and in the mountains at the source of the Irawaddy, in lat 27° 30' N, and long 97°

30' E They have the Khunoong on the N E and the Shan on the S W The Khamti, are a Siamese population belonging to the same stock as the Siamese, their language containing nearly all the Siamese words, and their creed and alphabet is Siamese They are skilful workers in metal. The Khamti and the Mishmi and the Midhi or Chulkatta Mishmi dwell to the east of the Dihong river, on the north of the Lohit or Erahmaputia river, between the north and east branches They are divided into several tribes, one of whom is the Chulkatta or Cup-Haired, with them are mixed up Aboi tribes and some Khamti tribes

The Boi Khamti occupy the land about the sources of the Irawaddi — *Campbell*, p 149 See India, Siam

KHAMSIN The climate of Egypt is characterized by extreme dryness, rain is almost unknown in the upper country, but falls occasionally in the Delta The cold season extends from October to March, north winds then prevail, and the climate is favorable to the tourist, boats ascend the river with facility The hot season commences in April and lasts till September In May and June the Khamsin, called in Arabic the Simoom, a pestilential south wind of 50 days' duration, blows with violence The Nile begins to rise in June, and subsides in September In upper Egypt the rise is about 30 feet, and at the Nilometer on Rhoda Island 24 feet Injurious winds exactly resembling the Khamsin of Egypt, are common throughout the east of Persia, Affghanistan, and the regions lying to the south and east of the Indus as far as Cutch, but, they do not extend southwards of the latter province — *Burton's Sindh*, p 376

KHA MUNG, BURM *Kæmpferia galanga*, *Linn*

KHAN, a large tray *Khancha*, a small tray *Khan-Posh*. or *Toraposh*, a tray-lid

KHAN, PERS The lowest of the mahomedan honorary titles in India, but used by all the Affghan or Pat'han races as an honorary suffix to their names as Ahmed Khan, similar to Mi Ahmed Khan is also used as the title of the chief of the Beluch tribes, and a considerable portion of Beluchistan is subject to the khan of Kalat, the four subdivisions of whose territories are given by Mi Masson as,

Western	Maritime	Central	Eastern
Nushki	Las	Saharawan	Kach Gandara
Kharan	Hormara	Kalat	Harand on the
Mushki	Pessani	Jhalawan	Indus
Panjghar			Dajul do
Kaj			
Kotwah			
Jhow			

The whole are nominally subject to the khan as chief of all, but his power appears to vary with his popularity — *Masson's Journeys* See Baluch, Khelat

KHANA, also *Khana-pina*, HIND. Food
KHANA, Amooria *lohituka*

KHANAH-ZAD, PERS House-born, is the name usually given to the sons of slaves born in the family, and, among the mahomedans, persons of this description are almost deemed relatives The term is derived from *Khanah*, a house, and *Zaidan*, to be born In Beluchistan, they are always kept near the persons of their chiefs, and employed on all affairs of great trust Their character and station is considered highly respectable, and even after they are enfranchised, and rewarded with a portion of soil, they retain the appellation The ordinary term for a slave is *ghulam*, but for those born in the house *Khanahzad*, is a respectful appellation — *Malcolm's History of Persia*, Vol 1, p 456, *Pottinger's Travels, Beluchistan and Scinde*, pp 174, 262

KHANAK, a Beluch tribe See Kelat

KHANAK-UL-KALB, AR *Anamita coccinus*, *W & A*, *Stychnos nux vomica*.

KHANAM, HIND *Cedrela toona*

KHANAM, PERS A generic suffix to the name of a mahomedan woman of rank *Harm* women usually have the names of flowers as *Nurgis*, *Zaffian*, *Susan* The ordinary women have the designation of *Bi*, as *Khadijah Bi* The higher classes are styled *Begum*, *Khanam*, *Khatun*, *Nissa*, as *Fakki un Nissa Begum*, *Jamilah Khanam*

KHANA-PINA, HIND Food, literally meat and drink

KHANAT, a territorial term, applied to the kingdoms of *Khiva*, *Bokhara* and *Kokand* in Central Asia Of these, the *khanat* of *Khiva*, is the most fertile The *Tajik*, an Iranian race, is met with in largest numbers in the *khanat* of *Bokhara* and in *Badakhshan*, but many have settled in the towns of *Kokand*, *Khiva*, *Chinese Tartary* and *Affghanistan* The *Tajik* is of a good middle height, has a broad, powerful frame of bones, and especially wide shoulder bones, but they diverge from the Iranian, they have the *Turkian* wider forehead, thick cheeks, thick nose and large mouth The *Tajik* originally came from the sources of the *Oxus* in the steppe of *Pamir* The term is from *Taj* a crown, the fire-worshippers' head-dress, but the *Tajik* does not so style himself, and regards the term as derogatory The *Turks* style them *Sait* The *Tajik* is covetous, unwarlike, and given to agriculture and trade, but fond of literary pursuits and polish, and it is owing to their preponderance in *Bokhara*, that city

has been raised to the position of the Head Quarters of Central Asiatic civilization, for, there, from pre-Islamic times, they have continued their previous exertions in mental culture, and notwithstanding the oppressions which they have sustained from a foreign power, have civilized their conquerors. Most of the celebrities in the field of religious knowledge and belles lettres have been Tajik, and at the present day, the most conspicuous of the Mullah and Ishan are Tajik, and the chief men of the Bokhara and Khiva court are Tajik, or is the Turk style the race Sait. Vambery considers the Tajik and Sait identical, but he recognizes that in their physiognomic peculiarities, the Sait differs greatly from the Tajik, being more slender, with a longer face, and a higher forehead, but these changes he attributes to frequent intermarriages between Sait men and Persian slaves. In Central Asia, the warrior, the shepherd, the priest and the lay men, youth and old age, equally affect poetry and reciting of tales. The literature of the Mohammedans or settled nations, brought from the south, is filled with exotic metaphor and illustration. In the three Khanat, the mullah and ishan, have written much on religious subjects, but their mystical allusions are beyond the reach of the people. The Uzbek, the Turkoman and English esteem music as their highest pleasure and often break out in song, singing soft minor airs. The Uzbek poetry on religious subjects is exotic, derived from Persian or Arabic sources, the Tartar compositions are tales and relate to heroic deeds, similar to the romances of Europe — *Vambery's Sketches of Central Asia*, p 338. See Bokhara, Iman, Khiva, Kokand.

KHANBALIGH, this city, now called Pekin, was founded or at least rebuilt by Kublai Khan after his conquest of northern China, about A D 1280. Marco Polo calls it Cambalu, and says that in magnificence it surpassed every other city he had visited. Khanbaligh are two Mongol words signifying the Khan's city. The Chinese capital was still so called by the Turks in the time of P Ricci, and may probably be so called to this day. The city on this site was originally (multum est vetus et antiqua, as Odone says) the capital of the kingdom of Yin, B C 222, this was conquered by the Tsin sovereigns of China, and the city lost its importance A D 936, it was taken by the Tartar Khitai, and became then "Nan-king" or Southern Capital. In 1125 it fell to the Kin, ancestors of the Manchus, who gave it the name of "Si-king" or Western Capital. In 1153 it received from the fourth Kin sovereign the name of "Chung-tu" or Central Court. It seems also to have

been known as "Yen-king" under this dynasty. It was captured by Chinghiz in 1215, and in 1264 Kublai made it his chief residence. In 1267 he built a new city, three li to the north-east of the old one, to which was given the name of "Ta-tu" or Great Court, called by the Mongols Dadu, the Taydo of Odone and Tudu of Polo, who gives a description of its dimensions and the number of its gates. The Chinese accounts give only eleven gates. The circumference of the present Tatu city appears from the plans to be about fifteen miles. Munim speaks of it as having still twelve gates in his time, but he was almost certainly wrong. It has three on the south side and two on each of the others. The circuit of the two cities together is about twenty-two miles according to the scale on the plan given by Panthier, though Tinkowski states it at forty vests or 26½ miles. The route followed on the second journey of the Polo relatives into China, was up the Oxus, to its sources, through Badkhisshan, whence, crossing the Pamir table-land to Khotan, they went across the Hami or Shamir desert, to Cambala (Khanbaligh), or Pekin. The return was by sea to Singapore, and round Ceylon, to the Persian Gulf — *Fateh Cathay*, Vol. 1, p 127, *Prinsep's Tibet, Tartary and Mongolia*, p 9. See China, King Peking.

KHANBAR, see Kol

KHANCHA, an Indian weight, ranging from 204 to 225 grains — *Simmond's Diet*

KHAND, HIND Saccharum officinarum, sugar cane, Khandchi, one of the men at a sugar press

KHANDA, also PIR, Guz Onion

KHANDA, HIND A double edged sword. The devotion of the Rajput is still paid to his arms, as to his horse. He swears by the steel, and prostrates himself before his defensive buckler, his lance, his sword, or his dagger. The worship of the sword (asi) may divide with that of the horse (iswari) the honour of giving a name to the continent of Asia. It prevailed amongst the Scythic Getae, and is described exactly by Herodotus. To Dacia and Thracia it was carried by Getic colonies from the Javartes, and fostered by these lovers of liberty when their hordes overran Europe. The worship of the sword in the Acropolis of Athens by the Getic Attila, with all the accompaniments of pomp and place, forms an admirable episode in the history of the decline and fall of Rome, and had Gibbon witnessed the worship of the double-edged sword (khanda) by the prince of Mewar and all his chivalry, he might even have embellished his animated account of the adoration of the scymitar, the symbol of Mars.

—*Tod's Rajasthan, Vol 1 Royle's Asst, &c, of India, p 460* See Khaig, Sword

KHANDAGIRI, a hill in Cuttack with jaina caves and temples separated by a narrow ravine from Udyagiri hill on which are the principal buddhist caves. The caves of Udyagiri and Khandagiri hills are about 20 miles from Cuttack and five from Boban Es-warai and are next in antiquity to those of Behar. They are built on the hills of Udyagiri and Khandagiri, the former are buddhist and the older, the latter probably jaina. Many of the inscriptions are in the Lathi character, and this gives them age as anterior to the christian era. The frieze sculpture in the Ganesa gumphā is superior to any in India and resembles that of the Sanchi tope at Bhilsa. In it, there are no gods, no figures of different sizes nor any extravagance. In the buddhist caves here, there are no figures of Buddha nor any images. In a jaina cave on Khandagiri the 24 thirtinkara with their female energies are sculptured. Khandagiri is in the ancient kingdom of Kalinga. The language of its inscriptions is Old Pali. The great inscription is after the raja Dasarathi, 2nd, of the Gaya inscription, but before the Junn inscriptions, therefore in the third or fourth century before Christ. The year 1300 is twice mentioned in words, and if this be the buddhist era mentioned by Fihim in Ceylon, then the date is A D 215. The character used in the inscriptions is Old Lat. The religion mentioned is buddhist, and opens with salutations to the Arahanti, or buddhist saints, and the sculptures represent figures of Buddha, the worship of the Bodhi-tree, processions, &c, &c. Merry dancing girls are spoken of, and a chaitya temple and pillars. The Kalinga raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody. The kings or princes mentioned are—Anā, the great king, and speaks of a raja who was in his 85th year, and just dead, raja Kharavela Sanda, (king of the ocean shore,) Nanda raja. Bhramadatasa is on one of the coins of the Ramadita series, and Brahmadatta is said by Mr Tinnon to have received the tooth-relic, at buddha's death, at Kalinga. The inscription makes the young prince learn navigation, commerce and law, as well as other school matters. At his accession, in his twenty-fourth year, he chose the brahmanical faith, but afterwards called about him the buddhist priests who had been settled there under the ancient kings. Subsequent breaks in the inscription interrupt the sense, but the dedication of chaityas is mentioned. Benares is noticed under its Pali name, and it evidently

must have been buddhist, as the king, Anā, distributes much gold there. The Brahman case is written Pannan caste—*Beng As Soc Journ Vol vi, p 1085* See Kaili

KHANDALA, in Lat 18° 46', Long 73° 23', a large village on the north-eastern foot of the Bhoi-ghat. The Dak bungalow is 1 768 or 1,744 feet above the sea, a spring, 3 miles east of Khandala is 1 928 feet. Mag-fanni hill, two miles S W of Khandala, 2,601 feet

KHANDAN, HIND, PLS. A term in use in India to designate the relatives of princes

KHANDAR. In the Peepree and Garvee Dang, a term used by the Bheel and Kunber cultivators, signifying lopping the trees of their tops and branches for cultivation. Khandar is a distinctive system by which acres of young trees are mowed down by the Kunber cultivators, the parts of the forest in which this system of Khandar mostly obtains are the Dang of Rambaj and Peepree

KHANDAVA, a forest district occupied by the Naga, at the time of the vedic Aryan. It was set on fire by Arjuna and all the Naga were destroyed, except their rajah Takshaki, who escaped

KHANDESH, is an extensive and well watered plain of about 13,000 sq miles in extent and interspersed with ranges of low barren hills, at the base of which run numerous rivers and rivulets, flowing from the table-land into the river Taptee. It is surrounded by lofty mountains clothed with trees and very unhealthy, on the north are the Satpura mountains, clothed with forest, on the west, is the steep and stoney Sukheri range, with tangled masses of bamboo, and on the south are the ranges of Chandore Sattmalla and Ajanta, with babul jungle in the dells, and on the east low sterile hillocks separate it from Betul. Under mahomedan rulers, Khandesh attained to much prosperity, but it was ravaged by Holkar's army in A D 1802, followed in 1803 by a famine. Up to this the Bhil race had mixed with the other inhabitants, and been watchmen and potheemen of the district, but they then withdrew to the surrounding mountains. The Kuubi are the main body of the cultivating population of Guzerat, Khandesh, Maharashtra and the Central provinces. In Guzerat and Maharashtra, they are the chief owners of the soil and, though quiet and unpretending, are a robust, sturdy, independent agricultural people. Mr Campbell considers them (pp 93-5), to be quite Aryan in their features, institutions and manners, though their institutions are less democratic than those of the Jat and Rajput, and in the Mahatta villages they have at their

head, a potail. Few of these men ever enlist as soldiers. Sivaji and his descendants and some of his chiefs were however of this race, but their followers were drawn from the mawal of the Western Ghats, and latterly their armies were composed of soldiers of fortune of every race. The Malhatta chiefs sprung from the people of Sattarah and Poona, but Holkar was of the shepherd, and the Gaekwar was of the cowherd castes, while the Peshwa who put the descendants of Sivaji aside, were Konkani brahmins. The Kunbi of the Hyderabad dominions are wholly illiterate. Indeed, no effort or attempt has been made to educate the people of the Hyderabad territories, though education is making enormous strides in Belar and in British Malabar. There was no proper school met with in all the editor's journeys amounting to about 9,000 miles, and only occasionally a few lads, children of foreigners, were to be seen learning in a verandah, the elements of the Hindi or Malhatta. In that eastern part of the Malhatta country, a knowledge of reading and writing in any tongue was almost wholly wanting. The Arjauna Kunbis reside in Western India.

KHANDU, HIND. *Pisum sativum*, the garden pea.

KHANDY, a measure of weight and according to locality, varying from lbs 500 to lbs 821.

KHANE, see Kelat.

KHANEK-UL-KALB, ARAB. *Stychnos nux vomica*.

KHANGAR, HIND, or Kakkai of Salt Range, &c. *Pistacia integerrima*.

KHANI BHAI, see Jogi.

KHANI KHNOFDE, a Russian traveller who wrote Travels in Central Asia.

KHANIR, see Kol.

KHANNA, HIND. *Ephedra Gerardiana*.

KHAN NA KHO, BURM. *Croton tiglium*, Croton Oil plant.

KHANOUT, a river near Shah Jehanpuri.

KHANPUR, a town of Bahawalpuri.

KHANPUR, in L 23° 40', L 70° 43' in the Panjab, 27 miles S E of Mithankote. The mean height of the plain is 329 feet.

KHANSAMAN, PLRS, HIND. A house steward, a butler.

KHAN-SHAR, HIND, of Guigaon, blackish water.

KHANSI, HIND. A bell-metal, see Kansa.

KHANUM, an ordinary mahomedan suffix for a lady, as Khadijah Khanum. Khanum, Khatoon, Bee, Begum, Beebee, Nissa, are honorific suffix appellations for mahomedan women. Mulk Khanum, was the daughter of Kazan, sultan of Samarkand, and

mother of Shuh Rokh — *Markham's Embassy*, p 118.

KHA-NUNG. A wild tribe, only known under the generic Lau term Kha-nung, occupy the mountains to the north east of the Kham-ti, apparently in the upper part of the Mi-h, or Nam-Kiu. They are interspersed between the Kham-ti and the Mang-fan, the latter appearing to belong to the Tibetan family (Si-fan or Kham-pa). The Kha-nung may form a link between the Kham-pa and the Singpho or Barmun families. See India, Singpho.

KHANZIR, AR. Hog.

KHA-PA-CHIAN, see Ladak.

KHA-PA-CHIAN-PA, see Kha-chian-yul.

KHAPALU, a town of Balti, 8,285 feet above the sea.

KHAPIOK, see Singpho.

KHIAPPAR, see Khozdai.

KHIAPYA, see Kassya, Khasya, Cavin.

KHAR, HIND. The soda plant, *Caroxylon griffithii*, also soda, potash, barilla, dry alkali, hence khara, saline. Pakhar, from Pak, beyond, and kar or k'har, saline, is synonymous with Loomi, the 'salt-river'. There are several Khari Nadi, or salt-tributaries, in Rajpootana, though only one Loomi. The sea is frequently called the Loomi-pani, 'the salt-water,' or K'har-pani, metamorphosed into Kala pani, or 'the black-water,' which is by no means insignificant — *Tod's Rajasthan*, Vol II, p 304.

K'HAR, HIND. *Hyelaphus poireus*, *Sunder*. The hog-deer.

KHAR, PERS. A donkey, Goi-khar, the wild ass, the Onager, Khar-gosh, the hare, literally the ass-caud.

KHAR, HIND. *Prosopis spicigera*, also *Caroxylon griffithii*, *Mog*.

KHARA, see Khil, Kai.

KHARA MACHI, HIND. Salt-fish.

KHARACK, Gúz, HIND, PLRS ? Dates. See Khoifaken.

KHARADI, HIND. A turner, a carpenter.

KHARAI, HIND. *Heliotropium brevifolium*.

KHARAIRA, HIND. Pshtu, a mushroom.

KHARRAK, in island in the Persian Gulf, which lies near the top of the Persian gulf, and while it in a great degree commands the navigation of the entrance of the Bus-soiah river, has an easy communication of a few hours' sail, both with the shores of Persia and of Arabia. Under circumstances so propitious to its prosperity, it is not surprising that Kharruck should have soon become a flourishing settlement. Its population, which amounted to one hundred poor fishermen and pilots when Baron Kniphhausen first established himself, increased, within the eleven years that the Dutch held

it, to upwards of twelve thousand souls. It was neglected and lost, because it was not worth preserving to the nation by whom it had been acquired. It is situated within thirty leagues of the Shat-el-Arab, and half way between the coast of Arabia and Persia. Here ships proceeding to Bussorah generally call for a pilot, it is five miles in length, and between two and three in breadth. The settlement which was formed upon it by the Dutch, was given up by them in 1765. The British occupied it for a few years about the years 1838-41 — *Taylor's Travels from England to India, Vol. 1, p. 353*, *Niebuhr's Travels, Vol. 11, p. 154*, *Malcolm's History of Persia, Vol. 11, pp. 145-6*.

KHARAK, HIND *Celtis caucasica*

KHARAN, a western province of Beluchistan, in which lie two small towns, is occupied by a tribe of Persian origin called the Nousheiwani, of whom the Ali Zye are one branch. They cultivate a little wheat and barley but insufficient for their own wants. They claim a descent from Noushiwan, similar to the Udupi rajputs.

KHARANJA, HIND *Quercus ilex*

KHARANTA, HIND *Sida cordifolia*, *Linn.*, *Sida acuta*.

KHARA SAJJI, HIND A second quality *sajji*

KHARASANI YELLU, TAM ? Gingly seed

KHARASM or Khiva, is seven hundred and fifty miles long by six hundred broad, and, with the exception of the narrow tract bordering the Oxus, and the well watered sands of Merv, it consists of a wide desert plain, without rivers or springs, woods, or mountains. Between Merv and Khiva, it is a broken surface of deep sand, with a small growth of underwood. In the time of Mahmud of Ghuzni and Masud of Lahore, Abu Rihan was sent from Kharasm to them as an ambassador by the king of Kharasm. The desert of Kharazm, or Regan, from June to September, is liable to destructive hot winds in which man and beast perish, even the hardy camel perishing miserably. The Beluchi call it Julot or Julo, the flame, also Bad-i-Simoom, or the poison wind. There is great heat of skin quickly ending in death. The approach of the wind is ushered in by an oppressive calm in the air, and a degree of heat that affects the eyes, the precaution then adopted by travellers is to cover themselves over, and lie prostrate on the earth. A curious fact is established by this custom, that any cloth, however thin, will obviate the deleterious effects of the Bad-i-Simoom on the human body — *Markham's Embassy, p. 21*. See Khiva, Abu Rihan, Khamsin

KHARASMI, a dynasty in India, which succeeded the Gori in 1214, but after an uneventful brief period ended with Jalal-ud-din in 1231 — *Orme*.

KHARATI, or Kharadi, HIND. A wood turner, also, the colours and colour sticks for lacquer ware, used in the Panjab, by the wood-turner, to colour his ware when the turning process is complete. The stick consists of shellac, melted down with a certain proportion of wax and sulphur, and coloured by various simple or compound colours. They are applied by the hand. The operator holds the colour stick against the turned wood object while revolving rapidly, the heat produced by the friction melts the lac, and the colour is deposited on the surface of the wood. The skill and fancy of the operator directs him either in laying on a uniform layer of colour, or else putting it on in little spots or touches, by allowing the colour stick only very lightly to touch the revolving wood, thus producing either a smooth uniform colour, or the pretty mottled appearance so often observed in lacquered ware. Two or three different colour sticks are often applied, giving the whole a marbled appearance of great beauty. The colour thus applied is spread, fined and polished, by pressing the edge against the turned object while revolving. The final polish is given by a rag with a little oil. The principal colours are of lac, crimson, o pigment, red-lead, green, made of o pigment and Prussian blue, dark blue, indigo or Prussian blue, black, white, brown or gold colour, light blue or ultramarine — *Powell's Hand-book*.

KHARATIN KHUSK, HIND Dried earth worms, a drug

KHARATUN, HIND *Chenopodium murale*

KHARAWAY-NU, BURM A porous, heavy, strong wood, of Tavoy, not attacked by insects

KHARAWUNE, HIND *Ehretia aspera*, also *Lanum verbascifolium*

KHARAZZA, HIND *Gymnosporia spinosa*

KHARBUZ, HIND, PERS *Cucumis melo*, the musk or sweet melon, *Cucurbita melo*

KHARCHIOF, ARAB *Cynara scolymus*, *Linn*

KHARDAG, HIND *Scopola pæalta*

KHARDAL, HIND *Brassica campestris* ?

KHARDIL, AR, HIND *Brassica juncea*

KHARE BUTI, HIND *Oreosera lanuginosa*

KHARDOUR In the villages of Upper India are to be seen the Khardour or Hardoul mounds studded with flags to avert disease

KHAREN, HIND *Rubus rotundifolius*

KHARENTI, HIND *Sida cordifolia*

KHAREO, also Khareu, HIND *Quercus*

semecarpifolia Wood white, and heavy, subject to insects and liable to warp used for making charcoal, and for ordinary house-building purposes, produces also good and large timber — *Mr Barnes' Kangra Settlement Report, para 14, and Balfour, p. 204, quoted in Powell's Hand-book, Vol. 1, p 540*

KHAREZ, PERS A system of large wells or fountains, very common in Persia Shafts are sunk about every fifty yards, and connected by a gallery underground, along which the stream is conducted by a tunnel, often for several miles — *History of the Panjab, Vol 1, p 33*

KHAREZA, HIND *Canthamus oxyacantha, Bieb*

KHARG, PANJ *Celtis caucasia, Willde*

KHARG, HIND A sword The *khaig* *band'hai*, or binding of the sword, is a ceremony performed when a Rajpoot is fit to bear arms, as amongst the ancient German tribes, when they put into the hands of the aspirant for fame a lance Such are the substitutes for the toga virilis of the young Roman The rana of Mewar himself is thus ordained a knight by the first of his vassals in dignity, the chief of Saloombra If we couple this martial rite with the demand of jooddan, there is an additional reason for calling the Yadu, Indo-Scythic Their worship of the sword, is *Kharg-thapna* — *Tod's Rajasthan, Vol 1, pp 159, 583, Vol 11, p 259* See *Khauda*

KHARGOSH, PERS A hare

KHARGOSH, HIND *Verbascum thapsus*

KHARI, a rude pagan tribe on the hills of Asam, on the eastern frontier of the Mikir and Cachar Near them are the Angami, a rude pagan tribe, also on the hills of Asam, on the eastern frontier of the Mikir and Cachar There are associated with the Namsang, Joboka, Mulung, Tablung, Tengsa, Khari, and Mozome Angami See India

KHARI-MITTI, HIND Pipe-clay

KHARI, see *Khal*

KHARIAN, also *Maraghune*, HIND *Solanum xanthocarpum*

KHARIARA, HIND *Rubus biflorus*

KHARIF, crops sown at the commencement of the rains, ripening in autumn In India, there are two principal harvests, the spring and autumn, with, at some places, an intermediate crop For the spring harvest, the *Rabbi* or *Fasl-i-Rabbi*, the seed is sown in September or October, at the close of the periodical rains The grains sown consist of wheat, barley and other cereals, different kinds of pulse which do not require irrigation or much water, and the crops are cut in February or March The autumn or *kharif* crops consist of rice and other grains requiring irrigation

For these, the seed is sown at the commencement of the rainy season, and reaped about October or November. Millets and pulses of quick growth are sown at the beginning of the rainy season and form the *Bladoni* or intermediate crop The *Kharif* is called by the common people *sawani*, the autumn crop The *Rabbi* is the vernal, the *kharif*, the autumnal crop The *Rabbi* is sown in the three autumnal months, brought forward, as in India, by the heavy dews and cool nights of that season, and reaped in the spring. The summer is the time for the *Kharif*, which is watered by the flooding of the rivers, and cut in the autumn, after the inundation subsides — *Burton's Sindh, p 381, Wilson's Gloss*

KHARIJIAR, SINDH *Allagi maurorum, Tourne, IV & A*

KHARIK, also *Khar-i-handa*, HIND, MAHR A tribe employed in cultivating salt marshes or saline soils

KHAR-I-KIUSHK, PERS *Tribulus lanuginosus* and *T terrestris*

KHARI MATCHI, DUK Salt fish

KHARI-NUN, HIND Sulphate of soda

KHAR-I-SHUTR, PERS Camel's thorn, *Allagi maurorum*, in Arabic it is called 'agul,' and all the deserts of the east are covered with it It is the *Jouz* of Afghanistan. It is a prickly bush on which the camels browse, and is called *Jowassa* in the Upper Provinces of India, and *Shinz* in Beluchistan, and is often used to make lattices, or screens placed at the windows, and wetted for cooling the apartments by evaporation in the hot winds. Pottinger says, the *Shinz*, though to be seen in Beluchistan, is not in such plenty as in the lower countries — *Pottinger's Travels, Beloochistan and Sind, p 102, Ed Ferrier's Journ, p 378, Fraser's Journey in Khorasan, p 91*

KHARI TALAO, see *Thoji-chanmo*

KHARIZ, HIND *Cotoucastr obtusa*

KHARJI, properly *Kharizi*, AR, HIND, PERS Schismatics, the sunni mahomedans are so called by the shiah sect A *Kharji*, however, is a person who separates himself from a community or religious faith, a seceder The shiah mahomedan sect regard Ali as the immediate successor of Mahomed the sunni sect accept Ali as the fourth khalif, in succession to Mahomed

KHARJURAPU CHETTU, TEL *Phoenix dactylifera*, *Khajuri* is *P sylvestris*, but in Telingana, it is applied to the edible, imported kind, in contradistinction to the indigenous date — *L, R, Vol 11, p 786*

KHARK, HIND *Celtis caucasica*

KHAR-KHARNAR, HIND *Verbascum thapsus*

KHARKUSA, HIND *Suedia fruticosa*

KHARLANNE, HIND *Phelipæa calotio-*
pidis

KHAR LEI, HIND *Tamaliæ orientalis*

KHARMA, ARAB Date tree In Persia, certain trees are reckoned mubarak or blessed, such as the Zeitun or olive, and the Nakhl or Khurma, the date or palm tree Some mahomedan tradition respecting the angel Gabriel seems to have consecrated the olive, and the date is said to flourish only in the regions of Islam, the land of true believers — *Ouseley's Travels, Vol 11, p 330* See Kajui, Khorfaken

KHARMACH, HIND *Rubus lasiocarpus*

KHAR-MAHRA, PERS Cowrie shell, *Cypræa moneta*

KHARMO, HIND *Lonicera hypoleuca*

KHARNAR, HIND *Verbascum thapsus*

KHARNUB, HINDI *Prosopis spicigera*,

Kharnub nubti, HIND *Ceratonia siliqua*.

KHAROATI, see Affghan, *Parmuli* or *Feimuli*

KHARPALU CHERAI, HIND, *Plumitu*
Quercus ilex

KHARPAT, HIND *Garuga pinnata*

KHARPATA SEREI, HIND *Quercus*
incana

KHARRAH, or Indian mackerel, a species of *Thynnus*, is found in abundance off the Burmese coast, and from thence, great numbers, in a dried state, are annually imported into Bengal

KHARRAH, see Khyber

KHARRI, a river of Oodeypur, runs near Shahpoora

KHARROUB, ARAB. *Ceratonia siliqua*, *W.*, properly *Kharnub*

KHARSAN, HIND *Crotalaria burhia*

KHARSHU or Kharsui, HIND *Quercus*
semecarpifolia

KHARSHUF, PERS *Kharsuf* of Egypt
Artichoke *Cyusara scolymus*, *Linn.*

KHAR-TILAR of Bheels, near Mhow
Sypheotides aurtus, *Latham*

KHARSU or Kharsui, HINDI of Kauawai
Quercus semecarpifolia, the alpine oak

KHARTAKSHO, see India, *Maiyul*, *Shigai*, Tibet.

KHARTRA, signifies 'true,' an epithet of distinction which was bestowed by Sidraj, king of Anbulwaria Putun, on one of the branches (gatcha), of the buddhist and jain faith in a grand religious disputation (badha) at that capital in the eleventh century The celebrated Hemachandra Acharya was head of the Khattri-gatcha, and his spiritual descendant honoured Oodipooi with his presence in his visit to his dioceses in the desert, in 1821 Colonel Tod's Yati tutor was a disciple of Hemachaudia, and his patriavali, or pedigree, registered his descent

by spiritual successions from him This pontiff was a man of extensive learning and of estimable character He was versed in all the ancient inscriptions, to which no key now exists, and he decyphered one for Col. Tod which had been long unintelligible His travelling library was of considerable extent, though chiefly composed of works relating to the ceremonies of his religion It was in the charge of two of his disciples remarkable for talent, and who, like himself, were perfectly acquainted with all these ancient characters The pontiff permitted the yati to bring for his inspection some of the letters of invitation written by his flocks in the desert These were rolls, some of them several feet in length, containing pictured delineations of their wishes. One from Bikaner represented that city, in one division of which was the school or college of the Jain, where the yati were all pontificated at their various studies In another part, a procession of them was quitting the southern gate of the city, the head of which was in the act of delivering a scroll to a messenger, while the pontiff was seen with his cortege advancing in the distance. To show the respect in which these high priests of the Jain are held, the princes of Rajpootana invariably advance outside the walls of their capital to receive and conduct them to it—a mark of respect paid only to princes On the occasion of the high priest of the Khattria passing through Oodipooi, as above alluded to, the Rana received him with every distinction — *Tod's Rajasthan, Vol 1, p 518.*

KHARTUMA, HINDI of Trans-Ind
Cucumis colocynthis, *Linn*

KHARA-TUCKA In the hill districts to the S W of Mehur in Sind, is Khara-Tucka, a pretty valley that overhangs Heiar At a comparatively early era of creation, this valley must have been inhabited, and curious remains of a by-gone age are seen in the Kaffi Kot, regular and evidently artificial ranges like river terraces The popular belief is, that then huge boulders were lifted into position by the giant race then inhabiting the earth, but they must have been arrested in their descent from the higher ridges by accident or by some artificial contrivance They are strange and imperishable memorials of an age and race long since passed away These terraces were for purposes of cultivation, they caught the rain-water running down the face of the hill, also "detritus," thus forming slight soil, in which the people sowed jowaree or wheat, according to season The practice is common now all over Affghanistan and the Himalaya, and was so throughout Beluchistan when it was more densely populated than at present. The extinct inhabitants

of these days are always styled Kaffir, hence these terraces and other remains are called Kaffir Kot — *Note by Major Mercuether in Bombay Medical Transaction, No vi, New Series, 1860, p 273*

KHARVAR, a measure of 100 Tabiez maund which is equal to six maund and ten seer of India or about 500 lbs avoirdupois — *Mohan Lal's Travels, p 262* See Khirwar

KHARVA VARMA, see Inscriptions

KHARWA, GUZ HIND A coarse kind of red cloth, chiefly manufactured in Guzerat — *Faulkner*

KHARWALA, HIND *Salix alba*, also *Mississya hypoleuca*

KHARWAR, HIND An ass-load, a measure of weight in Kashmir See Khirwar

KHARWA-TEL, HIND Coarse oil, rape oil, bitter oil from the melia and azadirahta seed

KHARWE, HIND, PSHU *Cotoneaster baccillaris*, Indian mountain ash

KHARWI, MAHR A caste employed in tiling houses, making plantations

KHARYA MATTI, properly Khari matti, HIND, fire clay, white earth That of the Lahore bazar, is a pale-coloured clay, almost the same as chinji mitti, and used to make crucibles of The term khari mitti is also applied to chalk — *Powell's Hand-book Econ Prods Punjab, p 26*

KHAR ZAHRA, PERS Lit Ass-poison, very common over all India, probably Oleander?

KHAS, PERS *Andropogon muricatus*

KHAS, a language or dialect of Hindi, spoken between Kumaon and Nepal In Nepal it is called Parbatiya or Purbutti See Indu

KHAS, AR Own, particular, select Khawas, plural, are women kept by a person, slaves

KHAS, HIND *Cymbopogon aromaticus*, also the root of the *Anatherium muricatum*, the "kuskus" root used to make tatties Khas is much used in the Ambalah district as a packing material The grass of the plant is called khavi and panni, and the flower izkhar — *Powell's Hand-book, Vol 1, p 518*

KHASA, a people who inhabited Persia and northern India, before the Arian immigration There is, still, a race in the Indian desert, now mahomedan, and called Khossa Elphinstone mentions the Khasa-khel Khasgai is in the region of the Khasa, the Casia regia of Ptolemy Menu says, that the Saci, Yavani, the Pehlavi and the Khasa of Central Asia, were all Ch'hettri or Rajpoots — *Biri*

KHAS-AAL, a powerful tribe of husbandmen on the east of the Euphrates

KHAS-BARDAR, a matchlock-man, in a great man's retinue

KHASDAR, MAHR A groom

KHAS-CHIELA, HIND Literally chief disciple The chief disciple and destined successor of the muhiat or head of a religious establishment of ascetics, or mendicants — *Wilson's Glossary*

KHASHIBAR, HIND Nana quasiorides

KHASHIKHA, PERS Tika, HIND The sectarian mark on the foreheads of hindos

KHASHI KHASHI, GUZ, HIND Poppy seed. Seeds of *Papaver somniferum* Khash-khash-ka tel, Poppy seed oil

KHASHI RUD, the geographers describe this river as taking its rise in the mountains of Shahband, and trace its course from north to south until it falls into the Helmund at Keirnasheen, where it flows in this direction only as far as Kolt-i-durdun, a village situated between Washed and Ibrahim, there, it forms an elbow, turning suddenly south-west, and runs from that point straight to the Seistan lake At the cold season of the year its bed is generally dry and full of reeds, in which are numbers of wild fowl — *Fernier's Journ, p 401*

KHAS-KHAS, HIND *Anatherium muricatum* A fragrant grass, the roots of which are made into door and window-screens It abounds on the banks of the Multan and Lahore rivers in large quantities

KHAS-KHIELI, HIND A slave-race at the Bhawalpur court, whose daughters, associated first with the nabobs before being married to other persons The Gola were another class of slaves, and were principally from Africa, and of the Sidi, Habshi, Khaskheli, Sindi and Zemghni races

KHASMI, PERS, PSHU. of Candahar A musk-melon

KHAR MOUNTAIN, see Viswamitra

KHASRA, a written record of the particulars of a rough map or plan of a village A field book

KHASSAK, see Cossack, Kasak, Kirghis, Viswamitra

KHASSYA HILLS, lie between the two British provinces of Assam and Cachar, and the north-western portion of the territory of Burmah It is an immense extent of mountainous country, inhabited by numerous mountain tribes In this great mountain tract, one or two valleys occur The largest, that of Munnipoie is, from its connection with the British government, and from the tribes around it all admitting its supremacy, the most important Lying between latitude 23° 50' and 25° 30' north, and longitude 93° 10' and 94° 30' east, the mountain tract in question is bounded on the north and west by the British provinces of Assam and Cachar, and on the east by the Kubbho valley now subject

to Burmah To the north-east and south, the boundary is not well-defined, and would much depend upon the extent to which the Munnipore government might spread its influence amongst the hill tribes in those directions, but in the north-east it may be denoted by a line drawn north from the north-western corner of the Kubbo valley until it strikes the Assam boundary, and in the south by one drawn west from the source of the Numsailung river, the fixed south-east boundary, till its junction with the Tooyai river. The Cossyah or Khassya country, on the north-east frontier, has none of great purity, smelted at Pundua, *Cassia lignea* is one of its principal articles of export, and a variety of parti-coloured cloths, generally known by the name of Sylhet cloths. Some of them are dyed of rich colours and being of a strong durable texture, are well adapted for table covers, to which purpose they are usually applied in the eastern part of Bengal. The Cossyah and Jyntia hill territory is administered by an assistant attached to the Assam commission. The value of the export and import trade of the country is about rupees 30,000 a year with Assam, and with the Bengal plains about 10½ lakhs, the exports being 7 lakhs. The total revenue from lands and taxes in 1857 amounted to rupees 23,023. The first treaty with Jyntia was concluded in 1824. The rajah Ram Sing rendered no assistance during the Burmese war, but he agreed to acknowledge allegiance to the British, and his country was taken under protection. The population of the Jyntia hills is about 40,000 souls, and of the Cossyah hills about 82,400. The Cossyah states are twenty-five in number, of which five, viz, Cheira Poonjee, Khyrim, Nustung, Sungree and Nuspoong are commonly called the "Semi-independent States." The chiefs exercise civil and criminal jurisdiction over their own people in all matters pertaining exclusively to them. The minor states, known as the "Dependent States," are twenty in number, the chief of which are

Nungklow,	Mowseuram,	Mowjang
Moleem,	Mowdun Poonjee,	Nobo Sopho,
Murriow,	Mahram,	Jeerung,
Ramrye,	Mullai Chummut,	Syung,
Mowlie,	Bhawul,	Moflong Poonjee,
Cheyla,	Seenai Poonjee,	Mowlong do
Dowarrah Notoor-	Lengghan Poonjee	Lyksom do
men,		

Moleem was conquered in 1829, and the rajah of Khyrim ceded, to the British, the territory to the S^W of the Oomean or Booga Pane river. In 1861 the rajah was deposed, and Malay Singh, a new chief installed. No engagements have ever been made with Nobo Sopho, Syung, Moflong

Poonjee, and Lyksom Poonjee, but agreements were entered into with Mowjang in 1829, Dowarrah Notoorimau in 1837, Soopai Poonjee in 1829, and in 1860, with Bhawal. The estimated area of the Cossyah hill is 7,290 square miles. About 16 miles on the Sylhet side, and about the same on that of Assam, it consists of low land interspersed with small hills. In the interior, about 50 miles in extent, is an undulating hilly table land, from 1,500 to 2,500 feet high. Coal is said to abound in the hills of Jynteah. The localities admitting of cultivation are the plateaux of the Cossyah and Jynteah hills, the lower ranges on the Assam border, and the slopes towards the Sylhet plains. The area of the three plateaux is about 3,500 square miles, and their heights vary from 3,000 to 6,000 feet above the sea level. The soil is a ferruginous red clay, with a sub-soil of shingle, little suited for profitable cultivation. In the hollows, however, a fine black mould is found extending often over many acres. On the plateaux, miles upon miles of land are as level as the most highly cultivated portions of Kent and the Lothians. On the middle plateau the temperature averages that of the English summer, rising to 72° during the hottest months. The cold weather is less severe than an English winter. The cultivated land in those hills is very little. A late survey gave 12,221 acres or less than 10 square miles as the total in the Jynteah hills, while within an area of 4,450 square miles among the Cossyah hills only 30 square miles have been brought under crops. The Cossyah hills have a small isolated body of people of the Taire or Siamese race. The Ahom who once ruled Assam, were also of the Siamese race. The Khassya race inter then dead on the undulatory eminences of the country. The tribe habitually erect the dolmen, menhir, cysts and cromlechs, almost as gigantic in their proportions, and very similar in appearance and construction to the so-called Druidical remains of Western Europe. They keep cattle but drink no milk, estimate distances traversed by the mouthfuls of betel-leaf chewed *en route*, and among them the marriage tie is so loose that the son commonly forgets his father when the sister's son inherits property and rank. The undulatory eminences of the country, some 4,000 to 6,000 feet above the level of the sea, are dotted with groups of huge unpolished squared pillars and tabular slabs, supported on three or four rude piers. In one spot, buried in a grove, were found a nearly complete circle of menhir, the tallest of which was 30 feet out of the ground, 6 feet broad, and 2 feet 8 inches thick, and in

front of each was a dolmen or cromlech of proportionately gigantic pieces of rock, while the largest slab measured was 32 feet high, 15 feet broad, and 2 feet thick. The method of removing the blocks is by cutting grooves, along which fires are lighted, and into which, when heated, cold water is run, which causes the rock to fissure along the groove, the lever and rope are the only mechanical aids used in transporting and erecting the blocks. The objects of their erection are various—sepulture, marking spots where public events had occurred, &c. It is a curious fact that the Khasian word for a stone, “man,” as commonly occurs in the names of their villages and places as that of man, maen, and men does in those of Brittany, Wales, Cornwall, &c., thus Mansman signifies in Khasia the stone of oath, Mamloo, the stone of salt, Maufiong, the grassy stone, &c., just as in Wales, Penmaeu Mawr signifies the hill of the big stone, and in Brittany, a menhir, is a standing, and a dolmen a tablestone, &c. The resemblance of the burrows and their contents with the cromlechs, &c., to the Druidical remains which are discovered in the ancient seats of the Celtic race in Europe, is too exact and remarkable to be accounted for on any other supposition than that of their derivation from the same origin. Hence the people who introduced Druidical rites into India must have brought them with them from Central Asia, and they must have entered India at a period as early as the introduction of Druidical rites into Europe. The Khasia are the ablest-bodied of the borderers of Assam. Their tribe or race differs very little from that of the Gairi. They are arranged in petty rajahships, in the Khasia hills. Nat-worship seems the culture of the Khasia. They dread snakes. They build their houses on piles. They trap fish like the people in Java, Borneo and Sumatra. They distil and drink intoxicating liquors, and between Ringhot and Cherra, and in other places are bridges of the fibres of the India rubber tree, described by Captain Yule. The Khassya hills present in general the aspect of a well-defined plateau with comparatively small, isolated elevation. The plateau is terminated to the north by the valley of the Brahmaputra, to the south by that of the Suima. The Khassya hills lie between the two British provinces of Assam and Cachri, and the north-western portion of the territory of Burmah. The fields of the Khassya people are all closed in with a live fence or with a wall of earth or slate. Khassya hills form a comparatively isolated range, rising suddenly from the great plains of Bengal in the south, and divided in the north by the valley of

Assam from the great Himalaya or Bhotan range. On the southern face this range rises almost perpendicularly from the plains which are continuous from the Bay of Bengal, with scarcely a perceptible change of level to the very foot of the hills, and, with the exception of a comparatively small thickness of metamorphic rocks at the base, are composed of nearly horizontal beds of sandstones, a few shaly layers and limestone, long known for the abundance and beauty of the nummulites it contains. These beds dip slightly to the south, and die out towards the north, when the metamorphic rocks come to the surface in the hills. The age of the sandstones and limestones and the epoch of the coal, which is associated with them, is fixed by their organic contents, as belonging to the great coeene period of geologists. No newer group of rocks is definitively seen in these hills. Along the southern face of the range there is evidence of a great dislocation extending for many miles, and possibly along the entire scarp, which has brought down to the level of the plains, the rocks which are seen at the top of the hills. This line of dislocation has in all probability tended to give the nearly rectilinear direction of the escarpment. Its date is fixed as at least subsequent to the formation of all the coeene rocks here seen. An older group of sandstone, considerably altered, is seen further to the north within the hills, and also a series of highly metamorphosed schists and gneiss resting upon the gneissose and granitic rocks. Cherrapoonji is a sanitarium in the Khassya hills, in lat $25^{\circ} 14' 2''$ N. and long $91^{\circ} 40' 5''$ E, about 4,118 or 4,125 feet above the level of the sea. It is 40 miles north of Sylhet, and 60 miles south from Gowhatty. The principal race in the neighbourhood are the Khassya. The climate of Khassya is remarkable for the excessive rainfall. Attention was first drawn to this by Major Yule, who stated, that in the month of August 1841, 264 inches fell, or twenty-two feet, and that during five successive days, thirty inches fell in every twenty-four hours. Dr Thomson and Dr Hooker also recorded thirty inches in one day and night, and during the seven months of Dr Hooker's stay, upwards of 500 inches fell, so that the total annual fall perhaps greatly exceeded 600 inches, or fifty feet. From April 1849 to April 1850, 502 inches or forty-two feet fell. This unparalleled amount is attributable to the abruptness of the mountains which face the Bay of Bengal, from which they are separated by 200 miles of Jheels and Sunderbunds. At 4,000 to 5,000 ft elevation in the Khasia, Dr. Hooker collected

upwards of fifty species of Gramineæ alone, in an eight miles' walk, and twenty to thirty Orchideæ. There is only one pine in the Khassya mountains, *Pinus sinensis*, which is not known as a native of the Himalaya. As in all very humid climates, orchids occur in very great abundance in the Khassya mountains constituting there at least one-twelfth of the vegetation, and being by far the largest natural order of flowering plants. They are equally abundant at all elevations. The Garo, the Khassya and the Jynteah hills are on the south of the Assam valley, and Shilong is the principal summit of the Khassya hills. The Khassya race deem a twin-birth unlucky, and used, when twins were born, to kill one of the infants. They deemed the twin-birth degrading, as assimilating them with the lower animals. The Aino of Japan, also, if a twin-birth occur, always destroy one of the infants, and this idea likewise prevails amongst the Bali races. Many a Khassya word is a sentence as "Bam" eat, "Ka jung," the thing.—*Campbell*, p. 149, *Col Yule in Bengal Asiatic Journal for 1844*, *Schlagintweit's General Hypsometry of India*, Vol. II, pp. 95–98, *Hooker's Him. Jour*, Vol. II, p. 282, *Lubbock, Origin of Civilization*, p. 21; *Treaties and Sunnuds*.

KHASSIA, a great tribe in Kumaon and Garhwal, who claim to be Rajpoots, but this is doubtful, and Rajpoots do not acknowledge the connection. In Kumaon the hill dialect is in the main Hindi, but has some curious grammatical affinities to the Bengali.—*Campbell*, p. 67.

KHASSIAT-US-SATIB, AR., HIND., PERS. *Eulophia virens*, *R Br*, *W Ic*.

KHASTA, HIND. See Khista.

KHAT, ARAB. *Catha edulis*.

KHAT, AR., PERS., HIND. A letter, Khat-i-sharif, a royal letter.

KHATA, a river near the town of Purneah.

KHATAI, HIND. Cathay, China.

KHATAI. Be-biang khatai is *Nepeta ruderalis*, Dedwar khatai is *Cedrus deodora*.

KHATAI, HIND. *Flacourtia sepium*.

KHATAK? a tribe in the Oomraoti district, 1,105 in number.

KHATAKAR, MAHR. A butcher.

KHATAN or Kossye, a river which passes near Midnapoor.

KHATAR, HIND. A sweetmeat.

KHATAW, HIND. of Pangi, &c. *Quercus semecarpifolia*, alpine oak.

KHAT BIRI, HIND. *Rumex vesicarius*.

KHATI-MAR, in Nagpur, the village blacksmith in Hindustan a wheel.

KHATIP, HIND. *Viburnum cotinifolium*.

KHAT KARWA, HIND. Morel.

KHATMANDU. At the foot the northern range, situated upon the eastern bank of a small river, called the Bishenmuttee, in lat. 27° 42' N., long 85° E., stands the city of Khatmandoo, the capital of Nepal. It is not the largest of the towns in the valley, but enjoys the eminence of a metropolis, because it is the residence of the rajah, or king, of Nepal. In length, Khatmandoo may measure about a mile, its breadth is inconsiderable, nowhere exceeding half and seldom extending beyond a quarter of a mile. The name, by which the town is distinguished in ancient books, is Goigoolputten. The Newari race call it Yindes, whilst among the Parbutia, or mountaineers, it is styled Kultipoo, an appellation which seems to proceed from the same source with Khatmandoo, and derived, it is believed, from its numerous wooden temples, which are among the most striking objects in the city. These edifices are not confined to the body of the town, but are scattered over its environs, particularly along the sides of a quadrangular tank, or reservoir of water. The houses are of brick and tile, with pitched or painted roofs. On the street-side, they have frequently enclosed wooden balconies of open carved-work, and of a singular fashion, the front piece, instead of rising perpendicularly, projecting in a sloping direction towards the eaves of the roof. They are of two, three, and four stories, and almost without a single exception are of a mean and poor appearance. The streets are exceedingly narrow, and very filthy. See India, Nepal.

KHATMI, HIND., or Buia gul khana, *Althæa rosea*, Hollyhock. The seed is considered cooling in medicine one tola is given. The corollæ and pericarps, when fresh are exceedingly mucilaginous and used in sherbets.—*Gen Med Top*, p. 143.

KHATMI KOCHAK, PERS. Is the small mallows. It grows in moist ground, and is useful when applied as a cataplasm to parts of the body stung by wasps or hornets.—*Ouseley's Travels*, Vol. I, p. 216.

KHATMI SAFAID, HIND. *Malva mauritiana*.

KHATNA, ARAB., HIND., PERS. Circumcision.

KHATON NIRURI, MALEAL. *Phyllanthus vitis idæa*.

KHATRAW, or Pindiau, HIND. of Sutley valley and Bassahi. *Picea webbiana*, or *Picea pindrow*, the silver fir.

KHATRI. Amongst the hindoo races the second pure tribe, the soldier and the sovereign caste. The Khatri of India, Chetrya or Kshetrya are a scattered race, a Khatri village is unknown. They, however,

monopolise the trade of the Punjab, of the greater part of Affghanistan and further to the west in Central Asia and even to St Petersburg. They are the only hindoos in Central Asia. In the Punjab they are almost the sole people who perform the scriptory work, and there they are the chief civil employés of government, and in the villages they keep the village accounts, act as bankers and buy and sell the grain. They are also the gurus of the Sikh sects, both Nunnak and Govind were Khatin, and the Sodhi and Bidhi of the present day are so. They do not usually engage in military pursuits, but the dewan Sawan Mull, governor of Multan, and his successor Mulraj, and very many of Kunjit Singh's chief functionaries were Khatin. It is said that a Khatin was dewan of Badakhshan or Kunduz. Under the Affghans, a Khatin was governor of Peshawar, and Akbar's famous minister Tudar Mull was a Khatin. Joti Palsad, the Agia contractor, was a Khatin. The Khatin claim to be descendants of the old Khetriya, written also Chetriya and Kshetriya. They are hindoos, none have ever become mahomedans, and few have become Sikhs. The Khatin of northern India are a very fine, fair, handsome race. Those of the western part of Peninsula India, about Bombay, are equally fair. In Bombay and the adjoining districts, they are part of the writer class, whom Europeans style Purbhis, and the Rai or Roin of northern India are said to be Khatin. In Affghanistan they are petty traders and shop-keepers, many of them in the Punjab hold land and cultivate. The Kukka, a handsome race on the east of the Jhelum, are said to have been Khatin, originally and of the Gaddi, an interesting race of fine patriarchal looking-shepherds in the interior of the Kangra hills, the most are Khatin. In Behar is an agricultural class, called Kshatrin, Khatin or Chatin, who sometimes serve as soldiers or as the darwan or door-keepers in Calcutta. In Loodianah there is a large number of thriving merchants of the Khatin race with a numerous colony of Kashmir shawl-weavers. Multani, is a term applied to several trading classes in the north-west of India, wandering pathan merchants and others—*Campbell*, pp 109, 112. See Kshatriya, Hindoo.

KHATRI, MAHR A caste who are silk-weavers.

KHATTA, HIND Sour, the acid lime or citron, *Citrus medica*.

KHATTAK, a tribe lying between Attock and Peshawar. The chief town is Akorrah.

KHATTA MITHA, HIND Oxalis corniculata.

KHATTAN, HIND *Bombax pentandrum*.

KHATTI KAN, HIND. *Rumex acutus*; *Khatti mal, HIND*, *Rumex hastatus*, *Khatti tan, HIND* *Rumex vesicarius*.

KHATVAM, SANS. *THE* The Sanscrit words Khatin and Khatti, mean a cot, but Khatta is said to be *Lapocenis* (*Andropogon*) *scirata*, also a fragrant grass, which is likewise the meaning of another syn *Katuka* *valli*.

KHATUN, TURK A lady. See *Khanum*. **KHIAU, HIND** *Olea europæa*, also, a species of *Allium*.

KHIAUN, HIND A grass, *Panicum maximum*, of Lahoie.

KHIAUI, HIND *Andropogon inarancusa*.

KHIOR, a territory south-east of Ladak and eastward of the Byltre. Its people are supposed to be the Chauramani Seythæ of Ptolemy.

KHIAVEY, TURK *Coffea arabica*, *Linn* Coffee.

KHAWA, HIND A pass in the Salt Range, scarcely frequented, yet may be considered the most practicable. Timur crossed it on his march into Hindustan.

KHAWAK, a pass in the Hindu-Koosh, in lat 35° 38', long 70°. About fifteen miles long. The crest is 13,200 feet. The ascent on north side is an uniformly inclined plane.

KHAWAN, or Khowan, HIND of Trans-Indus, *Olea europæa*, *O ferruginea*, *O cuspidata*. The olive.

KHAWAN, see *Luristan*.

KHAWE, HIND *Mulgedium tataricum*.

KHAWI, or Khavi, HIND *Cymbopogon inarancusa*, sometimes applied to *Anatherium muricatum*.

KAWID, or Khavid, HIND, PERS Green wheat, cut for fodder, &c.

KHA-YAN-KA-YOE, BURM *Aglaia rohituka*.

KHAY-PALU, see *Maryul* of India.

KHAZERIJ, or Khezerj, is a very ancient Arab tribe, and was in possession of Medina when Mahomed fled thence. Abu Osaibi was of this tribe. The Rubina, once the most celebrated tribe in Arabia, is now a small broken clan. The Anizeh Arab come of this race.—*Rich's Residence in Koordistan*, Vol II, p 258.

KHAZYA STRICTA, DeC Is the Sewur or Sihar of SIND.

KHEALIG, see *Kunawar*.

KHECHARA, SANS From *kha*, the sky, and *chara*, going.

KHEDA ? an enclosure for capturing wild elephants. See *Kraal*.

KHEE, HIND Kotahia land broken upon the steep slopes of hills.

KHEEL, the non pillar of the Pandu race mentioned in the poems of Chund. A

same name, and Khodadad Khan half-brother of the late chief. The list was recognised by the British government as khim of Khelat, and the payment of the subsidy of Rupees 50,000, under the treaty of 1854, which had been suspended during the disturbances in the country, has been revived. In 1863, a convention (No xviii) was made with Khodadad Khan, by which he engaged to secure the protection of the Mekran telegraph within the territories of his feudatory chiefs in consideration of a subsidy of Rupees 5,000 a year, to be paid to the chiefs, and authorized the British government, to make their own arrangements for subsidizing his feudatories. During the revolution in Khelat, this convention was declared to be in abeyance — *Treaties, Engagements and Sunnuds, Vol vii, pp 70, 73, 74*. See Kalat, Kelat, Baluchistan.

KHELBENAH, HEBREW Galbanum

KHEL, a boat in use in Assam. Its roof is covered with the leaves of the *Livistona Jenkinsiana* palm. *Summond's Diet*

KHELI, HIND *Dioscorea deltoidea*

KHELMA, see Kuki

KHEM, see Ken

KHENGAR, the most celebrated man of the Yadu line in Samashtra, was the personal opponent and rival of the celebrated Sidhraj for the hand of the Deoria princess Mandhika, though a proper name, is also titulu, viz, Lord of the Region, this and Khengar are the two names best preserved by tradition, and to one or other many things at Joonar-gulh-Gunai are attributed. Khengar is the name of the prince who erected the palace there — *Tod's Travels, p 511*

KHENTA, of the Veudidad, the modern Candahar

KHENTI, HIND *Indigofera heterantha*, Dng-Kenti, HIND of Kighan, is a species of *Indigofera*, and the I arboria, a shrub growing to 7 000 feet in the Panjab Himalaya, is also called Kanthi

KHEORA, HIND *Pandanus odoratissimus*

KHEP, HIND *Crotalaria bulhira*

KHER in lat 18° 59', long 76° 4'6, in the Dekhan, on the right bank of the Godavari. The mean height of the village is 1,293 feet, level of the Godavari is 1,245 feet. It is also known as Ganga-Khar and Khan. It is enclosed by a strong wall and was a place of importance until the middle of the nineteenth century, when it was plundered by Rohillas — *Cullen*

KHERABA or Kheroa HIND *Cotoneaster obtusa*

KHERBEK. or Kumbek-Aswad, APAB Kheibek shah, PERS, *Helleborus niger*, black hellebore

KHERCHI, an important branch of the Chohan Rajpoot

KHERD'HUR The land of Kher, also called Kheraloo, but more properly Kherala, 'the abode of Kher,' the Kher being a shrub of great utility in these regions. It is a remote part of Rajputana, in which the Rahtor Rajpoots first established themselves, expelling the Gohil tribe. Kherd'hur is named, in all probability, from the superabundant tree of the desert termed kher, and d'hur, 'land.' Its astringent pods, similar in appearance to those of the libanum, are used in food. Its gum is collected as an article of trade, the camels browse upon its twigs, and the wood makes then huts — *Tod's Rajasthan, Vol ii, p 303*

KHERI, HIND A kind of iron

KHERIAH, an aboriginal tribe settled on the plateau of Chota Nagpur. The Kheriah build substantial, comfortable, houses. They say that their first settlement was Poia, a village on the Koel river. Their language, customs and appearance is sufficiently approximate to those of the Mundah as to evidence a consanguinity, and they are regarded as an offshoot of the Santal or Ho race. They worship their river, the Koel, with rites similar to those with which the Santal or Ho adore the Damuda. The Kheriahs, Bendkui, Buhore and Buhari are described as regularly wild inhabitants of the hills and jungles who have no fixed villages, but move about from place to place, burning down the jungles, sowing in the ashes, and after the harvest, moving elsewhere — *Dalton, p 155, Campbell, p 36, W W Hunter*

KHERKHAH, a river in Khuzistan

KHERNIA, BENG *Phaseolus mungo*, *Linn*, Kidney bean

KHEROYA, *Phaseolus mungo*

KHERSON, the road from Nicolneff, towards Kherison, is excellent. The views around are all steppe, it holds the remains of the great Howard, the friend of the captive and the miserable. It is a very considerable town, on the right bank of the Dnieper, the ancient Boiystenes. It owes its existence to prince Potemkin — *Porter's Travels, Vol i, p 16*

KHERTIK, AR, also Kheibek and Kumbek-ul-aswad, AR *Helleborus niger*

KHESAREE, BENG *Cluckling vetch*, *Lathyrus sativus*

KHET, HIND A field

KHETI-BARI, also Khet-kain, HIND Agriculture

KHET-PAPRA, BENG Indian madder or five-leaved Mollugo, *Mollugo pentaphylla*, also *Hedyotis buxmaniana*

KHETRANI, the occupants of Balkhan, a mountainous district to the north of Beluchistan.

KHETRI, see Khatī, Kshetīya, Suva.

KHEW SINDI *Bignonia undulata*, *Rorb*

KHETTRU-PUTPUTEE, BENG In-
dian madder or five-leaved Mollugo, *Mollugo*
pentaphylla, also *Hedyotis burmaniana*

KHEZAIL, a powerful and warlike tribe
inhabiting the banks as far as the large vil-
lage of Semavah, on the Enphites, where
the women are proverbial throughout the
country for beauty of feature, and perfect
symmetry of form — *Mignan's Travels*, p 194

KHEZERJ, see KHIZIJI

KHICHA HIND *Grewia betulifolia*

KHICHAR, HIND *Lyrium ruthenicum*

KHICHIRA, also Khichu, HIND A mixed
food of rice and dholi

KHICHIUR, see Sanatania

KHIDR, see KHIZI, Khajah Khizi

KHIDMATGAR, PERS, HIND A ser-
vant, a lacquey, a personal attendant

KHIDMATI, HIND A sweeper, an at-
tendant of a mosque

KHIKIURI, HIND *Zizyphus jujuba*

KHILAF-I-BALKI, PERS *Leila-o-Maj-*
nun, HIND *Sals babylonica*

KHILA HARIVANSA PARVA, a mo-
dern supplement to the Mahabharata, con-
taining legends about Krishna

KHILAT, PERS A robe or dress of honor
bestowed by rulers in Southern Asia, on ser-
vants whom they desire to honor. It usually
consists of a set of shawls and pieces of silk,
kimkhab, &c, presented as a mark of honor,
but it may be any article of dress pre-
sented by the ruling or superior power as a
mark of distinction

KHILJI Lieut Leech, in his valuable
vocabulary of the languages west of the Indus,
advances the opinion that the Affghans were
originally a Turkish or Moghul nation, but
that, at present, they are a mixed race, con-
sisting of the inhabitants of Ghaur, the Tur-
kish tribe of Khilji, and the Perso-Indian
tribes dwelling between the eastern branches
of the Hindoo Knsh and the upper parts of
the Indus. But though the Khilji are Turk,
by descent, they had been so long settled
among the Affghans that they had almost
become identified with that people, but they
probably mixed more with other nations, or
at least with their Turki brethren, and would
be more civilised than the generality of
Affghan mountaineers. The Khilji, or Khajji,
however, are a Tartar tribe, part of which, in
the tenth century, was still near the source of
the Jaxartes, but of which a portion had even
then been long settled between Seistan and
India (i.e., in the Affghan country). In the
tenth century they still spoke Turki. They
seem very early to have been closely con-
nected with the Affghan, with whom their

name is almost invariably associated — *Pro-*
ceedings of the Bombay Geographical
Society for 1838, *De Guignes, Vol III*,
p 9, Note, D'Herbelot, article "Khaladj,"
Ibn Haukal, pp 207, 209, *Elphinstone's*
History of India, Vol I, pp 528-29, Vol II,
p 26

KHILLU, HIND of Muzaffargarh, the pith
inside the flower stalks of *Saccharum moouja*,
eaten as a diet

KHIVOR, HIND *Viburnum cotinifolium*

KHIND-RRAY SHAIL, a mohurium
fuquer

KHINIE, a Chinese who travelled in
India. There was much intercourse between
the buddhists of India and China, for some
centuries after the introduction of buddhism
into China, but in the 10th century, after A.D.
975, the religious visitors from China became
greatly more numerous. Chinese pilgrims
passed years in India in studying their
religion and wrote narratives of their travels.
Of these, there have been published the
travels of Fa Hian A.D. 399-414, of Hi-
wen Thsang A.D. 628-645, of Hsueh Shih
who set out A.D. 518. A later traveller Khin-
Nie, who journeyed A.D. 964-976, was sent
by the emperor of China at the head of 300
monks to seek relics of Buddha and to collect
books of palm. These pilgrimages continue,
and Col Yule had met pilgrims at Haidwar,
who had crossed the Himalaya from Mahachin
to visit the holy plains at Jawala Mukhi in
the Panjab — *Yule Cathay, Vol I, p XXII,*
Vol II, p 411

KHINJAK, HIND *Pistacia terebinthus*

KHI-OUT-CHI-U-HI KAI-TSI-KIO, see
Kibul

KHIOU PING In China, the first civil and
military mandarins who distinguish them-
selves in the administration or in war, receive
the titles of *houng, leon, phy, tze, and nan*.
All the officers, civil and military, of the
Chinese empire, are divided into nine orders.
The Khiou-ping, distinguished one from the
other by certain buttons, or rather balls,
of the size of a pigeon's egg, which are worn
above the official cap. This distinctive ball
is of plain red coral for the first order, of
carved coral for the second, of a transparent
deep blue stone for the third, of pale blue for
the fourth, crystal for the fifth, of some
opaque white stone for the sixth, and for the
seventh, eighth, and ninth, of gilt and wrought
copper. Every order is subdivided into two
classes, the one active and official, the other
super-numerary, but this makes no difference
in the balls. All the official personages com-
prised in these nine orders, are designated by
the generic term of *houang-fou*. The term
mandarin is unknown to the Chinese, it was

KHIRNUB NUBTI, also Khmnoob sham
AR Ceratonia siliqua, H

KHIROBA, HIND, PUSHTU Waziristan
Cotoneaster rotundifolia

KHIRWA, see Chundras

KHISA a hand flesh-glove See Keesul

KHISHING or Khusing, HIND, or Khir-
nam of Kunawu, Cedrela toona var. serrata,
hill toon

KHISMIS, PERS, HIND Seedless musus

KHISHNIZ, HIND? Comidium siti-
um

KHISIT and Komatei, in the 14th
century, held a higher rank than at present,
although the inhabitants have, probably,
retained their character unaltered. Hamdal-
lam Mastowfi describes them as two cities
or towns situate in the midst of the moun-
tainous region of the Gurmum or wum
country they have running streams and
produce date-trees and corn, watered both
naturally and by rain, the men are thieves
and highway robbers, expert in the use of
arms—*Ouseley's Travels, Vol 1 p 269*

KHISTA, HIND Pinus amurensis

KHITAT, see Ken

KHITAI is the name by which China is
styled to this day by all or nearly all, the
nations which know it from an inland point
of view, including the Russians, the Persians
and the nations of Turkestan, and yet it
originally belonged to a people who were not
Chinese at all. The people of Khitu were
a Manchurian who inhabited for centuries, a
country to the north-east of China, lying
east of the Khingan mountains and north of
the river Sui, and whose allegiance was
rendered alternately to the khakans of the
Türk and the emperors of China. In the
beginning of the tenth century the chief of
one of their tribes made himself supreme,
first over his own entire race, and then suc-
cessively over the adjoining nations of Asia
from the sea of Corai to the Altai. The son
of this conqueror having assisted to place
on the throne Kao-tsu of the brief dynasty of
the later Tsin, this prince in return not
only transferred to the Tsin a large tract
of northern China, but agreed to pay him
yearly tribute, and to acknowledge his supre-
macy. The next Chinese sovereign kicking
against these degradations, the Khitai rebelled
overran all the provinces north of the Yellow
River, and established his own empire within
them, under the name of Liao or the Lion
Dynasty. This Khitai empire subsisted for
two centuries in northern China and the ad-
joining regions of Tartary—*Yule, Cathay,*
Vol 1, p 116

KHITMI, PERS Malva sylvestris

KHIU, SINDI. Bignonia undulata

KHIVA The khannate of Khiva comprises
a vast region along the Caspian from Persia,
north to the Kughistanai country and east to
the Oxus and the lake Aial. It has only, ac-
cording to Burnes, a population not exceeding
two hundred thousand inhabitants. He de-
scribes them as organized bandits, and, accord-
ing to other authors, they are not generally
better than predatory savages. It is agricul-
tural where the ground is sufficiently fertile
for cultivation. There are few horned cattle.
sheep, goats and horses are numerous, and all
these are used as and considered the chief,
food of the inhabitants. There are few
manufactures except some coarse cotton and
silk stuffs, made by the women. The inhabi-
tants of Khiva, including the Turkoman, are,
however, estimated by M. Moravief at three
hundred thousand of these, thirty thousand
are Usbek, lords of the soil by right of
conquest. Khiva, amongst orientals is gener-
ally known by the name of its principal city
Haughum, i. e., Hui Gungo (signifying the
town or place of the Hui) it was so named
by Timur Lang (Tamerlane), either from the
brandy of the place, or of the women, and the
Great Desert, Sahara, or plain of Central
Asia, is usually called by them the Dhasht, or
plain, of Kaptchak. M. Moravief describes
Khiva as a rich oasis watered by irrigation
from the Amu, or Oxus, on which it is situated,
and productive. He estimates its length and
width at more than one hundred miles, says
that it contains five considerable towns and
many villages, and that three hundred thousand
persons acknowledge the khan of Khiva as
their sovereign. From its centre to the banks
of the Caspian extends a vast and mid steppe,
three hundred miles in extent which is passed
by camels in seventeen days. On the north,
it is bounded by the course of the Amu, on
the south-east a steppe separates it from the
kingdom of Bokhara, and on the south-west it
is separated by sandy plains and steppes from
Teke, which he adds is an oasis refreshed by
watercourses swollen by the rain. The lati-
tude of the town of Khiva is forty-one degrees,
forty minutes, and its longitude, from the
Islands of Ferro, seventy-eight degrees, ten
minutes. The desert between Khiva and
Meiv, is a broken and irregular surface of
deep sand with a small growth of brush-wood
affording excellent fuel, and the thorny herb
which the camel loves.

The Hayat families tributary to Khiva,
were 195,000, viz

Yamut...	15,000	Kazzak	40,000
Goklan.	20,000	Ihdn	15,000
Chosdm	2,000	Saiokh	15,000
Kalpuk	30,000	Uzbek	40,000

The Chosdm are said to have been brought

from the further borders of the Oxus by Mahomed Rahim Khan. The people of Khizir are estimated at 300,000, of whom are 30,000 Uzbek, 100,000 Sait, or Sait and 100,000 Kina kalpak, south of lake Aral, the remainder are Turkoman a few Kughiz and Tajik—*Maikhams's Embassy*, pp 116-117, *Fraser, Ferrier, Dr Wolff's Bokhara*, Vol II, p 121, *Vigne's personal Narrative*, pp 401 and 463, *Bjornstjerna's British Empire in the East*, p 214, *Moravief Travels in Turkomania*. See Khairism.

KHIYAR, HIND *Cucumis sativus*

KHIYAR or Shambai, HIND *Cathartocarpus fistula*

KHIZA, HIND *Phelipæa calotropidis*, *Habat-ul khizir*, is the *Rhus acuminata*

KHIZR. The Hebrew notions about the identity of Phineas and Elias have been adopted and expanded by the mahomedans, who also identify in some way with them, then mysterious prophet Khidr or Khizir. Hermitages or chapels dedicated to Khidr and Elias appear to have been very numerous in mahomedan countries, especially on hill-tops. And the oriental christians and semi-christians also always associate Elias with mountain tops. There seems to be scarcely a prominent peak in the Greek Archipelago with which the name of Elias is not connected. Throughout India, Khizir is a popular mahomedan saint who was, it is said, a servant of Moses, a great prophet, also Phineas, Elijah. The people of Bengal launch boats on the Ganges in his name. He is supposed to be immortal, having on one occasion, drank of the waters of immortality, said to be situated in regions of darkness in a remote corner of the world, and some identify him with Enoch, some with Elijah. He is supposed to perambulate the world, like the wandering Jew, and has occasionally appeared to different people. He is always clad in green, is his name in Arabic indicates. The government of Kassar terminates, and that of Sulmania in Kurdistan commences at the river Leilan. Near this is a small building, a shrine or place of pilgrimage, called the Mahan of Kidder Elias, or resting place of the prophet Elias. The mahomedans believe that Elijah never died, and that he is still on earth, where he is to remain until the coming of Jesus Christ. They call him Khizir, or ever-green on account of the everlasting life which he enjoys, and by which he is kept ever in a flourishing condition, in a paradise which, say they, might be taken for heaven itself. In reference to this Turkish poet observes "keep yourselves from believing that this world is your home, your home is in heaven alone, strive therefore

by the means of virtue to reach that home where Elias dwells, and where a place is prepared for you." These notions of the mahomedans are derived from the Jews. Jesus himself was taken for Elias, re-appearing after nine centuries of concealment. The prophecy that Elijah should come before the great and terrible day of the Lord, has probably given rise to the notion, that he had not yet completed his part on earth. In northern India, on the Fridays of the month Shaban, along the banks of the Jumna and Ganges, mahomedan women launch tiny boats on the rivers in his name—*Ibn Batuta*, *Bruton's Scinde*, Vol II, p 249, *Rich's Residence in Koordistan*, Vol I, p 52, *Yule's Cathay*. See Khajir Khizir.

KHIZRABAD, see Lat

KHNENTA. The eighth settlement of the Arian was in Khnenta, where Velikana is situated. According to Haug, by this country, Kandahar is to be understood. Velikana cannot be Hyrcania, as is generally supposed, but is the city now called Uighandab, situated in Kandahar. The curse of Ahurman was pæderastism, a vice known historically to be un-Arian and Turanian.

KHO, is a population of about 400,000 people occupying the delta of the Mekhong, in Kamboja, between Siam and Cochinchina. The remaining 100,000 of the population being Chinese, Cochinchinese, Siamese, Malays, Portuguese and mixed races. See Kambogia.

KHO, HIND *Oreocera lanuginosa*

KHOAI, a river near Saestragunge in Sylhet.

KHOAJA, properly Khaja, a man of distinction, a gentleman. See Khaja.

KHOBON, SINGH Saffron

KHODON-GARON, a mohunium faqee

KHODRA, Guz *Paspalum flumentaceum*

KHOGANI, see Khyber

KHOGEEER, a native saddle, a pack-saddle. Khogeeer shah, a mohunium faqee.

KHOGILU. According to the *Jahru Numa*, one of the earlier divisions of the province of Fars, was into the five circles or departments called Kureh, and named Istakhr, Darabjird, Shapur, Aidashu and Kobad. At present, it consists of three principal parts, viz, 1, Fars proper (Persia Proper), 2, Laristan near the Persian Gulf, and 3, Belbehru, or the country of the Khogilu, which represents the Kureh of Kobad. Belbehan is bounded on the north by the great belt of mountains which separate Irak Ajem from the southern provinces of Persia. The northern and north-eastern shores of the Persian Gulf form its boundary to the south, Ram-Hormuz and the K'ib country lie to the west while

Shahistan separates Behbahan on the east from the direct dependencies of Fais. On the east and south-east Behbahan is surrounded by the Mamaseu tribe, on the north and north-west by the Bakhtiyari, and on the west and south by the Karb'Arab. Also, the mountainous region to the north and north-east of the plain of Behbahan is occupied by the Khogilu tribes,—and the districts of Luran and Zeitun, near the Persian Gulf, together with the fortresses of Gul-i-gulab, all come under the control of the governor of Behbahan. On leaving the country of the Mamaseu, we enter the territory of the Khogilu, a tribe as wild and as lawless as their neighbours to the east, and as the Bakhtiyari clans who occupy the mountainous tracts to the west. The Khogilu, together with the two above mentioned tribes, belong to the great family of the Lur, and speak a rude jargon of the Persian language, or, more probably, the corrupted old tongue of Fais—the Farsi Kadim. The other great divisions are the Lek and Kurd. The origin of these three tribes has never yet been satisfactorily ascertained. They are neither of the Arab nor of Turkish descent, and may therefore be looked upon as the aborigines, or at least the oldest settlers of Iran. They seem always to have occupied the hilly country, which runs from the south-east to the north-west of Persia, and served to constitute the kernel of the Zend race. The different dialects spoken by these mountaineers are said to contain a number of words of the old Zend language, and up to the present day there is a clan among the Lek, which bears the name of Zend, and gave, in the last century, a ruler to Persia, in the person of Kerim-khan, Vakil. The Poles, whose true name is Lakh, are said to have descended into the plains from the Caucasus mountains, together with the Chekh, inhabitants of Bohemia. All these tribes are spread over the mountainous range and the intervening valleys, on the southern face of the great chain, which stretches from Hamadan and Zohab, towards Fais, from north-west to south-east. As to their external appearance De Bode met with fewer tall men among the Khogilu than among the Mamaseu, but they are a very hardy race, and undoubtedly owe much of their vigour and muscular frame to their active pursuits, the simplicity of their diet, and the bracing air which they inhale in their mountain fastnesses. Their chief occupation consists in tending their flocks of sheep and goats, and they resemble in this respect, all the wandering tribes of Persia. Their usual food is the acorn, which is first bruised between two stones, and made into

flour, by being dried in the sun. The women bake cakes of this flour. Independently of the Khogilu, there are several other tribes, who inhabit these mountains, such as the Jarumi, the Yusufi, and upwards of a thousand families occupying the plain of Behbahan, and settled in villages or dispersed in tents. These are the Juma-Buzurg, the Afshar, and some Arab settlers. The names of the Turkish tribes are, the Karabagh, Agbaghi, Begdeli, Golebi, and Sheni, speaking the Turkish language, while the Afshar, although of the same origin, have forgotten their mother-tongue. The Doreti, Ghesti, Mayar-kuli, Barash, Milosi, and Juleki, are of the Lur race, and speak the Lurish dialect.—*Baron C. A. DeBode's Travels in Luristan and Arabistan*, pp. 275–284.

KHOHAH, HIND Milk boiled till reduced to one-fifth its bulk and quite thick.

KHOIBU, a rude tribe near the source of the Liawadi.

KHOIRA, URIA? *Acacia catechu*?

KHOIT, see Kalka.

KHOJ, HIND, literally, information, a system of tracking criminals to their homes and haunts. It rests in India solely on the responsibility of village headmen for the good behaviour of their charge. The men who meet the responsibility also enjoy certain privileges.—*Calcutta Review* No. lxxiii, Sept. 1861, p. 11.

KHOJA, a tribe of mohamedans in Sind, Guzerat and Western India, said to be converts from the Bhatyn, a hindoo tribe of Cutch. The Khojah profess the sunni, but some the Ismaili doctrines of the shiah, persuasion. See Khujah.

KHOJEIN, see Klumma.

KHOJEND. At or near Khojend is a turquoise mine, but the stones found there are of a greenish hue, and far less esteemed than those of Nishapur, in Khorasan. There is another of very insignificant note somewhere in Kerman. These mines, yield all the fine turquoise in the world.—*Fraser's Journey into Khorasan*, p. 105.

KHOKHAN, HIND *Allium inbellum*.

KHOKAR, HIND *Salvadora oleoides*, also its dried berries.

KHOLANGA, AR *Galaugai*.

KHOLASSAT UL AKHBAR, see Khondemni, Vathek.

KHOLENSTOFF, GER Charcoal.

KHOLLUM DEEMISH, see Kush.

KHOMAN RASA, a hindi work, descriptive of the last sack of Chetore.

KHOMASEE, a particular kind of magic square.

KHOMIYE, HIND *Macrotomia euehroma*.

KHONAR, see Jelalabad, Kaffi.

KHOND, see Kond

KHOND EMIR, the son of Minkhond, composed the *Khalasat ul Akhbar*. Khond Emu's second and larger chronicle was the *Habib-us-Siyar* or *Friend of Travels* — *Ouseley's Travels*, Vol II, p 400. See Kondemir.

KHONG, a name of certain Kumbojan tribes, see Ka

KHONGANI, see Affghan

KHONG-BONG, a musical instrument of the Siamese, composed of a semi-circle of suspended tongues

KHONG-JAI, or Ku-ki, until lately, occupied the hills to the south of the Koupoee, whilst in this position, little or nothing of them was known, but they caused fear from their vicinity. South of them lay the Poi, Soote, Taute, Looser, and other tribes, better armed than they were, and of the same gens as themselves, but at feud with them. By these they were driven from their native hills, the task being rendered easier by the internal animosities of the Khong-ju themselves, and the Khong-jai are now scattered around the valley of Mumpore, and thence through the hills to north and south Cachar. Thus they broke into distinct tribes, although occupants of the hills to the south of the valley of Mumpore their traditions do not give the southern hills as the place of their origin, but rather lead them to the belief that it was in the north. The salique law rigorously prevails amongst the Khong-jai, but the influence of woman is great amongst them.

The Kuki country lies to the south of the Garo, Kasia and Mikir areas, on the hill ranges of Garo, Jaintia and Cachar in Sylhet, Tipperah and Chittagong—among the mountains to the north-east of the Chittagong province. There are new Kuki who came from the inner parts of Tipperah and Chittagong, and their form of speech is not always intelligible to an old Kuki. The Manipuri dialects and the new Kuki are mutually intelligible. In 1848-49, four Kuki tribes,—the Thadou, the Shingshion, the Chungsen and the Lumgum, were driven into north and south Cachar and into Manipur, from their locations by the Lushai people who speak a Kuki dialect but dwell further south. They were driven back by Colonel Lister and his Sylhet light Infantry. He entertained the new Kuki as soldiers, and they formed good outpost soldiers on the frontiers of both the Lushai and the Angami countries. Puthen is their chief deity, he is benevolent and Ghumvishve is a malignant deity. The Kuki likewise worship the moon. They have no professed minister of religion. The Thempu, their priest and divine, is not hereditary, and his

office is not coveted from fear of the initiatory rites. The Kuki occupy Sylhet, Tipperah and Chittagong, with an offset in Cachar who are called the Old Kuki. Those in Cachar are skilful in the cultivation and weaving of cotton. The Cachar Old Kuki are under 4 000 and are arranged into three divisions, the Rhangkul, the Khelma and the Betch. The Kuki are also called Laughta. They are little civilized, are of an active, muscular make, but not tall. The tradition of the Kuki respecting their origin is, that they and the Mug, are the offspring of the same progenitor, who had two sons by different mothers. The Mug, they say, are the descendants of the elder, and the Kuki of the younger son. The mother of the younger having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son allowed him to go naked. According to Coleman, (p 234,) the Kuki are divided into a number of distinct tribes, totally independent of each other. The rajaships, he says are hereditary and the rajahs by way of distinction, wear a small slip of black cloth round their loins, and, as a father-mark of superior rank, they have their hair brought forward and tied in a bunch, so as to overshadow the forehead, while the rest of the Kuki leave their hair hanging loose over the shoulders. The Kuki arm with bows and arrows, spears, clubs, and the dah, or hand-hatchet, resembling the knife of the Nani on the Malabar Coast, and a most destructive weapon in close combat. They also wear round their necks large strings of a particular kind of shell found in their hills, about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair of a red colour, and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies. The Kuki are vindictive, blood must always be shed for blood. They have but one wife, but they may, however, keep as many concubines as they please. Adultery may be punished with instant death by either of the injured parties, if the guilty be caught by them in the fact. The Kuki on the eastern frontier, the people are an entirely different race from the Kuki of the Chittagong jungles. The name by which they are commonly known is "Tipperah". In physiognomy some of them are like the Manipuri, but the greater part bear more resemblance to the Khasia tribes having strongly marked Calmuk, or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, but far more muscular and strongly made. Many of them, with complexions scarcely darker than a swarthy

European The villages contain perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground. The Kuki race of Assam were much addicted to make incursions on the plains, not for plunder, but to procure heads, and they have been known to carry off fifty heads in a night. On the death of a chief, the body is smoke dried and kept for two months with the family. If a rajah fall in battle, they immediately proceed on a head hunting expedition and bring in the heads of those they kill, hold feasting and dancing and, after cutting the head into pieces, send a portion to each village. This is considered in the light of a sacrifice to the manes of the deceased. In the spring of 1871, they made several incursions into Assam, for the purpose, as was alleged, of obtaining heads for the manes of a chief's daughter.

The Looshai dwell on the southern frontier of Cachar. In 1848-49, they drove up the Kuki, from the south, into Cachar. In their turn, they are being pressed up into Cachar, by the Poi, a tribe who are advancing from the south-east. The Looshai inhabit the hilly tract lying between Cachar and Chittagong, and claim and hold all the tract of country to the south of the parallel of the latitude of Chatter Chooia hill, and east of hill Tipperah to the Tepai river, is Burmese frontier.

Dr Latham says, Khum means a village, Khumia, a village. The Khumia and Kuki tribes occupy the hills of Sylhet, Tipperah and Chittagong, the Khumia on the skirts and the Kuki on the top of the hills, the Kuki are the ruder or more pagan, though also tinged with hinduism. They term their supreme being, Khojem Putiang, to whom they sacrifice a gyal, and an inferior one is named Shem Saq, to whom they offer a goat. Shem Saq, is put up in every quarter of a village, in the form of a rude block of wood. Before this they place the heads of the slain, whether of men in war, or of animals of the chase.

If a Kuki man die at night his body is burned in the morning. Vegetables and rice are placed on the spot where the body was burned, and the relatives of the deceased address the ashes of the consumed corpse thus, "We bid you farewell to-day, whatever money and rice you have acquired, leave with us." On the following day friends resort to the deceased man's house, and offer up a sacrifice of a fowl to the gods Tevae and Sangion. Liquor is freely partaken of, the good qualities of the deceased are recited, and much lamentation is made. When a married man dies, all his friends assemble and bewail their loss. Vegetables and rice are cooked, and placed on the

left side of the corpse with a gourd or bottle of liquor. Amongst the Beli clan of Kuki, soon after death the corpse is washed with warm water, and covered up with a cloth. The principal deities worshipped are the Tevae and Saugron, to them fowls, pigs and spirituous liquor, are offered, in sacrifice, on all occasions of sickness, famine, or other affliction which they conceive is the surest method of averting evil and bringing their wishes and undertakings to a successful termination. The Kuki have no images or temples of any kind. The object of the Kuki incursions on the plains is not plunder, for which they have never been known to show any desire, but they kill and carry away the heads of as many human beings as they can seize, and have been known, in one night, to carry off fifty. These are used in certain ceremonies performed at the funerals of their chiefs, and it is always after the death of one of their rajahs that their incursions occur. The Kuki have been accused of cannibalism, and in one instance the charge seemed substantiated, but they disclaim the imputation with much vehemence. Nothing comes amiss to a Kuki—the elephant, rhinoceros, and beef, being equal delicacies. The new Kuki clans are presided over by rajahs and muntrees, who decide all matters of dispute brought before them, and in such respect do they hold their rajahs that their word is law. One, among all the rajahs of each class, is chosen to be the Prudham or chief rajah of that clan. The dignity is not hereditary, as is the case with the minor rajahship, but is enjoyed by each rajah of the clan in rotation. The Kuki smoke dry the dead bodies of the rajahs. After the death of a rajah his body is kept in this state for two months before burial, in order that his family and clan may still have the satisfaction of having him before them. Should a rajah fall in battle by any chance, they immediately proceed on a war expedition, kill and bring in the head of some individual, hold feasting and dancing, and then, after cutting the head into pieces, send a portion to each village of the clan. This was done on the murder of the Kuki rajah by the Nimzai Naga race. This is considered in the light of sacrifice to appease the manes of the deceased chief.

The Kuki cultivate rice and cotton, but in a manner quite opposed to the system pursued by the Cachareo and Naga, the former of whom raise three crops of rice from the same land, and the latter four. The crop is not cut till November, whereas that of the other hill tribes is cut in August and September, their cotton is also very fine. Besides this they grow tobacco, and all the usual

vegetables met with in the hills. The men are powerful and hardy but turbulently inclined. Having been accustomed to war in their own country, they are exceedingly well suited for soldiers, and those that have been enrolled in the Kuki levy at Silchar have turned out well. They are also particularly modest and decent, each man living with his family in a separate house. The widows also live in houses of their own (in this respect like the Naga and Cacharee), built for them by the villagers. The men wear a large cloth, sometimes two, wrapped loosely round the body, and hanging from the shoulder to the knee. Underneath this they wear nothing, the whole body being bare, in which they consider there exists no want of modesty, as such has been their custom from time immemorial. The women wear a short striped petticoat, reaching from the upper part of the stomach half way down to the knee. Married women have their breasts bare, but all virgins are covered, wearing a similar cloth to the petticoat wound round the bosom underneath the armpits. They wear their hair prettily plaited at the back, the two ends being brought round in front and tied just above the forehead in the form of a coronet. Like all hill people, the Kukis are dirty in their habits, very seldom washing their bodies. The sites of the Kuki villages are well chosen on the broadest parts of the highest ridges, with water near at hand, generally a small hill stream. Some of the chief villages contain as many as 200 houses, commodiously built on platforms raised between three and four feet from the ground. Every part of the house is formed of bamboo, there being but few trees of any kind.—*Butler's Travels and Adventures in Assam*, pp 85, 99, *J. H. Reynold's Embassy, Vol of 1864, of B. A. S. J., Aitchison, Latham, McCulloch's Records, Government of India, Financial Department*, pp 42, 58.

KHONNAY, TAM Cathartocarpus fistula
KHOOBANI, BENG Apricot, Prunus aimenaca

KHOODA, see Wightia antidysenterica
KHOODI-JAM, BENG Antidesma paniculatum

KHOODI-OKRA, BENG Crozophora plicata, *Ad Juss*

KHOOLJEE, BENG Hibiscus pistus
KHOOKOONDEAH, URIA? A tree in Ganjam and Gumsur. Extreme height 30 feet, circumference 2 feet, and height from ground to the intersection of the first branch, 9 feet. A common tree, only used for fire-wood.—*Captain Macdonald*

KHOOLFAEE, a class of mushaekh
KHOOLINJAN, BENG Alpina galanga

KHOOLJE KI BAJI, DUK Cichnopus album

KHOOMAN, see Rajpoots

KHOONGHO? A tree of Akyap, which grows to a large size, and is plentiful in the Sandoway district. The wood is used for making oars for boats, and sometimes in house-building.—*Cal Cat Er* 1862

KHOORD CABUL, a very formidable defile or pass about five miles long, shut in by lofty hills, between whose precipitous sides the sun, in winter, only looks in for a little. It was through this, after the evacuation of Cabul, that 4,500 fighting men, including 700 European soldiers and 12,000 native camp followers, with their women and children endeavoured to retreat, but the Afghans fired on them and 3,000 souls perished in the attempt.

KHOORAPELUM? Cucumis sativa

KHOORPA, or Kaipra, HIND A weed

KHOORUM, afterwards Shah Alam, was son of Amungzeb, by a Rajput princess of Amber, of the Cutchwaha tribe, and hence probably his name Koorim, synonymous to cutchwa, a tortoise.—*Tod's Rajasthan, Vol 1, p 367*

KHOOSII, PERS, HIND Pleasant, agreeable, hence Khoosh Bash, a well-to-do person. Khoosh Khared, an open market, Khoosh-hal, in good condition, Khoosh, pleasure

KHOOSIIKA, HIND Boiled rice

KHOOTAN, BURM A loose-grained light wood of British Burmah, recommended for packing cases used for black boards in Burmese schools, breaking weight, 114 lbs.—*Cal Cat Er*, 1862

KHOOSH-ROZ The Noroza, or 'New Year's Day,' when the sun enters Aries, is one of great festivity among the mohamedan princes of Persia, but of that alluded to by Pintha Raj, we can form an adequate idea from the historian Abul Fazil. It is not New Year's Day, but a festival especially instituted by Akbar, and to which he gave the epithet Khooshroz, 'day of pleasure,' held on the ninth day (no-roza), following the chief festival of each month. The court assembled, and was attended by all ranks. The queen also had her court, when the wives of the nobles and of the Rajput vassal princes were congregated. But the Khooshroz was chiefly marked by a fair held within the precincts of the court, attended only by females. The merchant's wives exposed the manufactures of every class, and the ladies of the court were the purchasers. His majesty was also there in disguise, by which means he learned the value of merchandize, and heard what is said of the state of the empire and the character of the officers of government. Abul Fazil

thus softens down the unhallowed purpose of this day, but posterity cannot admit that the great Akbar was to obtain these results amidst the Pushto jaigon of the dames of Islam, or the mixed Bhaka of the fair of Rajast'han. These 'ninth day fans' were the markets in which Rajpoot honour was bartered, and to which the brave Pithi Raj makes allusion, "bartering then honour on the 'No-1021'" At these royal fans were also sold the productions of princely artisans, men and women, and which out of compliment to majesty, made a bounteous return for their industry — *Tod's Rajasthan, Vol 1, p 345*

KHOOSROO The Tak-i-Khesia, formed part of the royal palace of Ctesiphon. The palace was commenced by Sapor II, the ninth king of the Sassanian dynasty, at the beginning of the fifth century. It was added to about a century later by another king of the same line, Nooshirwan, usually called Kooshroo I, and was finished by his grandson, Kooshroo Parvez or Khoosroo II. The part remaining is merely a portion of the facade and one of the halls of audience,—not a tenth part probably of the original building. It was covered with brilliant white stucco, and the halls were decorated with historical paintings and figures of the heavenly bodies. It was taken from the Persians by the Arabs in the time of the caliph Omar, in the sixteenth year of the Hijra, and was called by them the 'White Palace'. Its splendour and magnificence as related by the Arabian historians is scarcely credible. The dimensions of the hall are,—105 feet in height, 95 feet in width, and 180 feet in length. The building remained entire till the time of the caliph Al Mansoor, who endeavoured to destroy it in order to make use of the materials in the construction of his palace at Baghdad. At the close of the ninth century, the caliph Muktassir-billah regularly rebuilt the White Palace, in order to erect his famous edifice called the Taj, at Baghdad, and merely left this hall as a specimen of the Sassanian architecture. See Khoosroo Parviz.

KHOOSROO, a famous poet of Hindustan, near whose tomb are those of Khajah Kutub-ud-Din, of Muazzam, son and successor of Aurangzeb, of Bahadur shah, the tomb of Altamsh, whose daughter the sultana Raziah, occupied the throne. The tomb of Imam Mushudee, the spiritual guide of Akbar is west of the mosque of the Kutub-i-Islam. The massive tomb of Toghlaq shah is outside the southern wall of Toghlaqabad, and was built by his son Mahomed. The Leela Buij, a blue tomb near the Humayoon, covers the remains of a holy syed. The poet Khoosroo's

tomb is side by side in the same court-yard with the saint, his friend and contemporary. No imaginary being, but a living hindoo princess, Dewilde, inspired the songs of Khoosroo. His honey-tongued muse got him the surname of the Parrot of India. The date of his tomb is 1350 — *T. of Hind, Vol II, p. 222*

KHOOTBA, AR Amongst mahomedans, an oration or sermon, a prayer in behalf of the ruling sovereign.

KHOOTOZE KAUMOOZEE, see Kush or Cush.

KHOPALU, see Tibet.

K'HOPRA, HIND Dried kernel of the cocoa-nut. K'hopia ch'hilni ki chouki, an instrument for rasping the kernel of the cocoa-nut.

KHOR, BENG *Andropogon muricatus*.

KHOR, a territory south-east of Ladak and eastward of the Byltæ. Its people are supposed to be the Chauanæi Scythæ of Ptolemy — *A Cunningham*.

KHOR, HIND *Juglans regia*, also the *Hedychium spicatum*, Ban khor is the *Pavina indica* — *Royle*.

KHOR, PERS A marine lagoon. See Khuzistan.

KHORA, a race in Ghur.

KHORA, HIND *Cucurbita maxima*.

KHORA, HIND, PUSHTU Saltpetre.

KHORAHA, see Kol.

KHORAN, a tribe who, a little before the birth of Christ, ruled over Affghanistan, the Punjab and Khorasan.

KHORASAN, a province in the S. E. of Persia. Khorasan means the province of the sun, or of the east. Nadir shah who belonged to the tribe of Affshai, one of the seven Turkish tribes that had attached themselves to the family of the Suffavean dynasty, was born of obscure parentage, in the province of Khorasan, A. D. 1688. The emperor Baber tells us, in his Commentaries, that in his time the people of India applied the term Khorasan, to all the regions west of the Indus. Khorasan has for its boundaries the Oxus and country of Balkh to the N. E. and E., Cabul and Seistan to the S., and to the W., the provinces of Irak and Asterabad. Meshed, the capital of the Persian division of Khorasan is situated about two farsung from the ruins of the ancient city of Tous, and is celebrated for a very superb sepulchre, in which repose the relics of imam Raza, and those of the caliph Harun-ul-Rashid. Those provinces which lie immediately north of Khorasan, between the Oxus and the Caspian, and which formed part of the kingdom of Khaurizm, are possessed by a number of tribes, which trace their descent from some

men of a Moghul family, who are represented to have emigrated at a very early period from the northern parts of Tartary to the provinces they now inhabit. They married, according to this account, the women of the country where they settled, and, though their descendants were not deemed worthy of being ranked in the tribes of their fathers, they were, as a robust and warlike race, denominated Turkoman, which signifies "like or resembling to Turks." The ancient Khorasan stretched far into Chinese Tartary and was founded and occupied by several colonies. The kingdom of Persia is bounded to the east by Khorasan, which is upwards of four hundred miles in length, and near three hundred in breadth. This celebrated region contains many fruitful plains, some lofty and irregular ridges of mountains, and several wide tracts of desert. It is, except in its most fertile districts, but partially supplied with water, and from local position, has, perhaps, been more exposed to predatory invasions than any country in the universe. Whenever Persia was distracted by internal factions, or had to sustain foreign attack, the tribes of Tartary crossed the Oxus and spread themselves over Khorasan. It was this province which the valour of Roostum had to defend against the continual inroads of Afrasiab. The Seljuk chiefs invaded it long before their rule was extended over the other parts of the empire to which it belongs. It suffered greatly from the ravages of Chenghiz and of Timur, and, during the reigns of the first Suffavean kings, the Usbeks, who had conquered the country of Bokhara, made annual attacks upon its fields and cities. The genius of Abbas the Great checked these ruinous inroads, and the victorious sword of Nadir made this race of plundering Tartars tremble for their own possessions. But the death of that conqueror left his native province more exposed than ever to hostile invasion. For, while his descendants, spite of the vast inheritance which he had bequeathed them, exercised a mock sovereignty over the city of Mashed, several military chiefs, taking advantage of the distracted state of the empire, seized upon the different forts of Khorasan, and, aided by the confusion of the times, succeeded in establishing a number of small principalities, over which they exercised an almost regal sway, making war or concluding peace with their petty neighbors as it suited their interest, and sometimes defying, and, at others, paying homage and tribute to the powerful monarchs by whom they were surrounded. This province has Irak to the west, the country of Candahar, and Cabul to the east.

It stretches to the north as far as the banks of the Oxus, and is bounded to the south by the arid plains of Seistan. Khorasan is peopled by many races. Its warlike inhabitants boast their descent from Arabian, Kurd, Turkish and Affghan tribes, who came into the province at different periods to subdue or to defend it. But neither their having so long inhabited the same soil, nor a sense of common danger, has softened those inveterate prejudices, or abated their rooted hatred, with which these races regard each other. And it had been the policy of the monarchs of Persia to increase divisions, which enable them to keep in subjection a country, whose inhabitants, if united by any feeling that resembled patriotism, would have been dangerous, for the men of Khorasan, from the robustness of their frame, and from their being continually hurried to war, are proverbially brave. And Nadir Shah, with the vanity of a native, but not without truth, used to term this fine province "the sword of Persia." The Kayn Arabs have long enjoyed the reputation of being the hardiest and the bravest of the infantry of Khorasan. A part of the district of Kayn borders on the desert of Seistan, while it is bounded in another quarter by the territories of the Affghans. The Kayn Arabs are computed at about twenty thousand families. The usual force which their chief maintains, is between two and three thousand infantry, and a few horse. The Iranian races, called also Indo-Atlantic, also Caucasian, have always been known for their refinement, and high civilization, from which Europe borrowed through the Byzantine and Greek culture, and the Persians have long and faithfully retained the features of its national characteristics. Though overrun by the Semitic and Turanian races, the Iranian has borrowed little or nothing from them, but has exerted over them a powerful influence. According to Khrankoff, the Iranian race of Persia came from the east of modern Persia about Segestan and Khorasan and moved to the west in prehistoric ages, and though altered by the attacks of the Turko-Tartar tribes from the north, or, from contact, on the west and south, with Turanian and Semitic elements, the Mede is everywhere recognisable as the same as described by Herodotus and later Greek writers. The arrow-headed writing at Persepolis enumerates the Iranian people of that day. The form of the Iranian is spare, but elegant, even noble, but there have always been differences between the Eastern and Western Iranian. Iron and native steel is met with in Mazanderan, Khorasan and Bactria. The former as well as copper and

lead ores, prevail in different parts of the eastern provinces, but more abundantly in the pashahs of Diyar-Bekr and Sivas, with the addition of gold, silver and precious stones — *Markham's Embassy*, p 108, *Townsend's Outram and Havelock*, p 72, *Tod's Rajasthan*, Vol II, p 282, *Kinner's Geographical Memoir*, pp 169-175, *Malcolm's History of Persia*, Vol II, pp 239-240, *Malcolm's History of Persia*, Vol II, pp 215-216, 224-225, 239-240, *Khanikoff "Sur l'Ethnographie de la Perse"* See Arian, Iran, Kuman, Khalif, Kandahar, Kabul, Koolk, Khoian, Khond Emir, Kuvu, Fais, Persia

KHORASAN, see Istakhi.

KHORASANI, a name for *Guizotia oleifera*, called also black til, also "Niger" in the English market, and known as "Ramtil" and "Sirgooja"

KHORASANI-AJWAN, DUK. GUZ., HIND, SINGH Seed of *Hyoscyamus niger* Henbane seed

KHORASANI OMAM, TAM Henbane seed

KHORASANI TOMAUN, is worth two and a half tomaun of Iiak, or twenty Iiak rupees — *Fraser's Journey into Khorasan*, p 49

KHORAT ? of Bombay, *Allium porium*, *W*

KHORDAD, PARSEE, from Hauivatat, completeness, the sixth Amshashpaud of the Parsees

KHORD-I-AVASTA, one of the religious books of the Parsee religion

KHOREWAH, also written Kharawah, a considerable tribe dwelling near the Oraon and to the north of the Lurka Kol, in the highest hills to the north of Jushpur, and in those between Saigujah and Palamow. They speak much the same language as the Ho, Sontal, Bhumi and Mundah, and they appear to be of the same stock, though much less civilized. They are described as of small stature, with shaggy heads of hair and some beard, and to be of a lighter colour, and better looking than their neighbours. They occupy the hills and highest tablelands of Saigujah and Jushpur, and they possibly were forced into that position by one of the Gond tribes. They are a considerable, ugly, and ill-favoured tribe, in the district of Palamow, in Singrowli, the hilly country of Mizapore and Rewah, and on the borders of Benares and Behar and westwards in parts of Saigujah and Jushpur, and they are numerous to the N E in those parts of the plains adjoining the hills. They are also found on the outskirts of the Patna and Arrah districts. A division of the Kharawa tribe is the Bhogtah. The Kharawa are the dominant tribe of

Palamow and Singrowli. They are labourers, palanquin bearers and porters. The Kharawa are mentioned by Captain Blunt (*Vol VII, As Res*) as, in his time, very savage and speaking quite an unintelligible language, which they now seem to have forgotten as they now speak a dialect of Hindi. The rajahs of Singrowli and Jushpur are Kharawa, though claiming to be Rajput. They have no caste distinctions and eat anything. The Kharawa of Saigujah do not use the plough. The race are mostly short of stature but with well-knit muscular frames, complexion brown, not black, sharp, bright, deep-set eyes, noses not deficient in prominence, somewhat high cheek bones, but without marked maxillary protuberances. The Kharawa of the hills are wild savages, armed with battle axes, bows and arrows. The Kharawa are nomadic and migrate every second or third year. Their villages are therefore mere standing camps, consist of about forty houses built round a large square in the centre of which is the dancing area — *Dalton*, p 176, *Campbell*, pp 36, 40, 378, *Captain Blunt in Bengal As Soc. Res*, Vol VII

KHORFAKEN, the date trees on the coast of Oman form a continuous grove to Khorfakan, a distance of one hundred and fifty miles, and the Arabs have a saying that a traveller may proceed the whole distance without ever losing their shade. Dates form the principal export from Oman, large quantities being taken to India, where a considerable share is consumed in making the government attack. The middle classes of the mahomedan and hindoo population of India are very partial to them. The best are brought from Basrah and Bahrein, those from Oman being classed next in excellence. There are several methods of preserving them, some are simply dried and then strung on lues, others, which is the usual plan, are packed in baskets. Notwithstanding their great number, every tree has its separate owner, and disputes between the relations of those who die intestate, are, in consequence, very frequent — *Wellsted's Travels*, Vol I, p 188

KHOR, ASSAM. *Andropogon muricatus*, *Retz*

KHOR MUSO, see Khuzistan

KHOROO-GUEZI, TURK *Abius precatorius*, *Linn.*

KHORRAMABAD, see Luistau

KHORSABAD, see Ken

KHOR-SA-KA, see Kuimsaq

KHOSA, a tribe in the delta of the Indus. There are in the delta other pastoral and peaceable classes besides the Jut of mahomedan persuasion, such as the Khosa in upper Sindh, the Sikh Lohana in the delta, and

emigrants from the Panjab, who have in many instances become amalgamated with the people of the country. The Khosa occupy the sandy tract called the Jhal between Hindustan and Sindh, and become a predatory tribe on the eastern confines of Sindh, veiging towards the Cutch territories, where they are very troublesome. There are, also, on the eastern boundaries, Rajputs located as wandering herdsmen. The Daudputia who inhabit generally the country of that name in the north are to be met with in various parts of Sindh. The Sumrah are Jut, though they are generally known by the former title, such also are the Machi and numerous other subdivisions of the Jut tribes. Up till the early part of the nineteenth century, the Man in the south, the Laikhami in the north, and the desert Sahrai and Khosa in the west, carried on a system of pillage in the Rajput countries—*Tod's Rajasthan, Vol. II, p. 155*. See Jut, Kosah.

KHOSROO PARVIZ, king of Persia, of the Sassanian dynasty, was the grandson of Chosroes Nushirwan. He married a daughter of the emperor Maurice, who is generally supposed to be the same person as the heroine of the eastern romances of Khosroo and Shirin, and of Ferhad and Shirin. Khosroo Parviz, waged war with the Roman powers, at first with the greatest success. He invaded the dominions of the emperor, wasted a vast amount of territory, overran the holy land, took Jerusalem and burned the christian churches, carrying off immense booty. He next reduced Egypt and great part of northern Africa. He made the scraped surface of the rock at Be Situn, the back part of his palace, and it is supposed probable that the Syriac inscriptions on the surface may then have been etched. He was assassinated, A.D. 529, by his own son, who had conspired against him—*Rich's Residence in Koordistan, Vol. II, p. 264*. See Be Situn.

KHOST, see Kush, Uzbek.

KHOTEN, a territory east of Kashgar. According to Lassen, the old original inhabitants of Kashgar, Khoten, Turfan and Yarkand, and of the adjacent highlands are the Tajik, who speak Persian, and are all agriculturists. The Swedish chronicles bring the Swedes from Kashgar, and the affinity between the Saxon language and Kipchak is great. Khoten may be considered the most central and accessible state of all Asia, but it was a seat of very ancient civilisation, and was already in friendly relations with China, in 140 B.C. In the fourth century of our era, buddhism was in high development here. Though much of the surface appears to be rugged mountain, it is interspersed with level tracts, which are both fruitful and populous.

At one time, like the other states of eastern Turkestan, it was under a mahomedan chief of Turkish or Mongol descent. Khoten is the subject of a short chapter in Marco Polo. In modern times its only European visitor has been Adolphus Schlegel, who never returned to tell his tale. Mr. Moorcroft doubted the existence of the city of Khoten, although referred to by Marco Polo. Its position has been laid down not only by Chinese geographers but by the Jesuits in lat. 37°, and long 78° 15' 30". The city of Khoten may have some new appellation, but Elelu, or, as it occurs in the maps, Ilitsi, is identified with the city called by older travellers Khoten—*Bunsen, Tod, Yule Cathay, Vol. II, p. 567, Ed. Moorcroft's Travels, Vol. I, p. 367, Klaproth, J. Asiaticque, No. XVII, Histoire de la Ville de Khoten, Remusat, Quarterly Oriental Magazine, Calcutta, Sep. 1834*. See Kashgar.

KHOUNAY, TAM, also Kakay, MALEAI CAN. *Cnthartocarpus fistula*, a Malabar and Canara tree, produces the Cassia fistula pod or Banda lotte, which is considered an excellent purgative in habitual constipation. It grows to thirty feet long, and from twelve to eighteen inches in diameter, it is curved in growth, its wood is rather close-grained and heavy, and very much resembles the Mangosa—*Edye, Forests of Malabar and Canara*.

KHOZDAR, a valley and town in Beluchistan. The valley is extensive, in shape somewhat like a Maltese cross, and through it, from north to south, passes the caravan road to Wudd and Beyla. The portion of the cross runs northward some five or six miles. The village is small, containing, perhaps, 200 houses, and half a dozen bazaar's shops. There are one or two mounds in the valley from which have been obtained bits of copper, glass beads, cornelian ornaments, old coins, &c., and there is a mound near the town surmounted by masonry. As Khozdai was formerly the capital of Jhalawan, this might have been the residence of the chief. Very deep ravines cut up the base of the mountain and run out into the valley, showing that the bed of the valley for some four or five miles is formed of a talus of the debris from the mountain side. These narrow and deep ravines are inhabited by Brahmin families, whose presence is totally unseen and unsuspected until suddenly come upon in this manner. The strata of the mountains about Khozdai, frequently dip in two, or sometimes three, directions with an anticlinal axis. Khozdai appears to be the focus where the ranges from the north stop, and those from the south com-

mence In the hills near Khozdar, lead is found, which, being easy of fusion, is smelted by the Brahmi tribes to make bullets, but no advantage beyond this is taken or derived from the presence of the metal Antimony is also said to occur West by a little north of Khozdar, and distant about ten miles, is the small town of Khappan, capital of the district, inhabited by the Kaidami tribe Khozdar, figures in Persian romances, and was formerly beyond doubt a place of note A considerable tappi, or mound lies north of the town From Khozdar along the bank of the Rudkhana, the soil is strewn with fragments of burnt brick and pottery, and further on, a rude ohelsk of mud, twenty to twenty-five feet in height, the base of cemented stones—*Dr Cooke in Bombay Medical Transactions, No vi, New Series, 1860, p 64, Masson's Journeys, Vol II, p 41*

KHUBANI, HIND *Armenia vulgaris*, Lam Apricots, dried for eating The term is sometimes erroneously applied to figs Astak, khinstak, kishita and khubani, are varieties of the apricot known in the Panjab and to the westward This fruit is grown with great success in some of the hill stations of the Panjab Himalaya It makes an excellent preserve, and large quantities are dried and exported to the plains The unripe apricot dried hard, forms the "kishita," which besides forming an ingredient in chutneys, is also extensively used as an acid brightener in dyeing with safflower and other colours that will not bear sun dried apricots called "pating" in Tibetan, are taken from Balti to Lahul and sold usually at the rate of 4 to 6 seers per rupee The varieties from Kabul and Kandahar which are brought via Peshawar, are named as follows—

"Khubani" is the fruit dried for eating, containing the blushed kernels, and sells at 4 seers per rupee

"Astak-be-magz," is the same but without kernels

"Khaista" are the best dried apricots and sell at 2 seers per rupee Kishita, are dried unripe apricots Apricot trees grow in great luxuriance in Kabul and in Kughan the people have tried grafting, but never prune or take care of the trees In Kandahar there are eleven varieties of apricots When dried, without removing the stone, they are there called "taifi" Sometimes the fruit is split open, the stone taken out, and the kernel being extracted is replaced this forms the khubani, a term sometimes erroneously applied to figs The taifi is what are called in Lahore, kishita, being made of the unripe fruit and very acid A hot decoction of these is used by goldsmiths to restore the lustre to old silver and

gold ornaments the article is first heated and then plunged into the kishita solution Silver combs can be cleaned in this way with great success Kishita is used also in dyeing—*Powell's Handbook*

KHUBAZI, HIND *Malva rotundifolia*, seeds, see Khatnu, Malva The Persian name is Nan-i-Kelagh, and the Arabic Khaz-ul-ghalab, signify 'crow's or raven's bread'

KHUBER, also Ubhul, HIND Berries of *Juniperus communis*, Juniper berries

KHUB KALAN, HIND *Sisymbrium* iris

KHUB-KALI, or Khub-Kala, the seed of the yellow fruit of a small tree about 12 inches very mucilaginous considered refrigerant—*Gen Med Top, p 113*

KHUD, PERS Self, Khud-ian, self-opinionated, Khud-pasand, vain, conceited

KHUD or Khād, HIND Sometimes means simply a precipice, but its ordinary signification is a precipitous valley, flanked by high and nearly perpendicular rocks or mountains—*Mrs Henry's Adventures of a Lady in Tartary, Vol I, p 39*

KHUDA, HIND God, Khuda-wand, master, Nao-khuda, a ship-master, the English nakoda

KHUDAH HAFIZ, may God protect you, a common mahomedan salutation when parting with a friend

KHUBBAT, soft silk fabric made for shawls

KHUD KASHT, HIND A person cultivating his own (khud) soil, (ka-kht) land so cultivated

KHUDUSH, AR, or Shajrat-ul-Khudush, AR, mentioned by Forskal as a tree of Arabia Perhaps Kudus, blessed, the sacred tree, the olive Many trees are Kudus

KHUERA, BENG, HIND, Khuet-Gach, BENG Acacia catechu, Catechu tree

KHUGURA, BENG Saccharum spontaneum

KHUIJUR, PERS The date

KHUKOOR, HIND *Cnemidota melopepa*

KHUKR-UL-ASHUR, ARAB *Calotropis procera*

KHUL, DUK *Aium lanata*

KHULAM, see Kunduz

KHULLEE, HIND Oil cakes

KHULEEFA, commonly Caliph, a deputy or successor, an usher in a school, a mohammadi sufi, properly Khalfah—*Gloss*

KHULEEL, a class of Pathans, dwelling in a portion of the Peshawar valley opposite to the Momand hills Their chiefs held jagheers on condition of service During the disturbances they permitted a number of hostile Momand to escape through their fief For this misfeasance their jagheers were retracted, and they were temporarily exiled, but

have been since allowed to return to their homes

KHULEN, HIND *Ulmus integrifolia*

KHULGI, PERS, or *Khalgi* The top ornament of the bridle of a man of rank, is usually of silver with a feather, and stands on the head-stall between the horse's ears — *Malcolm's Central India, Vol 1, p 229*

KHULJEH KE BAJI, DUK *Chenopodium album, Linn, Roxb*

KHULK, PERS The down which grows under the hair of the mountain goat It is of this that the Kashmir shawls are fabricated

KHUL-KAJUR, DUK *Achyranthes lanata, Ainslie*

KHULL, ARAB *Vincet*

KHULLU, TAM, TEL Toddy

KHULLU, TEL Ariack

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swarthy, but Valikhanoff says expressly "the Tajik have dark complexion and hair, whilst fair people are found among the Ghalcha" This might explain the yellow-haired people mentioned by Goez, and his use of the expression *Calcensium populos* — *Mohun Lal's Travels, p 129, Ferrier's Journal, p 211, Elphinstone's Caubul, Vol 11, p 196, also Burnes' Travels, Vol 111, Yule Cathay, Vol 11, p 558*

KHULOTI Low-lands

KHULYAN ? Galbanum

KHUM, HIND *Lonicera quinquelocularis*

KHUM, BURM a village, Khumia, a villager

KHUM-ALOO, BING Wing-staked yam, *Dioscorea alata, Linn*

KHUMAZARE, HIND *Withania coagulans*

KHUMB, HIND *Hiptage madablota*, also *Morchella semilibera* Samp ki khumb, **HIND**, is *Arum speciosum*

KHUMBAH, HIND *Agaricus campestris*, the truffle

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KHUMDAN was the name given by the Turkish and Western Asiatic nations to the city of Chhanggan—now represented by Sin-gan-fu in Shen-si—which was the capital of several Chinese dynasties between the twelfth century, B C, and the ninth century, A D — *Yule Cathay, Vol 1, p 51*

KHUMEE ? A tree of Jubbulpore, yields a light, strong, and easily worked wood, much in request by natives — *Cal Cat Ex 1862*

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KHUMR, ARAB Wine, properly Khāmi

KHUMS, AR A fifth part, described in the Koran as the property of God, his prophet and his relations, or men of his tribe, the Beni Hashim, who are poor and destitute The right of the Beni Hashim to a share in the khums is grounded upon their being excluded from any portion of the zukaat — *Malcolm's History of Persia, Vol 11, p 357, properly Khāms*

KHUN ? The date of the moon
KHUN, PERS Blood Khuni, a murderet, Khuniez, bloodshed
KHUND, or Khand, HIND A pool, a spring a bath
KHUNGI ? Mallow
KHUNGUMA-PU, TAM, properly Kuumapu Saffron
KHUN-I-SHAVAM, PERS Dragon's blood
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KHUNOONG, a race of tribe occupying the mountains at the sources of the Irawadi river, in lat 27° 40' N, and long 98° E They dwell to the N E of the Khamti race
KHUNZIR, ARAB Hog, properly Khānzir
KHUPPAL, HIND Carbonate of soda
KHUNSERAI, HIND Malcomia strobilosa
KHUN SIAWASHAN, HIND, PERS, Dragon's blood, Hunda khun, HIND, Damul-akhwan, also the balsam or resin of Pterocarpus diaco — *Powell's Handbook*, Vol 1, p 412
KHUNUNG, see India
KHUPPYA BAG, BENG Fels leopardus F Bengalensis, *Desm*
KHURA also Khurai, HIND Andropogon serotinus
KHURAM, see Jellalabad
KHURASANI AJWAIN, HIND Hyoscyamus niger, *Linn* Henbaue
KHURASH, HIND Digitaria sanguinalis
KHURBANEI, HIND Ajuga bracteata
KHUR-BHANGA ? Hemp
KHURBO, BRAHUI Oleander or almond flower
KHUR-BUZ, BENG Khnibuza, HIND Cucumis melo Melon
KHURAQ, PERS Food, also a dose of medicine
KHURDAH, in Bengal is a noted place as the residence of Nityananda, the fellow-reformer of Chaitanya The latter retired to Nilchull, leaving his colleague at the head of the diocese in Bengal Nityananda at last took up his abode at Khuridah and married a brahman's daughter — *Travels of a Hind*, Vol 1, p 5
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 See Climate, Kharif
KHURFA, HIND Portulaca sativa
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 Saccharum semidecumbens
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KHURMOOJ, BENG Musk-melon, Cucumis melo
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KHURSOWAN, near the Colehan, an estate belonging to a Rajpoot thakur
KHUS, PERS Census 1000
KHUSB-SINI, ARAB China 1000
KHUSH, PERS Good, well Khush amaddad, you are welcome Khush-kharid, an open market Kush-dil, pleasant-hearted Khush bash, a well-to-do person, living on his property Khushi, pleasant Khushbn, sweet smell
KHUSHAB, a battle was fought here on the 8th February 1857
KHUSHKA, HIND Plain boiled rice, also

have been since allowed to return to their homes

KHULEN, HIND *Ulmus integrifolia*

KHULGI, PERS, or Khalgı The top ornament of the bridle of a man of rank, is usually of silver with a feather, and stands on the head-stall between the horse's ears—*Malcolm's Central India, Vol 1, p 229*

KHULJEH KE BAJI, DUK *Chenopodium album*, *Linn*, *Roxb*

KHULK, PERS The down which grows under the hair of the mountain goat It is of this that the Kashmır shawls are fabricated

KHUL-KAJUR, DUK *Achryanthes lanata*, *Anslie*

KHULL, ARAB Vinegar

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the mark of sovereignty placed on the forehead of a hindoo prince The Maasai-ul-Uma states that at the time when it was written the rajahs of Udipui were exalted over all the princes of Hind Other hindoo princes, before they can succeed to the throne of their fathers, must receive the khushka, or tilak of regality and investiture, from them This type of sovereignty is received with humility and veneration The Khushka of these princes is made with human blood — *Tod's Rajasthan, Vol 1, p 235*

KHUSH KHUSH, ARAB, DUK, HIND, properly Khāsh-khāsh, seeds of *Papaver somniferum*, Poppy seeds, used in confectionary, as well as to make oil Khash Khash ka-tel, HIND Poppy seed oil — *Riddell*

KHUS-KHUS, BENG *Anatherium muricatum*, the cuscus of Europeans. The Karen and Burmese cultivate little bunches of this grass for its fragrant roots The fibres of the khushkus or vetivey, are remarkable for their agreeable odour — *Mason*

KHUSREH SURVEY, in India a private survey of land — *Simmond's Dict*

KHUSRU PARVEZ, A. D 591-628

KHUSRU SHAH, the thirteenth and last of the Ghaznavi dynasty He was deposed by Hussain Gori in 1151 or 1155 — *Orie*

KHUSSAK-I-SAGHIR, ARAB Tribulus terrestris Khussak-i-Kabu, ARAB Pedalum murex See Gokeroo

KHUT, see Kandeh Rao

KHUTAI, or Daykar, HIND, of Trans-Indus Flacourtia sepiaria, *Roxb, W & A*

KHUTAN produces jade, emeralds, copper, lead, and sulphur See Khotan

KHUTBAH, a part of the mahomedan religious service in the mosque, in which the king of the country is prayed for — *Elphinstone's Kingdom of Cabul, p 83*

KHUTEEB, ARAB A mahomedan preacher, who reads the Khootba

KHUTIKA, BENG *Andropogon muricatus*

KHUTNA, ARAB Circumcision, properly Khālna

KHUTRAN Behind the Bozdar hills live the Khutian, a Puthan tribe, numbering 3,000 fighting men, of whom 500 are mounted, dwelling in the midst of the Beluch tribes, with whom they are frequently at feud They are special enemies of the Bozdar and the Murree, their hills scarcely touch the British frontier Once they sought British alliance against the Murree, and also offered them support, if an expedition were undertaken against that tribe, but the government refused to have any relations of this nature with them, in order to avoid being implicated in the feuds of the hill tribes.

KHUTREE, see Chatiya, Chetiya, Khatu, Kshatiya

KHUTUM, the seal or conclusion, the end of a book, a term in the science of exorcism

KHUTUM - I - QORAN, the reading through of the entire Quran

KHUTTAB, the father of khalif Umar

KHUTTUK and Sagiee Between the plain of Peshawar and the Salt Range at Kalā Bagh lies the country of the Khuttuk and Sagiee Affghans The Khuttuk have about 6,000 or 8,000 armed men, and are divided into the petty chiefships of Acora and Terec Acora lies east of the plain of Peshawar, on the river of Cabool The Khuttuk of Acora live in the hills The southern division is under the chief of Terec, who is able to assert his independence Part of the Kohat district consists of the Khuttuk country This had belonged to the Sikh dominions, and had then been farmed out to khaja Mahomed Khan, a local chief In the Kohat valley, also, they are the predominating tribe They hold the Khoo-shalgurh pass, leading from the Indus into Kohat, and offering the easiest entrance to the valley On the whole the Khuttuk have been loyal subjects They are good soldiers and can muster 12,000 fighting men Many of them are in the British service They are considered the best conducted and most respectable tribe on this frontier The Trans-Indus Salt Mines are on the southern Khuttuk hills, situated near the villages of Buhadoorkheyl, Kuiruck and Lutumui There is also a separate mine at Malgeen, a place lying east of Kohat The headmen of these villages receive a fixed percentage on the collections at the mines to obtain their good will The Sikh never managed these mines at all They farmed them out to some local chief, and left him to collect what he could Under British rule, the control and working of the mines is in the hands of government officers, the salt is excavated and sold at the mine at a fixed duty of two, three and four annas per maund of 80 lbs, covering all expenses The first Khuttuk of note, and influence regarding whom there is any information is Akore, the founder of Akoriah, lying one march on the Peshawar side of Attok The Khuttuk tribe is said to trace its descent from the Kuitani, from whom also the Orukzye of Thyruh, the Afieedee, Bungush, Mohmund, Khuleel, and Daoodzye, claim descent The Kuitani were called also Burdoorianee, in contradistinction to the Dooranee, now divided into Populzye, Bamzye, Suddozye, Noorzye, Alkozye, Esufzye, Alezye, and Barukzye (divided into Mahomedzye, and Hussuzye) Akore came from Shuwal, near the Wuzui country, to a

place called at that time Hussnu Tungee, and now known as Kutboghā, near to Duismanumund, an independent village of upper Meeranzye, which lies between Hingoo and Khoonum. He is said to have been accompanied by 3,000 of his relations and friends, and 8,000 other men of Shuwal. At that time Kohat and Teere were occupied by the Orukzye. Akore with his adventurers drove the Orukzye from Teere and held that country, then opponents retiring on Kohat, at which place the Bungush, rising on them and joining the Khuttuk, they were driven fairly out of the country to Thyub Tuppee, a village lying 3 miles S E of Kohat, and on the Kalabagh road, is pointed out as the spot where the engagement took place between the Khuttuk and Bungush on one side, and the Orukzye on the other, after the battle the conquerors distributed the country, making a range of hills, which divides Guddukheil, and Luchee, the boundary between the Khuttuk and Bungush. This range still forms the boundary between the two tribes. The Khuttuk country extended to Resee, a village near to, and above, Mukhind on the Trans-Indus side. There were then two divisions of the tribe, Turee and Buluk. On the country being divided, Chountia, Dullin, and Duilah fell to the former, and from Buluk sprung two branches, Khurum and Senee. Joullae Ghuzudye, and Unjookhulu lie in one valley, and belong to Khurum, and the Senee branch passes from Teere to Purlshai. Akore and his followers having entered the country as adventurers, left their wives and families at Kurbagha, and had difficulty afterwards in bringing them to rejoin them in their new country—*Selections from the public Correspondence*, p 62, *Papers, East India, Cabul and Afghanistan*, 1859, p 21, *Burnes' Cabul*, p 105, *Records Govt of India*, No 11. See Affghan, Khyber.

KHUUR, HIND A tree of Chota Nagpore, with a hard, yellow timber—*Cal Cat Ex* 1862

KHUZISTAN represents the Susiana of Strabo, as well as the Cissia of Herodotus, and is also called Arabistan. Towards the eastern frontiers are the ruins of Rhajoun and Kerdistan in the centre, those of Agines (probably represented by Ahwaz) towards the west. That the geography of the province was well-known before the time of Herodotus may be inferred from a passage in his works, where it is said, that Cissia is watered by the river Choaspes, on which is the city of Susa, and the palace of the great king. It is added, that its waters alone were thought worthy of being drunk by the monarch. Presuming that Alexander, after setting

out from Sirs, made a detour, in order that he might have but one river to cross, four short marches might be required to bring the army, with its supplies, across the Karun, and then both the distance between the Keikhah and Karun, and the description of the course of the latter, will afford ground to believe that this is the same as the Pasitigiris of Quintus Curtius and Arrian, as well as the Eulæus of Pliny and Ptolemy. The Persian Dictionary, "Bulham Katia" under the words Khuz and Khuzistan, states that these are both names of a country in Persia, of which Shuster is the capital, and that the first signifies, also, sugar and the second any country productive of the sugar cane, or a manufactory of this article.

Khoi, in Khuzistan, means a deep inlet, of which several have been, at times, supposed to be the mouths of the Euphrates. Khoi Muso, is deep, that of Lusbah is close to the Jelali, and, there is one near Saieema, on the banks of the Hindian, rather westward of the borders. The inland Khoi are those near the towns of Dorak and Mohammerah, one still more extensive is formed by the overflowing of the river Keiah at the town of Hawiza; and, lastly, the Samidah marshes above Kurnah which appear to be part of the ancient Chaldean lake. One of the most important of the water-courses of Khuzistan is the Keikhah or Keiah, which begins to flow in three branches, all springing considerably eastward of Kurnah-shah. The first, and most considerable, has its commencement about 25 miles west of Hamadan. A little south of the spot where the Keikhah is joined by the Abi-i-Zal, are the remains of a bridge, and at one mile and a half from the celebrated ruins of ancient Sús, the Keikhah bends a little west of south, and continues in this direction through the rich plain of Khuzistan, passing through the extensive marches which surround Hawiza, a commercial town of about 12,000 inhabitants from thence it winds S W, and falls into the Shatt-el-Arab, below Kurnah, after a course of upwards of 500 miles. The Dizful is an important stream in Khuzistan. The bed of an occasional torrent in ancient Susiana, called Ab-i-bald, which falls into the Dizful, is covered with a peculiar kind of pebble, which being filled with little fossil shells resembling grains of rice, is called Sang-i-birinj, or the rice stone. These stones are also found in the river at Shuster, but of an inferior quality, and they are in much request throughout Persia for the head of the Naigil pipe, which is almost invariably composed of this material, set in silver. The Karun river in Khuzistan is met with in proceeding eastward from the Dizful river. It

ises according to Kinnien (who is followed by Major Rawlinson) at Corieng in the Koh-i-zard, or Yellow mountain, at about 40 miles south-west of Ispahan, and runs west by north through a mountainous country. Again, it about 40 miles further, in the previous direction of west by north, and at nearly 20 miles from Shuster, it makes an abrupt bend towards the S. S. W., as it finally breaks through the Zagros range, and pursues its onward course towards that city, a little way short of which and near the upper extremity of the well known bend of Shalpu, a temporary bifurcation takes place so as to insulate the town. The branch last mentioned, which is called the old Karun, after washing the eastern side of Shuster, becomes navigable for boats of considerable size. The bed of this branch is still to be traced at a spot about a mile and a half below the town, and it appears to have come from the north-west. At this place, which is $2\frac{1}{2}$ miles short of Karabuk, the Karun becomes exceedingly tortuous, and thus continues for a distance of 20 miles, in the general direction of south 33° west to Ahwiz. The course of the Karun then becomes less tortuous, and for 29 miles to Ismaili, it runs in the general direction of south 22° west, making a sweep more westward before it reaches the latter place. From hence the river again curves to the westward, previously to forming a great bend in the contrary direction. After this last bend, the windings become more moderate and so continue as far as the castle of Sibi, which is situated on the left bank at $60\frac{1}{2}$ miles by the river, south 5° west of Ismaili. The ancient bed of the Karun was followed by the officers of the Euphrates expedition for some distance towards the sea, on which occasion they found it to be about 200 yards broad, running in a south-easterly direction, or nearly parallel to the Bah-a-Mishu, and with every appearance of having contained a large body of water in former times. From Sabla, the main trunk of the Karun pursues a course south 65° west for $10\frac{3}{4}$ miles, by the Hafai canal, to the Shatt-el-Arab, through the rising commercial town of Mohammerah, but $7\frac{3}{4}$ miles distance, and before it reaches the town just mentioned, the derivation called the Bah-a-Mishu takes place. This is a large navigable branch, running 31 miles from the Karun, in the general direction of south 25° east to the Persian Gulf, but making a gentle curve a little eastward of this line, which is, in fact, nearly parallel to that of the Shatt-el-Arab, as will be seen by the maps. After the junction at Kalphabad, the Kerdistan river flows a little more southward, and then, under the name of the Jerahi, becomes not only navigable for country boats,

but carries a large body of water in a S. S. W. direction towards Dorak. At six miles from this town the river makes a deep short bend to the south, and a great diminution of its water takes place, in consequence of six irrigating canals being cut from it, to fertilize the populous country stretching westward. Dorak, the capital of the district is situated in a marshy plain, and contains about 6000 inhabitants, who live in houses built with sun-dried bricks, and having sloping roofs. It is defended by a fort and a mud wall, and is surrounded by date plantations. Commerce is carried on by means of the canal with Mohammerah and Basrah, and the people sometimes call it Little Basrah. The Tab River is only partly in Khuzistan. Near Beirbalhem, now of considerable size, it preserves a western course as far as Indim, a town of about 4,000 inhabitants, up to which, when ascended by Lieut Whitelock, of the Indian navy, in 1836, it was found to be navigable for boats of twenty tons. From hence the river inclines more southward, and has a tortuous course through in alluvial soil to the Persian Gulf, an extensive population have then dwelling on its banks. A little way northward of the city of Shuster, at the bifurcation of the river Karun, is the famous reservoir called Shadawan, with the bridge of Sharpu, and several deep and fine Khanat. While Timur was in the province of Khuzistan, of which Dizful was then the capital he repaired the famous dyke across the Karun and Shuster, which had been constructed, many centuries before, by the Sassanian king Nourshirwan. It is made of hewn stone, cemented by lime, and fastened together by clumps of iron, and is twenty feet broad and one thousand two hundred long. In the centre there are two small arches which allow part of the water to flow in the natural bed of the river, while the remainder is led off to irrigate the plains. The dyke was again repaired by Colonel Monteith, under the orders of Mohamed Ali Meerza, eldest son of the shah of Persia, in 1810. In Khuzistan, there is an abundant supply of sulphur, and rock-salt, alum, antimony, and o pigment, as well as mineral waters, we found in abundance in different states — *Markham's Embassy*, p. 11, *Ouseley's Travels*, Vol. 1, p. 148, *Euphrates and Tigris*, Col Chesney, p. 205, *Miqnan's Travels*, p. 294. See Iran, Tigris.

KHWA, HIND, or Jhal, PUSHTU. Tamara orientalis, Tamarisk.

KHWÆ TOUK, BURM. Connarus speciosa, McClelland.

KHWAGAWALA, HIND, PUSHTU. Salix caprea, S. ægyptiaca.

KHWAJEH pronounced Khwajo, Khoja and Khojo is a small tribe of strangers settled in Sindhi principally at Khatree where there may be about three hundred families. Their own account of their origin is, that they emigrated from Persia. Probably they fled the country when the Ismaili heresy to which they still cleave was so severely treated by Hulaku Khan, the grandson of Chingis Khan. They differ from the Ismaili in one essential point viz. whereas that sect believes in only seven immi the Khwajeh continue the line down to the present day. They are therefore, heterodox shahs as they reject Abubakar, Umar and Usman and reverence Ali, Husain, Husun, Zund-Abidin, Mohamed-i-Baki and Imam Jafar-i-Sadiq. In Sindhi they have no mosques but worship in a Kamo, or house prepared for the purpose. For marriages and funerals they go to the sunni kazi, but then Mulkhi, or head priest at Khatree settles all their religious and civil disputes. The Khwajeh are termed Tundo by the sunni sect, but the name is considered to be an insulting allusion to their bad habits of abusing the memories of the Imams — *Burton's Sindhi* pp 248-50. See Khwajeh.

KIWAN, HIND *Oleocarpus bignonioides*, is *Astragalus multicaps*.

KHWANGLE, HIND *Plectranthus rugosus*.

KHWAY, a Burmese measure of capacity, equal to about one gallon — *Simmond's Diet*.

KHYAR, HIND *Acacia catechu*, *Willd*.

KHYAR CHUMBLER, ARAB, also Khyar-i-chamber. PERS Fruit of *Cathartocarpus fistula*.

KHYAR-I-BADRENG, PERS *Cucumis nullissimus*, *Roxb*.

KHYBER PASS, in lat 33° 58', long 71° 30', is about 33 miles long the crest of the pass is 3,373 feet, and Ali-Musjid is 2,433 feet. The pass rises gradually from the east but has a steep declivity westward. It is called the key of Afghanistan. At Ali-Musjid it is merely the bed of a rivulet, with precipices rising on each side at an angle of 70°. Near Lamdee Khana, it is a gallery 12 feet wide, on one side a perpendicular wall, and on the other, a deep precipice. It was twice forced by the British, once by General Pollock on the 5th April 1842. The Khyber mountains are in length about 50 miles, breadth, about 20 miles, and run between 33° 30' and 34° 20', and 71° 10' and 71° 30', they connect the Hindoo-Koosh with the Safed-Koh. Sultana summit, the highest point, is 4,800 feet. The Khyber mountains appear at first irregularly grouped, but the distinct arrangement of a chain is afterwards observable. The hills

generally consist of slate and primary limestone, with overlying sandstone. There are four passes through this range. The Khyber pass extends from a collection of caves called Kadan, three miles south-east of the fort of Juttahabad, built by the Sikhs, which again is nine miles west of Peshawar, to within 7½ miles of Duka opposite to Lalpore, on the Cabool river, a distance of 24 miles. These 7½ miles are included in the pass is the road, though not through a plain, is no longer confined by perpendicular commanding heights. Like all roads through ranges of mountains, the Khyber pass is, chiefly, the bed of a torrent liable to be filled by a sudden fall of rain but at the other times dry, with the exception of a winding rill supplied by springs. It is a formidable pass 18 miles in length, leading from Peshawar to Kabul, and as it approaches the Kabul territory, it becomes more formidable. Nadir shah paid a sum of money to secure his passage through it. Its water is prejudicial to health.

Of the Khyber tribes, proper, there are three great divisions, the Afiedhi, the Shinwari and the Orak Zai. Of these, the Afiedhi, in their present locality, are the more numerous, the Shinwari, more disposed to the arts of trade and the Orak Zai the more orderly, it amongst such people may can be so pronounced. The Afiedhi occupy the eastern parts of the hills, nearest Peshawar, and the Shinwari the western parts, looking upon the valley of Jellalabad. The Orak Zai reside in Tundi, intermingled with the Afiedhi, and some of them are found in the hills south-west of Peshawar. It was a malek of this tribe who conducted Nadir shah, and a force of cavalry, by the route of Chura and Tnah, to Peshawar, when the principal road through the hills was defended against him. The Shinwari, besides their portion of the hills, have the lands immediately west of them, and some of the valleys of the Safed Koh range. More westernly still, under the same hill range, they are found south of Jellalabad, and are their neighbors of the Khogani. There are also some of them in Ghorband, and they dwell in great numbers bordering on Bajaur to the north-west, where they are independent, and engaged in constant hostilities with the tribes of Bajaur and of Kafistan.

Tnah and Chura are said to be fertile and well-peopled valleys, enjoying a cool climate, in comparison with that of Peshawar, and it was not unusual for the sudras, and others, who have an understanding with the inhabitants, to pass the warm weather in Tnah, which, also, has frequently

been a place of refuge to the distressed. At Chini resided Khan Bahadur Khan, Afiedhi, who attained eminence amongst his tribe from the circumstance of his attendance at court during the sway of the Sadoz Zai. Shah Supah married one of his daughters to, and on more than one occasion, found an asylum with him. The Khyber, like other independent Afghan tribes, have their mullahs, or chiefs, but the authority of these is very limited, and every individual has a voice on public affairs, unanimity is out of the question, and it often happens that a nanawati, or deliberation on any business, terminates in strife amongst themselves. The portions of the Afiedhi and Shikhar tribes who inhabit the defiles of Khyber, through which the road leads from Peshawar to the Jellalabad valley, are but inconsiderable as to numbers, but they are extremely infamous on account of their ferocity, and their long indulged habits of rapine. Under the Sadoz Zai princes, they received an annual allowance of twelve thousand rupees on condition of keeping the road through their country open, and abstaining from plunder. They called themselves, therefore, the servants of the king. Though they were in those days little scrupulous still the kafilas followed their road,—so manifestly the better and nearer one,—submitting to their exactions and annoyance, and satisfied with being not wholly rifled. They are, in the mass, very numerous, and it is boasted that the Afiedhi tribe can muster forty thousand fighting-men,—a number, which might be presumed to include every man, woman and child amongst them. On various occasions, when their strength has been exhibited, from two to five thousand men assembled. Jinn, is a little village at the entrance of the pass on the Peshawar side. Upon Ruyit Singh's expedition to Peshawar, the Khyber opened the bands, or barriers of the Bara river, and inundated his camp by night, and profiting by the consequent confusion they carried off much spoil and many horses. The maharaja then precipitately left for Lahore, having made only a stay of three days. The British government has never allowed armed bodies to seek protection in its territories, nor to organise resistance on attack. It has freely permitted hill-people on its frontier to settle, to cultivate, to graze their herds, and to trade in its territories. It has accorded to such the same protection, rights, privileges and conditions as to its own subjects. Its courts have been available and its officers accessible to them. Its markets have been thrown open to them, all restrictions on trade and transit, all duties (except one) which would be imposed under

my native government, have been removed and remitted for them. It has freely admitted them to its hospitals and dispensaries, its medical officers have attended them in sickness, and sent them back to their mountain homes cured. The routes of its caravans are open to them, if so inclined. Some of the Khyber tribes live in miserable caves, and the Momunzye Afiedhi are said to sell the wives and children of a deceased brother, and inter-change them as wives. The Khyber valley is of an irregular form, but the average breadth is about fifteen hundred paces—the hills which border it may be about seven hundred feet high. When Moorecroft passed, each house was enclosed by a high wall, in some part of which was a tower for look-out and defence. They are tall for mountaineers, and of a singularly Jewish cast of feature. Of the young women whom he saw, none could be regarded as pretty. The men were dressed in long cotton tunics of a kind of plaid, in which blue was the prevailing colour—the women wore an imitation of chintz. Amongst neighbouring tribes, the Waziri, although notorious robbers, regard the descendants of their prophet with awe and a feeling of respectful reverence, and esteem themselves fortunate to receive their benedictions. Further south, the Suliman Khail tribe occupy the district which ranges from north to south on the Ghuzni side of the pass. There are said to be about twelve thousand of them, but not so blood-thirsty or formidable as the Waziri of the mountains near Derabund. The Suliman Khail were in possession, Vigne was told, of a million of sheep. Their country extends from north to south, for seven or eight caravan marches, between Ghuzni and Kandahar, and for two or three from east to west. He describes the Shikhar Khyber, as a race even more infamous for their robberies than the Afiedhi Khyber.

Thus, as will have been seen, in the Khyber pass itself, and stretching away on the north and south, along the north-west frontier of the Punjab, are tribes of barbarous, warlike and predatory habits. This frontier line commences from the top of the Kaghan glen (a dependency of Hunza) near Chelas on the north-west corner of maharajah's territory, and then passes round the north-west boundary of Hazara, on the east side of the Indus to Tombeila, then, crossing that river, it winds round the north and north-west boundary of the Peshawar valley to the Khyber Pass, then round the Afiedhi hills to Kohat, then round the western boundary of the Kohat district, along the Meezanzye valley and touching the confines of the Kabul dominions, then round the Waziri hills to

the Bunnoo line and to the head of Sulmani range, and then, lastly, right down the base of Sulmani range to its terminus on the upper confines of Sindh and of the Kelat kingdom. The extent of this frontier is very vast, and its length is full 800 miles. It is also as arduous in its nature as it is extensive. Along the outer side of this frontier line, and, therefore, beyond British jurisdiction, there dwell a series of independent tribes. On the inner side of this frontier up to the right bank of the Indus, there also dwell various tribes, in many respects resembling those first named, but who are British subjects. The topographical position of each tribe, both without and within the frontier, may be enumerated in their local orders as follows —

Independent Tribes, dwelling along the outer face of the north-west Punjab frontier and inhabiting hills, viz

Adjoining frontier of Hazara district — Hussunzye

Adjoining frontier of Peshawur district — Judoon, Bunoowall, Swatee, Raneezye, Osmankheili, Upper Momund

Adjoining frontier of Peshawar and Kohat districts — Afzeedi

Adjoining frontier of Kohat district — Buzotee, Sepah, Oukzye, Zymoosht Affghan, Tooree

Adjoining frontier of Kohat and Dehra Ishmael Khan districts — Wuzni

Adjoining frontier of Dehra Ishmael Khan district — Sheorani, Oshterani, Kusrani, Bozdai

Adjoining frontier of Dehra Ghazee Khan district — Khntian, Kosah, Lughani, Gooichani, Muili — Boogti

British Tribes, within the frontier and British subjects, inhabiting partly hills and partly plains

Hazara district — Tarnohi, Gukkar, Doond and Sntti, Kaghan Synd and other tribes of Hazara

Peshawur district — Eusnfzye, Khaleel, Momund of the plains

Peshawar and Kohat districts — Khuttuk Kohat District — Bungush

Dehra Ishmael Khan district — Bunnoochi, Mnrwuti, Bntani, chiefs of Tank, chiefs of Kolachi, chiefs of Dehra Ishmael Khan, Nootkani, Loond

Dehra Ghazee Khan district — Dieshuk, Muzani

General Ferrier gives the following approximately as the amount of the population in Afghanistan. In the provinces of

Total 2,500,000 Affghan, and 1,700,000 Parsivan, Eimak, Baluchi and Kazzilbash, making a general total of 4,200,000 inhabitants

The Kohistan regions commence from Kaghan, which is a narrow glen stretching upwards from the northern-most part of the Hazara district for a distance of nearly 90 miles, and separating the maharaja of Kashmir's territory from the independent mountaineers. Adjoining Kaghan and reaching the Hussunzye country, separating the Hazara border from the Indus, and adjoining the Agior fiefship in Hazara, is the country of some hill tribes named Kohistani and Swati, who originally came from the Swat valley. Between the extreme northern frontier of the Hazara district and the Indus in Cis-Indus, that is, on the left bank of the river, there lies a somewhat narrow strip of rugged and mountainous territory—inhabited by the Hussunzye. They could number, perhaps, 2,000 fighting-men. The principal hill is known as the Mahaban, or "Black mountain," from its dark and gloomy aspect, and is of classic celebrity. In the adjoining tract, within the Hazara border, lies western Turnoulee, the fief of a chief politically dependent on the British.

The Judoon of Mahabun inhabit a tract below the Hussunzye country, and on the right bank of the Indus opposite the British town of Torbeila, and thence stretching westward. Near the base of Mahabun, and on the bank of the Indus, is the Sitana colony of syuds, the remnant of the followers of an adventurer, named Syud Ahmed, who, gathering a handful of "Ghazi," (warlike devotees,) from various parts of India, raised a formidable rebellion in Peshawar. After winning and losing Peshawar and Eusnfzye, the syud was eventually slain at the mouth of the Kaghan glen by Sher Singh, the son of Runjeet Singh. Most of his adherents, chiefly foreigners to the Panjab, dispersed, and the remainder settled at Sitana. These Sitana people are evil-intentioned. They endeavour to rouse the bigotry of the surrounding mahomedan tribes, and especially of the Swati. The king of Swat indeed was elected to his present position from among these very people. They endeavour to intrigue with the Wahabi and such like fanatic religionists among the mahomedan population in various parts of India. More than once, correspondence relating to them has been intercepted, but nothing tangible has been elicited. In 1852, they co-operated with the Hussunzye against Jehandad Khan, and actually seized a small fort belonging to that chief, but evacuated it on the approach of a

Herat,	300,000	Affghan	and	600,000	Parsivan or Eimak
Kandahar,	600,000	do	"	300,000	do and Baluchi
Kabul,	1,600,000	do	"	800,000	do and Kuzzilbash

British force with Colonel Mackeson. They harboured murderers and bad characters of all kinds. In 1854 a band of reformed thugs, who were working on the road near Peshawar, fled to Sitana.

Booreie or *Bunoor* is beyond the Judoon country on the north-west. It is a rugged country, extending from the lower range of the Hindoo Kush downwards to hills which command the Chumla valley and the central plain of Eusufzye. On its western frontier lies the Swat territory. The Booreie people could muster a force of some thousands, their neighbours are the Swati.

The Swat country consists of a long valley, running downwards, generally, in a south-westerly direction, but turning half round from east to west as it nears the British frontier, from which it is separated by a lofty range. It is difficult of access to a force moving from British territory. The Landye or Swat river flows right through and fertilizes the valley, and then debouching through a gorge in the hills, enters the Peshawar valley and joins the Cabul river near Chaisudda. The Swat valley is fertile, chiefly growing rice, it contains upwards of 300 villages, and its inhabitants may number 100,000 souls, of whom 20,000 might be fighting men. As soldiers, the Swati rank below several of the most martial tribes. Politically, the Swati consist of various clans, united under a loose federal government, at the head of which is an elective chief, styled padshah or king. In 1855, the king was a Syud, named Akbar, from the fanatic colony of Sitana. The high priest is called the 'Akhoond' (equivalent to the term doctor or reader) and is held in great veneration.

Towards the lower extremity of the Swat valley a formidable range of hills bounding the valley runs for many miles from east to west nearly parallel to the British frontier, and at the eastern extremity of this range stands the Micia mountain. Between this range and the frontier, however, intervene two tracts, named Rancezye and lower Osmankheyl, both quasi dependencies of Swat. The best of the passes leading into Swat is one named Mulkhund, which opens from Rancezye. A little further to the eastward of Rancezye, also, there are some passes, leading into the Loondkhor valley, which belongs to British Eusufzye. These latter passes are not available for passage from Swat to British territory, because leading into Loondkhor, they can be stopped by any party holding that valley. The passes via Rancezye and Osmankheyl, if the people of those tracts accord a passage, lead straight on to the British Plains of Hushtnuggui. Above the Loondkhor valley, just beyond the

British frontier, is the strong village of Pullee. The subdivisions of the Peshawar district, adjoining the tribes above described, are Loondkhor or north-west corner of Eusufzye, and then Hushtnuggui.

The *Upper or Hill Momund* country extends from the south-western Swat border to a little beyond the Cabul river. Both banks of this river are in their possession and their capital, Lalpoora, where the head of their tribe resides, is situated near the left bank. They own allegiance to the Cabul government, though subject to an almost nominal control, and by treaty, Dost Mahomed Khan undertook to restrain them from hostilities against British subjects. Their militia can muster about 12,000 fighting men. They are tolerably good soldiers though not equal to the men of the most martial tribes. Their hills overhang the fertile strip of British territory, enclosed between the Swat and Cabul rivers near their confluence known as Dorba, and this portion of the border is not more than 25 miles distant from Peshawar. The three sections of the tribe that have come in contact with the British are the Pindie Alec Momund, the Alumzye Momund, and the Michnee Momund.

The Michnee Momund, after annexation, were allowed to hold a fief or jagheer from the British Government in Dorba, the fertile triangle near the junction of the Swat and Cabul rivers, of which they collected the revenue. Many of their clansmen dwell in the plains of Michnee and some in the neighbouring hills. They traded in the Peshawar valley. The Alumzye Momund, whose head quarters are at Gundao, in the hills, also had a fief of Punjpro in British Dorba, chiefly cultivated by tenants. A few of their men lived in the plains and the majority in the hills. These also traded in the valley. The Pindie Alec Momund at a former period, had held a similar jagheer in Dorba, but not since British rule. They inhabit a very strong locality in the hills. The fiefs were originally granted by preceding Governments to the Momund as black mail to buy off depredation.

The *Aficedi* come after the Momund and is the most important tribe of all on the Panjab frontier. Their territory, commencing in the hills between the Cabul river and the Khyber pass, forms the western boundary of the Peshawar valley, then it stretches round the south-western corner and skirts a portion of the southern boundary of the Peshawar district till it approaches the Khuttuk lands. It thus projects abruptly into the British frontier, separates the Peshawar district from that of Kohat, and forms the northern boundary of the latter district. The Aficedi hills,

intervening between the Kohat and Peshawar districts, are crossed by two principal passes communicating from one district to the other, the best of which is the well-known Kohat pass or Gull, and the other the Jewaki pass. Thus, the frontage of the Afieedi hills towards British jurisdiction extends over a total length of 80 miles, and this territory stretches far back in a westerly direction towards Cabul. Thus, the Afieedi hold a large geographical area and have a long border common with the British. The Afieedi are entirely independent. Their hills are lofty, steep and rugged, most arduous for military operations. The villages are strongly posted and difficult of access. The Afieedi are fierce by nature. They are not destitute of rude virtues, but they are notoriously faithless to public engagements. They are split up into factions. The sub-divisions of this tribe are numerous. They can muster 15,000 or 20,000 fighting men. As soldiers, they are among the best on the frontier. They are good shots. Their tactics resemble those of the other tribes. They retreat before the foe as he advances and press upon him as he retires. From the size of their country and the strength of their numbers, the Afieedi, if united, might prove formidable opponents, but they rarely or never combine. If their independence were threatened, or if some peculiar opportunity offered, they might act together, otherwise they will usually be found at war with each other. The Khyber Pass Afieedi, among faithless tribes, are considered the most faithless. A section of these Afieedi, named the Kookeekheyl, manifested symptoms of a friendly spirit towards the British. The Afieedi on the south-western corner of the Peshawar border have not signalized themselves. For the guardianship of the Kohat pass or Gull and the Jewaki pass, the Afieedi received some kind of consideration from successive dynasties, Ghiznavi, Mogol, Durani, Barukzye, Sikh, and British, and broke faith with each and all. These mountaineers are great traders and carriers. They convey salt from mines in the Kohat district to the Peshawar market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, which cultivation on their rugged hill-sides would not alone suffice to afford. The British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afieedi to sore straits. These passes are of importance. The Gull or Kohat pass is the direct and best route from Kohat to Peshawar. The government port between these two important stations runs usually by this route. The Afieedi of

the Jewaki pass even among the Afieedi clans, are considered particularly daring and ferocious. Their mountains are very strong. When the Afieedi of the Kohat pass misbehaved, the Jewaki Afieedi offered to engage for that pass, or to conduct the communication through their own pass. The Jewaki pass was actually used for a short time, but the Jewaki Afieedi soon proved themselves to be worse even than their neighbours. They committed numerous raids and murders in the Peshawar and Kohat districts, and even robbed boats on the Indus. They also murdered a British officer, named Dr. Healy, who was travelling towards Kohat, for no other reason than that he was a defenceless Christian with a little property about him.

The Bungush tribe of the Kohat valley, are British subjects. They offered to guard the Kothul and asserted that they had a claim stronger than that of the Afieedi to hereditarily occupy the ridge.

Sepah and Buzotee are small, but very brave tribes numbering—Buzotee, 500, and Sepah, 300 fighting-men. They live in tolerably close connexion with their more powerful neighbours, the Afieedi, and manage to hold their own.

The Orukzye country extends from the Sepah tract (which adjoins the Afieedi hills) round the north-western corner of the Kohat district, and then nearly onward to the top of the Meeranzye valley (which belongs to Kohat) till it joins the country of the Zymoosht Affghin. The tribe is one of the largest of the frontier, and numbers 20,000 fighting-men, most of whom are good hill soldiers. The Orukzye hills stretch a long distance to the west. In the interior of these hills, there is the cool table-land of Terah, where the clansmen resort in the summer with their cattle and in the winter return to the pasturage grounds of the lower ranges near the British frontier. The sections of the tribe that have come in contact with the British, are the Shekhan, the Mishtee, and the Rabeuhkheyl. The portions of the Kohat district adjoining the Orukzye hills are the sub-divisions of Samilzye, Huugoo and Meeranzye.

The Zymoosht Affghan tribe come after the Orukzye, they are a small, but brave tribe, numbering about 5,000 fighting men, some of whom are well-mounted. They inhabit a valley leading from western Meeranzye onward to the crest of a range called the "Powai Kothul." Their country of right belongs to the Cabul kingdom. They are usually ready to combine for mischief with the Tootee and Orukzye, and to threaten

Meeranzye, but they hold some land in the plains, which holding affords some pledge for their good behaviour.

The *Tooree* are a warlike tribe occupying a portion of the valley of the river Khoorum. In 1856 they could muster 5,500 fighting-men. They are nominally subjects of Cabul, but they are under no real control. They repeatedly leagued with other tribes to harass the Meeranzye valley. They would sow among the Meeranzye people, they would harbour fugitives from either party, they would encourage all to resist the British, they would attack some villages in force. They frequently committed raids on the Bunnush and Khuttuk villages of the Kohat district. In August 1853, Captain Coke seized a *Tooree* caravan on its way to the salt mines, taking the property as security for repayment of value of plundered property, and the men as hostages for their tribes. This measure was soon followed by an embassy from the tribe and an agreement was concluded with the tribe from the commencement of 1854. The value of plundered property was made good, the prisoners were released, and five *Tooree* were made over to the British as hostages, but in the following March (1854) a serious attack was made by the *Tooree*, with 2,000 men (foot and horse,) on a Meeranzye village.

The *Wuzerees* are one of the largest and most important frontier tribes. They hold the rugged and lofty hills adjoining the south-west portion of the Kohat district (that is the western part of the Meeranzye valley and the hills round Bahadoorkheyl,) and the north-western border of the Dehla Ismael Khan, that is, the valley of Bunnoo, and the plains of Muirwat and Trank. These hills run down to the point where the great Sulimani range commences, near this point the Goomul range debouches from the hills almost opposite Trank. The valley of the Goomul forms the Golaree pass, through which a large portion of the traffic to and from Affghanistan and Central Asia enters into India, and is severely inferior to the Khyber pass of Peshawar or the Bolan pass of Sindh. The hills on either side of this pass are held by *Wuzerees*. It will also be seen that the *Wuzerees* hills form the western limit of the Joorduk pass, which is the main line of communication between Bunnoo and Kohat. Just to the east of this pass lies Bahadoorkheyl and also the villages of Khaniah and Lutumur, at which three places the Trans-Indus mines are situated. The *Wuzerees* hills also command the outlets of the Khoorum and Goombehe rivers into the Bunnoo valley. The *Wuzerees* are a numerous tribe, sub-divided

into various sections. The birth-place of this race would seem to be the snowy range, which runs to the south-east of Jellalabad and Kabul. From this range they appear to have moved downwards towards the Derajat border. They are noble savages, of pure blood, pastoral habits, fierce disposition, and wild aspect. They can muster probably (were the whole tribe united), as many as 20,000 or 30,000 fighting-men, and if combined might make themselves formidable. But though they are less addicted to internecine contests than other hill tribes, and are so far united, they are yet not apt to join all these forces together against an external foe. They are bold and ferocious, but, as soldiers, not equal to the most martial tribes. Many of them live in tents, or in temporary dwellings resembling tents, in the winter frequenting the more genial clime of the lower ranges, and in summer retreating to feed their flocks in higher altitudes. Some of them have engaged in cultivation and have encroached on the weaker tribes of the plains, of these, again, many will only cultivate during the cold months, and as the heat approaches will reap their crops and retire to the mountains. But the tendency to extend their cultivation and even to settle in the plains, has of late years, been increasing among the *Wuzerees*. The tribe generally is quite independent, both of the Kabul and the British governments, but some members of the clan who have taken up their abode as cultivators in the Bunnoo valley have become British subjects.

Many sections of *Wuzerees* have, ever since British connexion with the frontier, maintained peaceable relations with the British. These people, driving the aborigines of Bunnoo before them, have occupied pasture grounds on the western border of the valley, and have taken possession of cultivated lands in the same vicinity, amounting to about one-third of the cultivable area of the valley. Under the Sikh regime, there were constant disputes between these *Wuzerees* and the government (asmuch as revenue could in those days only be collected by force of arms), and also between them and the Bunnoo people, who asserted claims they could not enforce, to a patrimony which had been gradually usurped. In 1848, Major Edwards effected a settlement with these *Wuzerees* and with all the inhabitants of the valley on behalf of the Sikh government, he confirmed them in their possessions and arranged with them for the regular payment of their dues to the ruling power. The *Wuzerees*, for the most part continued as valued agriculturists and tax-payers. The revenue was first collected in kind, and then

money settlements were made. Before 1855, however, three sections of the Wuzzeerie tribe misbehaved, namely, the Cabulkheyl, the Mushood Wuzzeerie, (both of which entirely dwell in the hills and have no possessions in the plains,) and the Omeizye Wuzzeerie, which latter clan originally cultivated in Bunnoo and afterwards rebelled. The Cabulkheyl Wuzzeerie inhabit the northern portion of the Wuzzeerie hills, not far from the right bank of the Khorum. They are near neighbours of the Toorie. They overlook the western portion of Meeranze and then adjoin the Buhadoorkheyl sub-divisions of the Kohat district. They are a wild lawless set. They are always ready to join with the Toorie, Zymooslit Affghan, and Orukzye in mischief, such as raids on the Bungushi and Khuttuk villages of the Kohat district. In the autumn of 1850 they signalized themselves by an audacious attack on Buhadoorkheyl and its salt mines. For this purpose they assembled in considerable force and induced many of the Khuttuk villages round Buhadoorkheyl itself to league with them. The affairs with the Omeizye have been serious. Like other Wuzzeerie, they at first cultivated in the Bunnoo valley lands which had been wrested from the Bunnoochee of the neighbourhood.

The Mushood section of Wuzzeerie is strong and mischievous. They inhabit the most southern of the Wuzzeerie hills. It is the section which occupy both sides of the Goleerec Pass. Even they are hardly strong enough to attack the caravans of hardy, well-armed traders from Central Asia. But they plundered travellers and carry off the herds of camels chiefly belonging to merchants that graze near the foot of the hills.

Valley of Dour—Surrounded by the Wuzzeerie hills, and adjoining the western border of Bunnoo, is the small valley of Dour, inhabited by a distinct race, and containing about 8,000 inhabitants. This valley originally belonged to the Dooranec kingdom. It was, together with other outlying tracts, formally ceded to Runjeet Singh by the tripartite treaty of 1838, but afterwards, in 1847, the British relinquished all claim to it on behalf of the Sikhs. The people of Dour more than once expressed a wish to come under British jurisdiction, but the offer was not accepted. During the treaty negotiations of 1855, the Ameer of Kabul's representative urged that the valley once formed an integral portion of the Dooranec empire, and that His Highness then wished to take it, provided that the British did not claim any title. The government replied that the British did not desire to assert any claim, nor to interfere with the amir, if he chose to re-annex it to his kingdom.

The Sheorani—Below the Wuzzeerie limits, a little south of the Goomul river, are the Sheorani hills, stretching from the latitude of Dehra Ishmael Khan downwards to nearly the latitude of Dehra Futteh Khan, a distance of fifty miles. In these hills is the lofty square-shaped mountain called Tukht-i-Suliman or Solomon's Throne, which gives its name to the Sulimani range, running parallel for 300 miles to the Indus and forming the western frontier of British India. At the base of this mountain runs the important Zeikunnec pass, the high road for caravans to and from Kaudahai. The Sheorani are of Pathan lineage, of inferior stature to the Wuzzeeri, they are warlike and predatory, and quite independent. The number of their fighting-men has been set down at 10,000 but this is found to be high. They can muster 1,000 men within a day's notice, in the course of three or four days they will muster 3,000 more. They adjoin the British tracts of Tik (partially) in the north, then Kolachee, then Durabund, and lastly Choudwan—all in the Dehra Ishmael Khan district, and forming the border plains of the Upper Derajat up to annexation. With all the above tracts the Sheorani were long at feud. They would attack towns, burn villages, and carry off prisoners and cattle. The people of the plain would make reprisals and retaliation, and thus the feud would be inflamed. The Sheorani were so much feared, that the arable lands skirting the base of the hills were all left untilled, and the neighbouring plain villages paid them regularly one-fourth of their produce to buy off depredation,—the Sikh government being unable to restrain them.

Oshterani—South of the Sheorani hills, on the continuation of the Dehra Ishmael Khan and Dehra Gazee Khan districts, there dwell the small Pathan tribe of Oshterani, mustering about 1,000 fighting-men. They are brave and pugnacious, but not predatory. They dwell chiefly in the hills, and are so far independent, but many of them possess and cultivate lands in the plains at the foot of the hills, and consequently within British territory. Before annexation they used to be quite as violent as their neighbours, especially during the continuance of a deadly feud with the Khasanee. The quarrel was, however, composed by Major Edwardes before annexation, and subsequently they evinced a good and friendly disposition.

Vooch Pass—On the border of the Oshterani hills, and nearly opposite to Dehra Futteh Khan, is the Vooch or Korah pass, faced by the British outposts of Doualwalla and Vehoa. This point is of some topographical import-

ance, as constituting the boundary line between the Puthan and Beluch tribes

The border tribes previously noticed are all Affghan or Puthan, those that will follow here, are all (with one exception) Beluch

The Beluch tribes extend along the lower half of the Derajat frontier. These Beluch tribes are less warlike and interesting, but even more predatory. The Puthan are almost entirely independent, very few of these people are British subjects. The headquarters of Beluch tribes and the majority of the clansmen are generally in the independent hills, beyond the British territory, the boundary line of which runs along the base, but a large number of each tribe also hold lands in the plain and are British subjects. Some of the chiefs will also be found residing there. The Beluchi of the plains have for the most part since annexation behaved as well-disposed subjects but the Beluchi of the hills continued their old habits of plundering. All the tribes continued at feud with each other, they not only fought in the hills, but they carried their contests into the plains, they attacked all villages in the plains, except those belonging to their own tribe. The men of the plains usually resist the attacks with spirit at the time, but they are not allowed to retaliate afterwards, as they used to do under the Sikh rule, and as they would do still, were they not prevented by the British government. To guard British villages and people from their constant aggression, a strong cordon of military posts has been fixed along the base of the Sulman range. The marauding parties were 50, 100, 200, 300, occasionally even 500 strong. They were often mounted and would fly if hotly pursued for 15, 20 and even 30 miles. Many of the villages and much of the cultivation is close to the hills and in front of the posts, so that the plunderers can, in the shortest time, carry off their booty to the hills before the detachment comes up. The tribes in their topographical order, are as under:

The Kusiani are in the hills which extend from the Korah pass downwards for a distance of about fifty miles, about half the tribe own lands and villages in the plain, a portion lead a wandering life in the front range of hills nearest the plain, and the half desert tract at its base, and the remainder live in the hills. The hill Kusiani can muster some 1,200 fighting men, of whom 50 are horsemen. They are very thievish, and were in the habit of proceeding through the land of their brethren in the plain to plunder in the villages near Dehra Ishmael Khan. The country round Dehra Fattch Khan was also harassed by them, and

many hundred head of stolen cattle were conveyed through the passes into the interior.

The Bozdar—From the Kusiani limits the hills of the Bozdar tribe extend along the British frontier for about 15 or 20 miles. The range is intersected by some nine passes leading into the plains, the chief which is the Sungurh pass, through which there is considerable traffic with Kandahar and the Punjab. Opposite these hills lies the Sungurh low-land (forming the upper portion of the Dehra Ghazee Khan district and cultivated by several peaceful tribes) and very much at the mercy of the Bozdar. There is only one Bozdar village in the plains but there is much scattered cultivation belonging to the tribe. Almost the whole tribe and their chiefs live in the hills. They can muster 3,000 or 4,000 fighting-men, some portion of whom are horsemen. They are probably the most formidable robbers in this part of the frontier. Under the Sikh regime they repeatedly carried fire and sword into the Dehra Ghazee Khan district.

The Khutram—Behind the Bozdar hills live the Khutram and Puthan tribe, numbering 3,000 fighting-men, of whom 500 are mounted, in the midst of the Beluch tribes, with whom they are frequently at feud. They are special enemies of the Bozdar and the Munce, their hills scarcely touch the British frontier. Once they sought British alliance against the Munce, and also offered their support, if an expedition were undertaken against that tribe, but the government refused to have any relations of this nature with them, in order to avoid being implicated in the feuds of the hill tribes.

The Kosah extend from the Bozdar southern border to a point somewhat below the latitude of Dehra Ghazee Khan, distance of 300 miles. The tribe dwells partly in the hills and partly in the plains and can muster about 1,200 fighting-men. In 1855 they were at amity with the Bozdar above them and the Lugharee below them, but are on good terms with the Khutram who are situated behind them. In 1848 the Lugharee sided with the officials of the rebel Moolraj but the Kosah rose on the side of the government, under their chief, Kowrah Khan, and his son Gholam Hyder Kowrah Khan, and his son then joined Major Edwardes' irregular force in the Multan province with a contingent of 400 horse. Kowrah Khan was confirmed in the possession of a jagheer of rupees 1,000 per annum for his own life and for that of his son, he himself was granted a life-pension of rupees 1,000 and a garden at the native place of the family was confirmed rent-free in perpetuity.

The Lugharee, well-affected tribe, come next after the Kosah. They live partly in the hills and partly in the plains. Their country extends from Fidoora southwards about 30 miles. In these hills is situated the town of Sukkee Lmwar, a place of some sanctity, and venerated by both hindoos and mohomedans. An annual fair is held there. The pass which runs by this point is one of the chief thoroughfares to Kandahar, and the route traverses the Khutran country to the westward. The enmity of the Khutran with the Kosah has been already mentioned. They were greatly favoured by the government of Sawun Mull, who desired to use them as a counterpoise against other tribes.

The Goorchanee are next in order. They can muster about 2,000 fighting-men. Many of them live in the hills and some in the plains. They are a thoroughly debased and thievish set, and contemptible even as savages. They have no respectable chiefs. One chief was put to death by Sawun Mull. Their hill frontage is not more than 20 miles long, but it is intersected by about 30 passes. Towards their southern limit stands the fort of Hurund, a strong masonry structure, erected by Sawun Mull for restraining them. Near Hurund is an important pass leading towards Kandahar, they do not make daring forays. In 1850, one raid of theirs was reported, in 1852, two, in 1853, it was proclaimed that one of their hill-men found in the British territory would be seized and placed in confinement, in 1854, their head-man entered into engagements to protect the passes and receive an allowance of rupees 1,000 per annum. In the midst of the Goorchanee passes are four passes, which in 1855 were in the separate charge of one Kosah chief, and two chiefs of the Rind tribe, for which they receive rupees 300 per mensem.

The Lisharee are a section of the Goorchanee tribe. The Lisharee is a more degraded creature even than the Goorchanee, his ideas do not extend much beyond robbing. Being in the constant habit of harassing their neighbours, they do not commit many eminent crimes. They are always ready to join in forays with the Muntee, a more powerful tribe. In 1850, however, one raid was reported against them, in 1852 one, in 1853, four, and in 1854, four. These raids were not however successful.

Dreshuk—In front of the Goorchanee and Lisharee hills, and between Hurund and Mithunkote, are plains inhabited by the Dreshuk, British subjects.

The Muntee and Boogtee dwell in the hills forming the continuous boundary of Sindh and the Punjab. Near Hurund, the

great Sulman range having run in almost a straight line parallel to the Indus for 300 miles approaches its termination and joins the Marla Mount, which leads on to the Muntee hills, behind which lies the table land where Kalun, the capital of the Muntee tribe, is situated. But in front of these Muntee ranges, there rise a series of sterile rocky hills which run towards the Indus, and form themselves into an apex near the Gundheer peak, approaching to within a few miles of the river bank. It is at this point (Shawulla) that the continuous boundary of Sindh and the Punjab has been marked off. These last-named hills, projecting into the Lower Derajat, opposite the cantonment of Asnee, are very thinly peopled. They are crossed by passes leading towards the Muntee hills, and are claimed partly by the Muntee tribe and partly by the Boogtee tribe, whose hills lie further to the south, but in fact they are not held in strength by any tribe. It is seen therefore, that the Muntee and Boogtee hills, properly so called, are continuous with the Punjab frontier. The head-quarters of both these tribes are situated within the political circle of the Sindh authorities and the relations with both are generally carried on through that medium.

The Muntee are a strong Beluch tribe, numbering 3,000 or 4,000 fighting-men. They occasionally committed raids in British territory, in the lower extremity of the Derajat. In 1850, one case was reported against them, in 1853, two, in 1854, one, in 1855, one. They once threatened Rojhan and Kusmors, but desisted, seeing that preparations were made to receive them. They once attacked a forager's guard from a cavalry regiment at Asnee, and killed several men. Living at some distance in the interior, they cannot well make incursions upon British territory without guides, but the classes who could furnish them such aid can generally be brought under the influence or fear of the British authorities.

The Boogtee do not now give the British any cause of offence. Some of their men are serving in the Punjab cavalry and many are in the Sindh service. They are subjects of the Khan of Kelat.

The following tribes are within the British frontier.

Hazarah—Their most important political district is western Turinulee. This petty principality, with a geographical area of 250 miles and a revenue of Rupees 28,000 per annum, is held as a fief from the British government, and the chief possesses independent internal jurisdiction. The tract chiefly lies on the left bank of the Indus,

a portion only being on the right bank, and confronts the Hussunzye country. It is inhabited chiefly by the Turnoulee, a tribe of martial Puthans. Paynda Khan, was a wild and energetic man, and was never subjugated by the Sikh or by the Jummoo rajahs. His son, Jehandad, though loyal and respectable, was wanting in moral and physical force. He behaved well to Gholab Sing at a time when that chief had no friends in Hazara and was confined in his fief and received some additional landed grants.

The Syuds of Kaghan claim a brief notice. This long narrow glen, stretching upwards till it nearly reaches Chelas, the latter outpost of the maharajah of Kashmir's kingdom, is a barren dependency of Hazara. It is inhabited by pastoral and aboriginal races, and was given by the predecessors of the British in fiefdom to a family of Syuds who were confirmed by the British. These Syuds exercised international jurisdiction and kept certain members of the family in attendance on the Deputy Commissioner of Hazara, virtually as hostages for good behaviour. The Syuds were summoned to answer numerous complaints preferred by the people of Kaghan. They came, but afterwards fled and assumed an attitude of resistance and intrigued with the Sitana fanatics and with the Hussunzye, then hostile to the British.

The name "Hnzaha" or thousands, indicates that the tribes are numerous. The principal of the Hazara tribes are the Turnoulee, Gukknr, Swatee, Doond, Sutte. The petty chieftains are equally numerous. To all were granted jagheers, some for life, some for two or more generations, and some in perpetuity. The liberality of the British government has been very great in Hazara. The landed grants are in the proportion of one-third of the revenue of the district, which amount to less than two lakhs of rupees per annum. Each chief is bound to turn out his contingent of militia, if required, some 40,000 armed men could in an emergency be presented. The principal chieftains are the Gukknr chief of Khaupoor, the Turnoulee chief of Daiwazy, the Swatee chiefs of Agoie, Manseira and Gurhee. Hubeeboollah. Under British rule nothing can exceed the loyalty of the Hazara people, who, under the Sikhs, represented by Hurree Sing Nulwa, and maharajah Gholab Sing, resisted cruelty and oppression with the most stubborn contumacy.

The Eusufzye, in the Peshawar district, claim political importance. As soldiers, they are not inferior to any of the independent tribes. They are the most martial of all the British subjects on the frontier, and the

history of many generations attests their military exploits. Participants in every war that has convulsed the Peshawar valley, and always the recusant subjects of the Sikhs, they literally turned their swords into ploughshares and became good hedges of the British. Their customs have been respected, the allowances of the chief and their village head-men have been confirmed. Though constantly tampered with by the Swat government to rebel, they only once in 1849 yielded to temptation.

The Khuleel are a class of the Puthan, dwelling in a portion of the Peshawar valley opposite to the Momund hills. Their chiefs held jagheers on condition of service. During the disturbances they permitted a number of hostile Momund to escape through their fief. For this misfeasance their jagheers were reduced, and they were temporarily exiled, but were shortly allowed to return to their homes.

The Momund of the Plains are a section of the Momund tribe who have colonized in the south-western portion of the Peshawar district. They are now respectable cultivators. They maintain friendly relations with their neighbours, the Afied. Their chiefs hold jagheers, but the support they give to government in return is lukewarm. They have not fraternized with their fellow Momund of the hills, but they have not cordially co-operated against the Afied, of whose vengeance they are perhaps apprehensive.

The Bungush Puthan are the principal tribe in the Kohat district. They are a large tribe, can muster 15,000 fighting-men, and are fairly good soldiers. They highly appreciated the light money assessments of the British, after what had been long termed the 'robber rule' of sultan Mahomed Barukzye, who up to 1848, he held Kohat as a fief from the Cabul government. It was then taken possession of by the British on account of hostility to the British during the second Sikh war. The late Khan of Hungoo in the Bungush country was in the British service as revenue collector, but he was murdered by one of his own relatives, and the Khanship descended to his son. The Bungush suffered much from the raids of their hill neighbours, Orukzye, Toorie and Cabulkheyl Wuzere. The inhabitants of the Meeranzye valley are also Bungush. This valley belonged to the fief of sultan Mahomed, but being an outlying locality was overlooked when Kohat was taken possession of. The Cabul government then lost no time in arranging for the occupation of Meeranzye, which appeared to have been vacated, so Sudar Azim Khan, the governor of the

Khohium province, in 1851, summoned the Meeranzye to surrender, but they petitioned the British to include them in Kohat, and this request was granted. They were in their hearts hostile to the British government, as indeed they were to any government whatever.

The Khuttuk—The remainder of the Kohat district consists of the Khuttuk country. This had belonged to the Sikh dominions, and had been farmed out to Mirza Mahomed Khan. There were also other jagheers similarly situated, belonging to other Khuttuk chiefs, but two chiefs failed to prevent Afghani marauders from passing through their lands, to cross the Indus and then to plunder and murder in the Rawul Pindie district. On the whole the Khuttuk have been loyal subjects. They are good soldiers and can muster 12,000 fighting men. Many of them are in the British service. They are considered the best-conducted and most respectable tribe on this frontier.

In the southern Khuttuk hills are the Trans-Indus salt Mines situated near the villages of Buhadookheyli, Kunick and Lutumm. There is also a separate mine at Malgeen, a place lying east of Kohat. The headmen of these villages receive a fixed percentage on the collections at the mines to obtain their good-will. The Sikhs never managed these mines at all. They farmed them out to some local chief, and left him to collect what he could. Under British rule, the control and working of the mines is in the hands of government officers, the salt is excavated and sold at the mine at a fixed duty of two, three and four annas per maund of 80 lbs, covering all expenses.

Derajat is the term applied to the territories styled Derah Ishmael Khan and Dehia Ghazi Khan.

The Dehia Ishmael Khan district is divided into two halves by a range of hills running at nearly right angles from the Sulhman range to the Indus. The passage from one part of the district to the other is through the Peyzoo and Mulezye passes which intersect the range. Above the passes there is the valley of Bunnoo. The Bunnoo Wuzerees have been already described. The Bunnoochees themselves were, and are still, to a certain extent, a vicious race. They cultivate with some industry; and are well-affected to the government. Below the valley, and immediately above the range is Murwut. The Murwutees are a fine race, of striking appearance, loyal to government, and both willing and able to check the depredations of their hill neighbours. In Murwut stands the fort of Lukhee. In the hills near

the Peyzoo pass dwell the Buttanees. They were once a robber tribe, but have reformed since annexation. Their co-operation against the Muhsood Wuzerees could be reckoned upon.

Below these are two important families, namely, the Gundapoori of Kolachee, and the chiefs of Tank. These two tracts are exposed to attack from the Sheoranee and Wuzerees. The revenues of Kolachee amount to between Rupees 8,000 and 10,000. Of this, up to 1855, the Gundapoori received 25 per cent on condition of good service in defending the tract. The Tank chief holds a lease of the revenues of that tract, he makes the collections which amount to Rupees 65,000 per annum, and receives one-third for himself and the establishment he maintains. This lease is conditional on good service in defence of the fief. The chief is a Pathan of good family. There is also the Nawab of Dehia Ishmael Khan, he belongs to the princely race of Suddoozye, and was formerly the Lieutenant of the Duranee government in the Upper Derajat and Lower Sindh-Sagui Doab. He was deprived of his power by the Sikhs.

Derah Ghazee Khan—The principal chiefs in the Dehia Ghazee Khan district, the Nootkanees, Loond and Dieshuk, have been mentioned in connexion with the hill tribes. Those sections of the hill tribes who reside in the plains have usually behaved well, even at times when their brethren of the hills were in a state of hostility against British subjects. The plain tribes are the Nootkanees, Loond and Dieshuk, all of them well-conducted, they can muster a certain number of fighting-men, but they are unable to resist effectually the marauding aggressors of the hill-men, and are victimized by such tribes as the Bozdai and Goochanee.

The Muzarees formerly dwelt in the hills, but migrated to the plains where they have since remained, and have been a cause of trouble to successive governments. They can muster 4,000 fighting men, and more than a hundred horsemen. Their head-quarters are now at Rojha, below Mithunkote, and near the confines of Sind. When Mithunkote was conquered by the Sikhs, they harassed the new-comers and laid waste the acquisition. The vicinity of Mithunkote still bears traces of desolation. A strong Sikh force moved against them, and thus the lower extremity of the Derajat, down to Shahwullees, was then added to the Sikh dominions, and at annexation became included in British territory. Maharajah Runjeet Sing subsequently received the Muzaree chief at Lahore. The Muzarees are not disloyal subjects, and aid in keeping the Murrees in check, against

whom they are bitterly opposed. But they were addicted to cattle-lifting and carrying on more or less an organized system of theft not only in British territory on both sides of the Indus, but also in Baluchistan territory. To prevent this, a river police was formed and then depredations diminished.

The independent and dependent tribes of the Punjab frontier having been thus described in detail, it may be well to give a summary of their respective forces. The numbers of fighting-men of the independent tribes may be thus estimated —

Tribes on Hazara frontier and near the Indus north of Peshawar	8,000
Swat and its dependencies	20,000
Momund	12,000
Afreedi	20,000
Orakzais and other tribes on Kohat frontier	30,000
Wazir	20,000
Sheoranis and others in Dera Ismail Khan district	5,000
Beloch tribes on Dera Ghazi Khan border	20,000
Total	135,000

Besides the above, there are other wild but dependent tribes within British territory with the following numbers of fighting-men —

Tarnoli (including Jalandhar's)	8,000
Other tribes of Hazara	10,000
Eusufzai	25,000
Khattak	12,000
Bugti	15,000
Derajat tribes in British territory	10,000
Total	80,000

Only a very small portion of these forces would ever be arrayed at one time and in one place—it is but rarely that even two or three tribes can combine. When one tribe, or section of a tribe, is hostile, it generally happens, that another tribe or section is friendly, and the support of some tribes could be always counted upon in the event of hostilities. Anything approaching to a general combination is a contingency quite beyond the range of probability.

The independent tribes beyond the frontier are savages, noble savages perhaps, and not without some tincture of virtue and generosity, but still absolutely barbarians nevertheless. They have nothing approaching to government or civil institutions. They have for the most part no education. They have nominally a religion, but mahomedanism, as understood by them, is no better, or perhaps is actually worse, than the creeds of the

wildest races on earth. In their eyes, the one great commandment is blood for blood, and fire and sword for all people not mahomedans. They are superstitious and priest-ridden. But the priests (Moolla) are ignorant as they are bigoted and use their influence simply for preaching crusades against unbelievers and inciting the doctrine of rapine and bloodshed against the defenceless people of the plains. The hill men are sensitive in regard to their women, but their customs in regard to marriage and betrothal are very prejudicial to social advancement. At the same time they are a sensual race. They are very avaricious—for gold they will do almost anything, except betray a guest. They are thievish and predatory to the last degree. The Pathan mother often prays that her son may be a successful robber. They are utterly faithless to public engagements, it would never even occur to their minds that an oath on the Koran is binding if against their interests. It must be added that they are fierce and blood-thirsty. They are never without weapons—when grazing their cattle, when driving beasts of burden, when tilling the soil, they are still armed. They are perpetually at war with each other. Every tribe and section of a tribe has its internecine wars, every family, its hereditary blood feuds, in every individual, his personal foes. There is hardly a man whose hands are unstained. Each person counts up his murders. Each tribe has a debtor and creditor account with its neighbours life for life. Reckless of the lives of others, they are not sparing of their own. They consider retaliation and revenge to be the strongest of all obligations. They possess gallantry and courage themselves and admire such qualities in others. Men of the same party will stand by one another in danger. To their minds hospitality is the first of virtues. Any person who can make his way into their dwellings will not only be safe, but will be kindly received. But, so soon as he has left the roof of his entertainer he may be robbed or killed. They are charitable to the indigent of their own tribe. They possess the pride of birth and regard ancestral associations. They are not averse to civilization whenever they have felt its benefits, they are fond of trading, and also of cultivating—but they are too fickle and excitable to be industrious in agriculture or anything else. They will take military service, and though impatient of discipline will prove faithful, unless excited by fanaticism. Such, briefly, is their character, replete with unaccountable inconsistencies, and with that mixture of opposite vices and virtues, belonging to savages—*Mr Temple in Nos VIII*

and in of Records of Government of India, Moorcroft's Travels, Vol 11, pp 352-4, Vigne's A personal Narrative, pp 106-7, Masson's Journeys, Vol 1, pp 162-165, 101

KHYEN is a name given to several populations,—one tribe who tattoo their skins, dwell on the Koladyn river, in Annam. Another dwell on the Yuma mountains south of the Koladyn river, the Miao are sometimes called Khyen. Khyen, indeed, as also Kia, are probably, names given to most of the rude tribes of the Annam and Burmese mountains. Those of the Khyen to the south of the Koladyn river, are Burmese subjects, pay taxes, serve as soldiers, and live a quiet life. But the Khyen on the hills are independent. They say that they fled thither from the plains of the Irrawadi. They are ruled by their village chiefs. Their religious chief is the Papin, whose office is hereditary, and is that of prophet, soothsayer and priest. They believe in the metempsychosis. They worship the Subu tree, a thick bushy tree, bearing a small berry, they also worship the thunderbolt. The Khyen grow and spin cotton into cloth, which they dye black and wear. The women tattoo their faces. The true and typical Khyen is the independent mountaineer of the central districts. The Khyeng or Khyen residing to the south of the Koladyn, in the Yu-ma range as far as the north border of Pegu, but chiefly in the upper basin of the Lem-yo, have a tradition that they once possessed the plains of Pegu and Ava. The name seems to be the soft Burman pronunciation of Karen, and they may be a remnant of an old horde from the north pressed into the mountains or restricted to them by the Karen, as the other Yuma tribes probably were. Linguistically, the Khyen are connected with the Yuma tribes to the northward. Physically, they are of the earlier and purer of the Mongolian race of the Irrawadi family like the Nicobarian, Kumi and Kuki. Their faces are flatter and less regular than the Burman and consequently than the Karen. Captain Phayre says their manners and appearance are similar to those of the Kumi. They make iron and cloth and have the usual weapons of the tribes of the upper Irrawadi. They are interspersed amongst the Burmese and Karen, from lat 23° N, along both sides of the Annam range and range southwards to the mouths of the Irrawadi, and a few are found eastward. They are most numerous about 20° N lat. Their women tattoo their faces entirely of a dark-blue colour. The eastern portion of the district from the Yeomadong to the Lemioo river is mountainous and hilly. The hill tribes living on the eastern frontier are Khyen,

Mioo-khyen, and Koo. The Khyen differ from the Burmese in dress, language and habits. They occupy both banks of the Lemioo river from the Wah Kheong to the Khee Kheong, and the low hills west of the Jegaendoug range visible from the plains, to the valley of the Tai ooe Kheong and the low hills and plains within the Tandan, Ganacharan, Piwamhry and Damboung encles. They are a quiet, inoffensive people, and number 3,304 souls who pay land revenue and capitation tax to the amount of rupees 3,883. The most northern village occupied by the Mioo Khyen, paying revenue, is Sikeh uoa situated 14 miles north of the junction of the Sieng Kheong with the Lemioo river. The Mioo Khyen occupy the valleys of the Wah Kheong, Sieng Kheong, Man Kheong and that part of the valley of the Lemioo between Peng Kheong and Saeng Khcong. They number 4,020 souls, of whom 37 cultivators pay an annual revenue of rupees 111. *Khyen or Kayn, or Chin*, are a considerable tribe on the Yoma mountains that stretch from Annam to the Naga hills and scattered in small settlements on the north of Pegu as far as Tonnghoo. Dr Mason regards them as Karen, but Yule thought them Kooki, and Phayre regarded them as Burmese. They tattoo the faces of their women, to mar their beauty. They call themselves Shyou or Shyu or Sho, and the Burmese style them Pwo-meet-khyen, meaning river Khyen.—*Latham, Mason, Burmah*, p 96-97, *Yule*. See Kami, Karen. KHYEN BOUNG PHYOO, and Tau khyen boun and then-ban, BURM, are species of Hibiscus.

KHYENDWEN, a tributary to the Irrawadi, in lat 26° 28', long 96° 54', runs generally south into the Irrawadi, near the town of Amyenmya, length, 470 miles. It receives Myitth Khyong, 170 miles. See India.

KHYEN RWÆ, BURM. Abies precatorius, *Linn*.

KHYET-THWON-NEE, BURM. Allium roseolonicum, *Linn*.

KHYONG, BURM. A small river.

KHYOUNG, see Pagoda.

KHYOUNG SHA, BURM. Calosanthus indica, *Blume, IV I*.

KHY-OUNG-T'HA. The sea board of Annam and the lower portions of the valleys opening into it, form the country of the Rakhoung-tha or Annam tribe, of whom the Burmans are a branch. Some are found residing on the banks of the mountain streams and are distinguished by the name of Khy-oung-tha. Their language proves that they do not belong to the Yuma group, but are intruders from the north, and their own traditions recognise the Ku-mi as the tribe in

possession of the serf bond, when they entered Arakan. Amongst the people speaking one of the Yuma dialects, according to Mr Logan, is the Khy-oung-tha, of Arakan, a rude tribe, speaking the Rikhomg dialect of Burman. The Khy-oung-tha, with the Klu-mi or Klu-mwi (properly Ku-mi), of the middle basin of the Koladyn, belong to the Burman family. The more eastern tribes, such as the Lung-khi (perhaps the Lmktu, a branch of the Ku-ki) of the upper Koladan, and the Heumu of Shindu, and the Khon or Kun who are amongst the feeders and beyond the Koladan, are too little known to be referred with certainty to any particular branch of that family, although it is probable that the latter are allied to the Ku-ki, Ku-mi, &c. The Lungkhi are said to be composed of an offshoot of the Heumu of the Shindu (Shentu, T-cundu or Shuandu) and two tribes called Lung-khe and Bowng-jwe which it subdued. Captain Tickell says that the feeders of the M-Khyoung, the principal eastern affluent of the Koladyn, descend from masses of high hills about 21° 50' N Lat, inhabited by the Kun. See India.

KIHYONG-YOOK, *Gnugu pinnata*, *Rorb*

KIHYOUK PIYOO, a town and harbour in the island of Ramree or Yambie

KHYRALLU, see Kol

KIHYRODA, is a tuppa, or sub-division of one of the greater khalsa or fiscal districts of Mewar, and consists of fourteen townships, besides their hamlets. Its land is of three classes, viz, peewul, or watered from wells, goima, also irrigated land, extending three or four khet, or fields, around the village, and mai or mal, depending on the heavens alone for moisture. There are two harvests, viz, the oonloo (from oon, 'heat'), or summer-harvest, and the sealoo (from see, 'cold'), the winter or autumnal. The sealoo crop, consists of mukka or Indian corn, sorghum or joom and baji, with the different pulses. Its agricultural economy, discovers distinct traces of the patriarchal system. The share of the crown, as in all the ancient hindoo governments, is taken in kind, and divided as follows.—Of the first, or oonloo crop, which consists of wheat, barley and grain, the produce is formed into kulla (piles or heaps) of one hundred maunds each, these are sub-divided into four parts, of twenty-five maunds each. The first operation is to provide from one of these the seed, or one seed on each maund, to each individual of the village establishment, viz, the patel, or head-man, the patwar, register or accountant, the shauah or watchman, the bullai or messenger, and also general herdsman, the kat'h (alias sootai) or car-

penter, the lohar, or blacksmith, the Flo-mu or potter, the dhobi, or washerman, the chumar, who is shoe-maker, carrier, and scavenger, the nae, or barber-surgeon. This rough sketch of the agricultural economy of Khyroda, may be taken as a fair specimen of the old system throughout Mewar.—*Tod's Rajasthan*, Vol II, pp 595, 598

KI, the name being also written Ke and Kei or Key, a group of three large and many smaller islands near New Guinea, about 60 miles west of the Aru islands. The Ki appear like so many isolated mountains, thinly peopled, one of them is famous for its potteries. At another are built the prahu, celebrated among the numbers of Banda and Ceram, for their sailing qualities and strength.—*St John's Indian Archipelago*, Vol II, p 90, *Horsburg*

KIAB, an Arab tribe of Suzistan. See Ka'ab

KIABOCA, *Pteropermum indicum*, see Furniture, Amboyua wood, Kyaboc wood

KIAHTU, near the Barkal lake, is 2,400 feet above the sea

KIAIN, HIND *Elaeagnus conchata*, also *Boletus ignarius*

KIAKITA, see Pekin

KIALI, HIND of Bassahm and Kanawar, &c, *Cedrus decolata*, decidua or Himalayan cedru

KIAMIL, HIND *Odium wodier*

KIANG, the King, or wild horse (*Equus hemionus*), according to the Messrs Schlagentweit, has been often confounded with the Gor-khan, or wild ass, though they differ considerably in appearance, and inhabit countries with very dissimilar climates. The Kiang exists in the high cold regions and mountains of Tibet, the ass in the heated sandy plains of Sind and Beluchistan. The Kiang is found in great numbers nearly in the same localities as the yak, he does not, however, go up the mountains so high as the yak, but the range of his distribution is greater than that of the yak. The greatest elevation where they found the king, was 18,600 English feet, whilst they traced yaks as high up as 19,300 feet. The regions where the yak and the King are found are, in a zoological point of view, among the most remarkable and interesting of our globe. The highest absolute elevation coincides here, it is true, with the greatest height of the snow-line, or rather it causes the snow-line to be higher. But those large, high, plateau and regions, though free from snow and ice in summer, remain a desert throughout the year. The amount of vegetation on them is less than it is in the desert between Suez and Cairo, in Egypt. Nevertheless, these high,

sterile regions are inhabited by numerous herds of large quadrupeds, and, besides those already mentioned, numerous species of wild sheep, antelopes, and a few canine animals, chiefly wolves, as well as hares, are abundant. The herbivorous animals find here their food only by travelling daily over vast tracts of land, as there are only a few fertile spots, the greater part being completely barren. The great scarcity of vegetation, particularly the entire absence of mosses and lichens has a very different effect, though an indirect one, on the occurrence of birds. Those small plants are the chief abodes of insects: the want of mosses and lichens, coinciding with a total absence of humus, limits, therefore, to its minimum the occurrence of insects, the exclusive food of small birds in all extremely elevated parts of the globe, where grains are no more found. They indeed met, travelling twenty consecutive days between heights of 14,000 to 18,200 feet, only with three individuals belonging to a species of *Fringilla*, but occasionally a few large carnivorous birds as vultures, were met with. Major Hay sent a kiang to the Zoological Society of London. He mentions that the mares are highly esteemed by the Tibetans for breeding with the thorough-bred Chinese stallion, the produce being a horse with great powers of endurance and which, on this account, are much in request by the Zulus, a race of hill robbers who inhabit the mountains. The kiang are abundant near the Pangong Tso, and between Chusai and Haule. They roam on plains 14,000 to 15,000 above the sea. They are shy. See Gorkhan, India.

KIANG, BURM. A fortified city.

KIANG-KIEN, Kiang-tung, see Shan.

KIAONG, BURM. The monastery house of the Phongi, or buddhist priests or monks.

KIAO-YOU, the Chinese christians call themselves by this name — *Huc, Chinese Empire Vol 1, p 232*

KIAR, HIND. *Capparis spinosa*

KIAT, HIND. *Pyrus variolosa*

KIAT, BURM. The tical, a piece of silver money, weighing 10 dwts 10 $\frac{3}{4}$ grains — *Simmond's Dict*

KIAYN of Ariacau, inhabit the mountains of Yumab, which separate Ariacau from Ava. These people, upon the skirts of the mountains, are subject to the Burmese, but, in the less accessible districts, have preserved their independence — *Cole Myth Hind, p 326*. See Khyen, India.

KIAYU, a pass in China. The great highway, between Peking and Europe, has from time immemorial been the caravan tract from the western end of the great wall across the desert of Gobi. The route issues from the

western end of the great wall, and moving through the Kiayu pass, has to traverse N. W., 500 miles of a desolate and tract to reach the city of Khami. At this town the road bifurcates, the upper branch leading through Baykul Uimchi, and Kuitun-ush into Dzungaria, the lower through Pijm, Tuisan, Karashan, and Kuchin to Aksu in Eastern Turkistan. While Chinese rule prevailed, Dzungaria and Eastern Turkistan formed the province of Ili.

KIBABEH, or Cabab-chim, PLRS. Cubebs

KIBITKA, a tent made of felt, called in Russia Jouta or Kibitka is in Mongol called ghei, several tents together, forming a kind of village or station, are called ourto. Oulons, or olos, signifies in Mongol, empty, people, Oido, a chateau, or imperial palace — *Timonsh's Journey to Peking, Vol 1, p 12*

KIBLAH, AR. Signifies point of adoration, and is usually applied to the kabba or holy edifice of the mahomedans, situated in the bair-ullah or temple of Mecca. All Eastern sects appear to have had some Kiblah or holy point, to which the face was to be turned during prayer. The Jew looked towards Jerusalem. The Sabæan, according to some, to the north star or, according to others, towards that part of the heavens in which the sun rises, or towards the meridian, and the Magian to the rising sun. According to the Ved, brahmins should direct their prayers to the east. The early christians chose the east, Mahomed, who recognised the general custom, and found it necessary to adhere to it, appointed the holy Kabba of Mecca to be the Kiblah of his disciples. Kiblah is, also, a respectful term in common use in India by mahomedan children towards their parents, or inferiors towards superiors, and in this case means the source of honor and esteem. One of the titles of the king of Persia is Kiblah-i-alam, point of the world's adoration — *Tavernier, Layard's Nineveh, Vol 1, pp 300-1, quoting Hyde's Reliq Vet Persar, p 8, Prideaux Connect, Vol 1, pp 3 and 7*

KIBLAH-I-ALAM, ARABO-PERS. Asylum of the world, in letter-writing, is an expression of respect in mahomedan countries from dependents to their masters, children to parents, or servants to a prince, implying towards whom all the world turns with veneration — *Ouseley's Travels, Vol iii, p 133*

KIBR, or Kabi, HIND. A kind of wheat of Lahore, uncommon and not good.

KIBRIT, also Cholok, ARAB. Sulphur

KICHAKAI, SINGH, or Bongu veduru, TEL. *Bambusa arundinacea, Willd.* Bamboo

KI-CHAN, see Koung-kouan

KICHA VIRIGI CHETTU, TEL. *Cordia latifolia, R, Vol 1, p 588*

KICHICHILI CHETTU or Napi chettu, TIL Citrus aurantium, L. Kichih-pindu, Kichih-palam or Chollung-palam, TAM The orange

KICHILI-GADDA, TIL Cinnamon zedaira, Rose

KICHIRI, generally a mixture of lentils and rice, with clarified butter poured over it. This has become common in El Hejaz as well as at Suez, under the name of El Kayma, a corruption, which denotes its foreign origin, and renders its name pronounceable to Arabs — *Burton's Pilgrimage to Meccah, Vol 1, p 269*

KICHORION, GR. Cichorium intybus, Linn

KIDAH, see India, Kedah, Qedah, Semang

KIDANG, MALAY Styloceros muntjak, H Smith The Kidang of the Javanese, is the Cervulus vaginalis, Bodd, Gray See Kejang

KIDARKANTA, in lat 31° 1' 4", long 78° 9' 4" In Garhwal a peak commanding a fine view, in the ridge between the Tons and the Jamna. The base of the stone pillar there is 12,430 feet above the sea. The top of the highest peak is 12,518 feet according to the Grand Trig Survey, and is 12,689 feet according to Herbert and Hodgson. The upper limit of conifers is 10,700 feet. The upper limit of oaks on the southern slopes of Kidarkanta towards Aul is 11,442 feet — *Ad Schl, Gr Th Sur* See Kedarkanta

KIDARNATH, in lat 30° 45', long 79° 4', in Garhwal, on the right bank of the Mandagni, near its origin. The entrance to the hindoo temple is 11,791 feet, *Rob, Schl*, or 11,753 feet, *J A, 66*. The upper limit of trees in the Mandagni valley, below Kidarnath is 11,020 feet. The lower end of the Kidarnath glacier, and origin of the Mandagni is 12,372 feet. The confluence of the first glacier on the right side within the main Kidarnath glacier is 13,658 feet. The junction of the three principal branches of the Kidarnath glacier is 15,449 feet. The small glacier like, right side of the Kidarnath glacier is 13,349 feet, *Rob, Schl* See Kidarnath

KIDDALI, HEB Cassia bark

KIDDER, a name of Khizi

KIDI-TSAI, CHIN Mustard seed

KIE-CHIA, see Kha-chan-ynl

KIEF in Morocco Dried flowers of Canabhis sativa

KIE-KIA-SSE, see Kedah

KIEN, see Kighis

KIEN-LONG, see Kalka

KIENRUSS, GR Lamp black.

KIEP-DEP In Amherst, a strong wood, resembling Kha boung

KILP-MAUP In Amherst, a superior timber employed for cart-wheel spokes, free from attacks of insects, the tree is said to have an edible fruit

KILP-YO In Amherst, a heavy, good wood, but small, used for house-posts and rafters

KILRP, BING Canthia lucida, Rob

KILW Dio-pyros melanoxylon

KIFRI Near this town, in the pass through which the Ak-Su penetrates to the plains is a naphtha pit. The hills are about a mile S E of the town of Tuzlunmatti close to the gypsum hills of Kifri and, being in the bed of the torrent, is sometimes overflowed by it, and, for a time, spoils. The pit is about fifteen feet deep, and, to the height of ten feet filled with water, on the surface of which black oil of naphtha floats, small m-bubbles continually rising to the surface. They skim off the naphtha, and ladle out the water into a channel, which distributes it into a set of oblong, shallow, compartments, made in the gravel, where they allow it to crystallize, when it becomes very good salt, of a fine, white, brilliant grain, without any intermixture of bitterness. Great quantities of this are exported into Kuchistan and it is worth annually about 20,000 piastres. The oil of naphtha is the property of the village. Part of it is consumed by the manzil khanch, or sold for its support, and part for religious establishments, &c. About two jars, each containing six oku or one Bigdad bitman, of naphtha, may be skimmed from this well in twenty-four hours. The spring is at the bottom of the pit or well, and once a year they cleanse the well, on which occasion the whole village turns out, victuals are distributed to all the poor, and sacrifices of sheep are made to the sound of drums and oboc, in order to insure the good flowing of the spring again — a ceremony, in all probability, derived from remote antiquity. The principal naphtha springs are, however, in the hills, a considerable distance south of this, towards Kifri. They are five or six in number, and are much more productive than this pit, but no salt is found there. Indeed, it is probable that naphtha may be found in almost any part of this chain. Near the naphtha pit in the hills are alum (zak or sheb) and chalk (tebesn), of a very fine, close, white, grain, but the natives make no use of these productions. An earth, also, is found, which they employ to give an acid flavour to some of their dishes, no doubt it is vitriolic. Sulphur is also found and is used by the peasants to cure the itch in their cattle and themselves — *Rich's Residence in Kooristan, Vol 1, pp 27-9* See Kara-Oghlan, Keikook, Kikook

KIGOGO, see Somal, Beer-us-somal

KIHREM, see Ainau

KIHRI, HIND *Spinaea lindleyana*

KIJANG, or the roe as it is commonly called by Europeans, in Borneo, is the *Cervus muntjac*, an elegant animal, the points of the horns of which are turned forwards it is of a light brown colour, about the size of the antelope, which, with the exception of the horns, it resembles in general appearance The Kijang of the Sumatrans, is, also, the *Cervulus vaginalis* — *Bodd, Gray, Low's Sarawak*, p 76 See Kidaug

KIKUEL an oil, from the seeds of *Salvadora persica*, imported into Bombay from Gujerat, for local consumption — *Simmond's Dict*

KIKAR, HIND *Acacia leucophloea*, *Vachellia farnesiana*, Wilayiti kikar is *A. arabica* var *cupressiformis* Kikar-Gond is the gum of *Vachellia farnesiana* Kikar Safed, *Acacia cinelea* and *Acacia ferruginea*

KIKKARI, HIND *Acacia eburnea*, *A. jacquemontii*, *Mimosa rubiculis*

KIKRI or Karkui, HIND of Kaghan, *Spinaea lindleyana*, *S. hypoleuca*, and *S. callosa*

KIKKASA GADDI, TEL *Amphidon* kaka, *Lind, R* 1, 347

KIL, see Khaki

KILLA, HIND A fort Kiladai, HIND The governor or commandant of a fort

KILAH or Kela, DUK *Musa sapientum*, the plantain or banana

KILAIID-US-SHAM, ARAB Stones of the yellow date, strung on twine and worn as necklaces by the Hodeilah Arabs — *Hamilton's Senar*

KILAL, also Kilar, HIND towards the Dhauladai range in Chamra and on the Ravi, is the *Cedrus deodara*, Himalayan cedar or deodai

KILA-NELLI, TAMI *Phyllanthus niruri*, *L*

KILAR, HIND, PANGI *Fothergilla involuta*, also *Parrotia jacquemontiana*

KILAWA, HIND *Wrightea mollissima*
KILDARO, *Rheede* *Pandanus odoratissimus*

KILE, MALAI *Calissa calandras*

KILEI, HIMAL *Cedrus deodarus*, *Lambert*

KILGUTCH, HIND *Casalpinia sepiaria*?

KILGUT-CH, HIND *Gaultheria bonducella*

Katharanga, | Bezoari nut
Kuthaleja

The very bitter seed is used very generally as a tonic, febrifuge and deobstruent, at Ajmeel, natives suppose the seed will cure a scorpion sting — *Gen Med Top*, p 143

KILI, HIND Khel or Khey! A clan

KILIGILLIPI, — *Crotalaria verrucosa*

KILIK, HIND Culm of *saccharum semidecumbens*

KILI-KATR, Muddikpor or Kotaboo To this migratory people who dwell in the southern Mahiatta country, there have been given many names, but Kubliga or Ferryman, Koli and Barkui, are the terms most usually employed, but Muddikpor is the designation they apply to themselves They are generally tall and powerful men, with an olive yellow complexion, and are now very numerous throughout that part of India, they say that their original locality was the village of Talicot near the town of Sorapoor, and that however far they have dispersed, all classes continue to speak the Mahiati tongue, though it is requisite they should obtain likewise a knowledge of the language of the countries in which they wander to enable them to gain a livelihood They are wandering minstrels

KILIMI, RUS Carpets

KILIOORUM BARK

Darshishan, AR
Patanni lode, DUK
Karyphul, HIND

Sugundi, SANS
Kilurum putta, TAMI

A white, slightly aromatic, pleasant tasted bark, found in many Indian bazars It is held in high estimation by the native practitioners for its stomachic qualities, and bears a strong resemblance in its external appearance to the *Canella Alba*, but is not nearly so warm or pungent In Ainslie's time the botanical name of the tree from which it is obtained, had not been ascertained — *Ains Mat Med*, p 83

KILLAH, see India

KILLAH-NUN, see Kilmuk

KILLAR, HIND *Viburnum foetens*

KILLAR, of HIMAL *Cedrus deodara*, *Lambert*, also *Parrotia jacquemontiana*

KILLARI? MAHR A tribe of migratory shepherds, between the Tapti and Tumbudria rivers — *Wilson's Glossary*

KILMICH, HIND *Viburnum foetens*, Richhadi kilmich, is *Viburnum cotinifolium*

KILON, also Kilong, HIND *Quercus dilatata*

KILOR, MALAY *Hyperanthera moringa*

KILPATRICK, Mjoi, a brave intelligent officer of the E I Company in the time of Lord Clive In May 1751 he served in the fight of Volcondah In November he marched with a detachment to relieve Clive at Arcot On the 7th August 1753 he led the attack at Sugar-Loaf-hill at Trichinopoly, and was desperately wounded He was frequently engaged in the various parts of the country He died in October 1757, in command of the Beugal troops and Member of Council at that Presidency

KILPATTAR KILLU, HIND *Acer cultratum*

but, among the eastern nations, this has always been considered as closely connected with, or indeed as forming a part of, the search for the philosophers' stone, and of the art of magic, supposed to be the constant and favourite study of Indian sages, enchanters who are much dreaded in Persia. With the Arabic prefix *al*, we have the European word *Alechemy*.

KIMIS, a fermented beverage in use amongst the nomade Tartars.

KIMKHAH, silk brocade, worked in gold and silver flowers. The costly and superb fabrics of cloths of gold and silver or the *Kimkhab*, and the classes of washing satins or *Mush-100* and *Hemroo*, even if European skill could imitate them by the hand-loom, it would be impossible to obtain the gold and silver thread unless it were imported from India. The native mode of making this thread is known, but the result achieved by the Indian workman is simply the effect of skilful delicate manipulation. The gold and silver cloths, or the *kimkhab*, are used for state dresses and trousseis, the latter by men and women, and ladies of rank usually possess petticoats or skirts of these gorgeous fabrics. *Mush-100* and *Hemroo* are not used for tunics, but for men's and women's trousers, and women's skirts, as also for covering bedding and pillows, they are very strong and durable fabrics, wash well, and preserve their colour however long worn or roughly used, but they can hardly be compared with English satins, which, however, if more delicate in colour and texture, are unfitted for the purposes to which the Indian fabrics are applied. For example, a *libada* or dressing gown made in 1842, of scarlet *mush-100* was washed over and over again, and subjected to all kinds of rough usage, yet the satin is still unfaded, and the colour and gloss as bright as ever. The *kimkhab* or loom-made fabrics of silk and with gold and silver wire, although only employed in India as articles for personal wear, might be used in Britain for covering chairs, couches, &c.

KIMLEEA, see *Kinnawai*.

KIMLU, HIND *Odina wodier*.

KIMPURUSHA, in hindoo, the celestial musicians.

KIMRI, HIND *Ficus canescens*.

KIMSANA, HIND A kind of bronze leather of Kashmir and Peshawar.

KIMSUKAMU, SANSK, or *Moduga elutu*, *Butea frondosa*, R.

KIMU, HIND of *Kangia*, *Morus serrata*.

KIMUKA, SANSK, or *Bomma kachelika*, *Costus speciosus*, Sm.

KIMUKHT, Turquoise green leather, made at Yarkand and at Bareilly, much used

in Kabul and Peshawar. It looks like shagreen, is used for making native shoes, and also for sword scabbards. About 2,000 Rs worth is annually exported from Bareilly to Delhi and other places.

KINA BALOW, a mountain near Bawang, in Borneo, estimated between 13,000 and 14,000 feet in elevation, properly *Kim-ballu*, the Chinese widow. The interior of Borneo is still almost unknown. The existence of lofty ranges of mountains in the centre is undoubted, and in the north-west so far as the country was penetrated by Mr Spence St John, in 1858, the whole was found to be mountainous, each range becoming more lofty as he approached the interior, but presenting one uniform aspect of jungle covering hill and valley when looking from the summit of the great mountain *Kina Balu*, in the north-east of Borneo, towards the interior in a southerly direction, Mr St John obtained a distant view of a mountain peak which he supposes to be very considerably higher than the one on which he stood, and to be situated very nearly in the centre of the island. The land on all sides gradually slopes towards the coast. Borneo may be said to bear the same relation to Eastern India that the continent of America has borne to Europe, being a region in which tribes inhabiting the remotest East have occasionally found a refuge from religious persecution and from the pressure of a superabundant population—*Jour Ind Arch.* See *Kim-ballu*, Ambong, Borneo, Kyan.

KINANG, MALAY Sulphuret of antimony.

KINAREE, a stream in the Jubbulpore district.

KINAR-KA-BIJ, HIND Seeds or stone of *Zizyphus jujuba*.

KINCINJUNGA, forty-five miles distant from Darjeeling, is the prominent object, rising 21,000 feet above the level of the observer, out of a sea of intervening wooded hills, whilst, on a line with its snows, the eye descends below the horizon, to a narrow gulf 7,000 feet deep in the mountains, where the Great Rungeet river, white with foam, threads a tropical forest with a silver line—*Hooker Him Jour*, Vol 1, p 122. See Mount Everest.

KINDERSLEY, J. R., a member of the Madras Civil Service, author of a Manual of the Law of Evidence of the Madras Provinces.

KINDLE BELLEROM, TAM A wood of Malabar and Canara resembles the Angely wood of Cochin and Ceylon. The Company's cruiser, *Arion*, was built, by way of experiment, of this *Kindle* wood, it was procured from the forests in the north of Malabar, and it appeared to answer its purpose—*Edye, Forests of Malabar and Canara*.

KINE, see Lakshmi

KINEH-KA-GOND, HIND Galbanum ?

KING, ENG

Mlikh,	ARAB	Padshah	HIND, PERS
Roi,	FR	Shah,	"
Rio,	HIND	Rei,	PORT, SPAN
Rajah,	"	Sultan,	ARAB, TURK
Nawab,	"		

KING, CHIN An imperial capital, as in Peking, Nanking, Tu, Chinese, is a court or imperial residence, as Tai-tu, Shanghai, Fu, Chinese, is a city of the first class, or rather the department of which it is the head, Cheu, a city of the second class, or the district of which it is the head — *Fule Cathay*, Vol II, p 262

KINGARO, HIND Flacourtia sepium

KING CRABS of Achin

Ikan-mimi, JAV | Moi moi, ACHIN

Two of these crabs join themselves together by their undersurfaces and thus united burrow in the sand. They are eaten by the Chinese and Javanese — *Bennett's Wanderings*, Vol I, p 401

KING-CROW, *Diernis macroleucus* is often seen on the backs of cattle. It is also called the Kotwal

KING-FISH, *Polynemus seie*, Buch

<i>P. plebius</i> , <i>Brouss</i>	<i>P. gelatinosus</i> , <i>McClell</i>
<i>P. luertus</i> , <i>Lacep</i>	

Kathu, BURM, (the young), <i>O Riley</i>	Lukway, ARRAKAN
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Polynemus seie, is found from Calcutta to Orizaba. It produces isinglass of the best quality, and Mr. O'Riley estimated that two thousand pounds might be obtained annually off Amheist alone. Its sounds are a constant article of traffic among the Chinese. The largest sounds were exported from Rangoon, and they sell in Tenasserim at about half a rupee a pound. About ten thousand of the fish large and small, are taken annually in Arracan, and the sounds sell there for about a third of a rupee per pound to the Chinese, who export them to Peking, where they are said to bring more than a rupee a pound. Specimens prepared in India for the European market were complained of, "as being too thick if intended to come into competition with the superior varieties of Russian isinglass. The first quantities sent from India brought only 1s 7d, others have been sold for 3s and a few samples have been valued at 4s per pound" — *McClelland, Mason*

KING-FISHER, a bird of the family Icthyophaga, of which there are several species in the East Indies. The *Tinysipterinus* of Amboyna is the racket-tailed king-fisher and is one of the most singular and beautiful of that beautiful family. King-fishers are

numerous in India, one as small as the common English king-fisher, another as big as a jay, and two others very little less. They live on fish of small fish, but then bright plumage is then run, for it is saleable, and a class of men make then living by capturing them. In solitary places, where no sound breaks the silence except the gurgling of the river as it sweeps round the rocks, the lonely king-fisher, an emblem of vigilance and patience, sits upon an overhanging branch, his turquoise plumage hardly less intense in its lustre than the deep blue of the sky above him, and so intent is his watch upon the passing fish, that intrusion fails to scare him from his post. The common king-fisher, (*Alcedo bengalensis*, *Gmel*), the black and white species (*Ceylonia*), and the Indian king-fisher (*Halcyon leucos*, *Bodd*), are often observed. The first is common in rice-fields, streams, and river banks, the two latter are not so plentiful, the Indian king-fisher is a tenant of gardens and pools, the large black and white king-fisher is the Ceylon guttate. Bird's feathers, from the cranes and king-fishers, form a considerable article of trade in south-eastern Asia, the feathers of a large, green king-fisher, are exported from Malacca, one lac at a time, to Singapore, to be used by the Malays, Javanese and Chinese. They sell there at 200 per cent profit — *Tennent's Shet Nat Hist*, p 249 *Wallace's Eastern Archipelago*, Adams. See Feathers

KINGIENA, CAN *Coccos nucifera*, Linn
Cocoanut palmKINGI, HIND *Urtica heterophylla*

KING ISLAND, of considerable size, lies off the entrance of the Tenasserim river, to its north is a smaller island called Hon island, and Long island, lies E by S. Between King island and Plantain island is a bay, affording shelter for ships.

KING KHAK, HIND *Artemisia elegans*

KING-KHIAO, CHIN Means, literally, luminous religion. A Russian scholar rendered these two Chinese characters most erroneously as orthodox religion — *Huc*, Vol I, p 51

KINGSHOOKHA, BENG *Butea frondosa*

KING WILLIAM ISLAND, in Dampier Strait, lies S of Gamen

KINI BALLU meaning the Chinese widow, is the name of the highest mountain in Borneo. See Kina Balow

KINJALKAMU, SANS, or Naga kesari chettu Tri Mesna 10xbunglu — *Wright's Ill*, Vol I, p 127

KINJI, HIND of Hazara the Himalayan nettle

KINJIK HIND A kind of small pistachio nut

KINJUL, MAHR *Terminalia alata* and *Pentaptera paniculata*

KIN-LE-SUNG, one of the finest trees seen by, and quite new to, Mr Fortune, was a beautiful species of cedar or larch, which Dr Lindley, to whom he sent specimens called *Abies Kämpferi*. It is called by the Chinese, the Kin-le-sung or Golden Pine, probably from the rich yellow appearance which the ripened leaves and cones assume in the autumn. Their stems were fully five feet in circumference, two feet from the ground, and carried this size with a slight diminution, to a height of 50 feet, that being the height of the lower branches. The total height was estimated about 120 or 130 feet. The stems were perfectly straight throughout, the branches symmetrical, slightly inclined to the horizontal form, and having the appearance of something between the cedar and larch. The long branchless stems were, no doubt, the result of their growing close together and thickly surrounded with other trees, for he afterwards saw a single specimen growing by itself on a mountain side at a much higher elevation, whose lower branches almost touched the ground. He procured a large supply of curious cones which were sent to England in the winter of 1853 — *A Res. among the Chn*, pp 266, 274-5

KINNAB, ARAB *Hemp Cannabis sativa*

KINNABIS, YUNANI *Cannabis sativa*, *Linn*, *Roab*, *Rheede*

KINNAMOMUM of *Herodotus cinnamon*

KINNAMON, HER *Cinnamon, Cassia bark*

KINNARA, in hindooism, heavenly choristers

KINNAREE, HIND Broad gold or silver lace

KINNARA, SANS From king, what, and naia, a man

KINNAYRI ? also Chuiay-kai ? *Cucurbita lagenaria*

KINNEH, ARAB, PERS *Galbanum officinalis*, *Galbanum*, also mastic

KINNOLI, TUR *Pistacia lentiscus*

KINNU, HIND *Diospyros tomentosa*

KINNUB, ARAB *Cannabis sativa Hemp*

KINNUP, or Hinnup, DUT *Hemp*

KINO

Dam-ul-akwan, AR
Pulas-gond, BENG
Padouk, BURM
Gomme de Kino, FR

Kino-harz, GER
Kumr kusala, KINI, HIND
Chino, IT
Tamble-hoan, TAY

Kino is a product of the *Pterocarpus marsupium* of India, *Linn*, *P cinaceus*, *Pouet* of Senegambia, the *P Wallichii* and *P Indica* or *Padouk* of Tenasserim, the *Butea frondosa* of India and the *Eucalyptus resinifera* of Australia. The juice of the *Pterocarpus cinaceus*, and that of the *Eucalyptus resinifera*, have much the same properties as the catechu and have been proposed to be used in dyeing green. Although the colour of kino is a deep-red, it has the power of communicating a green colour to the salts of iron. But the true gum kino is obtained from the *Pterocarpus marsupium* which yields on incision a large quantity of blood-red juice. Though the juice of *P indicus*, *P Wallichii* and of *P dalbergioides* are said to be also dried and exported under the name of kino, and the articles sold as kino are produced from trees of four different families of plants, and come from many opposite parts of the world, it is probable that the properties on which their value depends are of a general nature, and therefore that *P dalbergioides*, equally with *P marsupium*, affords the gum kino of India, and this opinion is also entertained by others. *P dalbergioides* is found in the northern parts of the Pegu province in the Prome district chiefly in the vicinity of towns and inhabited places rarely in the forests. The kino of Botany Bay and Van Diemen's land is the produce of the Iron Bark tree, *Eucalyptus resinifera*. This tree sometimes yields, on incision, 60 gallons of juice. Kino is imported in boxes. A substance chiefly used as cast Indian kino, is said to be an extract formed by inspissating a decoction of the branches and twigs of the gambier plant. Vauquelin analysed it, and found it to consist of, tannin and peculiar extractive matter, 75, red gum, 24, insoluble matter, 1. The east Indian kino, imported from Bombay and Tellicherry, is the produce of *Pterocarpus marsupium*, a lofty, broad-spreading, forest tree, which blossoms in October and November. The bark is of a greyish colour, and is upwards of half an inch in thickness on the trunk. When cut, a blood-red juice speedily exudes and trickles down, it soon thickens, and becomes hard in the course of fifteen or sixteen hours. The gum is extracted in the seasons when the tree is in blossom, by making longitudinal incisions in the bark round the trunk, so as to let the gum ooze down a broad leaf, placed as a spout, into a receiver. When the receiver is filled it is removed. The gum is dried in the sun until it crumbles, and then filled in wooden boxes for exportation. Another species, *Pterocarpus cinaceus*, a tree 40 to 50 feet in height, a native of the woods of the Gambia and Senegal, furnishes kino, but none is collected in or exported from Africa. *Butea frondosa*, or the dhak tree of the East Indies, furnishes a similar product in the shape of a milky-coloured, brittle, and very

astringent gum Some specimens of *Butea* kino, analysed by Prof Solly, after the impurities had been separated, yielded 73½ per cent of tannin—*McClelland, Royle, White's Jour of a voyage to N S Wales*

KINO HARZ, GER Kino,

KINOWAR, RUS Cinnabar

KIN TANG, a large island lying between Chusan and the entrance to the Ningpo harbour

KIO, BENG *Costus speciosus*

KIO-KIU, CHINA *Cinnamomum loureirii*

KIO, or Miao, the residence of the ecclesiastical emperor, or, Dan of Japan, is about twenty miles from Osaka, and contained, in the time of Kämpfer, according to a census, more than 500,000 inhabitants, besides the numerous court of the Dan—*MacFarlane Geo and His of Japan, p. 149*

KIOCH, HIND *Euonymus fimbria*

KIOO-SIOO, see Kiu-siu

KIP, HIND *Oithanthera viminea*

KIPCHAK, a race who have settled down in and around Khokand, and supposed by Vambery to be a division of the Burut Their social relations are with mahomedans and the people of Turkestan

KIPEN, see Kabul, Kophen

KIPPONG, a tree, the bark of which is chiefly used, both at Johore and by the Bui-man tribes, for the sides of their houses

KIR, of the second Book of Kings and of the prophet Amos, a land east of Nineveh, is supposed to be the country now called Lower Kurdistan See Kurdistan, Baghdad

KIRA, HIND *Cucumis sativus*, *Linn*

KIRAI, TAM Vegetables, Greens

KIRA KAL, HIND *Arum curvatum*

KIRA-KANKARAI, DUK *Cucumis sativus*, *Linn*

KIRA or Kiri, HIND Insect, Serpent, Reptile

KIR ALU, HIND *Arum speciosum*

KIRA-MAR, DEKH *Aristolochia bracteata*, *Retz, Roxb*

KIRAMBU TAYLUM, TAM Clove oil

KIRANA HIND See Koh-Kirana

KIRANA, HIND Articles of grocery

KIRANELI, *Phyllanthus niruri*

KIRANI, HIND In Calcutta, a clerk

KIRAR, a Mahiatta tribe, who sell grass and exercise horses

KIRASI, HIND A kind of emerald

KIRATA or Keranti, a warlike, aboriginal tribe, spoken of by ancient Sanscrit writers, and classed by Manu and by the Mahabharata as one of the outcaste military peoples, along with the Khasa, China, Diavida and other recognised non-Aryan races They occupy at this day the exact position assigned to them by the Vishnu Purana, viz, the eastern

border of Bharata varsha—*Dr. W W Hunter* See Kabul

KIRATA also Kichak, a tribe, partly buddhist partly brahminical, bordering between Sikkim and Nepal See Affghan

KIRATA, see Siva

KIRBA, CAN. Hyæna

KIRBUT, SIND *Gulandina bonduc*, *Linn., W. & A*

KIREEMULA, CAN. Grows in Canara and Sunda, in the jungles between Bilgil and Nilcoond, said to be a choice wood for masts of boats, &c. Worthy of further inquiry—*Dr Gibson*

KIRENDINYAGAM, TAM. *Ruellia strepens*

KIRE PALLE, a very soft, coarse, open-grained, light Ceylon wood

KIRGANELLI, MALLAL *Phyllanthus niruri*

KIRGHIS, a Khassak horde, who inhabit an extensive country to the north-west of the town of Ili In the twenty-first year of the reign of the emperor Kien Lung (1756), a Chinese army entered their territory Their khau, Abdoulla (Ablai), came to meet it, and submitted It is the custom for their widows to marry the brother of their husbands There are, however, two hordes of Khassak The Great Kughis horde is adjacent to Ili and Taibagatai, is under the dominion of China, and exchanges large quantities of cattle on the frontiers for silk goods The second horde, which is next to this on the north (the Middle horde), is much more numerous, and not dependent on the Chinese empire The Kughis Burut are a nomade tribe inhabiting the western parts of eastern Turkestan Their vast territory is situated between Andzian and Kashgar They call their princes Bi Several of these Bi govern from ten to twenty, and others from twenty to thirty outposts or camps they treat their subjects as slaves Kughis is the general denomination of all these tribes, which are divided into several hordes, each of which has its Bi, whose dignity is hereditary The Kughis have the head, and abstain from eating pork They wear dresses with tight sleeves, and their caps are square, and flat at the top The women adorn their caps with peacock's feathers Their language and manners very nearly resemble those of the inhabitants of eastern Turkestan Their habitations, food and beverage are the same as those of the Eluth or Sungarian They are fond of Chinese porcelain, tea, silks, linen, tobacco and wine The Kughis are poor, courageous, inconsiderate, interested, given to pillage, and valiant in war. They are feared by the

Khassak and Belue, and the Sungarian, even when they were at the height of their power, were never able to subdue them. The Kirghis pillaged eastern Turkestan, as well as the caravans from Great Bucharía, and other countries, which went to Turkestan with merchandize. Kirghis also inhabit the mountains and forests of the territories of Yarkand, Kashkan and Ouchí, where they follow the peaceable occupation of tending cattle. Kirghis inhabit the steppes of Pamer to the north of Hunza Nager beyond the Karakoram range. Southern Siberia is the mother-country of the Kirghis, one of the most numerous tribes of Turko-Tartaric origin. The Kirghis lived originally between the Ob and Yenisei, where Mongolic tribes settled among them. At the beginning of the seventeenth century the Russians became acquainted with the eastern Kirghis then living along the Yenisei. In 1606 they had become tributary to Russia, and after several wars with two neighbouring tribes, they were driven more and more south-westward, till they left Siberia altogether at the beginning of the eighteenth century. They now live at Buriat, in Chinese Turkestan, together with the Kirghis of the "Great Horde," near the town of Kashgai, north as far as the Irish.

Another tribe is that of the Western Kirghis, or Kirghis Kasak, who are partly independent, partly tributary to Russia and China. Of what are called the three Kirghis Hordes, from the Caspian Sea east as far as Lake Tenghiz, the Small Horde is fixed in the west, between the rivers Yemba and Uial, the Great Horde in the east, while the most powerful occupies the centre between the Saïasu and Yemba, and is called the Middle Horde. Since 1819, the Great Horde has been subject to Russia. Other Kirghis tribes, though nominally subject to Russia, are really her most dangerous enemies. The Turko-Tartaric race stretches from the Polar sea to the Hindu Kush, and from the interior of China to the shores of the Danube. Vambery divides the Turks who from east to west occupy this extent into—

- | | |
|------------------------------------|--------------------|
| 1 Buriat, black or
pure Kirghis | 3. Karakalpak, |
| 2 Kirghis, properly
Kazak | 4 Turkoman,
and |
| | 5 Uzbek |

Baïon de Bode relates that, going up the Oxus, he reached the Wakhan valley, (the Vokan of Marco Polo) he stumbled on a horde of the Kirghis from Pamer, who that season, for the first time on record, had come down to pass the winter in Wakhan, instead of descending along the table-land of Khokand, &c. The natives of the valley, how-

ever, were no less interesting than these strangers, since all the rulers around professed to be descendants of Alexander the Great.

Burut, pure or black Kirghis, dwell on the eastern boundary of Turkestan, viz., in the valleys of the Thian Shan chain of mountains, and they inhabit, also, several points on the shores of the Issik Kol, close upon the frontier chain of mountains. They are powerful, thick set, strong-boned, figures, but remarkably agile and have acquired much warlike renown. Their face is less flat than the Mongolian and Kalmuk, and less fleshy, their foreheads somewhat higher, and their eyes less almond-shaped than the Kalmuk, few of them have red or fair hair or a white complexion. The Burut are in contact with the Kalmuk and Mongol, and in consequence their language has many Mongolian words, and now and then they profess themselves more or less mahomedans, but shamanism largely prevails.

The Kirghis and Karakalpak—In Bokhara, the former occupy the northern portion of the khanat, the latter approach nearer to the cultivated grounds, and roam in preference between Jizah and Uratupéh. They are, generally speaking, poorer than the Kirghis under the dominion of Russia, especially such as wander between Kara-zatai and Kizilkum. Among them the alien is a substitute for the kumis, and camels replace horses. The true occupancy of the Kirghis is Independent Tartary. The Kirghis total 790,000, fall into the Middle Horde, 500,000, the Little Horde 190,000, the Great Horde 100,000.

The Middle Horde belongs almost as much to Siberia as to Tartary, its occupancy being the drainage of the Upper Ishim and the Upper Obi. In 1823, some of its sultans put themselves under the protection of Russia. At first they paid no tribute. Now they pay some. One of its tribes, the Naiman, has a Mongol name. Two others are the Aïgm and the Tutul, and these names re-appear on the Tshulm.

The Little Horde became, more or less, Russian about the middle of the 18th century. With the exception of Katal, the names of the tribes of the Little Horde are purely Turk.

The Great Horde lies north and east, and reaches the drainage of the upper Yenisei. The name of one of their tribes is Buriat, a name identical with that of the Buriat Mongol—*Baron Clement A de Bode's Bokhara, its Amir*, pp 20-21, 90-2, *Latham's Nationalities of Europe*, Vol 1, pp 256-7, *Timkowski's Journey to Peking*, Vol 1, p 217.

KIRIAGHUNA, SINGH. The Cow-tree plant of Ceylon, *Gymnema lactiferum*, is harmless, notwithstanding it belongs to the

asclepiadaceous order, which is usually acid and dangerous—*Engl Cyc*, p 178

KIRIANA, HIND Drugs, groceries, &c
KIRI ANGUNA, SINGH *Gymnema lactiferum*, *Var*

KIRIAT, CAN, TAM *Andriographis paniculata* *Choretta*

KIRI-ELEEMA, SINGH The overflow of milk—a ceremony in Ceylon, when the liquid of the coconut is boiled till it runs over, as an emblem of plenty and a land “flowing with milk”—*Tennent's Christianity in Ceylon*, p 231

KIRI HANGULA, PARI *Gymnema lactiferum*, *Var* See *Kurangua*

KIRI KI KUKRI, HIND *Aium speciosum*, and *A tortuosum*

KIRI MAR, HIND *Stachys parviflora*
KIRIN, HIND of Kashmir, a species of amaranth grain used for food

KIRIP-ELLE, SINGH *Ficus indica*, *Linn*

KIRIS, see *Mayul*, India.

KIRITA also *Toop*, SANS Terms for the high cap, figured on the head of Vishnu, as *Narayana* See *Mugut*

KIRI WALLA, SINGH According to *Mr Mendis*, the Lance-leaved *Echites*, a tree of the northern province of Ceylon, a cubic foot weighs 35 lbs, and it is esteemed to last 30 years The wood is used principally for making ornamental furniture and cabinet work—*Mr Mendis*

KIRIYATHA, MALAI *Agathotes churayta* *Andriographis paniculata*, *Kuriat*, *Choretta*

KIRJA-NILI, MALAI *Phyllanthus niruri*, *Linn* See *Kuganelli*

KIRJATH BAAL, City of Baal

KIRJATH JEARUM, afterwards *Kurget ul Anab*, now *Abu Gosh*

KIRK, Dr R A, medical officer of the Bombay Army, who wrote a *Journal of a Journey from Tadjouma to Ankobai*, in *Lond Geo Trans*, 1842, Vol 2 Measurements of elevation and astronomical observations in Abyssinia in *Bom Geo Trans*, 1844, Vol vi, p 355 Visit to Volcano of Gibbel Teer, Red Sea, *Ibid*, 1842, Vol vi, p 366 Rise and fall of river Indus and range of thermometer at Bukkur, 1841, *Ibid*, p 436—*Dr Bust's Index*

KIRKEE, a battle was fought here on the 13th Nov 1817, which decided the fate of the Dekhan, and led to the downfall of the peshwa *Baji Rao*, and the extinction of *Mahatta* rule

KIR-KI-CHALŪ, HIND *Aium curvatum*

KIRKOOK Naphtha is obtained near here. It is scooped out with ladles into bags made of skins, which are carried on the backs of asses to this town, or to any other mart for

its sale The profits are estimated at thirty or forty thousand piastres annually The *Kirkook naphtha* is principally consumed by the markets in the south-west of Kurdistan, while the pits not far from *Kurfa* supply *Baghdad* and its environs The *Kirkook naphtha* is black and close to its wells lies a great pool of stagnant water, very muddy, and covered with a thick scum deeply tinged with sulphur A few hundred yards to the eastward on the summit of the same hill, is a flat circular spot, measuring fifty feet in diameter, full of small holes, to the number of a hundred at least whence issue as many clear flames without an atom of smoke, but smelling most sulphureously In fact, the whole surface of this perforated plot of ground appeared a crust of sulphur over a body of fire within, and on digging a hole into it with a dagger, to a depth of ten or twelve inches, a new flame instantly burst forth From this spot the government derives another source of revenue from the sale of its sulphur The natives call the place *Baba Gungui*, *Gur* being an Arabic name for naphtha or bitumen *Mr Rich* describes the principal bitumen-pit at *Kit* (which place must have furnished the builders of *Babylon*), as having two sources and being divided by a wall, on one side of which the bitumen bubbles up, and on the other the oil of naphtha The manner of qualifying the bitumen for use as a cement, he observes, is very troublesome, for to render it capable of adhering to the brick it must be boiled with a certain proportion of oil Its chief purpose, when applied to building, appears to have been in the lower parts as a preservative against damp, and at present it is used for coating cisterns, baths, caulking boats, &c in short, to every thing put in the way of injury from water The black naphtha springs at *Buku*, on the *Caspian*, are of similar benefit to the inhabitants of that part of the country and *Jonas Hanway* describes their appearance and application to be nearly the same as they exist at the present day He mentions, that when the weather is thick and hazy, the springs boil up higher, and that the naphtha, sometimes taking fire on the surface of the earth, runs like burning lava into the sea In boiling over the oily substance makes so strong a consistency as to gradually become a thick pitchy substance all round the mouth of the pit The poorer sort of people use it as we would do oil, in lamps, to cook their food They find it best with a small mixture of ashes but, for fear of accidents, they preserve it in earthen vessels, under ground, and at some distance from their dwellings There is also a white

naphtha, a thinner fluid than the black, and not found in such great quantities. It is sometimes recommended medicinally inwardly, for chest complaints and outwardly, for cramps and rheumatism. Both it and the black are used for varnish. When it takes fire by accident, the consequences have often been fatal, and Strabo, who calls it liquid bitumen, asserts that its flame cannot be extinguished by water. The experiment tried by Alexander was horrible in its effects, and with a very little addition made by a poetical fancy, might induce us to believe that the celebrated consuming garments which Medea bestowed, were robes dipped in the naphtha that flowed so near her native land. The flaming soil of everlasting fire, as it is called, of Baku, is not less famous than its naphtha springs. It is now part of the eastern territory of Russia—*Porter's Travels, Vol. II, from pp 440-443*. See Kifin.

KIRM, HIND A worm, any small insect or creature.

KIRMAN Fars, Fais or Faisistan, is the province of the kingdom of Persia, to which it gives its name. It lies between 27° 20' and 31° 42' N lat., and 49° 20' and 54° E long, being nearly square and about 220 miles in length and breadth. It has Kirman and Laristan on the east, the Persian gulf on the south, Khuzistan on the west, and Irak-Ajem on the north, with a superficies of about 44,335 geographical square miles, or nearly one-third of France. In the space intervening between the great mountain chains, in most places, the surface is largely impregnated with salt and saltpetre, which prevail to some extent on the plains of Fais and the contiguous provinces of Irak and Kirman. Kirman fills up the space between Khorasan, Fais, Afghanistan and Mekran. From the eastern side of Cape Jask, it stretches irregularly along Mekran, in the general direction of N N E, as far as its northern extremity, in 30° 15' N lat, and 60° 28' E long, and from thence it runs N W about 90 miles to the south-eastern extremity of Khorasan. The surface of Kirman (including Laristan) contains about 72,741 square miles, but, excepting the information derived from the natives, and the accounts furnished by Tavernier, Pottinger, and some other European travellers, little has been known of the interior of this province since the time of the ancient geographers. The southern portion of Kirman, viz, Laristan and Moghostan, formed the chief part of the Hymanitic kingdom of Hormuz, through which ran an important commercial line from the capital, Hormozote. These districts, together with the different islands, formed

part of the territory of Mithrophiastodung to time of the visit of Nearchus, who, and from this monarch that the tomb on the east of Tyima (Kishm) was that of Erythias, is of Ariarius, satrap of Phrygia, who was banished to this place by Darius, (*Strabo*, lib xvi, p 776), whose name was given to the adjoining part of the sea. Artemidorus, however, thought the name was derived from the reflection of mountains glowing with the heat of a vertical sun (*Strabo*, lib xvi, p 779,) which certainly cause a deep tint on the waters in this part of the world. The province of Kirman is bounded on the east by a part of Seistan and Beluchistan, west by the province of Fais, south by parts of Laristan, Mekran, and the Persian Gulf, and north by Irak and Khorasan. It has from the earliest ages been partitioned into the habitable and desert regions, a division proceeding, in the first place, to a consideration of the former, its extreme length, from Regan in Nuimaushee, to Robat on the boundary of Fais, is about three hundred and sixty-five miles, and its breadth, from the southern limit of Irak to the town of Gamberoon or Bunder Abass, on the shores of the Persian gulf, about two hundred and eighty. Even the soil of this tract is in many places very unproductive, and the face of the country barren and waste. Generally speaking, Kirman is a very mountainous province, the principal range of mountains is that which divides Nuimaushee from Laristan, and thence running in a south-westerly direction, approaches within four days' journey of Gamberoon. It here seems to take the turn of the coast, and trending away to the west and north-west, joins the mountains of Fais in the latitude of 29° 40' north, and longitude 54° east. In this course, it throws out numerous ramifications, both to the northward and southward. Many of the former, particularly the more easterly ones, which stretch into the desert, terminate between the thirteenth and thirty-first degrees of latitude, while some of the western arms reach the province of Irak. They are, in some places, from their height, scarcely worthy of being called any thing but hills, and in others are no way inferior to the great mass from which they have their rise. So entirely do they intersect the country, that the plains which they separate, are seldom seen to exceed ten or twelve miles in breadth, though often of an indefinite length. The climate of this province is as varied as the face of the country, and it is accounted the least salubrious of any part of Persia, they have seldom any heavy falls of rain, but snow lies to a great depth on the mountains in winter, and from their loftiness it does not melt for the greater

part of the year, so that it is not unusual to see the people in the plains panting from the extreme heat, while it is freezing on the summits of the mountains close to them. To the southward of the great chain of mountains, described above, and between their bases and the sea, lies the Garmsair or Hot country, being a narrow stripe from thirty to ten leagues in breadth, which extends all along the sea-coast of Persia from Meenab, the capital of Laristan, to the mouth of the Shat-ool-Arab or Bussorah river. Within the limits of Kirman this tract is almost solely composed of saline sand, and the climate is peculiarly unhealthy. It produces nothing but dates, which are of a very inferior quality, and is, in consequence, nearly depopulated. The city of Kirman is situated in north latitude $29^{\circ} 56'$, and east longitude $56^{\circ} 6'$, on the western side of a capacious plain, so close to the mountains, that two of them, on which there are ancient decayed forts, completely command it. The population of Kirman is not, now, more than thirty thousand souls, of which a small proportion are the guebers or Parsees, but there are neither Armenians, Hindoos, or Jews, resident in the place. Its manufactures of shawls, matchlocks, and numud or felts, are celebrated all over Asia, and are said to afford employment to upwards of one-third of the inhabitants, whether male or female. In Kirman, to the northward, there are no towns and Gambaroon or Buuder Abass is the only one to the southward that needs to be mentioned. It lies eighteen munzil, or days' marches from Kirman, which we may average at eight farsuks each stage. The desert region of the province of Kirman extends in length two hundred and seventy miles from the northern boundary of Nuimansheer, in latitude $20^{\circ} 30'$ north, to the mountains of Khoisan, in latitude 34° north, and, in breadth, two hundred miles from the city of Yezd, in longitude $50^{\circ} 40'$ east, to a range of mountains separating it from Seistan, in 60° east. The soil of this tract is impregnated to such a degree with salt, and so decidedly barren, that it does not even produce grass, or any other vegetation. As above related. The southern portion of Kirman, viz, Laristan and Moghistan, formed the chief part of the Homyanitic kingdom of Holmuz, through which ran an important commercial line from the capital Harmozonte. These districts, together with the different islands, formed part of the territory of Mithro-phrastes at the time of the visit of Nearchus. The town of Kirman had, at a former period, been one of the richest and most populous in Persia. When the European

factories were established at Gombroon, it became a great emporium of trade between Europe and India, and the countries of Persia, Cabul and Tartary. The province of which it is the capital was not productive, but it boasted some rare articles of commerce, particularly the celebrated wool of its goats, which approaches nearer than any other in fineness, to that of Cashmere—*Pottinger's Travels in Beluchistan and Sind*, p. 229, *Euphrates and Tigris*, Col Chesney, Vol 1, p 231, *Malcolm's History of Persia*, Vol 1, p 206

KIRMANSHAH, see Laristan, Khuzistan, Kuidistan

KIRM-DANA, also Kirmiz, HIND Cochineal. See Kirm-zi

KIRMRI, HIND *Ficus caricoides*

KIRMZI, HIND Crimson, lac dye, also dye of cochineal

KIRNE, HIND *Spiza lindleyana*

KIRNI, HIND *Mimusops kauki*, MAHR Syn of *Mimusops hexandra*

KIRNI, CAN *Canthium paviflorum*, Lam

KIRPA HIND *Laurus cinnamomum*

KIRPAWA, HIND *Pharbitis nil*

KIRRA, HIND, PUSHTU *Capparis aphylla*, leafless caper

KIRRAAT, ARAB A chat, 1-24th of an ounce

KIRRI-WALLA-GASS, SINGH *Holarrhena mitis*, R, B, A D C

KIRRI PALLA GASS, SINGH *Ficus infectoria*, Willde

KIRRU, HIND *Parietaria jacquemontiana*

KIRKUR, SINDH *Capparis aphylla*, Roxb

KIRS, HIND of Bukhara, Chaiyas of India, resin of the hemp plant, *Cannabis sativa*. Its resin seems to have been employed as an intoxicating substance in Asia and Egypt from very early times, and even in medicine in Europe in former times, as Dr Royle mentions it as noticed in Dale (*Pharmacologia*, 1, 133) and Murray (*Apparat Medicaminum*, iv, p 608—620), where it is arranged, in this work, next to the *Humulus*. It has of late years again been brought into European notice by Dr O'Shaughnessy. The Indian plant has by some, been thought to be a species distinct from the European one, but, Dr Roxburgh, Dr Royle and others, have been unable to observe any difference between the plant of the plains and that of the hills of India, nor between these and the European plant. The Indian secretes a much larger proportion of resin than is observable in the European plant, but a difference is observed in this point in India between plants grown in the plains, and those of the moun-

tains, and also when grown thickly together. The natives plant them wide apart, to enable them to secrete their full powers. In Europe, the thick sowing, and moisture, often dull climate will prevent the due secretion of the peculiar principles of a plant of the Persian region. Hemp leaves are sometimes smoked in India, and occasionally added to tobacco, but are chiefly employed for making bhang and subzee, of which the intoxicating powers are so well known. But this peculiar substance is yielded by the plants on the hills, in the form of a glandular secretion, which is collected by the natives pressing the upper part of the young plant between the palms of their hands, and then scraping off the secretion which adheres. This substance is well known in India by the name of *chunus*, and is considered more intoxicating than any other preparation of the plant, which is so highly esteemed by many Asiatics, and serves them both for wine and opium. It has, in consequence, a variety of names applied to it in Arabic, some of which were translated to Dr. Royle as "grass of fakes," "leaf of delusion," "increaser of pleasure," "exciter of desire," "cement of friendship," &c. Linæus was well acquainted with its "*vis narcotica, phantastica, dementens*," (*anodyna et repellens*). It is as likely as any other to have been the *Nepeuthes* of Homer. The products of the plant are the dried leaves called "bhanga," the flower tops with their resin, called "ganja," and the resin, from the seeds and flower tops, called *charas* or, in Bokhara, *kus* — *Royle*, p. 569.

KIRSENEH, PERS. Pease

KIRSHUF, ARAB. *Cynura scolymus*, *Linn*

KIRTA, see Kelat

KIRTAN, the relation of the deeds of Rama, during the nine days of the Rama Naumi.

KIRTHIPOOR, occupies the summit of a low hill, about three miles west of Patu. It was at one time the seat of an independent prince, and its reduction cost the Goolkhan prince so much trouble, that in resentment of the resistance made by the inhabitants, he barbarously caused all the males, whom he captured in it, to be deprived of their noses. Chobai is also situated on an eminence, which, with that of Kirthipoor, forms a kind of saddle hill.

KIRWAH, KASHM. A weight equal to 384 lbs English.

KIS, BENG., HIND. *Costus speciosus*.

KISARI, HIND. *Lathyrus sativa*.

KISCHYIM, ÆTHIOP. *Cucurbit*.

KILHAN, see Kelat,

KISHDI, see Affghan

KISHENGUR and Bikanir, according to Colonel Tod, arose out of Marwar, and Macheri from Amber, to which we might add Shekhawati, which though not separate, is tributary to Amber, now Jeypoor. The Kishengur family according to Aitchison is an offshoot from Jodhpore. A treaty was formed with maharajah Kullian Sing in 1818. Prithee Sing succeeded in 1840, he was granted the right of adoption, and he receives a salute of fifteen guns. His territories cover an area of 720 square miles and contain a population of 70,000 souls. The revenues are about rupees 600,000. The State pays no tribute and contributes nothing to any local corps or contingents. The army consists of 250 cavalry, 300 infantry, and 30 guns — *Tod's Rajasthan*, Vol. 1, p. 420; *Treaties Engagements and Sunnuds*, Vol. 14, p. 103.

KISHEN KOMARI BAI, was born in 1792. Her father, the rana of Odeypur, was the highest prince of Rajputana. Her mother was of the Chawaria race of Anhalwaria. She was very beautiful and had an engaging manner, both the Jeypore and Jodhpore chiefs asked her in marriage, and to obtain her overran the kingdom, but to settle the matter, Kishen Komari Bai, when only 16, took poison, and in a few days her mother followed her to the funeral pile. When the Roman father slew the dishonoured Virginia, appeased virtue applauded the deed. When Iphigenia was sacrificed, the salvation of the country was the consolation, and Jephtha's daughter sustained her resignation in her father's fame, but Kishen fell a victim to a false sense of honour — *Tod's Rajasthan*.

KISHLAQ, PUSHK. Winter station of the pastoral Affghans.

KISHM ISLAND, called Jeznah-ut-tul, by the Arabs, and Jeznah-i-Daraz by the Persians, both meaning Long Island, is the Oaracta or Verokhtha of the ancients, where Arabian states that Nearchus saw the tomb of king Erythias, after whom the Persian Gulf was named the Erythrean Sea. In the 13th century it was called Jeznah-i-Laset, and one of its towns is still called Laset. The whole island and a large portion of the opposite coast, in which are mines of sulphur, was famed by the imam of Muscat. Kishm town is in lat 26° 57' N, long 56° 19' E at the N east end of the island. Kishm island is within ten miles of Hormuz, and is the largest by far in the Persian Gulf, being about 55 miles long, but very narrow. It presents the same kinds of rocks as those of Hormuz and Larack, but in addition to these there is a stratified sedimentary formation upon it of great extent, and upwards of 500

feet in thickness. Its eastern extremity is within ten miles of Hormuz, nearly opposite Gombroon, it runs for sixty miles parallel with the Persian shore, but is in no place more than twelve miles in breadth, and is surrounded with coral reefs. The appearance when sailing along the deep and narrow channel, interspersed with wooded islands, which separates it from the mainland, is particularly mild, but the interior produces dates, wheat, vegetables, mangoes and other fruits, including grapes without stones, and the usual abundance of water melons. Bassadore is on a barren spot at the western extremity. The people are chiefly Arabs, subject to the umm of Muscat, and their number may amount to 16,000. Neuchus says its length is upwards of 800 stadia, which, at 1,111 $\frac{1}{2}$ to a degree, would give 13 geographical miles — *Ouseley's Travels, Vol. 1, p. 162, Col Chesney's Euphrates and Tigris, p. 229, Kinnien's Geographical Memoir, p. 14, Lieutenant Kemphorne, Vol. v, Part II, p. 277 of the Royal Geographical Soc Journal*

KISIMIS are the small sweet seedless raisins from a variety of the grape vine, the *Vitis vinifera*, they are called *sultana* raisins by European grocers. *Kishimis Sukh*, red raisins, sun dried. *Kishimish Sabz*, shade dried. *Munakka* are common dried grapes or pudding raisins — *Powell's Hand-book, Econ Prod, Panyab, p. 16*

KISHINA, see *Kishina*

KISHON, a brook in Palestine that rises in Mount Tabor and disembogues into the Bay of Acre. See *Cnifa*

KISHIR, ARAB. A decoction of the husks of the coffee berry, greatly used in Yemen. The decoction of the berry, itself, is not much used there, the natives prefer the husks, and the beverage is called *Kishi*, it is sometimes flavoured with ginger and other spices

KISIT, PERS. *Helictes isola*, Linn

KISITA BAHIRA, HIND. *Pyrus communis*

KISITAH, HIND. Dried, unripe apricots, brought from the hills and from Kabul, &c. They are used to clean gold and silver, also in dyeing and in making chutney — *Powell's Hand-book, Vol. 1, p. 453*

KISHTEE, HIND. A boat, ship, vessel, bark

KISHTEE, or *Kuchhole*, HIND. A cup or bowl, generally of beggars, a faqeer's wallet, also a kind of tray.

KISHTOKEE, see *Kush*

KISHTWAR occupies the middle part of the Chenab valley between Lahul and Jamu. The elevation of the Chenab about the middle of the province is from 6,000 to 7,000 feet

Kishtwar is separated on the north from the Tibetan valleys of Zaskar and Dias by the axis of the Himalaya which is crossed by the Unasi pass into Zaskar, elevated 18,000 feet, and by other passes from Wardwan into Dias. The Wardwan district is to the west and to the south, *Kishtwar* is separated from Chamba by a range of 10,000 to 11,000 feet of elevation — *Hooler, f. et 7, 209*

KISMIS, see *Kishimis*

KISNA, SIAM. Eagle-wood

KISREE of Bombay. Arnott

KISSA, in lat 8° 5 S, long 127° 7 E., is a small island, near Timor

KISSA-I-SANJAN, a work compiled in the year 1599, by one Biliham, a zoroastrian, resident at Nowsaree, a town about twenty miles south of Smat. It details the various emigrations of the Parsis, p. 75

KISSIA, RUS. Mushm

KISSILKORUM PASS, in lat 35° 57', long 77° 50', in Turkistan, in the ridge between Yankand and Yunkah. The top of the pass is 17,762 feet above the sea. From *Kissilkorum*, following the direction of the principal chain of the Kuenlueh, now turning to the south south-east, *Kinkinkul lake* is reached. It is slightly salt, and is situated at the northern foot of the *Changchenmo*. Close to the *Kinkinkul lake*, is a group of more than fifty hot springs, chiefly containing murate of soda (common salt) and a great quantity of carbonic acid. Their temperature varies from 25° C to 49° C, (77° to 120° Fahr.) In the valley of the Nubia, are two other groups, the one near *Pannumick* (hottest spring, 78.1° C=172.6 Fahr.) the other near *Changtung* (74.1° C=165.4 Fahr.) A march of seventy miles brings the traveller to (S?) *Pumgal*, where a route branches off to the valley of *Bushia*, and to *Elchn*, the capital of *Khotan* — *Report on the Proceedings of the Magnetic Survey of India, pp. 1 and 2, Robt Schlagentweit*

KISSING is a token of love and affection with most of the nations of the East Indies as of Western Asia and Europe. Kissing of the cheeks and shoulders is noticed in *Gen. xxviii, 4, xlv, 14 and 15*, and in *Luke xv, 20*. Smelling then heads is a mode of expressing intense affection, parental yearning, still common in India, and a very ancient oriental practice, however odd it may appear to European notions. It was perhaps rather the result of this practice than chance that Isaac noticed the smell of Jacob's person. "And he came near and kissed him, and smelled the smell of his raiment, and blessed him and said, see, the smell of my son is as the smell of a field which the Lord hath blessed" — *Hind Th, Vol. II, p. 45*

KISSING COMFITS of Falstaff Batatas
edulis, *Choisy* Sweet potato

KIST, ARAB, PERS, HIND Tribute,
Land-rent, Instalment

KISTAPATAM, see Newbold

KISTEE, DUK Bina orellana

KISTNAGHERRI, in lat $12^{\circ} 32' 3''$,
long $78^{\circ} 12'$, in the Kaimatic, in a plain
with hills in the distance The dāk bungalow
is 1,698 feet above the sea —*Rob Schl*

KISTAPA TAMARA of Konda tamara,
TEL Smilax ovalifolia, R A local name
given from the large leaves, at Devaypalli in
the Vizianagarum zamindari

KISTNAH or Krishna, a river of the
peninsula of India, which rises on the Mahab-
leshwari table-land in the Deccan, in lat
 $18^{\circ} 1'$, long $73^{\circ} 41'$, and about 40 miles from
the Arabian sea, 4,500 feet above the sea
It runs S E 145 miles, N E 60 miles,
S E 105 miles, N E 180 miles, S E to
Chentapilly, S E 70 miles further, then,
parting into two arms, one flows S E 30
miles, the other S 25 miles into the Bay
of Bengal, after a course of 800 miles It
receives many affluents, viz, Bccmah, which
is 510 miles long, Tumbudia or Toongabudia,
325 miles, Gutpuiha, 160, Malpuiha, 160,
Waina, 80, Dindee, 110, Pedda Wag, 70
miles, and 110,000 sq miles are drained In
consequence of the rapid declivity of its water-
way and rockiness of its channel, it cannot be
navigated by small craft, even for short
distances, but a weir has been thrown across
the Tumbudia, to form an extensive system
of irrigation, at an estimated cost of £150,000
The weir is thrown across it at Bezwarah
The basins of the Kistnah river and its
affluents, the Gutpuiha and Malpuiha and
Bccmah are occupied by quartzites, slates,
limestones, &c, which cover the larger por-
tion of the districts of Cuddapah and Kurnool,
westwards through the Raichore Doab by
Gogi, Gulbargah, to Knlladghee and Belgaum,
and appear to represent the older portion of
the great Vindhyan series Rocks of the
same mineral character appear under the
great flows of the Dekhan trap, and resting
quite unconformably on the gneiss rocks in
parts of the Raichore Doab, and the vicinity
of Belgaum, and under parts of the ghats on
the western coast That they belong to the
same general series as the rocks in Cuddapah
and Kurnool, there is no doubt Of the
rocks of aqueous origin, the sand-stones and
limestones, the whole of the valley of the
Kistnah and a great part of the valleys of its
affluents, the Gutpuiha, Malpuiha, Bheema,
Toongabudia or Tumbudia, and much of
the valley of the Godavery and of the
valleys of its northern affluents, have lime-

stone, clay slate and sandstone rocks, and the
houses and more extensive buildings are all
built of these The limestone of Kurnool,
westward to the Bheemah is an excellent
building material It is on the banks of the
Kistnah that the richest diamond mines occur,
and that the sandstones acquire their greatest
elevation, amounting to more than 3,000 feet,
the river passing through mural precipices of
this rock and of a schistose limestone It
passes through the plains of the Eastern
Dekhan amongst the same rocks which are
there sometimes a little elevated above the
level of the sea, at others forming the caps of
granite mountains, or broken up by varieties
of greenstone and basalt Thence, passing
through a narrow gorge in the gneiss hills of
Bezwarah, it enters the alluvial plains con-
tinuous with the delta of the Godavery Its
waters, however, are more loaded with mud
than the last-mentioned beautiful river, and
the deposit of new land may be seen, by the
inspection of a common map, to be propo-
tionably great —*Carter's Geological Papers
on Western India, p 3, Captain Cullen in
Madras Lit Soc Journ, Report of the
Royal Sanitary Commission* See India,
Kistna

KIST-UL-DURRERA, also Wuj, ARAB
Sweet flag

KISTVAEN, see Cann, Hindoo, Khassya
KISUMISU CHETTU, or Diaksha chettu,
TEL Vitis vinifera, L Raisins The Sans
syn is Laghu-diaksha

KIT, see Kukook

KITAB, AR, HIND, PERS A book
Ah'l-i-Kitab, people of the book, meaning
the believers in the old or new testament or
in the koran This has the same meaning as
Kitabi, a follower of the book, a term appli-
ed to Jews, Christians and Mahomedans, as
possessing books of revealed religion In
few mahomedan countries, however, will the
mahomedan religionists eat with a christian,
to salute him, even in error, with their ordi-
nary salutation salam alaikum, peace be unto
you, is deemed unfortunate and he is looked
upon as unclean, and a mahomedan of India
will rarely return the salutation of alaik-us-
salam, and unto you be peace But amongst
the Affghans none of these difficulties or feel-
ings exist The christian is respectfully called
a Kitabi, or one of the book An invidious dis-
tinction of dress, is, however, enforced gener-
ally on christians at Bokhara according to an
edict of no remote date. It is possible that
previously the same liberality of deportment
towards christians distinguished Turkistan
Katib, is a scribe, a copyist, a writer, and
Katibat, the act or cost of copying a book.—
Masson's Journeys, Vol II, p 245

KITABAT, ARAB The inscription on a mahomedan tomb.

KITAB-I-KOOSLUM NAMAH, a book put forth by a conclave of seven learned ladies of Persia, on the rights of women. According to these ladies there are three classes of husbands in the world, viz, a proper man, a half a man, and a Hupul pupil. If the wife of the last man absent herself from his house, even for ten days and nights, he must not, on her return, ask where she has been, and if he see a stranger in the house, he must not ask who it is, or what he wants.—*Tr. Hind, Vol 1, p 399*

KITAMA KURA, JAPANESE A fish, *Tetrodon hispidus*, so poisonous, that when eaten, it proves frequently fatal, or according to the signification of the Japanese name, makes the north one's pillow, it being a custom with these people to turn the heads of those that are dying, towards the north.—*Thunberg's Travels, Vol III, p 68*

KITAY, see India, China, Kintay.

KITCHELLY CAPOOR of China, a scented root, chiefly used in the perfumery powders called sica, sautha, and also used for medicine. This is, also, called Kitchelly Kehm-goo in Tamil, sold at from 40 to 60 rupees a candy. That from Malabar, from 28 to 40 rupees a candy.

KITCHILI, TAM *Citrus aurantium, L.*, the orange. *Citrus decumana*?

KITE or Pattanga, are flown by men and boys of the mahomedans, by all classes, high and low. Kite-flying is a pastime universally practised amongst the Chinese, who excel all other people both in the varied forms of their kites and the heights to which they can make them rise. They are constructed of paper made of refuse silk and bamboo. They assume every possible shape, and sometimes it is impossible when they have reached the culminating point, to distinguish them from birds. By means of round holes, supplied with vibrating cords, on which the current of the air acts, the kites when ascending, issue a humming noise, similar to the hum of a swarm of bees.—*Burton's Sindh, p 286*, *Hon'ble Mr. Morrison's Compendious Summary.*

KITE, is a general term applied by the British in India, to many different birds. The Dung kite, or Dung bird, the *Neophron peronopterus*, *Linn*, called, in Egypt, Pharoah's Chicken and the Egyptian vulture, is known to all the races in the south of India, in which it is abundant southwards from Bengal, also in N Africa, W Asia, S Europe, and even in England. The male has a dirty blackish brown colour, but the hen-bird is white with yellow about the cheeks. It

walks with ease and with a stately gait and frequents localities where flesh or sweepings are thrown. It builds on cliffs, houses and trees.

Of the Kite Vultures, one species, the tamest, boldest of all, the *Milvago Anstralis*, is of the Falkland Isles. Amongst the *Milvinae* or true Kites, of the family of *Falconidae*, are several of the birds known to Europeans as kites.

The Brahmany Kite of India, the *Habastur Indus*, *Bodd*, also one of the *Milvinae*, known to all by its clean moon-coloured black and white breast and abdomen, and frequenting the river valleys, lakes and sea coasts, wherever wet cultivation is in progress, swarming where fishers throw their nets, and about shipping in the harbours, picking up small fishes, prawns or offal, the fogs from rice-fields, water insects, mice and lizards, and young or sickly birds and wounded snipe. Near towns it is very tame and fearless, and every Sunday pious hindoos may be seen calling Hari! Hari! to attract the bird's attention, and then feeding it by throwing to it bits of flesh. The audacity of the Brahmany kite is admirable. Major Moor mentions as one instance, of which he was a witness, viz, stooping and taking a chop off a grid non standing over the fire that cooked it. It receives its name from Europeans, because brahmins and religious hindoos worship it, and regard it as the type or vahan of Vishnu. The birds are expert fishers.

The *Milvus govinda*, *Sykes*, the common parula kite, extends through all India, Birmah and Malacca, and is one of the most abundant and common birds in India, every town, emmentment, camp and village has its colony of this kite, which ply their vocation from morning till night, picking up fragments of food and garbage. In Calcutta, two or three hundred may be seen at a time. They are bold and fearless. Of all rapacious birds, the govind-kite is the most useful, and abundant, wherever offal exists there this bird is to be found, hovering over the butcher's shop, the kitchen, or the barnack—now leisurely sailing in circles—now darting like an arrow upon its prey, which it devours while on the wing, uttering a clean shrill cry whenever a companion disputes its possession. Its ordinary name is the Chul, from its peculiarly shrill call. The govind-kite, Egyptian vulture, crow, Indian jackdaw and mina, may justly be termed “the great scavengers of India.”

The crested black Kite of all India, the *Baza lophotes*, *Cuv*, is not abundant. Its very handsome white and black plumage at once attracts attention.

The Lophastui Jerdoni, *Blyth*, is a kite of Malaya and the isles

The black-winged Kite of India, the *Elanus melanopterus*, *Daud*, lives near the skirts of jungles, and is not much on the wing.

The Kite Eagles of India belong to the genus *Neopus* of the *Aquilinæ*. The *Neopus Malaiensis*, *Reinwardt*, the Black Eagle is found in most of the hilly and jungly districts of India, in Burmah and Malaya. It is generally seen circling or questing for prey at no great height. It is a bird of easy and graceful flight. Its chief food is obtained by robbing bird's nests of the eggs and the young—*Moor*, p 344, *Adams*, *Jardine's Mammals of India*. See Birds, Garuda, Serpent, Vahan

KITHI, HIND *Dioscorea deltoidea*

KITHU, HIND *Pyrus variolosa*

KITKI, HIND, *Agave cantala*

KITLA, HIND *Acer ceticum*, Jangli kitla is *Edwardsia mollis*

KITNUZ, PERS Coriander seed

KITTOOL, see Hot Springs

KITSARMA, HIND *Lycium ruthenicum*

KITTACINCLA MACROURUS, the Shama. See Bulbul

KITTALI KAYA or Narija chettu, TEL *Citrus aurantium*, *L*

KITTA NARA, TEL The fibre of the aloe, *Fourcroya cantala*, *Haw*, also called Kittali nara

KITTESOL, or Kittysol, the distinctive name by which China paper summer-heads are known. They are an extensive article of export from China to Bombay, Calcutta, &c. They are a cheap sort of umbrella, made of bamboo frames covered with oiled paper or cheap silk. They are sent to the Archipelago and India in boxes containing 100 umbrellas each, which is estimated to be a pecul. Considering the material they are made of, this sort of umbrella, or parasol, wear a long time (for their use is for the most part as a protection against the sun). This kind of umbrella, or parasol, is made of oiled paper, or cheap oiled silk, and is largely exported by the Chinese to India, the article is durable, considering its material, and its cheapness induces a large consumption.—*Faulkner*, *Morrison*, *Williams' Middle Kingdom*, Vol II, p 401

KITTAN, TAM, TEL Canvas.

KITTICUM, HIND One of the plants with the flowers of which Kama, the Indian god of love, tips his arrows. See Kama, Hindoo

KITTOOR, a town of peninsular India. The central parts of peninsular India have several times needed coercion. At Kittoor, a battle was fought on the 23rd October 1824,

and the fort was besieged and taken on the 5th December of that year.

KITTUL, SINGH *Caryota urens*, *Linn*. Jaggeery or native sugar is produced abundantly in the northern districts of Ceylon from the juice of this palm. The sap is drawn off much in the same manner as that from the coconut palm, but it does not flow so readily, and to remedy this the natives are in the habit of inserting within the surface of the cut flower spike a small mixture of lime, garlic, salt, and bruised pepper. This is left on the incision for a few days, when it is removed and the flower again cut, the sap will then flow readily for several months continuously. The collected juice is boiled in earthen vessels to a certain consistency when it granulates and forms a fine sugar capable of being refined to a good degree of purity. It is a curious fact that the wood of those trees which have been thus tapped is very much harder than that of the unemployed trees in the forests which is quite soft and spongy, the trees longest tapped are much the hardest.

KITU is a form of salutation in Japan, where the inferior, laying the palms of his hands on the floor, bends his body so that the forehead nearly touches the ground, and remains in this position for some seconds. The superior responds by laying the palms of his hands upon his knees, and nods or bows more or less low according to the rank of the other party.

KIU, BENG, HIND *Costus speciosus*, *Smith*

KIUN, in the Tartar language, the sun. or according to Abul Ghazi, the sun and moon

KIUR, HIND *Allium*, *sp*

KIU-SIU, or Ximo. The Japanese island of Kiusiu or Kewsew, is well-cultivated and generally fertile, with the exception of its eastern coast. The best known Japanese towns of importance are, Nagasaki, Sanga and Kokoord—*MacFarlane's Geo and His of Japan*, p 145. See Japan

KIUTU, HIND *Astiagalus multiceps*

KIWACH, HIND Cowhage. *Mucuna pruriens*

KIZAL BASH, see Kazzilbash

KIZAN, see Tigis

KIZA UT TAWIL, ARAB *Cucumis ulissimus*

KIZHANELLI, TAM *Phyllanthus niruri*

KIZIL IRMIK. The elevated plateau which extends from the base of Mount Ararat into northern Armenia, Kurdistan, and part of Asia Minor, contains the sources of four noble rivers, having their estuaries in three different seas, and thus, from Armenia, as

from the centre of a great continent, giving an easy communication to the several nations of Europe and Asia. By following the Kizil Irnak through Asia Minor we reach the Black Sea, from whence there are inlets to Russia, Austria, Turkey, &c. In the same way the Aras, by terminating in the Caspian, opens several routes towards Great Tartary, as well as towards the rest of Central Asia and China, while the Tigris and Euphrates, with their numerous ramifications, afford abundant means of communicating with Persia, India, Arabia, and the continent of Africa. An extensive mercantile intercourse is also maintained with the same regions by means of numerous caravans, which, since the time of Abraham at least, have traversed the countries watered by those four rivers.

KIZIL OZAN, a river of some geographical celebrity, being supposed by Major Rennell to be the Gozan of the Scriptures, II, Kings, xvi, 6, and the following is his description of it in his inquiry concerning the disposal of the ten tribes of the Jews which were carried into captivity to Nineveh. This river springs from the country anciently named Matiene, between Tadmor and Hamadab, and taking its course eastward, falls into the southwest part of the Caspian sea, penetrating in its way the great ridge of mountains that divides Media from the Caspian provinces. Travellers describe with horror the road which leads along the side of the chasm and which is the only one practicable for loaded beasts from Ghilan to Ispahan. It is generally excavated from the steep rocky cliff which impends over the dreadful gulf below, and along it the traveller holds loosely the bridle of his beast while he leads him along, fearing to be drawn after him should a false step be made. This chasm is about 180 miles to the westward of the Caspian sea.—*Rich's Residence in Koordistan, Vol 1, p 226, quoting Olearius, Harway, &c*

KIZ KALASI, see Kizil Oghlan

KIZLA SAFED To the west of the province of Fars are the ruins of Kizla Safed, and, nearly in the centre, are those of the ancient capital, Persepolis. The territory of Fars represents ancient Persis, which was watered by the Araxes, Gyndes, Oroatis, Arasis, Pelevai and Bagind. Its cities were Cora, Arima, Arbica, and Articana, besides many others whose sites are unknown. Persepolis was the capital in the time of Alexander more anciently, the seat of the government was at Pasargada,—Strabo, lib xv, p 729, the Pasagadis of Quintus Curtius—Lib. v cap vi, but as this historian speaks of the fortress of Persepolis, and the city of Pasagadis (qu. Farsa—Gerd?) it is possible

that the extensive ruin in the plain, near the former, may be the Pasagada of Pliny,—Lib vi, cap xxvi.—*Euphrates and Tigris, Col Chesney, p 210* See Fars

KIEYOH ? Vitis, species

KLAARE MARAN, TAN ? Cereum elliptic

KLABAT, in Celebes, the town of Moundo is built on a plain surrounded by mountains, the highest of which, Klabat, is 6,500 feet above the level of the sea. The houses are well built, and neatly thatched, they are all detached, and enclosed in a yard or garden. Klabat is a conical volcanic mountain, in the northern peninsula of this island.—*Morriat's Indian Archipelago, p 11* See Celebes

KLABBLI LAMA, see Fim

KLAKKA, see Java

K'LAMANDA, TET Aloc indica, Royle.

KLANBA, JAV Cereus

K'LAPA, MALAY Coconut, the Calappa nut of the earlier seamen, properly Kilapi. Kilapi Muda, MALAY, the soft medulla of the coconut

KLAPPER ISLAND, see Palo Tujil or Tower's Island

KLASSI, HIND, PRDS, ARAB A seaman, written also Khrilassi

KLATERGOLD, DUT Ostrine

KLAVIR-ZAAD, DUT Clover seed

KLEBA, SANS Morinda umbellata

KLEESAAAT, also Klee, GRI Clover seed

KLEIN, a christian missionary in the south of India who collected a large herbium which has been principally described by Willdenow. That of Heyne by Roth, in his Nova Plantarum species. Heyne appears to have been rather a diligent collector than a practical botanist, his collections were either obtained from, and were named by, Roxburgh, or were made in Mysore and the southern provinces, and the names attached by Rottler, Klein, Heyne, and Rottler, were the medical men, who formed the Herbarium Madraspatense. Drs Willch, McCliland, Hume, Lindsay, Stewart and Thomson, medical officers of the Bengal army, also Dr Hooker of the British Navy, have done much for the Botany of Bengal. Drs Wight, Griffith, and Roxburgh, of the Madras army, for that of all India. Major Buldome, of the Madras army, has done much for the Madras Presidency and Messrs Moon and Thwaites for Ceylon.

KLEINHOVIA HOSPITA, one of Byttneriaceae, a garden shrub with alternate broad cordate leaves and small pink flowers in terminal panicles, capsule pear-shape and inflated

KLEN-LENBERG, see Lightning Conductor

KLESA, or **Klesha** Evil desire, the love of pleasure, the cleaving to existence — *Hardy's Eastern Monachism*, p. 438

KLESIA GRECO-HINDI A church

KLEWANG, JAV A sword, any weapon of war

KLIE OOROOD, DUK *Phaseolus max*

KLING, the Malay term for a native of India, evidently derived from the ancient kingdom of Kalunga Newbold, however, supposes that Kling is a corruption from Telug or Teluga The chuliah and kling of the Malays comprehend the traders and settlers, both mahomedans and heudoos, from the Coromandel coast These names have been given to them by the Malays from the earliest times of the ancient commercial intercourse subsisting between this part of Asia and India — *Newbold's British Settlements*, Vol 1, p 8 See Diavidian, India

KLIUNTI, HIND *Lonicera quinquelocularis*

KLIWON, JAV Governor of a capital or chief town

KLOFF, Captain, author of voyage of the Douga, in 1825-26, translated by G W Earl

KLOI, a snow-white root of Siam, used as food, but requires to be steeped, in slices, in water and exposed to the sun's rays, as, in an unprepared state, it is poisonous

KLOK-SPYS, DUT Bell metal

KLUK, also *Kheerahcen*, ARAB Leeches

KLUNJI, HIND *Eriophorum comosum*

KLUWI, MALAY *Aitocarpus integrifolia*

KN-BYEN, BURM *Cerriopsis burghianus*, *Arn*

KNEELING See Dozanoo bythna

KNEPH, Phthah and Amun, gods of the Egyptians, had no astronomical characters

KNEVEA, TAM A Ceylon tree which grows to about eighteen inches in diameter, and fourteen feet long Its wood is used by the natives in boat and house-work — *Edye, Ceylon*

KNIFE-GRINDER, a term applied to a Cicada or grass-hopper of Ceylon from the noise which it makes

KNIGHTIA EXCELSA, is the Rewa-rewa or honeysuckle timber tree of New Zealand

KNISS, HIND *Dioscorea deltoidea*

KNITMEE ? or *Khatmi*, ARAB Mallow

KNITRI, HIND *Rhus buckiamela*

KNITTING appears to be unknown to the natives of India, though it is well worthy of being taught to them, as, indeed it has been in the few girls' schools which the natives have allowed to be established — *Royle Arts, &c of India*, p 504

KNIVES

Messen	DUT	Coltelli,	IR
Couteaux,	FR	Pisau	Piso, MALAY
Messer	GER	Noshi,	RUS
Churi chaku, Guz ,	HIND	Cuchillos,	SP

— *McCulloch's Commercial Dict*, p 739

KNOBLAUCH, GER Garlic

KNOPFE, GLR Buttons

KNOR, HIND *Pavia indica*, Indian horse chesnut

KNOTTED CASSIA, ENG *Cathartocarpus nodosus*

KNOWLTONIA VESICATORIA, used commonly as a blister at the Cape of Good Hope — *O'Shaughnessy*

KNOX, an Englishman who was long kept a prisoner at Kandy, in the reign of Rajah Sinha II In the charming narrative of his captivity, published in the reign of Charles II, he devoted a chapter to the animals of Ceylon — *Tennent's Sketches of the Natural History of Ceylon*, p 6

K'NWAR, DUK, or *K'nnwar* ? *Aloe indica*.

KO, JAV Rice

KO, HIND *Olea europæa*

KOA, HIND *Tamarix gallica*, syn of *T indica* See Rukh

KOAME, HIND *Macrotomia euchioma*

KOAMIL or *Kalam of Beas* *Glochidino velutinum*, *W Ic*

KOAMLA HIND *Odina wodier*

KOAMOORA, *Callicarpa lanata*

KOAN, a very hard, fine, close-grained, heavy Ceylon wood

KOANEE, a river near Lallgunge in Gornckpool

KOANG, SINGH The Ceylon oak of the English in Ceylon Grows in the southern parts of Ceylon, a cubic foot weighs 42 lbs, but its durability is only from 5 to 10 years It is used for native oil-presses and wooden anchors, its berries are eaten by the natives — *Mr Mendis (Qu Koan)* ?

KOANNAY MARAM, TAM Cassia fistula

KOATTAY MARAM, TAM ? *Zizyphus ænoplia*

KOATTY-NAGA MARAM, TAM *Eugenia jambolana*, the rose apple, also *Eugenia caryophyllifolia* — *Roob, W Ic*

KOBA, see Tin

KOBAD According to the Jahau Numā, one of the earlier divisions of the province of Fars was into the five circles or departments called "Kurie" and named Istakhi, Darabjūd, Shapur, Ardashir and Kobad At present, it consists of three principal parts, viz 1, Fars proper (*Peisis Proper*), 2, Laristan near the Persian Gulf, and 3, Behbahan, or the country of the Khogilu, which represents the circle of Kobad Beh-

posed, in Ceylon, to be a violent poison. In the preparation of this mysterious compound, the ingredients are extracted from venomous snakes, and from the lizard called Kabana-gaya. The receipt is outdoes, in dramatic arrangement, the witch's cantation of *Macbeth*—*Tennant's Sketches of the Natural History of Ceylon*, p 274. See Kabana-gaya

KOBRI, CAN Cocconut palm
KOBVAH, a western section of Beluchistan
KOBUB-UL-ARZ, ARAB Tale
KOCH, the Alphon, or wild sheep, its horns were found by Vigne intertwined with those of the ibex or chup, and the markhor or ravalah of Little Tibet—*Vigne's A personal Narrative*, p 85
KOCCHI BAHAR, is a native State ruled by a rajah subject to the supervision of a British Resident. It is situated between Bengal and Assam, on the N E frontier of British India, and is separated from the highlands of Bhutan by the Doon. Fallacotta is the most central town, for the jungles, Chiamoochee, Bala, Buma, and Beygoe passes into Tibet and Bhootan. The abolition of slavery in Koch Behar has recently been formally proclaimed. Up till this proclamation, if a ryot, or peasant, owed a sum of money, and was unable to satisfy his creditor, he was compelled to give up his wife as a pledge, and possession of her was kept until the debt was discharged. It sometimes happened that the wife of a debtor was not redeemed for the space of one, two or three years, and if, during her residence with the creditor, a family should have been the consequence, half of it was considered as the property of the person with whom she lived, and half that of her real husband. The country has a most wretched appearance, and its inhabitants are a miserable and puny race. Up to a comparatively recent date, the lower tanks without scruple disposed of their children for slaves, to any purchaser, and for a very trifling consideration, nor was the agency of a third person ever employed. Nothing was more common than to see a mother dress up her child, and bring it to market, with no other hope, no other view, than to enhance the price she might procure for it. The Coch or Kocch are partially converted to mahomedanism. The pagan portion live in the woods and cultivate the soil with the hoe, they are well-fed and clothed. They abstain from beef. They sacrifice to the god Push and his wife Jago, also to the sun, moon and stars, to the deities of the rivers, hills and woods, and to their deceased parents. The Deosh, their sacrificial priest, marries and works, and the office

behari is bounded on the north by the great belt of mountains which separate Irak-i-Ajam from the southern provinces of Persia the northern and north-eastern shores of the Persian Gulf form its boundary to the south, Ram-Hormuz and the Kanb county lie to the west, while Shuistan separates Behbahan on the east from the direct dependencies of Fars. On the east and south-east, Behbahan is surrounded by the Almascan tribe on the north and north-west by the Bakhtiyari, and on the west and south by the Kab Arabs. Also, the mountainous region to the north and north-east of the plain of Behbahan is occupied by the Khogla tribes,—and the districts of Lami and Zeitun, near the Persian Gulf, together with the fortresses of Gul-i-gulab, all come under the control of the governor of Behbahan.

KOBAD or Kaode, a Sassanian king, a d 488 or 481. See Fars, Sassanian
KOBAD, or Kei Kobad, an emperor of Delhi, who made his aged father undergo the subject oriental obsequies of kissing the ground before the royal throne. He fitted up a palace at Kholokere, upon the banks of the Jumna, to enjoy their soft society, but nobody in that village now recollects the site of that palace—*J of Hind*, Vol II, p 199
KOBARI AKU, TEL Leaves of Cadaba indica

KOBARI CHETTU, TEL Cocos nucifera, L, SANS Narkela, whence the verse, Oh! Narkela strong of body and full of sap, you give not your juice to the Pika (cuckoo or kokila), but you are liberal to him who climbs and malicats you
KOBARI TENGA, TAM Kernel of cocconut Copra
KOBBER, DAN Copper
KOB, HIND Bissica oleacea
KOBIDAR, BENG Bahinia purpurea, KOBIN or Jobin, BURM Melicocca tri-

KOBO, or Kobo, or Saigoun, the head of the executive government at Jeddo. The Dairi, at Miko, is the ecclesiastical head. In this singular government, there were two emperors, reigning conjointly, the Dairi, or spiritual emperor, who resided at Miko, and the temporal or lay emperor, who usually lived in the great city of Jeddo. The word Kobo does not strictly mean emperor, and it appears that the Japanese angrily deny that there is any other emperor than the Mikado, or Dairi. The power, however, of the Kobo was decidedly imperial, and far greater than that of the Dairi—*MacFarlane's Geo and Hist of Japan*, p 192, *Tsungh, Illustrations of Japan*
KOBRA TEL, SINGH A substance sup-

is not hereditary. The blood of the sacrifice goes to the deity, the flesh to the worshippers. Polygamy, polyandry, concubinage and adultery, are punished by fines. The husband resides with his mother-in-law, is the property of the wife, and after her to her daughters. They keep the dead two days and then burn them at the river side. Their name is written Kocch, Koktsh, Koksh, or Kuksh. In the Yogini Tantra, they are named Kavach and are there styled mhech. When the mohomedan power was established in Bengal the Koch (Kocch or Kavach) kingdom extended from 88° to 93° E L, and from 26° to 27° N L from the south-eastern extremity of Nepal along the southern extremity of Sikkim and Butan into Assam, with Kocch Bahar as its capital, and the people consisted of the present Kocch, Dhimal and Bodo. They dwell in the Sal forests with impunity. The Kocch, are called Hasa by the Assamese Bodo, and the Dhimal style them Kamul. The northern parts of Ruugpur, Purnea, Dinajpur, and Mymensing are the chief Kocch localities. The Kocch and Bodo serve a fixed period for their brides, and they marry within the tribe.—*Turner's Embassy*, p 11, *Treaties, Engagements and Sunnuds*, Vol VII, p 367, *Latham's Descrip Ethn*, *Hodgson*. See Aborigines, Bodo, India, Kocch.

KOCHAN, HIND *Cornus macrophylla*

KOCHIANI, URIA A woman who lives by selling salt in small quantities

KOCHLA or Kachla, DUK *Nux vomica*

KOCKSI, a river of Gowhatty

KODA, HIND Eleusine coracana, *Gærtn Roab*

KODAGA The Coorg or Kodaga language is spoken in the small principality of this name, lying on the western ghats, and has hitherto been regarded as Canarese, modified by the Tulu. But Mr Mogling states that it is more nearly allied to the Tamil and Malayalam than to the Canarese. See Coorg, Davidian

KODAGAH, MALEAL *Hydrocotyle asiatica*, *Linn*

KODAGAROGINI, properly Kadugu Rogini, TAM *Helleborus niger*

KODAGU PALA, TEL MALEAL *Wrightia antidysenterica*, *R, Br*

KODAKADURUATTA, SINGH *Nux vomica*

KODAL of Cuttack, is the inner bark of a forest tree. It makes a strong and most durable rope, which is said not to be liable to deteriorate from wet, and hence it is made into boat cables. At Autgunh, the fibre is collected for sale, on requisition, by the Sohar race. The tree may possibly be the *Sterculia villosa*, which in Assam is called

the 'Oadal,' the fibres are there employed for making ropes with which to secure wild elephants

KODALEYA or Koodaliya, *B & H* *Desmodium trifolium*

KODALI, HIND A spade. Kodali Maina, to dig with the spade, a ceremony

KODALI, MALEAL *Melastoma malabaricum*

KODAM, BURM On this festival day, presents are made from vassals and dependents, as deprecatory offerings, to avert deserved punishment for offences against their liege lord. It is called by the English Beg pardon day—p 76.

KODAPANA, also Koda Pauai, MALEAL *Corypha umbraculifera*, *Linn*

KODAR, HIND Hamala ruta

KODARA CHETTU, TEL Grows in the Nalla Mallai. Mr Elliott notes this "as perhaps a species of *Guislea*"—Mr Latham

KODAWAH PORSH, or Poiassa maiam, TAM *Chloroxylon swietenia*, Rose satin-wood

KODDAPAIL, MALEAL *Pistia stratiotes*, *Linn*

KODDI PANAI MARAM, TAM *Corypha umbraculifera*

KODE, HIND The climbing fish, *Anabas scandens*

KODEGAM, TAM ? *Tylophora asthmatica*, *W & A*

KODES, see Kabul

KODI, HIND *Lonicera hypoleuca*

KODI BUDAMA, TEL *Cucumis pubescens*, *Willd*, *C. maderaspatanus*, *R*, Vol III, p 723 Fowl's cucumber

KODICALLI, TAM *Cynanchum viminalis*, *Linn*

KODI-CULL, on the coast of Malabar are cairns, the oldest monuments of the kind on the Indian continent

KODICULLA, TAM *Cynanchum viminalis*, *Linn*

KODI JUTTU MANU, or Kaiu boppayi, TEL *Erythropsis roxburghiana*, *Lind* A local name of the Konda Doralu given from its remarkable flowers

KODI JUTTU TOTA KURA, or Eila kodu juttu tota Kura, TEL *Celosia cristata*, *L* Cocks-comb. This genus of plants thrives well in several parts of India, and the species are much admired.

KODIKALU VAN-KAI, TEL Binjal
KODIKKAL VELLALAN, TAM A class of the Vellalan or agricultural tribe of the Tamil country, who cultivate betel

KODI MATLI, also Kodu Mallipu, TAM *Jasminum sambac*, *Art*

KODIMUNDIRI PALAM, TAM, also *Dracha pallam*. *Grapes* *Vitis vinifera*

scorching climate and his simplicity of manners and benevolence, soon made him known to and beloved by the Dutch, French, and British, with whom he met. He became naturalist to the nawab Mahomed Ali, and while at Madras, made the acquaintance of Dr James Anderson. In 1778, the government of Madras granted him a salary to enable him to carry on his researches, and with this aid he visited the Straits of Malacca and Siam, towards the end of 1779, and made known the occurrence there of tin ore. His salary was again increased in 1780, and he then visited Ceylon. He travelled along the coast to Calcutta from which he was returning in 1785, when he was attacked with diarrhoea or dysentery, and died on 26th June. He bequeathed all his plants to Sir Joseph Banks. His example and instructions diffused a similar taste among his companions, and hence originated the botanical labours of the society of "United Brothers." But, although it may be said that scientific botany took its rise in India from Koenig, the flora of the East Indies had not been entirely neglected by European botanists prior to that period, as the works of Rheedee, Rumphius, Plukenet, the two Buirmans, and finally a large and well preserved, yet unfortunately almost unknown, collection of Indian plants in the Oxford herbarium, formed in the early part of the eighteenth century, amply testify.

KOERI, HIND In Hindustan, vegetable gardeners and agriculturists. In Bahar they grow the poppy, they are in general very respectable.

KOES? or Jack tree? *Artocarpus integrifolia?* yields a moderately hard, but rather coarse and open grained, though heavy, Ceylon wood, of a beautiful saffron yellow colour, emits a peculiar, but by no means unpleasant odour — *Edye, Timber of Ceylon*

KOET, HIND *Feronia elephantum*, Roxb

KOEUR-TAN, see Kalka

KOFFE, Rus Koffe, also Koffebohnen, GER, Koffy, also Koffibohnen, DUT Coffee *Coffea arabica*, Linn

KOFTGARI, HIND, is steel inlaid with gold in patterns which, in former days, was carried on to a considerable extent in various parts of India. It was chiefly used for decorating armour, gus, coats of mail, helmets, swords, and sword handles. These, however, are not the manufacture of the present day. Since the rebellion in India of 1857, the manufacture of arms has been generally discouraged, and koftgar work is, consequently, now chiefly applied to ornamenting a variety of fancy articles, such as jewels, caskets, pen and card trays, paper weights, paper knives, inkstands, &c. The process is exactly the

same as that pursued in Europe, and the workman can copy any particular pattern required. The work is of high finish, and remarkable for its cheapness. Koftgar is chiefly carried on in Guzerat and Koth, in the Seal-kote district. Several admirable specimens of inland metal work by the native artizans of Bhoj were likewise found in the collection of arms contributed to the Exhibition by H. H. the Rao of Kutch. Some of the cutlers still remain at Lahore, but many of them went to Nizamabad in the Gujranwalla district, others to Guzerat, and the koftgar artizans, also, have mostly left Lahore to reside in the Koth Loharian in the Seal-kote district — *Cat Universal Exhibition, 1862, Powell*

KOGAR of Chenab Holanahena anti-dysenterica, Wall

KOGHANI, an Affghan tribe occupying Gandamak. They formerly held the country in the west, but were expelled by the Jabbari Khel Ghilji. They claim to be Ghilji.

KOGHILU, see Lui

KOH, PRRS A mountain, a prefix to many solitary mountains and hill ranges from west of the Himalaya and the Indus even to the Caspian sea. The Koh-i-Kush or Caucæus, one of these, is the great stony belt that separates northern from southern Asia. In traversing the kingdoms of Hindustan and Cabul, from the east of Bengal to Herat, we find them everywhere bounded on the north by a chain of mountains, which is covered with perpetual snow, for almost the whole of that extent, and from which all the great rivers of both countries appear to issue. This chain commences near the Brahmaputra, and runs nearly north-west as far as Cashmeer, during this part of its course it is (from hima Sanscrit, for snow), called the Himaleh by the natives of the neighbouring countries, and is the Himalaya of the English (hima, snow, alaya, abode). From Cashmeer, its general direction is a little to the south-west as far as the high snowy peak of Hindoo Coosh, nearly north of Cabul. From this peak its height diminishes, it no longer bears perpetual snow, and is soon after lost in a group of mountains, which stretch in length from Cabul almost to Herat, and occupy more than two degrees of latitude in their breadth. Some ranges issue from this mass on the west, and extend so far into Persia, as to justify, if not completely to establish, the opinion of the ancients, which connected this range with mount Caucasus on the west of the Caspian sea. From Cashmeer to Hindoo Coosh, the whole range is known by the name of that peak. From thence to the meridian of Herat, the moun-

tractory, and it pressed, betook themselves to the hills. These portions, however, which are held by the hill-tribe of the Khuttuk were usually quiet. The Khuttuk indeed have, in their neighbourhood, been uniformly faithful and obedient. The valley is famous for its salt mines, the chief of which, at Bahadur Khesl, is guarded by a fort. At Kohat itself there is also a force with a cantonment and a fort. In the Kohat district, the principal tribe are the Bangush Pathan. They are a large tribe, can muster 15,000 fighting-men, and are fairly good soldiers. They highly appreciated the light money assessments of the British after what had formerly termed the "robber rule" of suha Mahomed Barozzy. Up to 1848 he held Kohat as a chief from the Cabul government. It was then taken possession of by the British on account of hostility to them during the second Sikh war. His conduct of the Bangush in reference to the Kohat pass needs to be noticed. The Akhram of Haugoo in the Bangush country was in the British service as Revenue Collector, but he was murdered by one of his own relatives, and the thanah descended to his son. The Bangush suffered much from the raids of their hill neighbours, Orakzye, Toorke, Chalkhed, Wazirke. The inhabitants of the Merauz valley, near to Bangush. This valley belonged to the chief of suha Mahomed, but being an outlying locality was overlooked when Kohat was taken possession of. The Cabul government then lost no time in arranging for the occupation of Merauz, which appeared to have been vacated, so suha Akhram, the governor of the Khooran province, in 1851, summoned the Merauz to surrender, but they petitioned the British to include them in Kohat. Under the circumstances this request was acceded to. They were in then hostile to the British government, as indeed they were to any government whatever. Now Kohat indifferent coal is found, generally on the surface. Specimens of asbestos, occur in veins parallel with the coal stratum Kamgornu, and both are stated to be in a hill. Jet, and other bituminous product, are also brought from the neighbourhood of Kohat, as well as fluid bitumen, or mumu. Haugoo is a dependency of the province of Kohat. The plain of Kohat and the valley of Haugoo are well-cultivated and populous. Wheat is grown, but the stony soil in many parts seems more adapted to the culture of maize, or as here called jann, the quality of which is excellent, and the returns large, while its flour makes admirable bread, and is the general food of the inhabitants. The great command of water, in many situations, is made avail-

able for the irrigation of rice lands. The inhabitants of the villages in the valley, leading from Haugoo to Kohat are principally shah, as are all the tribes of the Turu, their neighbours, although not so bigotted as these, or, being under control, they are compelled to conceal their fervour. The Turu, when they see a stranger, ask him if he be straight or crooked, putting at the same time the forefinger to their forehead, and holding it in a perpendicular position, and then in a contorted one. If desirous to be kindly received, the stranger had better reply that he is straight, by which they understand he is a shah. The plain of Kohat appears on all sides surrounded with hills, on the summit of one of which, to the north is a crenelated tower, by which the road to Peshawar leads. The hill south of Kohat, and the districts of Tank and Bannu are likewise peopled by genuine Afghans, the pasand Waziri and others, or a agricultural tribe claiming such a descent, and indeed, throughout the mountains on either side of the Indus, every valley has its separate tribe or family, always opposed to one another, and sometimes differing in speech and manner. Generally, it may be observed, that on the north, the Afghans are to be found, and the Toorke on the other, are generally pasand, even the old, but less energetic Durand. The British government has been concerned chiefly with the Afghans of the two passes to Kohat, i.e., the Kohat pass or Gulle and the Jewakee pass. To the guardianship of these passes the Afghans have received some kind of consideration from successive dynasties, Ghazniwids, Mogol, Durand, Barakzye, Sikh, and British, and have broken faith with each and all. These mountaineers are great traders and carriers. They convey salt from mines in the Kohat district to the Peshawar market. They also cut and sell the firewood of their hills. By these means they procure a comfortable subsistence, which cultivation on their rugged hill-sides would not alone suffice to afford. This is a fortunate circumstance, inasmuch as the British authorities can, by blockading the mouths of the passes, stop the trade and reduce the Afghans to sore straits. These passes are of importance. The Kohat or Gulle pass is the direct and best route from Kohat to Peshawar. The government post between these two important stations runs usually by this route. Kohat contains numerous mines of different metals, including son-makhi and pitalmakhi. A high range of neighbouring hills abounds with mines of coal. The Peshawaris bring it in great quantities, and often burn it for the purpose of melting iron, but do not

succeed naphtha, is also found, which the villagers generally use for lamps. Momyai, deemed in India a useful and valuable medicine, is dug out of the hills of Koh-i, it is black, and resembles gum. It is very dear in India, and scarce. The Afridi lie between Peshawar and Kohat and the Derajat strip of land extends from the hills and valleys of Kohat to the Sind frontier — *Mohan Lal's Travels*, p 358, *Schl. Ad. Rec of G of I*, No 11, *Masson's Journeys*, Vol. 1, pp 114 to 117, *Cunningham's History of the Sikhs*, pp 6-7

KOHATAR, see Kohtai, Koriambai

KOHEE, female Koheela, male, also called shaheen, black-eyed hawks, found in Sindh

KOHEN, HIND Edwardsia hydaspeica

KOHER, HIND Sageetia biandethiana

KOH-I-BABA, a remarkable snow-clad ridge in the Hindoo Kush, the peaks of which are about 18,000 feet in height. It is the great continuation of the Hindoo Kush, is about 60 miles long, in lat $34^{\circ} 30'$, and between long $67^{\circ} 30'$, and $68^{\circ} 30'$. It is at the S W extremity of Hindoo Kush, with which it is connected by the transverse ridges of Kaloo and Hajeguk. According to Burnes and Lady Sale, it is about 18,000 feet in height, Outram, 20,000 feet, Humboldt, 2,800 toises, or 17,640 feet, the most probable is 16,000 feet. The highest accessible point is in lat $34^{\circ} 40'$, long $67^{\circ} 30'$, and is 13,200 feet, Hajeguk pass is 11,700 feet. It is a vast rounded mass, the culminating ridge ascending in lofty peaks, covered with perpetual snow, stretching as far as the eye can reach further to the west it sinks into the mazy mountains forming the Hazarah highlands. It is supposed to be the Paropamisus of the Greeks.

KOH-I-DAMAN, Charekar, at the head of the Koh-Daman valley, north of Kabul, is famous for the gallant defence made there by Eldred Pottinger and Maughton, during the Kabul outbreak. It is mentioned by Ibn Batuta as Chaikh Leech, in his Report on the passes calls it Chaika.

KOH-I-DUZDAN, see Khash Rud

KOH-I-HAMON, see Kashmir

KOH-I-KAF, PERS The Kaf mountain

KOH-I-KAS, or Koh-i-Kush or Caucasus, is the great stony belt that separates northern from southern Asia. In traversing the kingdoms of Hindustan and Cabul, from the east of Bengal to Herat, we find them everywhere bounded on the north by a chain of mountains, which is covered with perpetual snow, for almost the whole of that extent, and from which all the great rivers of both countries appear to issue. This chain com-

mences near the Bishmaputia, and runs nearly north-west as far as Cashmeeri during this part of its course it is (from hima, Sanscrit, for snow), called Himaleh by the natives of the neighbouring countries and is the Himalaya of the English (hima, snow, alaya, abode). From Cashmeeri, its general direction is a little to the south-west as far as the high snowy peak of Hindoo Coosh, nearly north of Cabul. From this peak its height diminishes, it no longer bears perpetual snow, and is soon after lost in a group of mountains, which stretch in length from Cabul almost to Herat, and occupy more than two degrees of latitude in their breadth. Some ranges issue from this mass on the west, and extend so far into Persia, as to justify, if not completely to establish, the opinion of the ancients, which connected this range with mount Caucasus on the west of the Caspian sea. From Cashmeeri to Hindoo Coosh, the whole range is known by the name of that peak. From thence to the meridian of Herat, the mountains have no general name, among the natives, but that of Paropamisus has long been applied to them by European geographers. As seen from the plains of Peshawar the fourth is the principal range of the Indian Caucasus, and is always covered with snow. It is conspicuous from Bactria, and the borders of India, and is seen from places far off in Tartary. Elphinstone says that the ridge of Imaus or Himalaya, is seen for a distance of 150 and even 250 miles. The Paropamisian chain, which bounds the Kohistan on the west, extends three hundred and fifty miles from east to west, and two hundred from north to south. The whole of this space is such a maze of mountains as the most intimate knowledge would scarcely enable us to trace, and, though it affords a habitation to the Eimank and Hazarah, it is so difficult of access and so little frequented, that no precise accounts of its geography are to be obtained. It is certain however, that the range of Hindoo Coosh is no longer so lofty, as to be conspicuous among the mountains by which it is surrounded, and that no continued line of perpetual snow can any more be traced. The eastern half of the elevated region is inhabited by the Hazarah, and is cold, rugged and barren. The level spots are little cultivated, and the hills are naked and abrupt. The western part which belongs to the Eimak, though it has wider valleys, and is better cultivated, is still a wild and poor country. The northern face of these mountains has a sudden descent into the province of Balkh. Their activity is less on their other extremities, except perhaps on the west or south-

west On the north-west they seem to sink gradually into the plain which borders on the desert The slope of the whole tract is towards the west See Koh

KOH-I-MEERIAH, a hill north of the Oxus which produces coal of good quality It is near Baljawai, one day's journey north of the Oxus river — *Wood's Journey to the Oxus* See Baljawai

KOH-I-MUBARIK, a rock which British sailors call Bombareck Koh-i-mubarak, means blessed mountain, but it is also called Ras mubarak, the fortunate or auspicious head land

KOH-I-NOKREH, or Silver Mountain Mines were formerly worked near the villages of Sahr Rud, Hassa and Mahomedabad This mine had probably been abandoned, like many others in Persia, when the produce was found inadequate to the labour of working, or when, as the peasant significantly said, deb kharch, nuh hasel, the expense amounted to ten with only nine of profit.—*Ouseley's Travels*, Vol II, p. 106

KOH-I-NUR, or Mountain of Light, a celebrated diamond, said to be the immemorial heirloom of Indian sovereignty from the days of the Pandu Colonel Sleeman would have it that this great diamond was first found in Goleonda by Meer Jumla, and presented by him to Shah Jehan, as a nuzzul for a passport to his aggrandizement But Baber states that on his capture of the palace of Ibrahim Lodi at Agra, he found 'one famous diamond, which had been acquired by sultan Allah-ood-deen It is so valuable, that judges of diamonds valued it at half the daily expense of the world' Most probably this gem was no other than the famous Koh-i-Nur, which is said to have been an inch and a half in length, and an inch in width Being carried off by Nadir shah, it was afterwards seized in the plunder of that monarch's tents, by Ahmed shah, from whom it descended to his son, Shah Shooja, and is now in London His highness the Guicowar of Baroda purchased the celebrated diamond Star of the South for the sum of eight lacs and three-quarters of rupees, £87,000 sterling The Star of the South is next to the Koh-i-Nur, the largest diamond in the world, weighing 125 carats, and is a gem of extraordinary purity and lustre — *Tr Hind*, Vol II, p. 318 See Diamond

KOH-I-RUD, an artificial reservoir at Ispahan

KOH-I-SAFED, or White Mountain, forms a most majestic boundary to the southern side of a plain, at a distance of about fifteen or twenty miles from the town Its height, at a guess, is about seventeen thousand feet, and along the whole southern side of the

Himalaya, from the Hindoo Koosh to Nipal, the Safed Koh is visible Its snowy top, is also visible from Peshawar, but it cannot be seen from Cabul, even from the top of the Tukht-i-Shah, which rises behind it.—*Vigne's A personal Nar*, p. 234

KOH-I-SAFI Behind, or east of the Sial Koh, is a hilly tract, not mountainous, although waste and desolate, named Koh-i-Safi, from the tribe that pasture their flocks in it, and this tract intervenes between the Sial Koh and the valley of Taghow, moreover, through it meanders the river of the Kohistan — *Masson's Journeys*, Vol III, p. 151

KOHISTAN, literally, hill country, but commonly so applied to mountain tracts on the N W frontier of British possessions in India

In the *Kohistan of Cabul*, the people occupy partially the valleys of Ghori-bund, Punji, Nijou, Tagow, Alishang, Alighui and the lower Kunai To the south-east, the Kohistan extends to the hills of Tagow, and farther away, to Lughman, the Lamghan of Baber, and so called, according to him, because the tomb of Lamech, the father of Nuh or Noah, is to be seen there From Charikar to Jellalabad the road is open, and it is supposed that Alexander, whether he re-crossed the mountains at Bamian, or at Beghram, marched by this route towards India On a detached and comparatively low hill, a whitish streak is observed, extending from the summit to the foot of it This is the Beg-i-awan, or running sand mentioned by Baber. The natives say that it runs up again, and that it is never diminished, and that there is a cave at its foot where noises are heard It has been described by Burnes, Vigne and other travellers

The *Kohistan of Jullandhur* is interesting ethnologically The revenue of the rajah of Mundi is reckoned at four lacs of rupees a year, much of which is derived from salt and the half is paid to the British Government The hamlets in Kooloo, near the Tiri pass, in the Jullandhur Kohistan, seldom contain more than from fifteen to twenty houses Single houses are numerous, and, from being scattered amongst the fields, give an agreeable variety to the bold landscape This distribution of houses arises from lands available for cultivation being usually of small extent and widely separated, and consequently unable to support large communities It is also imperatively necessary for the husbandman not to place a ravine or any other impediment between his hut and his fields, as all communication with them would probably be cut off during the greater part of the rains, an important season of the year in India The

natives of Sookeyt, Mundee, and Kooloo in the Kohistan of the Jullandhri, have swarthy complexions and appear to be of the same race as the inhabitants of Bushahr. In fact many of the coolies employed in carrying baggage between Simla and Kalka are men from these states, who are attracted there by the wages, which average one anna a day in their own districts, but from four to six annas on the left bank of the Sutlej. The men are generally tall and strong, but few of them are handsome. Many of the young women are pretty, but at the age of 20 or 25 become coarse and stout. The dress of both sexes is nearly the same. It consists of a dark-coloured woollen frock, trousers of the same, or of leather, and a flat skull cap, generally black, with sandals made of coarse grass. The woollen cloth called puttou is manufactured by themselves and resembles thick coarse blanketing. It is sold in pieces of 10 inches in width and about 21 feet in length at 2 Rs 8 As, or 3 Rs a piece, according to the quality. Both sexes wear a girdle around the waist, and the men generally go bare-legged during the hot weather. They seldom, if ever, wear shoes, the richer classes, however, wear woisted stockings and shoes when they go out. The women, instead of the cap, sometimes have a coloured piece of cloth tied round the head, and occasionally twist their hair into one long plait, the end of which is then ornamented with slips of coloured cloth or shreds of woisted. The plait is by no means unbecoming to the young. The dress of the women on the western side of the Seukundri range consists of a tightly fitting body and sleeves with a full petticoat having a broad border at the bottom. Their favorite colour is a light yellowish chocolate, whilst the border is generally of a deep blue or of some other dark colour. A veil is thrown over the head and shoulders, as in the plains. If they meet a European they stop and turn their backs to him until he has passed. The men dress pretty much in the same manner as those on the plains. The women of Kooloo and the adjoining states are inordinately fond of ornaments. These are of the usual description, with the exception of mother o'pearl amulets, which both men and women use, consisting of small thin plates of mother o'pearl of various sizes and engraved with mystical figures. Several of these are hung around the neck and hang conspicuously on the chest. Polyandry is said to be unknown amongst them, nor are they guilty of infanticide, but polygamy is general. Travelling is generally performed in the janpan by those who can afford it. The janpan is like a large tray with a pair of bamboo shafts behind as well

as in front. Ladies have their faces covered over with scarlet cloth. All agricultural labours, with the exception of ploughing, are performed by the women, while the men sit idling at home, grain crops are cut with the sickle, and burdens are usually carried in the kitta or large conical baskets hanging over the shoulders on to the back, which is the general mode of carrying loads in the Himalaya mountains. The mountaineers of those parts had long been in the habit of ill-treating their wives, and on the introduction of English laws the desertion of their husbands by the women was pretty general. The men of Kulu laid their grievances before the proper authority, by whom they were told that since, before the British rule, they valued their cattle more than their wives, they must now reverse the custom, and take greater care of their wives, a system of valuation they evidently could not appreciate, as wives were more plentiful than cattle. About Subathoo one sometimes sees infants wrapped up like little mummies and laid in such a position that a small rill of water falls on their heads. These infants are usually watched by some elderly female whilst their mothers are employed in the fields. The natives believe that this ordeal strengthens the children and renders them hardy, and that it cures dysentery and various other diseases. But the common object is to keep them asleep, and this is found to be the most effectual means of so doing. It is not known whether the inhabitants of the mountainous district on the right bank of the Sutlej adopt this plan or not. They dread the evil eye, and have recourse to witch finders, who feign the power of discovering evil spirits which wander over the mountains in the tangible form of witches. If a cow or any other living creature die, its death is immediately attributed to some evil eye, and a witch finder is employed to discover it. This impostor having selected some old woman who had no means of propitiating him by gifts, placed his victim in the centre of a group, whilst all interested in the case sit around her in a circle. He then dances round the poor creature, and ultimately nods his head towards her, whereupon all the lookers on do the same, which coincidence is deemed a sufficient proof of guilt. Formerly she was subsequently condemned to be burnt to death! But since that district became a British province and these inhuman proceedings have not been allowed to take place, they declare the victim of their superstitious credulity an outcaste, and refuse her the commonest necessities of life, thus she is abandoned to her fate, and would probably starve to death, but for the timely gift of a goat or a

sheep by some one of her relatives to the witch finder, who forthwith fastens the guilt on some other person in the hope of extorting in a similar manner from the relatives of the last accused.

The inhabitants of the Chumba range appear to be a different race of men. They are shorter and appear much stronger, and are certainly cleaner about their persons. They call themselves Rajpoots, and say they belong to the Guddeerat. They are shapely and able to impose upon their less knowing neighbours. Most of the witch-finders are of the Chumba Guddeerat. When Europeans made their first appearance in the Kangra valley, these men had very slight notions of caste and would eat or drink anything the former gave them, whereas, since their contact with the natives of the plains, they have become as bigotted as any Hindoo. The Chumba Guddeerat may always be known by their peculiar conical caps, with lappets to turn down over the ears like an English travelling cap. As the traveller proceeds from the plains into the interior, it is very interesting to remark the gradual change in the features, from the Hindoostani to the Tartar-like countenance of the Lahouli. These last are a totally distinct race from the people of Kulu or the Chumba Gaddi range. The Lahouli are a short sturdy set of men, very ugly and filthy dirty. The women are decidedly plain. The costume of both sexes consists of a pair of loose woollen drawers, with a flock of the same material, whilst a wrapper is also often wound around the body by being thrown over the shoulders and fastened by a brass clasp in front. Their dress, generally of a black colour, is of a kind of plaid, and their caps are of the same. The women wear their hair either in long plaits fastened at the back of the head with a profusion of red wool and coloured threads, or comb it back off the forehead, tying it in a lump behind, and adorning it in a similar manner. Around the flat circular caps are strung large white shells like cowries, glass beads, and pieces of amber. Around their neck, both men and women wear amulets of mother o'pearl, pieces of amber, turquoises and other precious stones. Each man has hanging to his belt, a timber pouch and a brass instrument for striking fire, with many other non-descript implements. They spend six months of each year in Kulu on account of the severity of the winter season in Lahoul. The greater part of that time they pass in dancing and drinking. On their jubilees, they set off fireworks and make a tremendous noise, whilst the women dance. These exhibitions do not terminate until they are all too drunk to continue them. All the

mountaineers are fond of spirituous liquors especially of brandy, but do not often drink to excess. In their orgies, the women are ridiculously decked out, especially the aged dames. Many of the young damsels have beautiful eyes, of which they make the utmost use. Their characteristic costume, their long curls of hair, and felt caps stuck coquettishly on one side, and the peculiar buncho knot peeping out behind, to say nothing of the ornaments, produce a most ludicrous effect, whilst they shuffle and wriggle their bodies about in the dance. The men continue either quietly looking on or beat tom-toms and other instruments. It is a custom to add the names of adjacent towns, villages, or places of note, thus the place and town are spoken of as Shunjanpoo, Thia, the Bul Dhoon is called Sookeyt Mundi, also Kangra Bhawan, and Pallam Puttan, &c, are terms commonly used. The following elevations obtained from Capt. A. Cunningham are to be taken as approximations. They may be 100 feet either more or less than the truth —

Admanagar, ft	1,200	Hoshiarpur, ft	1,200
Pathankot	1,200	Kumleh-gulh	4,238
Noripoor	1,665	Nari Ghant	2,009
Kotla ..	1,370	Rajpoot ditto..	2,500
Kangra	2,647	Sekunder do ..	5,430
Joala Mukhi	1,805	Jamta ditto	5,632
Thia	2,470	Gogai pass	4,900
Mundi	2,637	Thia ditto	6,485
Sultanpoo	4,584		

Kohistan — Kaghan, is a narrow glen stretching upwards from the northernmost point of the Hazara district for a distance of nearly 90 miles, and separating maharajah Golib Sing's territory from the independent mountaineers. Adjoining Kaghan and reaching the Hussunzye country, separating the Hazara border from the Indus, and adjoining the Agriore fiefship in Hazara, is the country of some hill tribes named Kohistan and Swati, who originally came from the Swat valley.

The Paropamisar chain, which bounds the Kohistan on the west, extends three hundred and fifty miles from east to west, and two hundred from north to south. The whole of this space is a maze of mountains, and though it affords a habitation to the Emak and Hazara, it is so difficult of access, and so little frequented, that no precise accounts of its geography are to be obtained — *Moorcroft's Travels in Journal Beng As Soc*, p 387, *Journal of the Asiatic Society of Bengal*, No ccc, April, p 408. See Kuvu, India, Affghan, Kaffir, Khyber, Koh, Kush, Kabul.

KOH-I-TAK, the Sulman range is finished by the Pahar, or hills of Koh-i-Tak; and to the north-west is the Koh-i-Kondi,

with a little snow upon its summit. The Kaysai mountain rises in front in a southern direction.

KOH-I-ZARD, see Khuzistan

KOH KIRANA, HIND. A hill just within the boundaries of the Jhunn district, yielding iron ore of good quality.

KOH-KOOT, a high and level island in lat $11^{\circ} 36'$ north, long and $102^{\circ} 34'$ east. It has a high conical hill on the south-west.

KOHL or Kohol, AR. Lamp-black, used by women for staining their eyelashes. It is collected by holding a knife over the flame of a lamp, and is applied with a glass, leaden, or wooden needle, called a mil, to the edges of the eyelids. This is the sulgo of the Roman ladies, the Persians have not yet tried it. The Arab and Indian women all use it. Women do not use snuff or antimony which men only apply to their eyes—*Burton's Sind Vol 1, p 276*

KOHLN SAURE, GER. Carbonic acid
KOHLENSAURE BITTERERDE, GER. Magnesia alba

KOHLENSAURES NATRON, Sodæ sesquicarbonas. Soda, the Nation of the Greeks.

KOHLENSAURES-ZINK OXID, GER. Calamine

KOHLU, HIND. of Simla. The pulse *Cajanus indicus* or *C. flavus*.

KOILU, also Anjale? TAY. Sulphuret of antimony.

KOHOMBA, SINGH. *Azadirachta indica*.

KOHOON, SINGH. *Clocus sativus* *Linn*.

KOHTAR, or Kohatar, a race on the Neilgherries who occupy many of the elevated parts of the mountains. They have no distinction of caste, and differ as much from the other tribes of the mountains as they do from all other natives of India. They cultivate a considerable quantity of the different kinds of millet and of the poppy, and sometimes a little barley. They are the only artisans of the hills, being goldsmiths, silversmiths, potters, shoemakers, &c, &c. They worship ideal gods of their own, which, however, they do not represent by any image. Many of their villages are very prettily situated, and generally on a hill, and every hill thus occupied is called kohatagiri, or, as more commonly pronounced, kotagiri. These people the Toda race call kuv,—then term for a mechanic. As this tribe kill and eat a great deal of beef, it was no doubt intended by their hindu neighbours that they should be called Gohatar, from the Sanscrit Go, a cow, and Hata, slaying, &c. They are in number about 2,000. Every Kohatar village has, belonging to it, a circle of Burgher hamlets or villages, from which they claim at periodical seasons the payment in kind of certain fees or dues, and

for which they in return furnish the Budiga or Burgher race with, or rather make for them (the latter supplying the material), then implements of woodcraft and husbandry. These fees are generally paid in a certain quantity of whatever grain the Budiga has cultivated, for each plough of land, besides incidental dues on marriages, &c. On one occasion, when many miles from one of the Kohatar villages, there was observed, within a couple of a short distance, a group of Kohatar, men, women and children, sitting round a fire from which the little smoke that was still rising first attracted attention. They had taken possession of a dead bullock, made their repast, cut it up and soddened the remainder which was suspended to each end of little poles. The Kohatar always attend the funerals and obsequies of the Toda, &c., receive from them the carcasses of the buffaloes that are offered in sacrifice, allowing from a half to a quarter of a rupee for some, and others they receive in return for the assistance they afford on these occasions or for services which may have been performed for the family of the deceased. If they cannot supply themselves with flesh by any of these means, they kill some of their own herd, or purchase for that purpose from the other tribes. The Kohatar burn their dead, collect the bones on the following day, and bury them in a hole, marking the spot where they have done so. This they do in order to the performance of the obsequies. On the night of the first Monday after the first new moon in the month of March, all the friends of the deceased assemble, and preceded by music, go to the place of burning. The Kohatar, in figure and habits, resemble the Chakiri or chuckler, and are workers in leather, iron, brass, silver, pottery and woods. They will not perform labourer's work, except in building. Their language is a corruption of the Cannese. They eat the flesh of animals, of whatever distemper they die, but, in 1825, this proved fatal to several men. Their stature is low, 4 or $4\frac{1}{2}$ feet, but they are stout and healthy. They eat opium. They live in villages all over the mads. Their numbers, in 1825, were 187 men, women 156, boys 75, girls 79 = 497, villages 5, houses 188. They never milk their cows. They are not polyandrous—*Dr Shortt, Harkness Neilgherry Hills, pp 30, 81*

KOHTUL is the Persian word for a pass or defile, Lukh is the Belooch term. It may be a contraction of Koh, mountain, and tel, a rising ground, a hill, a tumult, &c. But tel is by some regarded as Arabic, and the Buhari-Katia dictionary spells it Kutel. Yet, in a Persian translation of sult in Baber's Commentaries, composed by himself in the Moghul

language The spelling is two or three times Kotal — *Ouseley's Travels, Vol 1, p 268, Pottinger's Travels in Beloochistan and Sind, p 151*

KOHU, HIND *Olea europæa*

KOIA MARAM, TAM *Psidium pyrifolium*, also *P. pomiferum*, the white and red guava trees

KOIA PIPOLI, TEL *Salicornia indica*, Willd

KOIDA CHIKA, MALEAL Pine apple, the *Ananas sativus*, *Schult*

KOIKARA or Kykara, a race who make baskets The name may mean Kaikara, or handicraftmen

KOI-KOPAL, *te*, Gond Gopal, a settled race of Gond who are cow-keepers

KOIL, HIND The Indian cuckow, *Eudynamis orientalis*, see Kamen, Kool

KOIL, TAM A temple, thus Kahi koil, a temple of Kahi

KOILA-BHUTAL, a wandering Gond tribe, whose women are dancing girls

KOILASHA, SANS From kelas, to shine in water This is the Kailas of the Himalaya

KOILI AVARI, TAM *Canavalia obtusifolia*

KOILU, TEL *Salicornia bractiata*, Roxb

KOIR-PAH, the Malayala name of a tree which answers the purpose of small spars for native vessels it is said to be strong and durable for such purposes — *Edge, M and C*

KOIT, DUKH *Feroma elephantum*, *Corr*

KOITOR, a section of the Gond, including the Raj Gond, the Raghuwal, the Daduvi and Katulya The Koitor is the Gond par excellence and some suppose the term derived from the Persian 'Koh,' a hill

KOITABHAJIT, SANS. Jit, signifies victory

KOJAGARA-LAKSHMI, SANS From kah, who, and jagri, to awake

KOJAH, see Khajah, Khojah

KOJLA JAMUN, DUK *Calyptranthes caryophyllifolia*

KOK, HIND *Ficus caricoides*

KOKAI RANG, HIND Dull mauve colour

KOKALLA, see Inscriptions

KOKALLAK, HIND *Tribulus alatus*.

KOKAN, a small territory west of Kashgai, with capital of same name, the paternal kingdom of Baber It is ruled by an Uzbek khan or chief of the tribe of Yooz who claims a lineage from Baber It is famed for its silk The inhabitants wear skull caps The position of Kokan has been shifted in the most recent Russian maps from 41° 23' by 70° 30' to 40° 18' by 71° 1' The name is also written Kokand and Khokand In Balk and near Andkhui, the harvest is at the beginning of June, in the oasis countries in July, in

Kungiat and in the north of Khokand not till the beginning of August Of the rivers, in that central region, the Oxus is the most important, and the Zairafshan, Shahn-Sabz and Jaxartes follow, and Kokan an Uzbek chiefship, is situated on the Su or Jaxartes It possesses considerable celebrity in being looked on as the capital of Afrasiab, and is historically connected with the campaigns of Chengiz and Timur, but it is better known as the birth-place of Baber, from which he raised himself, first to the throne of Kabul, and ultimately to that of Hindustan The once fertile kingdom of Feighana has again taken its place among the nations of Toorkistan Kokan is not only the key of Toorkistan, it is on the high road to the Chinese settlements of Kashgai, Yarkand and Khoten, with which it carries on a very considerable traffic, and where the khan exercises much influence Also there is an open and regular communication from Yarkand to Cashmere and Ladak, so that, with an influence in Kokan, the ramifications of commerce become infinite, extending into Tartary, China proper, and even India Herat is valuable as an emporium further to the south and west Herat has been stated to be the entrepot of Persia, Toorkistan, Cabul and India Kokan will be found to be emporium of Tartary and China of Russia, and the northern frontiers of Hindustan If Russia and England abandon in the east the policy of friendly communication which they maintain in the west, and directly or indirectly urge the nations which intervene between the Indian borders to make war on each other, they will not be fulfilling their duties as civilized powers, nor can they derive any benefit from such a proceeding With irritating causes at work, Yarkand and Kokan must come into collision, and Kokan, backed up by Russia, would succumb to Yarkand, and Russian officers and Russian merchants will occupy the towns of Yarkand and Khoten Kokan and Yarkand intervene between Russia and Hindustan — *Papers, East India, Cabul and Affghanistan, pp 120, 136-31*

KOKAN BER, HIND Fruit of the wild ber, *Zizyphus vulgaris*, and *Z. nummularia*

KOKA PANDIT, author of a work, in Sanscrit verse, *De modis coeundi alius que rebus veneris* There is no book in eastern literature, except the Hitopadesa, which is to be found in such variety of languages In Persian, Hindustani and Panjabi, it is called Lazzat-un-Nissa in Arabic, the Maifat-un-Nayk in Sindhi, the Fairhat-el-Aslakin The original is in Sanscrit verse, and translations are to be found in the vernacular dialects of India, as the Mahatti, Telugu &c

KOKAR, see Jet
 KOK-BURADEE, BENG *Salvia plebeia*
 KOKELAR, an artificial lake in Ceylon,
 20 miles in circumference
 KOKEMAR, a decoction of poppy heads,
 in use in Persia
 KOKHUR, HIND *Myrsine africana*
 KOKI, see India
 KOKILA, HIND *Eudynamis orientalis*,
Linn Himalayan black-bird
 KOKILAKSHAMU or Gohimidi, TEL
Coix barbata, *R*
 KOKKA PAYALA TIGE, TIR See
 Kukka pala tige?
 KOKKISA CHETTU, TIR *Bignonia*
surveolens, *R*
 KOKKITA or Kai inguva, TEL *Gardenia*
latifolia, *Art*
 KOKKITA YARALA or Gudama tige,
 TEL *Vitis adnata*, *Wall*
 KOKKITA or Kokkiti, or Samudra palu,
 TIR *Aegleia speciosa*, *Swt*, also *Desmo-*
dium gangeticum, *DC*
 KOKLAS, a pheasant of the Himalaya
 KOKNA of the Kol, *Haliastur fulviventer*,
Vieill
 KORNAR, HIND *Papaver somniferum*
 KOKNI BER, HIND *Zizyphus numm-*
ularia The Jaugh Kokia, HIND, is a species
 of *Hibiscus*
 KOKOH *Albizzia*, *species*
 KOKO KHOTON, here are five great
 Lama serai, in each of which are more than
 2,000 Lama, besides fifteen smaller serai
 20,000 is thus a low estimate for the number
 of Lama in this famous city — *Prinsep's Tibet*,
Tartary and Mongolia, p 51
 KOKO-NOR, MONGOL The Blue Lake
 or Blue Sea, is an immense reservoir of water
 more than four hundred miles in circumfer-
 ence According to popular tradition, in
 Tibet, this vast body of water once occupied
 what is now the site of the city of Lha-Ssa,
 and found its way by a subterranean course
 to its present bed — *Huc's Recollections of a*
Journey, p 224
 KOONKUSSE, GER Cocoa-unt palm
 KOOKNA ZEYLANICA, *Thw*
Kokoon-gass, SING
 This tree is not uncommon on the banks of
 streams in the Saffragam and Ambagamowa
 districts, at an elevation of 2,000 to 4,000
 feet The inner yellow bark is employed by
 the natives medicinally as a sternutatory, and
 an oil is expressed from the seeds, which is
 used for burning in lamps Wood unknown —
Thw En Pl Zeyl, p 52
 KOKOORD, see Kiu-sin
 KOKOS, RUS Cocoaunt palm
 KOKOSNOOTEN, DUT Cocoaunt
 KOKRI, MAHR A fox

KOKOSNUSSE, GER Cocoanut, *Linn*

KOK-SHIM, BENG *Celsia coromandeliana*
 KOK-SINGHIA, a renowned pirate chief
 who in A. D. 1661, with a fleet and force of
 25,000 men attacked and destroyed the
 Dutch settlements in Formosa — *Coltingwood*

KOKSH, Koksh, see Korch

KOKUL, TAM *Balanmodendron ro-*
burghianum, *Wall*

KOKUM, of Bombay, *Garcinia pumpeia*,
Roxb

KOKUN or Faghann, see Kolan, Kushi

KOL is the term applied to the aborigines
 of the hill country of Chota Nagpur, Mizu-
 pur and Rewah Europeans apply the term
 to the Dravidian Oraon, as well as to the
 others, but perhaps erroneously, and most of
 the tribes have other distinctive names In
 the south of the Chota Nagpur country, about
 Singhbhum, it is applied to the Lurka Kol
 The Kol of Chota Nagpur, are in two
 tribes, Mundah and Oraon These are occu-
 pying the same villages, cultivating the same
 fields, and their festivals and amusements are
 the same, but they are of entirely distinct
 origin and cannot intermarry without loss of
 caste The Mundah were the prior occupants
 The Kol, Lurka Kol, and the wilder Lurka
 Kol of the hills to the west of the Singhbhum
 district, speak nearly the same language as
 the Ho, Santal, Bhumi and Mundhu The
 Kol, the Kur of Ellichpur, the Korowih
 of Sargujah and Jaspur, the Mundah and
 Kheriah of Chota Nagpur, the Ho of
 Singhbhum, the Bhumi of Manbhum and
 Dhulbhum and the Santal of Manbhum,
 Singhbhum, Cuttack tributary mahals, Hazaribagh
 and the Santal Pergunnahs, are
 kindred peoples numbering several millions
 Amongst the Kol, man and wife sit toge-
 ther as is the custom with some Christian and
 Mahomedan races The Kol, the Mundah
 and Oraon tribes and all those cognate to the
 Mundah are passionately fond of dancing,
 which they commence in very early life and
 regard as an accomplishment They also
 sing well and have musical voices and a great
 variety of simple melodies Their dancing
 assumes a national character at their great
 periodical seasonal festivals and fairs called
 Jatra, at which the young men treat their
 partners with fanings The Kol have a belief
 in, and greatly dread, witches, and have killed
 many persons whom they believed to be so
 Chota Nagpur, properly Chuttia Nagpur,
 is the country on the eastern part of the ex-
 tensive plateau of Central India, on which the
 Koel, the Subumeka, the Damudah and other
 rivers have their sources It extends into
 Sargujah and forms what is called the Upa-

ghat or highland of Juspui, and it is connected by a continuous chain of hills with the Vindhya and Kymoi ranges from which flow the affluents of the Ganges, and with the highlands of Amerikantuk on which are the sources of the Nerbudda. The plateau is, on the average, about 3,000 feet above the level of the sea with an area of about 7,000 square miles. It is on all sides difficult of access, is a well wooded, undulating country, diversified by ranges of hills, and it has a genial climate. The population, in 1866, was estimated at about a million, and is formed of a number of non-Arian tribes who had fallen back to that refuge from the plains, more than half of them, however, being the race known to Europeans as Kol, the other races in Chota Nagpur and its adjoining tracts are, the Luika Kol, Ho, Bhum, Muudah and Sonfal. The Kol, in former times, possessed the whole of Chota Nagpur, which may now be said to be divided between them and the Dhangai or Uiaon, who came from Rorastghui. The chief men in most of the villages are still, however, of the old Mundah or Kol tribe, and they do not intermarry with the Dhangai. The greater part of Singhbhum is inhabited by Kol, and we find them numerous in Bamanghotty, and dispersed to the vicinities of Cuttack and Midnapore.

The *Luika Kol*, as they are termed, inhabit those extensive tracts, which go under the name of the Kolehan. Part of these wilds is situated in the Singhbhum district, and the inhabitants pay a nominal obedience to the maharajah of that province, but the greater proportion of this population is more under the influence of the rajah of Mokuibuij than of any of the other powerful chiefs in that part of the country. But even his orders are obeyed only where they are supposed to tend to the advantage of the Kol themselves. Upon the whole it may be said of this singular people that, living in a primeval and patriarchal manner under their Moonda and Manki, they have managed to preserve a sort of savage independence, making themselves dreaded and feared by their more powerful and civilized neighbours. The Kolehan with its wilds and jungles is divided into different peer, as they are termed, or pergunnahs. These peer are, generally speaking, not of any great extent, two or three moderate marches carry a traveller through each of them. There can be little doubt, and such is the tradition among the people themselves, that the Luika Kol came originally from Chota Nagpur, and are descendants of the old Moonda or Moondai of that district. They emigrated finding the romantic hills and valleys of Chota Nagpur too confined for their increasing numbers.

The same cast of countenance prevails in the two races, though, perhaps, tinged with a wilder and more fierce expression in the Luika Kol. The Uiaon, who inhabit great part of Chota Nagpur, regard the Kol as a tribe inferior to themselves, and do not intermarry with them. The villages in the Kolehan are ruled by Moonda and Manki as in Chota Nagpur. The former, the Moonda, is the proprietor of one village, while the latter holds six, eight, or twelve. These village potentates used frequently to wage fierce wars with one another, and bitter and long lasting feuds have often prevailed amongst them. There is this peculiarity in the Kol character, however, that serious and bloody as may be the domestic quarrels, no sooner are they threatened with hostilities from without, than all their animosities are laid aside and forgotten for a time. The villages are generally built on some elevated spot surrounded by trees, and, at some little distance from the principal entrance to the villages, the Kol standard or ensign, a pair of buffalo horns, is suspended in a conspicuous situation. The dress of both sexes is like, a strip of cloth brought round the loins and passed between the thighs forming their only covering, the women wear a profusion of coloured beads suspended from their necks, and have their ears pierced with a number of small brass rings. Their diet is of a very promiscuous nature, every thing almost that can be considered eatable being relished by them, and much of what we consider carrion is eagerly sought for. In this respect they do not differ from the Kol of Chota Nagpur. They are greatly addicted to drunkenness, the religion of the Luika Kol is nothing but a superstition of the grossest kind. The great divinity is the sun (suiuj), next to the sun ranks the moon (chandoo), and then the stars, which they believe to be the children of the latter. They uniformly, upon solemn and great occasions, invoke the sun, and by him many of these lawless men at times, swore allegiance to the late E I Company. Another form of oath used by them is that of swearing upon a small quantity of rice, a tiger's skin and claws, and the earth of the white ants' nests, besides the sun and moon, other inferior divinities are supposed to exist, to whom the Kol offer up sacrifices of various kinds. These spirits are supposed to inhabit the trees and topes in and around the village. The belief the Kol entertain of the power and influence of the Bhonga must be considerable, as they will on no account allow those trees to be denuded of their branches, and still less cut down. It is the universal custom in the various Kol villages that when a woman is

seized with the pangs of labour, she is immediately removed to a lonely hut, the door is shut upon her, offerings of various kinds are suspended near it to propitiate the Bhonga, and no one ventures near till all is over. The women, it may be observed, are not secluded or shut up. When a Kol youth has fixed his affection on a lass, generally the inhabitant of some neighbouring village, she is waylaid and carried off to his house by himself and his friends. So soon as information of this reaches the parents of the girl, they proceed to the village of the ravisher, not however, in general, with any hostile purpose. Interviews take place between the friends on either side, and at length matters are brought to a final settlement, the new husband paying to the father of his spouse a certain number of cows, goats, or buffaloes, according to his means, or the beauty and comeliness of his bride. After this a scene of feasting and intoxication generally follows, in which women and children as well as men participate. The Kol burn their dead, carefully collecting the bones and ashes and bury them with offerings of rice in or near their villages, placing perpendicular or horizontal slabs of stone over each particular grave. Those grave stones form a remarkable object, and strike the eye of every stranger on approaching a Kol village. The only weapons used by the Kol, whether in war or hunting, are the bow and arrow, and the tulwar or *rice*.

The Mundah Kol or Ho, comprise about two-thirds of the population of the five pergunnahs of Silli, Tamai, Baraudah, Rabey and Bundu, all others being recent settlers. But many of the Mundah Kol have been dispossessed of their ancestors' lands, by middlemen, brahmans, and rajputs. Mundah settlements are chiefly in the eastern and southern parts of Chota Nagpur. The Mundah and Sontal are amongst the ugliest of mankind, the Sontal being remarkable for good nature and ugliness. They are more like Hottentots than Negroes. The extreme features of the Mundah race have high cheek bones, small orbits often with an oblique setting, flat faces, without much beard or whisker, and in colour from brown to tawny yellow. Mundah features are flat and broad. The richer people of the Mundah, who aspire to be zemindars, wear the potta, reverence brahmans and worship Kahi, but the mass continue in their original faith. The great propitiatory sacrifices to the local deities are carousals, at which they eat, drink, sing, dance and make love, and the hindoos settled in the province propitiate the local deities. The Mundah country is arranged into Puiha or divisions, each consisting of twelve or more villages under a chief, and the chiefs

meet at times for consultation. Many of the Oraon and some of the Mundah clans or Kili, are called after animals, the cat, hawk, crow, heron, and the clans do not eat the animal whose name they bear. The Mundah and Ho dead are placed in a coffin along with all the clothes and ornaments used, and all the money the deceased had, and all burned. The larger bones are preserved till a large monumental stone can be obtained, and the bones are interred below it, the Ho near the houses, the Oraon separate from the village. They are taken to the tomb in a procession, with young girls with empty and partly broken pitchers, which they reverse from them to him to show that they are empty. The collection of these massive grave stones under the fine old tamarind trees is a remarkable feature in Kol villages. The stones are sometimes so large that the men of several villages are required to move one. The bones are put with some rice into a new earthen vessel, deposited into the hole prepared for them and covered with the big stone. The Mundah and Oraon races are fond of field sports, and all game, large and small, disappear from near them. They form great hunting parties. Fishing and cock-fighting are also resorted to. The Mundah and Ho have a shamanite religion. They have no worship of material idols, but Singbongu, the sun, is the supreme being, the creator and preserver, a beneficent deity, and they have secondary gods all invisible, and generally malevolent. Sacrifices to Singbongu are made of fowls, pigs, a white goat, the ram and buffalo. The Kol and Sontal dwell towards the north of the Gond and Kond in Central India, their languages contain Dravidian words, but they belong to a totally different family of languages. The Kol also inhabit the forest and mountain tracts of Benares, south Bihar and Chota Nagpur on the north of the Kond, in Ghondwanar, and border on the people in the Rajmahal hills, dwelling in the east at Sumbulpur, Simgur, Gangpur, Chota Nagpur, Ramguri and Mongu. The Kol were described by Lt. Tickell in 1840, in the Bengal Asiatic Society's Journal. One tribe called Oraon, was driven at an early period from the neighbourhood of the Ganges, and found the Mundah Kol tribe in possession of Chota Nagpur. The Mundah call themselves Ho, though more generally known as Kol. The Kol and Male-Oraon are physically Ultra-Indian more than Dravidian, and the occupation of the eastern Vindhya and hills on the opposite side of the Ganges valley, by Ultra-Indians, implies that the valley itself was at one time possessed by the same race,—the simplest conclusion is that the Kol were an extension of the ancient Ultra-Indo Dravidian popula-

tion of the lower Ganges and of the highlands on its eastern margin. The Kol, and Luika Kol and Sma, in Singbhum, north of the Gond, are regarded by all writers as of the prior Scythic stock.

The Luika Kol were subdued in 1821, and an agreement was made with them by which they bound themselves to be subject to the British government, and to pay a fixed tribute to their chiefs. In 1857, a large number of the Lurka Kol espoused the cause of the rajah of Porahat, a rajput chieftain near the Kolehau, but on the restoration of order they reverted to peaceful pursuits. The estate of the rajah of Singbhum, afterwards styled the rajah of Porahat, was then confiscated for rebellion. The total revenue from the district is about Rupees 45,000. The expenditure including a police battalion, amounts to about Rupees 30,000. Kol arms are the bow, a piece of bamboo with bamboo string, the arrow barbed and battle axe. The Kol intermixed with the Gond on the Sumbulpur borders, are said to be called Kuki. In British India and on its borders are four distinct branches of the family of languages spoken by members of the Turanian race. In the north are the Himalayan tribes, with their dialects, occupying from the Kanawars on the Sutlej to the Boti of Bhutan in the extreme east. Then there are the Lohitic class of languages, comprising with the Burmese and others of the Malay Peninsula the dialects of the Naga tribes and of the Miku in Assam, and of the Bodo, Kachari, Kuki and Gajo in Eastern Bengal. Nearly related to this class is the Kol or Munda family of languages, including the Kol, Southal and Bhum of Sinlibhum and Western Bengal and the Mundala of Chota Nagpur, the Kui or Muasi and the Korku in Hushan-gabad, and westward in the forests of the Tapti and Nerbudda until they come in contact with the Bhil of the Vindhya hills and the Nahal of the Kandesh belong to this family, indeed Mr. Hislop held that the word Kui is identical with Kol.

The fourth branch is Tamulic or Dravidian, to which belong the Brahui of Baluchistan, the Gondi, the Tuluva of Kauada, the Kanata of the Southern Mahatta country, the Todava of the Neilgherries, the Malayalam of Travancore, the Tamul and the Telugu.

The Kui and the Southal are closely related, and are separated from the Dravidian. The Kur or Muasi and the Korku or Kurku, to the north-west and west of the Mahadeva hills, are, in language at least, quite distinct from the Gond tribes.

Mr Hodgson is of opinion that the Tamulian, Tibetan, Indo-Chinese, Tangus, Chinese,

Mongol and Turk are so many branches of the Turanian family, and he regards the aborigines of British India, as northmen of the Scythic stem, but he remains undecided whether they owe their Scythic physiognomy to the Tangus, the Mongol or the Turk branch of the Tatars or Scythians, and whether they immigrated from beyond the Himalaya at one period and at one point, or at several periods and at as many points. All writers are of opinion that when the Aryans entered India, they found the country occupied by prior Scythic races, to whom their writers apply such contemptuous expressions, as Dasya, M'blecha &c. These prior races seem to have been driven largely out of northern India into and through the Vindhyan mountains into the Peninsula of India and Ceylon, where their idiom, the Tamul, Telugu, Malayalam and Kannatta are sister dialects of one speech, and Dr. Pritchard concurs in opinion with Professor Rask who regards the languages of the mountain tribes of India, the Bhil, the Gond, the Toda and others, as also of the Tartar stock, and mentions that some curious analogies have been observed between the Tamulian and other dialects of the peninsula and the languages of Australia. Mr. Logan, however, who has had great opportunities of contrasting and comparing the Dravidians from various parts of India, inclines to call them South Indian. He remarks that, physically, the population of Southern India is one of the most variable and mixed, which any ethnic province displays. A glance at a considerable number of Kling (Telugu) and Tamulic of different castes and occupations, shows that the varieties when compared with those of similar assemblages of men of other races, such as Europeans, Ultra-Indians or Indonesians (including negroes in the last two cases) are too great to allow of their being referred to a single race of pure blood. Some are exceedingly Aryan, some are Semitic, others Australian, some remind us of Egyptians, while others again have Malaya, Polynesian and even Simang and Papuan features. This varied character of the races of the south of the peninsula may be seen daily in Madras, to which all the races from the south of India resort.

The Ho differs from the northern languages not only in its greater fluency and agglutinative and inchoate flexional tendency, but in its dissyllabic character, its profusion of dual and relative forms of the pronouns, and in the position of the qualitative before the substantive.

Three lists of words were obtained by Captain Houghton from Chyebassa in Central India, and two by Colonel Ouseley from Chota Nagpore, all of which Mr. Hodg-

son regarded as dialects of the great Kol language, and by means of the Uiaon speech he further traced, without difficulty, the connection of the language of the Kol with that of the hill men of the Rajmahal and Bhagalpur ranges. He considers that between those several Kol tongues and that of the Gond of the Vindhya there are obvious links, and Mr.

Elliot showed that much resemblance both in vocables and structure existed between that Gond language and the cultivated tongues of the Dekhan. The Sontal call the Kol, Ho lu-Ka. Marang Booro is a god of the Kol, of the Ho and Uiaon tribes, the Sontal, Bloomy and Munda. Booro means a mountain, and every mountain has its spirit.

Khond and Kol words, from Dr. *Voysey's MS Journal*, collected in 1821, 1823 & 1824

	Cour Gond Ellichpoor	Gond N. of Nerbudda Choka near Hoshungabad	Cole lan guage Chinnooh		Cour Gond or Gond of the Gavil ghur range of Nerbudda	Goond of Hoshun gabad	Cole words at Chin nooh	Cole Chinnooh
Man	Hejuh? dota	Warra Pl mansa	Hoko	stars	Ipeel	Sookoon	Gpeel	1 Kurra
Woman	Juffare	Mace Pl air	Herako	God	Goomoesun	Perinesur		2 Boepace
Water	Da	Yeer	Da	Penates	Mootah	Parapen		3 Korar
Fire	Singhel	Kiss	Singhel	Dragod	Kavra	Peenal		4 Angram
Earth	Kansa	Durtee	Hansa	Bedsterd	Parkoun	Kuttonl	Parkoun	5 Chimpica
Stone	Yotha	Tonghee	Sukum	Many	Gonal	Wullu	Isoo	6 Chakel
Tree	Seeng	Murha	Darao	Tiger	Koda		koli	7 Kandchuin
Honey	Shuhad	Phooke	Doomoor	Antelope	Gotharie		kotharie	
Milk	Doob	Pael	Tovah				selcep	8 Sirka
Hill	Doongur		Booro	Buffaloe	Butkil	Hermce	Bit kilko	9 Jagorie
House	Oarra	Kone	Oah					10 Suiko
Grass	Jhana			Lik (Sambur)	Coco		Saram	11 Sooreen
Mouth	Chaboo Koto	lodce	Ah	Cotton	Kapoos		Katsoom	12 Poortee
Eyes	Moonh	Kenik	Meht	Bamboo	Mat		Mart	13
Nose	Meht	Musun	Mooauli	A mill		Dad		14
Hair	Ap	Chootee	Oop	A child		Uuturnu		15
Bread of wheat	Sokra	Saree Gokna		A female child		Bientna		16
Flesh	Jeloo	Soree Pl		Arrow			Sarr	17 Seedhor
		Khank	Geloo					18 Diggy
Cowdung	Shena	Sropie	Goorie		Mea		Mea	19 Soondee
Urine	Kooknum		Dooki		Banah		Bariaba,	20 Buddra
To give	Ikeja	Seemke	Immeymen				desoom	
" bring	Salija	Tunaka	Haraow koo				boongha	
			men	1			Aphia	
" drink	Noweja	Ooujena	Noweemen	2			Aphoon	
" eat	Jomeja	Tinjeena	Joomemen		Aphe		Munace	
" strike	Khovja	Jemra	Allumrooya	3	Aphon		singbooen	
" call out	Hujeeja	Wonaro	Koorkoor	4	Binnace		Turum,	
			toowemen	5			digg	
" sleep	Gitejeja	Namseen	Giteemen	6	Terrume		Aya, kori	
" rise	Biteja	Teda	Tingoomen	7	Aya		soondie	
" sit	Soobangeja		Doobmen	8	Elhar		Inar	
" ask where he				9	Arhe		Arhe	
" has gone	Chota walunja		Senwakoo	10				
" bind	Tolkeja		Tolmen	11				
" open	Iti keja	Teda	Rahemen	12	Cheedy		Gye	

From the geographical distribution of the Kol and Dravidian languages, Mr. Hislop concludes that while the stream of Dravidian population, as evidenced by the Biahui in Baluchistan, entered India by the north-west, that of the Kol family seems to have found admission by the north-east and, as the one flowed south towards Cape Kumari, and the other in the same direction towards Cape Romania, a part of each appears to have met and crossed in Central India. This hypothesis rests on the presence of the Biahui where they are, a fact which is not inconsistent, however, with the supposition that the Dravidian tribes may also have entered India from the north-east or even across the Himalaya, as the Kanawar, Newai, Chepang, and other tribes have done, while the Kol tribes were an offshoot from a later horde, the main body of which entered the eastern Peninsula. The Biahui may have been driven westward

by the invading Aiya from the upper Indus. To the early Aiya the prior tribes were known as Dasi, who Dr. J. Wilson tells us, were not altogether barbarians, for they had distinctive cities and other establishments of at least a partial civilization. Then, as now they were darker than the Arya and, according to Dr. Wilson, the more marked Turanians in Gujerat and other provinces are still denominated the Kali Praya (corrupted into Parej) or black population. In former times the Kol or Col possessed the whole of Chota Nagpur, which may now be said to be divided between them and the Dhangai or Uiaon, who came from Rotasghui. The chief men in most of the villages are still however of the Munda or Kol tribe, and they do not intermarry with the Dhangai. The greater part of Singhbhum is inhabited by Kol, and we find them numerous in Bamanghoty, and dispersed to the vicinities of Cuttack and

Midnapore The Luika Kol, as they are termed, inhabit those extensive tracts as yet but little known, which go under the name of the Kolehan — *Balfour in Journal of Beng As Soc*, 1844, *Id*, in *Jameson's Edinburgh Journal*, 1843, *Dr Voysey's Journal*, *Campbell*, pp 27-36, *Dalton*, pp 150-4, 154-63, 158-185, *Journal of the R A S*, Vol xviii of 1861, pp 370 to 375, *Mason, Burmah*, pp 131-2, *Atchison, Treaties*, &c, p 170, *Mr Logan, in Journ Ind Archip*, *Mr Hyslop, in Journ. Ant Soc, Nagpore*, *Journal of the Indian Archipelago*, Nos iv and v, April and May 1853, p 203

KOLA, MAHR *Canis aureus*, Linn, the Jackal

KOLA, HIND of Salt Range, *Bauhinia variegata*

KOLA, BENG A class of hudoos whose principal avocations are basket and mat-making

KOLACHEE, see Khyber

KOLADYN, the chief river in Arakan, along the banks of which are several tribes professing a creed partially buddhist and partially pagan The Mu on the Koladyn river in Arakan do not exceed 2,800 souls The races dwelling in the valley of the Koladyn and its affluents are the Kuki, the Mu, the Sak, the Nu Sak, the Ka-mi, the Ku-mi, the Ra-Khyen, the Kin-mi, Shenda, and the Prou-ka-mi, all of them professing a creed partially buddhist and partially pagan The more eastern tribes, such as the Lung-kha (perhaps the Lunkta, a branch of the Kuki) of the Upper Koladan, and the Heuma or Shindu, and the Khou or Kun who are amongst the feeders and beyond the Koladan, are too little known to be referred with certainty to any particular branch of that family, although it is probable that the latter are allied to the Kuki, Kumi, &c The Lung-kha are said to be composed of an offshoot of the Heuma of the Shindu (Shentu, Tseindu or Shiamdu) and two tribes called Lung-Khe and Bowng-jwe which it subdued Captain Tickell says that the feeders of the Mi-Khyoung, the principal eastern affluent of the Koladyn, descend from masses of high hills about lat 21° 50' N, inhabited by the Kun

The Bom-zu or Bun-zu (Bom-du) of the Rakhoing, dwell north of the Koladan, inhabiting chiefly the upper basin of the Kuimfuli or eastern branch of the Chittagong river To the north of the Bom-zu or Bun-zu (Bom-du), are closely allied tribes termed collectively Lung-kta, Kung-ye, or Ku-ki, who occupy the highlands of Tipperah and extend S E towards the head of the Koladan Both the Bun-zu and Ku-ki, appear like the

Ku-mi, to belong to the Burman family The Ku-ki represents its most archaic and barbarous condition The tribes that have been exposed on the sea board of Arakan and in the basin of the Irawadi, to the influence of the Chinese, Shan, Mon, Bengali and more distant commercial nations, have attained a comparatively high civilization The Sing-pho, although much behind the Burmans, are greatly in advance of the Ku-ki, and the Burmese seem at a very ancient period, when their condition was similar to that of the Kuki and perhaps in many respects more barbarous, to have spread themselves from the upper Irawadi to the south and west as far as the highlands of Tipperah on the one side, and Pegu on the other Wherever the stock from which they have been derived was originally located, they probably first appeared on the Ultra Indian ethnic stage as a barbarous Himalayan tribe, immediately to the eastward of the Mishmi, if indeed they were not identical with the Mishmi of that era The upper Irawadi was probably then occupied by the ruder and inland tribes of the Mon-Anam alliance See Burmah, India, Kumi, Khyen

KOLAM, or Kolamb, a Gond tribe, along the Kandi Konda or Pindi hills, on the south of the Waida and along the table land stretching east and north of Mungudh and thence south to Dantanpilly, running parallel to the right bank of the Pianhita The Kolam and Kuiku hill tribes bring wood and forest fruits for sale The Kolam race are found in the Oomaoti, Woon and Maiker districts as a wild race They were formerly predatory, occupying the Mailghat and southern skirts of the Viudyha hills, along with the Andh, Gond and Kuiku These four resemble each other in appearance, but each speaks a different language, and in their features they are distinct from the villagers There are 1,800 Kolam in Oomaoti

KOLA MAVAM, TAM *Anacardium occidentale* Cashew-nut

KOLA MUKKI CHAKKA or Kodisa Chettu, T & L *Wrightia antidysenterica*, R B

KOLA MURDAH, TAM A Coimbatore wood

KOLANDAN, see India

KOLANG KOVAY KILANGU, TAM *Biyonia epigæa*

KOLA NUTS are the product of oriental and western Africa The plant producing them might be introduced into India

KOLANJANA, SANS Galangal

KO-LAOU, CHIN The civil government of China is conducted by the Nuy-ko, or Interior Council Chamber, in which there are four chief counsellors, two of them Taitai and two Chinese, who bear the titles of Choung-

thaug and Ko-lou The Taitar minister presides The Loo-poo are six boards for the conducting of government business, and the provinces of the county are each under a governor, or, where two provinces are united, a governor-general Every province is divided into a certain number of districts, called a "Fu," "Ting," "Chow," and "Heen" A "Fu" is a large portion or department of a province under the general control of a civil officer, immediately subordinate to the head of the provincial government A "Ting," a smaller division than, and sometimes a portion of, a Fu, when separate it is governed as a Fu, and called a "Chuh-le" A "Chow" is similar to a Ting, as also a Heen, but each is a smaller division, each Fu, Ting, Chow, or Heen, has one or more towns, or walled cities, under its guidance, one of which takes its name and rank as "Kwang-Chow-Fu" and "Shang-Hae-Heen," which latter, although of that subordinate rank, is the largest maritime city in the empire, and the greatest resort of the native ships or junks According to Mr. Sui, the entire Civil government is under the direction of two councils, attached to the person of the emperor, the Nei-ko, and Kinn-ke-tehou The first is charged with the preparation of plans, and the despatch of current business Its duty is, according to the official book, "to put in order, and to make manifest the thoughts and designs of the imperial will, and to regulate the forms of administrative decrees" It may be regarded in some measure as the secretaryship of the empire The second council, named Kinn-ke-tehou, deliberates with the emperor concerning political affairs The Chinese distinguish, first, the great prefecture named Fu, which have a special administration under the inspection of the superior government of the province, secondly, the prefecture called Tchou, the functionaries of which depend sometimes on the provincial administration and sometimes on that of the grand prefecture, and, finally, the sub-prefecture Hien, below both the Fu and the Tchou Each of these three, the Fu and Tchou and the Hien, possess a kind of chief town—*Forbes' Five Years in China*, pp 10-11, *Sui's China*, Vol 1, pp 211, 223, *Hue Chinese Empire*

KOLAPEE or Kalapee, a river in Purnea

KOLA PONNA, or Anghri parnka, TEL *Uria lagopodioides*, DC, Hemionites coriifolia, R

KOLA POKA, or Poka ehettu, TEL *Aleca catechu*, L, var. with long nuts

KOLAPORE, a small State in the southern Malhatta country Buddhist caves occur in the ravine of Pandoodueh in Kolapore, and

in many other places in southern India The Belgaum division of the Bombay army in the province of Bejapore, is from 2,500 to 3,000 feet above the level of the sea, but has had soldiers in the Concan beneath the ghauts and on the sea shore, at Kolapoor, Sawuntwar, Malwan, Vingola and Rutnagherry See Inscriptions, Kanneri, Karli

KOLAR, HIND *Bauhinia variegata*, Linn

KOLARIAN, a term which Mr Campbell invented to include races which he considered of similar origin, from then speaking similar languages, but Lieut-Colonel Dalton points to considerable differences in the type of the Mundah, Ho, Sontal and others The Kolarian races are simple, truthful, ready to receive the christian religion and manners of the British, possessing much industrial energy, powers of labour and ductibility The Kolarian tribes burn their dead—*Campbell*, p 150

KOLA SAHAJO, URJA? A tree of Ganjam and Gumsui, extreme height 50 feet, circumference 4 feet and height from the ground to the intersection of the first branch, 18 feet Its wood is burnt for firewood and potash The bark is used in tanning—*Capt Macdonald*

KOLA TUNGA MUSTE, TEL *Cyperus pertensis*? R, Vol 1, p 198

KOLAVATI, see Inscriptions

KOLCUTTAY TEAK MARAM, TAM *Piemna tomentosa*

KOLE-BALLOO, MAHR? Near the Chumbul, an aged, mangy, worn-out jackal, that has either left or been expelled his pack It is supposed that being prevented by his infirmities from earning his own living or hunting along with his followers, he devotes himself to the service of some tiger It is at night, mostly, that its discordant yell is heard, seemingly to give the tiger warning of its discovery of prey, the remains of which it is supposed to feed upon—*Rice, Tiger-shooting in India*

KOLEE KOURADEA, URJA? A tree of Ganjam and Gumsui, extreme height 25 feet, circumference $1\frac{1}{2}$ feet, height from the ground to the intersection of the first branch, 8 feet Tolerably common and burnt for firewood, the leaves are applied to wounds The fruit is eaten—*Captain Macdonald*

KOLEHAN, a part of Singbhum occupied by the Ho as their proper country, hence called, also, Ho-desham The Kolehan is divided into Puhri or districts, each under a manki or chief, and each village has its mundah or headman Gangpur is a tributary estate S E of the Kolehan With the exception of Gangpur and Bunnie, all the districts in the Sambulpore and Patna groups

were put under the administration of the superintendent of the Cuttack Tributary Mahals about the middle of the nineteenth century — *Dalton*, p 163 See Diavidian, Kol, India, Samiah, Singbum

KOLETTA VITLA, Malfal Baileia pionitis, *Linn*, *Rheede*, *Rorb*, *W Ic*

KOLE-POT? Decasnea

KOLHENA, HIND A rice of Kangia

KOLHU, HIND A pestle-mill for oil seed, sugar-cane, or *Saccharum officinarum*

KOLI, the birth-place of Gotama Buddha's wife, *Hardy, Eastern Monachism*, p 438

KOLI, TAM Fowls

KOLI, the name given to the lower class of cultivators in the Simla hills

KOLI, on all the western side of the nizam of Hyderabad's territories, also to the N W and S W in British territories, are numerous clans of the Koli race. In the autumn of 1867, a small body of Koli settled even at the village of Kulloor about 9 miles south of Honnabad. They erected small huts for themselves outside the village, the men engaged themselves in mat-making from the leaves of the date tree, and the women in disposing of these and in begging. They were well made men, darkened from exposure, but very poor. They called their tribe Haravin or Helavin, but asserted that they were Kol, Kalgun and Ganga waki. The villagers stated that they were honest. But they are alleged to engage in dacoity and thieving. The Koli, according to Captain Mackintosh, are to be found on the west in every part of Guzerat, constituting a large part of the agricultural population, in several parts of that province. They are numerous in Attaveesy and there are many settlers in the northern Konkan. In the hilly tract of country lying between Moosa, S W of Poona, and the hill fort of Timbuck, the source of the river Godavery, the inhabitants are chiefly Koli, and a few are scattered over the districts of Kandesh, Ahmednuggur, Poona and Sholapore, and along the Balaghat on the western frontier of the Hyderabad territory. They seem to have early occupied Guzerat and the Attaveesy, and part of the latter country is still called Kolwan. They are arranged into many separate tribes, but all of them retain the appellation of Koli. The Raj, Salesi, Tonki, Dhoni and Dunggali Koli reside in the Attaveesy, Wun, Dandori and Nassik districts, and worship the hindoo deities Khandoba, Bhann and Bhawan. A few Raj Koli are settled in the Konkan and Jowan. They are the same people, an offshoot of the Mahadeo Koli, and said to have been expelled for some offence. They are farmers and labourers, but the Dhour are the lowest in

civilization, are the greatest drunkards and eat the flesh of animals which have died a natural death. They are ruled by chiefs termed naik. The Koli have, in some instances, attached themselves to the Bhil, and taken the name of that race. The Mullai or Panbunni or Choomli Koli, is respectable. He is employed in every Dekhan and Kandesh village as a member of the third division of the Balottah and supplies water to travellers, wearing on his head the choomli or twisted cloth, hence the name, on which to rest the water pot. This Koli is also found in the Hyderabad Balaghat, extending eastward to Khanbai, Indore and Bodin, between the Godavery and Hyderabad, also near Naldurg, and down the banks of the Bhumah and Kistnah even to Alpur near Kunool.

The *Ahu Koli* of Kandesh reside along the banks of the Guna and Tapti rivers and are employed as watchmen.

The *Murvy Koli* is one of the Balotta in every village in the northern Konkan, and, in Bombay families, they are employed as palanquin bearers. Some Koli are settled as soldiery in Angulali Kolaba, and at Bombay and Kolaba, in 1837 were 1,000 families and 500 to 600 families at Bassein, employing themselves as fishermen and seamen. At their meetings, whether for congratulation or condolence, they consume large quantities of spirits. Many are wealthy.

Mettah Koli, who reside in Bombay, are fishermen and seamen, and many have wealth.

In Bombay, Tannah, Bhewndi, Kallian, Bassein, Daman, &c, are a great number of christian Koli, said to have been of the Sone section and to have been forcibly converted by the Portuguese, but, terrified by the cholera in 1820-21, a portion reverted to paganism.

Chancky Koli are farmers and labourers, settled in Bombay, who came from Junaghar in Kattiwar.

In Guzerat, the Koli are of three sections, the most numerous are the Tullabdah, then the Puttunwaria, the Kahiez, the Dhandur and Bhabina. They are in the Baroda district, north to Khyallu and Massanah in the Mahi Kanta, and form a large portion of the population. In 1837, in the Kham district alone, they were 70,000. They are labourers and watchmen, and a few under the name of Selottah, form escorts of treasure.

The *Mahadeo Koli* reside in the valleys of the Syhadri range, extending from Moosa, S W to Poona, northwards to Timbuk, the source of the Godavery river, between lat 18° 15' and 20° N and long 73½ and 74° E. These small valleys are known as Mawil, Khoiah, Nahir and Dang, &c, valleys, glens, straths and wilds. They are classed into 24

Kula or clans, each of which has in my subdivisions. Then numbers in 1837, were estimated at about 50,000 souls. The members of the same Kula, do not intermarry. With the exception of the cow and village hog, the Koli eat all other animals. The women are generally slender and well formed with a pleasing expression of features and some are very pretty. They are elastic and have large families. The Koli are fond of ehains and amulets. Colonel Tod describes a lofty three peaked mountain, on which is a temple dedicated to Aya Matra, also called Isani, the tutelary divinity of the Koli. This, and the effigy of the horse, are the only objects of adoration among this aboriginal race. This was the first time Tod had seen a personification of Mother Earth, for such is Isani, from Isan, 'goddess,' and Aana, 'earth,' the universal nurse mother (ayamata). Whether the worship of the horse be typical of the sun, "the swiftest of created representing the swiftest of uncreated objects" he says he does not know, but in this they resemble the other forest tribes, the Bhil and Suya. The Koli are not so numerous now as they were in the early part of the 19th century, and this is attributed to the internal commotions which ravaged them since that period. They are now spread over various parts of Hindustan, and owing to the opening of the "Immigration Trade" a few years back, between India and the Afghans, a great number of them migrated thither to better their circumstances. Several tribes of Koli are met with, each having a different name, which is generally descriptive of its vocation, hence we have the 'Tonkary Koli,' so termed, from the occupation they follow of cutting down bamboos—a large bamboo being called tonkary. The Douglis Koli so called owing to their residing on hills,—the term for a hill being Dunga, &c. &c.

The fishermen settled along the coast from Gheriah to the north, near Suvat, and at Colaba, in Bombay, are Koli of the Some tribe, a few of them, notwithstanding, enter on board of vessels, as mariners, but the vessel must be manned by natives, the Some fearing to lose caste, which would take place did they sail with Europeans. The chief Patel of this tribe resides at Angira, he is looked on as a legislator, being endowed with power to adjust the affairs of the Some Koli, settle their disputes &c. The women of the Some Koli wear cholo, or jackets and have a number of glass bangles on their left hand, they are frequently seen in Bombay and, they are frequently in fishing and importing fish into the fort and outside market when they marry, the ornaments which were intended to adorn their right wrists are consecrated, and thrown into the sea, as an offering to the deity who presides over that element, and an invocation to defend her husband from the dangers of the ocean. Not a caste meeting of the Some Koli can take place without large portions of mawa flower being imbibed, and they frequently give any quantity of fish for half a tumbler of raw brandy. The chief tribes of Koli are the Ray Koli, Solesy Koli, Tonkary Koli, the Dhour Koli, Dunga Koli, the Bhil Koli, Mullari Koli, the Aheer Koli, Muri Koli, the Some Koli, and a few others. The Mullari Koli are looked on as the most respectable tribe, and the Dhour the most degraded. The latter do not scruple to eat the flesh of animals that have died natural deaths. In Bombay island, as well as in Bassem, Salsette, Tanna, &c, are christian Koli who formerly belonged to the Some, but were converted to the christian faith, by the Portuguese during the time the latter had possession of Bombay. These Koli are cultivators, toddy-drawers, &c, and a great many of them sell game, which they snare and import into Bombay. They are generally habited in a coarse jacket, which extends down to their back, and a small skull cap, cut in front, in the shape of a cone, with a jagged to hide their persons. The Attaveesy is a district in the west of India, largely occupied by Koli, and part of Attaveesy is called Koliwan.

The Koli, in the southern Malabar counties, arrange themselves into several sections. The Koli inhabiting the hills of the Sydy range, from the fort of Timbuk to Bherimashunkar, are cultivators, but at the same time were enterprising and determined robbers as also were the Koli in the Attaveesy. The village Koli supplies the inhabitants and travellers with water. The boatmen and fishermen on the Bombay coast are Koli, and many of the Susee Koli are seamen. Several of the Arabian races of India, The Koli in Betal is a water-carrier.

Several of the Arabian races of India, the Dhangar, Dher, Mang, Koli and Almur-wa and occasionally even the higher hindoo castes, under various vows, devote their gifts to their gods. The deity to whom the girl is more frequently vowed, is some incarnation of Siva and his consorts. Amongst the Athatti people, on the western side of India Kandoba, is the usual Siva avatar, to whom the girl is devoted and his chief shines as at Jyoti, Kharpur near Bedei, and it Alligum? The ordinary people believe that from time to time, the shadow of the god comes on the devotee, (deo hi chara ti ang-pai)—and possesses the devo-

tee's person (mulh ki-ang ko bhāi dcta) These devotees are called Mulh, in Mahatta, Jogm or Jogmdam in Canarese, and Basava in Telugu. They, at times, affect to be or are possessed, during which they rock the body, and people then make offerings to them as to an oracle or soothsayer, laying money at their feet, and await the possession to hear a decision enunciated from them.

The female deity to whom those near the Bhima river are devoted is Yellamah. The Bhooi-Kohi race, devote their mulh to Mata. Boys also are devoted, and styled Waghia, from 'wag' a tiger. Near Oomiaoti it is to Amba and to Kandoba, that the Mulh and the Waghia are devoted. The Waghi does not associate with the Mulh. At Oomiaoti, the people say that Kandoba particularly moves on Sunday and selects a clean tree (clean mulh) whose body he fills.

Dionysius (Peregr. 1148) mentions the Κωλι, and Ibn Khuradad (ob. A. D. 912) alludes to the Kol as north of Malabar. The ferry-men on the rivers in the peninsula are of the Kohi race, stalwart men. The Kili-Kati or Maddakpore race, are also Kabi-gia or ferry men. The Kohi are the labourers and lower cultivators in Guzerat. The Oigana and Dher are outcasts of Guzerat — *Elliot's supplemental Gloss*, Mr Campbell, p. 125. *Captain Mackintosh in Madras Lit Soc Journ*, *Tod's Travels*, p. 137.

KOLI MOLI CHIEDDI, TAM. *Dihvaia* in *theifolia*, *Juss*.

KOLINDU MANIL? TAM. Glass.

KOLINJI PALAM, TAM. Properly Konji Palam, *Citrus aurantium*, the orange.

KOLI NIL, MALLAL. *Tephrosia pumila*, *Pers*.

KOLINJI SEED, ANGLO-HIND. *Nigella* seed.

KOLITA, a race in the west of Bengal and in Assam, good-looking and considered to be high caste hindoos. The Biboi, Jubai and Kulta or Koha, are populations to the north and east of the Aboi and Mishmi localities, on the drainage of the Brahmaputra. In the end of 1861 the Meyong Aboi attacked and plundered a village in the British territory, but the tribe expressed a desire to renew friendly relations, and begged that their offences might be overlooked. On the 5th November 1862, an agreement was made with them binding them to respect British territory, and the same engagement was subscribed on the 16th January 1863 by the Kelong Aboi. On the 8th November 1862, a similar engagement was concluded with the Aboi of the Dihong-Dibang duai. The Aboi Mni language belongs to the old Assam alliance, but it has been greatly modified by Tibetan. It has a

strong ideologic resemblance to the Dhimal, Bodo, Garo and Naga, but with some specific Tibetan traits — *Journal of the Indian Archipelago*, Nos. IV and V, April and May 1853, p. 190, *Treaties, Engagements and Surrenders*, Vol. VII, p. 343, *Indian Annals*, *Latham's Descriptive Ethnology*, Campbell, p. 54.

KOLIUNG, MONGOL. *Gossypium indicum*, *Lam*.

KOLLA KORAWA, see Korawa.

KOLLAN, TAM, MAL. A blacksmith, also in Malayala, a tanner, a worker in leather, a turner in wood.

KOLLAR or Collier are a tribe in the Tondiman country, in the Vasanga district, in the eighteen pahlams or districts, and throughout the Madura district. Until the nineteenth century they were so predatory that in the south of the Peninsula of India, Collier became the designation of a thief and their name is really derived from "Kallara," thieves, plunderers. In ancient times they seem to have inhabited the woods from Trichinopoly to Cape Comorin. Orme, writing of them, describes them in the middle of the 18th century as expert thieves and plunderers, and the Jesuit, Father Martin, says they were very cruel. Pennant writing of them in the 18th century says the adjacent countries are covered with thick forests and little cultivated by reason of the savage inhabitants, the Polygar and Collierie, who may be truly styled sylvestres homines, they are predatory, and in their government, as also that of the Polygars, feudal. They are thirty or forty thousand in number. Their country is hilly, they generally sided with mahomedans and the British in the wars against the French in the times of Clive and Dupleix. They have a first and second marriage, like the Maravai of Ramnad. The titular surname of all Kollari is Ambalakaren. Calicut was the stronghold of the lord paramount, the rajah of Tondaimandalam, the country of the Tondiman, which was an ancient division of the peninsula of India, of the part now occupied by the Arcot and Chingleput collectorates. H. H. the rajah Tondiman, of Poodocottah, is now a petty chief, and his country is a small tract near Trichinopoly — *Pennant's Hindustan*, Vol. II, p. 11, *Orme's Hindustan*, *Wilson*.

KOLLATI. The Dumai or Kollati army, called by themselves Bhatu, are wandering acrobats, and their women are common.

KOLLU, TAM. *Dolichos uniflorus*, gram.

KOLLI, TEL. *Pharbitis nil*, *Ch* — *Ipomoea coerulea*, *R*, Vol. I, p. 501.

KOLO, a Mongolian or Bhot race.

KOLOKLNAJA-MJED, RUS. Bell metal.

KOL NARAWA, see Kashmir, India.

KOLOQUINTEN, GER Colocynth.

KOLOUR or Colloor or Barkalor, is a diamond mine on the southern bank of the Kistna and not far from Condavri — *Rennell, quoted in Cal Rev, Jan 1871*

KOLPA, MAHR An agricultural implement for rooting up weeds

KOLSA, HIND Charcoal.

KOLSI, DUK Solanum indicum, *Linn*

KOLT or Kolth, HIND Dolichos uniflorus

KOLU also Velu of Simla Cajanus Indicus — *Spreng, W & A*

KOLUKUNTHOIS, GREEK Citrullus colocynthis, *Schrad* Colocynth

KOLUMBA WURZEL, GER Colombo root

KOLUNJUN, DUK Nigella seed

KOLUPU or Sili jana, TEL Grewia 10thru, *DC, W & A* G salvifolia, *R, Vol 11, p 587*

KOLUNGA-KOVAY, TAM Bignonieae

KOLUWALA, SINGH Alpinia galanga, *Swz*

KOLWAH, in Baluchistan, four or five days' journey from the coast, has several villages and castles, and is occupied by the Mui wari, Rodahi, Homeari and Noushe wari tribes, who interchange their commodities with the coast, sending wool, ghi, hides and bdellium See India

KOLWAN, the hills east of Guzerat

KOMADU, SINGH Cucurbita citrullus, *Linn*

KOMAL, HING Piangos pabalania

KOMAMAT, see Kenissat-ul-kiamat

KOMAN Klaproth thinks that the word Turkoman is derived from Turk and Komani, and given to that part of the Koman nation which remained on the east of the Caspian Sea, under the domination of the Turk of the Altai, while another part, which was independent, came and established itself in the vast plains to the westward of that sea, and to the north of the sea of Azof, and afterwards pushed forwards into Hungary — *Note by M Klaproth, in Voyage de Mavriaviev, p 394, quoted by Ferriar*

KOMAR, a chief, a prince, a first-born, hence also Komari, a virgin, from which, according to a legend is derived the name of Cape Comorin Komari is also a term given to all forts until they stand an assault

KOMAR The law of primogeniture prevails in all Rajput sovereignties, and has rarely been set aside The inconclusive dicta of Menu, on this as on many other points, are never appealed to by the Rajputs of modern days Custom and precedent fix the right of succession, whether to the gadi of the state, or to a fief, in the eldest son, who is styled Raj-

komai, or Pat-komai, or simply Komai-ji, 'the prince,' while his brothers have their proper names affixed, as komai Jowan Sing, 'prince Jowan' Seniority is, in fact, a distinction pervading all ranks of Rajput life, whether in royal families or those of chieftains, all have their Pat-komai, and Pat-rani, or 'head child,' and 'head queen' The privileges of the Pat-rani are very considerable In minorities, she is the guardian, by custom as well as nature, of her child, and in Mewar (the oldest sovereignty in India), she is publicly enthroned with the rana. Seniority in marriage bestows the title of Pat-rani, but so soon as an heir is given to the state, the queen-mother assumes this title, or that of Mahi-ji, simply 'the mother' In the duties of guardian, she is assisted by the chiefs of certain families, who with certain officers of the household enjoy this as an established hereditary distinction On the demise of a prince without lawful issue of his body, or that of near kindred, brothers or cousins, there are certain families in every principality (1a) of Rajwara, in whom is vested the right of presumptive heirs to the gadi In order to restrict the circle of claimants, laws have been established in every state limiting this right to the issue of a certain family in each principality And in Jeypoor, in the branch Rajawut (according to seniority), of the stock of raja Maun, there is a distinction between those prior, and those posterior, to raja Madhu Sing, the former are styled simply Rajawut or occasionally conjoined, Mansingote, the other Madhami The Rajawut constitute a numerous féage, of which the Jhulaye house takes the lead, and in which, provided there are no mental or physical disabilities, the right of furnishing heirs to the gadi of Jeypoor is a long-established, uncontested, and inalienable privilege — *Tod's Rajasthan, Vol 11, p 381*

KOMARAM, MAIEAR A tribe of barbers who shave the lower classes

KOMARASAMY, a hill south of Ramanmalai hill, 30 miles west of Bellary, overlooking the valley of Sundoor

KOMAREE, at Ahmednuggur, is 80 miles from source, and at Kolaghat, 41 miles from mouth, it is crossed by fords during the dry season, and ferries during the rains

KOMARETTI, TEL ? Musa paradisiaca, *Linn*

KOMARI, SANS Aloo perfoliata, *Linn*

KOMARI, SANS A virgin, Cape Comorin See Komai

KOMARIKA, SINGH Alocs

KOMARPAL, a sovereign of Guzerat

The astrologers having foretold that he would have a son born in Mula Nachutia, who would cause his father's death, the lad was sent as an offering to the shrine of Bageswara Mata, by whom he was not only preserved from destruction, but she herself, in the form of a tigress (bag), suckled the young Solankhi, whence his issue, which spread over the country, obtained the distinctive name of Bagela. The princes of Baghelcund are of this race, and there are many petty chieftainships of this tribe in Guzerat, as Lunawaria, Mandvie, Maheia, Godia, Dubboye, &c. Komarpal was born in S 1145, and in the words of the Charitra, "in S 1222 (A D 1166) Komarpal became a ghost. He left this world, poisoned by his successor, Ajipal." It was during the reign of Komarpal that the celebrated Arabian geographer, El-Edrisi, visited the kingdom of the Bahhara, and from his work Bayer and D'Anville gleaned much information — *Tod's Travels*, pp 184-191.

KOMARPAL-CHARITRA, a history of the kings of Anahulwaria

KOMARSAMI, 15° 1', 76° 35', in Mysore, a pagoda west of Hniahall, a peak near the pagoda, is 3,400 feet above the level of the sea — *Cullen*

KOMATI, claim to be pure Vesya, are occupied as traders and in other peaceful avocations. The term is applied in the west of India to shop-keepers, and petty dealers and clerks, who claim to be the pure Vaisya. In Madras they are called Chettyar or Chetty, in western India, Seth, the latter a term also applied to Parsi and mahomedan tradesmen.

KOMATTI KIRE, TAM Momordica charantia.

KOMBALMIR, See India

KOMBHUGRAS, root of a small plant from Delhi tasteless, but is heating. One tola is given as a tonic or aphrodisiac. — *Gen Med Top*, p 143

KOMBU, TAM Horn

KOMBURRUKI, TAM Lac

KOMEN, see Kambogia

KOMERKOLLI, or Comer-colli, a river or creek in the Gangetic delta. Herdsmen at the mouth of the Comer Colli wear great turbans round the head and neck, and use longer and warmer mantles than are usual in Bengal. They are a caste by themselves, tall, robust men, many with long beards, and all wilder-looking than the majority of their countrymen. They reminded Bishop Heber of Cim Tritary, but he missed the long spears, the huge dogs, the high-mettled horses, and covered carts of those noble shepherds — *Heber's Journal*, Vol 1, p 174

KOMINIAN, MAI Benjamin

KOMLA-NEEBOO, BENG Citrus aurantium

KOMMA, TFL Branch of a tree

KOMMA CHETTU, or Kollivipala, TEL Ixora parviflora, Vahl

KOMMAT, TAM An article of female jewellery

KOMMA MANDA, Ceriopia acuminata, R 11, 29

KOMMANA GORRE PINDI CHETTU, TEL

KOMMENDER, see Jakun

KOMMU, TEL Hoia

KOMMI CHETTU or Bomma papata, Stylocoryne Webera, A Rich, Web corymbosa, R 1, 696

KOMMU ARITI, Musa paradisiaca, L var

KOMMU KAKARA, TEL Momordica charantia

KOMMU LAKKA, TEL Stick-lac

KOMMU POTLA, Tichosanthes dioica, R 111, 701

KOMOL, BENG Nelumbium speciosum — *Willd*

KOMOON KOOS, MALAY Pipei cubeba

KOMPASS, GER, TAM Kompass Koia Belun Rus Kompassu, TFL A Compass

KOMRI, TAM ² Poinciana pulcherrima, L

KOMSALA, also Komsallar, an artificer in metals, from Kansa, a metal. In British India there are, amongst the hindoos, five artificer races (1) The Gold and Silversmith, (2) The Brazier, (3) Blacksmith, (4) Carpenter, and (5) Stone-mason or stone-cutter. These worship the hindoo gods, but they do not reverence brahmins, and their marriage and funeral customs differ from those of the brahmins. The goldsmiths regard it as a disgrace to have any of their daughters growing up, without being married. See Hindoo, India

KOMUTTI MADALAM PALLAM, TAM Citrus medica

KOMYN, DUT Cumin seed

KON, POL Hoise

KONADI MARI, see Kurumbai

KONAGAMA, the second Budha previous to Gotama — *Hardy's East Mon*, p 438

KONAJI ANGRIA, a person of low origin who long carried on piratical warfare on the Western coast of India, and rose to princely power. Gheia was his head quarters, but Severndroog and every creek were fortified. Gheia was captured by Chre and Admiral Watson in 1755. See Angria

KONAKAN, MAL A class of predial slaves in Malabar, a subdivision of the Vetuvu, or forest and hunter tribe. They are employed in agriculture, also as boatmen and salt makers — *Wilson's Glossary*

KONAPLI, RUS Hemp

KONCHI PALLAM, TAM. ? Limonia
pentaphylla

KONCHIKARI, HIND Mucuna pruriata

KOND, Khond, Kuud, or more properly the Ku, is the language of a people who are commonly called Kond or Khond but who designate themselves Ku. They dwell in the country surrounding the Urya in Sambhulpur, and to the south they inhabit the upper parts of Gondwana, Gumsui and the hilly ranges of Orissa, and practice the horrid rites of offering children and young people in sacrifice. Kimerdy is peopled by Khond, who, during the past thirty years have been repeatedly in rebellion. The hilly tracts of India from Moorshedabad down to Ganjam, and southwards on the skirts and in the valleys of the mountains as far as Cape Comorin, are peopled by hundreds of small tribes, who form amongst themselves independent nations, who have not yet felt the effects of civilization and—as with the Southali,—the Samiah and the Khond occasionally rise in open rebellion against the British power. It became known in 1833, that the Khond race were addicted to the meriah, or sacrifice of human beings,—to the earth-goddess, and, ever since then, the British government have made continuous efforts to suppress this rite. Since 1857, the Kond of Kimerdy have been suiging up, from time to time, the true reasons of which are not known, though those alleged are then hopes of renewing the meriah. Kond savages occupy the eastern parts of the highlands between the Godavery and the Mahanaddi. Those near Berhampoor average in height 5 ft 5½ in, and in weight 8 stone, with well-developed muscles and tendons standing out hard and firm. They are wiry and active, have an upright gait, carry their heads erect, straight noses, narrow nostrils, thin lips, black eyes, not high cheek bones, slight, projecting lower jaw, white and regular teeth with oval faces, as if of a mixed Caucasian and Mongolian origin. Their ordinary food consists of the wild farinaceous products of the hills. They are social, but easily excited, and more truthful than natives of the plains. Animal food and palm wine are only used on festive occasions. The deities of the Khond are the same as those of the S. E. Gond. Pen and Pennoo are common to Khond, and Gond. Dula deo was a bridegroom who perished in the marriage procession and has received divine honours.

The Khond, Kuud or Ku according to Dr Caldwell, are a primitive race who are supposed to be allied to the Gond. The two people by whom the Gond and Ku languages are spoken are supposed to amount to 500,000

souls. Dr Caldwell estimates the proportionate numbers of the several races by whom the Dravidian languages and dialects mentioned above, are spoken, to be as follows

Tamil	10,000,000	Tuda	} 500,000
Telugu	14,000,000	Kota	
Canarese	5,900,000	Gond	
Malayalam	2,500,000	Ku	
Tulu	150,000	Total	32,150,000

About 20,000,000 of these are British subjects, and the remainder are under the native states of Hyderabad, Travancore and Cochin. In this enumeration, there has not been included the idioms of the Ramusi, the Koriawar, the Lombadi, the Vedai, the Mala-Aiasar, and various other wandering predatory or forest tribes. The Lombadi speak a dialect of the Hindi tongue. The Ramusi and the majority of the Koriawar, a patois of the Telugu. The tribes inhabiting the hills and forests speak corrupted dialects of the languages of the contiguous plains. The Mala-Aiasar, 'Hill Kings' called in Malayalam Mala-Aiasari, the hill tribes inhabiting the Southern Ghauts, speak corrupt Malayalam in the northern part of the range, where the Malayalam is the prevailing language, and corrupt Tamil in the southern, in the vicinity of Tamil-speaking districts. From the mountainous tracts known as Khondistan, and the valley of Chokapaud, revenue is derived. The term Gond, seems identical with Khond, and the latter has been supposed to be derived from the hindoo word Kond or Konda, a hill, indicative that they were regarded as a hill people. According to Professor Wilson, Kond is derived from the hindi word Kodo plural Kollu and Kondin.

The Sowrah, Sow or Sam, identical with Samia is a term applied to populations occupying the fastnesses of the Eastern Ghauts, along with the Kond and Kol. The Sowrah are wholly within Telugana, and extend from the Godavery to the southern frontier of the Khond. A large district and dependency of Bustar, in Central India, is surrounded by the Tiling in the south, Khond, and Maru Gond on the east, and hindoos to the north.

The Kond dwell in the country surrounding the Urya in Sambhulpur and to the south. They inhabit the upper parts of Gondwana, Gumsui and the hilly ranges of Orissa. Kimerdy is peopled by Khond, who, during the past thirty years have been repeatedly in rebellion. The Kond savages who occupy the eastern parts of the highlands between the Godavery and Mahanadi are notorious for their human sacrifices. Those near Berhampoor average in height 5 feet 5½ in and in weight 8 stone, with well-de-

veloped muscles and tendons standing out hard and firm. They are wiry and active, have an upright gait, carry their heads erect, straight noses, narrow nostrils, thin lips, black eyes, not high cheek bones, slight projecting lower jaw, white and regular teeth with oval faces, as if of a mixed Caucasian and Mongolian origin. Their ordinary food consists of the wild farinaceous products of the hills. They are social, but easily excited, and more truthful than natives of the plains. Animal food and palm wine are only used on festive occasions. The deities of the Khond are the same as those of the S. E. Gond, Pen and Pennoo are common to Khond and Gond. Dula deo was a bridegroom who perished in the marriage procession and received divine honours. The Kond language was reduced to writing by Captain J. P. Fyfe of the Madras N. I. The Khond language of Gumsui appears to be merely a dialect of the Gond. The Khond, if not identical, probably agrees with it more than with Kol, and the basis of the latter is Dravidian.

The Khond, says General Campbell, regarded it as degrading to bestow their daughters in marriage on men of their own tribe, and consider it more manly to seek their wives in a distant country. Major McPherson also tells us that they consider marriage between people of the same tribe as wicked and punishable with death. The Kalmuck, according to De Hell, are divided into hordes and no man can marry a woman of the same horde. The bride, says Beigman, is always chosen from another stock, among the Dubet, for instance from the Torgot stock and among the Torgot from the Dubet stock. The officers whom the Government of India and the Madras Government employed to suppress the Meriah sacrifices of the Kond races were Captain Millar, of the 43rd Regt. M. N. I. in 1836, Mr. Stevenson, Mr. Russell, Madras Civil Service, Asst. Surgeon Bannerman, Madras Army, Captain Campbell in 1841, Captain Macpherson in 1844. It was in 1836-7, during military operations in Upper and Lower Gumsui, that the cruel rite of immolating human beings was first brought to light among the neighbouring hill tribes. Captain Millar of the 43rd Regiment M. N. I., succeeded in rescuing twelve victims. Previous to the year 1837, Mr. Stevenson had succeeded in rescuing many victims, and the information he obtained regarding the Meriah sacrifice, was afterwards embodied by Mr. Russell. Asst. Surgeon Bannerman of the Madras Army did much good service in the cause and offered many most valuable suggestions relative to the mode of legal procedure in the case of the Panwa

detected in kidnapping and selling children for sacrifice. Lieut. Hill acquired extensive information regarding the Khond race and their country. Captain McPherson in 1844, found the Khond in precisely the same state of mind, with reference to the sacrifice, as when Captain Campbell left them in 1841. Before the end of 1841, Captain Campbell had put an end—as far as an end has ever been put to the public performance of the Meriah among the Khond of Gumsui, though the desire to perform it was still strong in their minds.

An insurrection in 1858 in the Khond districts was however neither aided nor led by Khond, the principal actor in the affair was a man named Danda Sina, of Gaibah Goomah, village occupied by the Sowiah race, savages armed with bows and arrows and battle axes, who occupy the hilly tract which extends from Purla Kimedya to Berhampore (Gaujam). It is bounded on the east by the narrow belt which separates the hill tracts from the sea, and on the west by the Khond clans of Chinnu Kimedya and Jeypore. The Sowiah are believed to be prior occupants, but in habits and barbarism they bear a strong resemblance to the Khond.

Danda Sina had sometime before been convicted by the authorities of Gaujam, on a charge of dacoity, but he contrived to escape, and flying to his own village, he collected a large body of his clansmen, and with 10,000 followers attacked the manager of Purla Kimedya. Seven peons were killed upon the spot, and though the manager escaped, the whole country were immediately in a state of excitement. The Sowiah had previously been irritated by the execution of two of their number for murdering the headman of a village, and had openly threatened vengeance for their deaths. An old device also was employed to stimulate them to action, and give additional coherence to the movement. As in the Sonthal rebellion, an avatar descended, though he was not, as with Sonthal, in the shape either of a cart wheel or of a piece of paper. The Sowiah appear to be advanced beyond that point in theology, and their idol is a little brazen image. But in all other respects the device was identical with that employed among the Sonthal. The avatar issued commands, the active leader was sole interpreter of them, and the commands authorised armed resistance to regular authority. The Sowiah country is one of the most difficult in the world, a hilly tract covered with a jungle as deadly to sepoys as the lowest swamp in the Sonthal Pergunnahs. The Kond, Bhil, Santal, Mair, Kol, Bengi, Dom, Bhut, are in all about 20,000,000—*The Khond Agency*,

Konda jingun, Tr. Casearia esculenta, R, n, 422. Juncus is any thing hardy, shaggy
Konda juvri, Tr. Ficus tuberculata, R, n, 554, *W. Ic*
Konda kalava, Kampilera rotunda, L, R, n, 16, *W. Ic*
Konda kandulu, Tr. Vri of Cayanus indicus, *Spreng*
Konda kannun, Saccharum exaltatum, R, n, 215
Konda kasna or *Kanu japhana*, Tr. Rottleria diococa, R
Konda kasinda, Tr. Casaria sophora, L, W, n, 889. Senna soph, R, n, 347, also Toddaria aculeata, Pers—Scopolia aculeata, R, n, 616, also an undescribed species of anti rheumatic tree found at the base of the Ghahpavram mountain in Viragapatam
Konda koinda, Tr. Alcinia arsa, W, n, 862, Mimosa ceras, R, n, 565
Konda malle, Tr. Polygonum balthicum, L, R, n, 289, *W. Ic*, 1798
Konda mamidi, Tr. Pisonium torbati- gnanum? *W. Ic*, of Amyris cuminata, R, n, 246, Balsmodendron Roxb, Hall. Capitan Beddome remarks, "Leaves with a strong mango smell only found in the Circars"
Konda manga or *Bikh*, also *Karingur*, Tr. Gaideura latifolia, n
Kondi mani or *Pitta mani*, Tr. Ficus tomentosa, R?
Konda mayaru or *Kali neidu*, Tr. Adistia humilis, *Val*
Found at Ghah pavam in Viragapatam
Konda mahkei, Tr. Ximenes americana, L, R, n, 252, *W. Ic*, p. 318
Konda nimma, Tr. Alantia monophylla, DC, *W. Ic*, p. 320, Limonia mou, R, n, 378
Konda pala or *Pulla tige*, Tr. Sarcos- temma acidum, *Vogel*
Konda pava, Tr. Corypha umbraeni- fera, *Lin*
Konda papata, Tr. Stylocoryne webbia, A Rich, also Pavetta tomentosa, *Smith*, W, n, 1325, *Ic* 186. Ixora tom, R, n, 386
Konda pasupu or *Kalinga rashtra*, Tr. Globba bulbifera, R, n, 78. This curious plant is not uncommon in the Circars. The herbaceous shoots spring up with the early rains and bear axillary bulbs. It is also called *Dumpa rashtra* by some
Konda pokka, Tr. Wild vari of *Arecu catechu*, L?
Konda pannku, Tr. Rottbolla exaltata, L, R, n, 354, *Cor*, p. 157
Konda pallau, *Antidesma*? sp. From Madagula
Konda pragra, Tr. Casearia esculenta, Roxb

p 6-17, Mr Campbell, pp 31-36, P^o
Madras Govt, Mr Logan in Journal In
Arch, McLennan, p 95, Lubbock Orig
of Civil, p 96 See Chinna Kamedy, India,
KOL, Khond, Kamedy, Meliah, Sacri-
fice
KONDA, Tavar, Ter A hill, hence,
Kondi alachandali or Alachandali, Tri
wild vai of Dolichos sinensis, L
Konda amada kada, TLT Thidescutia
paniculata, R, ii, 119
Konda amadam or Adavi amadam, TLT
Baliospermum polyantha, R, W Ic, 1885,
Cotton pol, R, iii, 682 The seeds serve
as a useful aperient medicine
Konda beads, TLT ? Hibiscus eriocarpus,
DC, W & A, p 185 H collinus and H
simplex, R
Konda bura or Pinna bura, TLT
Salmaha malabarica, Endl & Sch
Konda china, TLT Phyllanthus, sp
Konda dantem or Konda tam na, TLT
Smilax ovalifolia, R
Konda dogah, Ter Anianthus, sp
Konda ganderu or Gandu ganderu, Ter
Alstonia venenata, R B,
Konda Gangge? Ter Cochlospermum
gossypium, DC
Konda giligichla, TLT Crotalaria mon-
tan, R, ii, 265
Konda gobbi or Multu gorant, Banleir
prionitis, L
Konda gogu, Ter Cochlospermum gos-
sypium, DC, W & A Bombax goss, R,
iii, 169 Kaiunkara, W, 196, is given as a
Sansevit syn with the meaning Pterospei-
rium acerifolium
Konda gouguira, TLT Hibiscus fucatus,
R, H aculeatus, R, iii, 206
Konda golugu, Ter Glycosmis alborea,
DC Limonia pentaphylla, R, ii, 381 Pilu
said to be a synonym is Salva-dori indica,
Royte, or according to W, 539, a name
assigned to any exotic or unknown tree
Konda gumudu gadda, TLT Bataas
pentaphylla, Ch, W Ic Convolvulus mun-
tus, Wall, III, ii, 207 C hirsutus, R, i,
479
Konda guirava tige or Konda tamara, Ter
Smilax ovalifolia, R
Konda jagay, Ter Dysophylla quadrifolia
Benth Mentha quad, R, iii, 4
Konda japhara, or Kairu japhara, Ter
Rotelia discoca, R
Konda jei, Ter Andropogon fascicularis,
R, i, 265 The name rests on Roxburgh's
authority
Konda jila kaira, TLT Not ascertained
Konda jiliga or Jingudu chettu, Ter
Gayola urens, L
Konda jonna, Ter Wild kind of Sorghum
vulgare, Pers—ma

Konda rakasi, TEL *Alum montanum* May be *Colocasia indica*

Kondalavi, TEL *Ficus religiosa*

Konda ravi, TEL *Ficus vagans*, *R*, iii, 537 A sp with remarkably cordate leaves growing in rocky places near water

Konda regu, TEL, *Acacia annala* or *Nalla regu*, also *Zizyphus*, *sp*

Kouda saka tunga, TEL *Scleria lithosperma*, *Willd*, *W Cont R*, iii, 574

Konda sita savaiam or Lanasavaiam, TEL *Ipomœa filicaulis*, *Blum*

Konda tamaia or Kistapa tamaia, TEL *Smilax-ovalifolia*, *R*, iii, 794, *W Ic*, 809, also sometimes *Osyris peltata*

Kondatelle of the Yerkañi, *Cnicactus gallicus*, *Gmel*

Konda tantepu chettu, TEL *Cassia glauca*, *Lam*, *W & A*, p 895 *Senna arborescens*, *R*, ii, 345, *Rheede*, vi, 9-10 Grows wild in the Simachalam hills

Konda tangedu or Tangedu mauu, TEL *Inga xylocarpa*, *DC*, *W & A*, 831 *Mimosa xyl*, *R*, ii, 543, *Cor*, p 100 *Cassia florida*, *Vahl*—*Seuna sumatrana*, *R*, ii, 346-7, *W & A*, p 893

Konda tekkali or Gubbadaia, TEL *Symphoricarpos involucriata*, *R* *Suru*du of Roxb *Gubbadaia*, *Masulipatam* *Tellapippali*, *Vizagapatam*

Konda tummi, TEL *Leucas*, *sp* A very soft, velvety, creeping sp growing on hills in *Vizagapatam*

Kondit tunga, TEL *Cephalosehœnus articulatus*, *Nees*, *W conti* 115, *Schœnus ar*, *R*, i, 184

Konda tungau, TEL? *Inga xylocarpa*, *DC*

Konda veltn or Konda japhaia, TEL *Rottleria dioeca*, *R*

Kouda vempali, TEL *Tephrosia suberosa*, *DC*, *W & A*, p 652, *Ill*, p 82

Konda ulava or Kati ulava, TEL *Cantharospium pauciflorum*, *W & A*

KONDAI, TAM A knot of hair at the back of the head, in which form the Tamil and Teling women, and the men and women in the southern and central provinces of Ceylon, bind up their hair

KONDEK, JAV *Chignon*

KONDEMIR, the takhalus or literary title of *Gharias-ud-din-bin-houmam-ud-din* His book is entitled *Habib-us-sayar-fi-afiad-ul-bashar*, that is to say, the curious part of the lives of illustrious men It is a history which he had extracted from that which his father *Mucond* had composed and entitled *Rauzat-us-Safa*, but to which he made augmentations He dedicated this book to the secretary of state belonging to the king of Persia, shah *Ismael Safavi*, who gave him the name of *Habibullah*, and for that reason the book had the

name of *Habib* given it in the year 1508, Heg 927, in the reign of *Lewis XI* He was also author of another history which is entitled *Khalasat-ul-Akhbar* or the Cream of Histories—*History of Genghis Khan*, p 422 *KONEI*, a river near *Peeigunge* in *Rung-pooi*

KONE KAI, MALEAL, TAM? Fruit of *Cassia fistula*, syn of *Cathartocarpus fistula*

KONFUCIUS, or Confucius, a Chinese sage, of the 6th century, before Christ 551-479 His Chinese name is *Koong foo tse* He was a cotemporary of *Pythagoras* and wrote on the Philosophy of Morals and Politics His Chinese name is also written *Kong-fu-tse* and *Kung-fu-tze* His writings are rather of morals than metaphysics Confucius visited *Lao-tse*, after his political downfall See *China*, *Confucius*, *Kung-fu-tse*, *Mencius*

KONGA, see *India*

KONGILIUM MARAM? TAM *Cauaium striatum*, *Roxb*

KONGI PUTRI, DUK *Pisonia inermis*

KONGKIANG, see *India*

KONG, HIND *Crocus sativus*

KONG-WHA, a variety of safflower or *Carthamus tinctorius* which grows in China It is held in high esteem by the Chinese, and is used in dyeing the red and scarlet silks and crapes which are so common in that country, and so much and justly admired by foreigners of every nation Large quantities are annually produced in the *Chekiang* province near *Ningpo*—*Ains Mat Ind*, p. 195, *O'Shaughnessy*, p 411, *Drs Mason*, *McClelland*.

KONHA, HIND, PUSHTU *Stoue*, sand-stone

KONI, TAM, or Goni, HIND *Ghunny* or *gunny*

KONI, BENG Smooth meadow grass, *Poa unioides*

KONIBAR, see *Aiou* or *Yowl*

KONIGSWASSER, GER Nitro-muriatic acid, *Aqua regia*

KONIKA MALEAL *Terminalia bellerica*

KONIYALAN (?) MAHR Piedial slaves in *Malabar*

KONK, ENG Chank shells

KONKAN or Concan, a narrow strip of land on the western coast of the Peninsula of India lying between the western ghauts and the sea coast The low land in the Concan and Guzerat is traversed by many rivers and smaller streams running to the sea, and is indented by numerous creeks and channels of the ocean The cold weather is clear and bracing, but the hot season of April and May is succeeded by the deluging rains of the south-west monsoon, when 150 inches fall from June to September, and render much of the already

humid lands, impassable swamps, the atmosphere is then very damp, and the sensation experienced is similar to that in Calcutta at the same period of the year. The Concan districts extend from Goa to Daman, or very nearly to the Tapti river. Like Malabar, which it greatly resembles in general aspect, it is comprised between the western ocean and the ghauts, and consists of a narrow belt near the sea with salt water inlets, and a succession of mountain spurs. In the northern parts of the Bombay Presidency, the chain separating the Concan from the Dekhan is called the northern ghauts, or Syhadri mountains, a term which may conveniently be extended to their whole length. Throughout the Concan, the Syhadri form a continuous chain of hills, interrupted, however, by deep depressions. Their summits rise to the height of 4,000 to 5,000 feet, but the mean elevation is very much less. The station of Mahabaleshwar is 4,700 feet. In the latitude of Daman $20\frac{1}{2}^{\circ}$ N the chain begins to sink abruptly into the Tapti valley, and changes its course, or sends off a spur of considerable elevation in an easterly direction, as the Chandor hills. At Mahabaleshwar, the rain-fall amounts to 248 inches annually. In the southern Concan, especially in the Savant Wari district, the rains are as heavy as in Canara. At Bombay, the rains last from June till the end of September, and the fall is only 80 inches, which is considerably less than any point further south on the coast. At Tannah, however, the average fall is more than 100 inches. In the Bombay Presidency, the provinces of Aurungabad and Beejapore, are arranged into two portions termed the Poona and the southern districts, the latter with its head-quarters at Belgaum, but to each of these two divisions there is likewise allotted the command of the immediately adjoining portions of the level land of the Concan. The Belgaum division of the army, in the province of Beejapore, is from 2,500 to 3,000 feet above the level of the sea, but has had soldiers on the sea shore at Kolapoor, Sawantwari, Malwah, Vingola and Rutnagherry. The Poona division is similar to that of Belgaum in the distribution of its force, of the soldiers in the command nearly the whole of them are in the provinces of Aurungabad from 1,700 to 2,300 feet above the level of the sea. In the table-lands, above the ghauts, the climate is more dry, and the rains and temperature moderate, the range of the thermometer being from 55° to 92° , and the troops, European and native, in the Poona division particularly, enjoyed comparatively good health. Konkana is an ancient name of the country between Devagiri and Sidasegiri, hence, perhaps, the

modern Konkani. The mixed Konkani tongue, appears to be only Marathi with a large infusion of Tulu and Canurese words, the former derived from the indigenous inhabitants of Tuluva of Canara, the latter, from the long subjection of this part of the Konkani to Canurese dynasties above the ghauts. Mr H. Mogling however mentions that the Konkani-speaking brahmins of Mangalore, consider it quite distinct from, though cognate with, Marathi. Its limits extend from Goa below the ghauts, to a village north of Upi. From this part of the coast, in northern Canara, a diagonal line running in a north-eastern direction towards Bedar, marks the boundary between Marathi and Canurese, of the latter at least above the ghauts. — *Flora Indica* by Drs J. D. Hooker, M.D. and T. Thomson, M.D. See India, Kol, Rutnagherry, Jam.

KONKI or Embudi chetta, *Pisonia villosa*, *Pou*, *P. aculeata*, *R*, n, 217, *W. L.*, 1763-4. Konki is a hook, referring to the thorns which are aculeate backwards and very prehensile.

KONKUDU, *Ti* ? *Sapindus emarginatus*, *Vahl*.

KONLA, *Hisp*. *Citrus aurantium*, *Linn*.
KON-NAY-ZOW, *Henriera minor*, *Lam*, *DC*, *Roxb*.

KONNAY-MARAM, also *Shakona*, *marm*, *Tam* ? *Cathartocarpus fistul*, *Pers*.

KONNI, *Abies piceiformis*.

KONO Potash.

KONOPE, *Poi*. Hemp.

KONOPEL, *Russ*. Hemp.

KONRU, *Ti*. *Flemingia sepium*, *Roxb*.

KONSAGARA WANLU, *Ti*. Goldsmiths, workers in metals. See *Kuns*, *Pou*, *Zou*.

KONSSENEI, *Russ*. *Cochin* oil.

KONTABAOLO URA. A tree of Ganjam and Gumsin, extreme height 30 feet, circumference 2 feet and height from the ground to the intersection of the first branch, 7 feet. The tree abounds and is chiefly used for firewood though ploughshares are occasionally made of the wood. The bark is used medicinally. — *Captain Macdonald*.

KONTASHA, see *Kalk* is.

KONYER, *MAI*. *Crocus sativus*, *Linn*.

KON-ZO-ZA-LOO. *Burm*. *Henriera littoralis*, *Art*, *DC*, *Roxb*.

KOO or Ku, race who occupy the mountainous country near the sources of the Lemroo river and its principal feeder the Peng Kheong, within the 22nd parallel of north latitude, westward of the Yomadong range, they have never paid any revenue, and it is only after entering the hills for 8 or 10 days that the first villages of these wild people are met with. The approximate number of houses

is 2,897, and allowing 5 persons for each house, the number of inhabitants may be estimated at about 14,485 Those living on the Peng Kheong have intercourse with the neighbouring Ku-mi of the Koladya circle, from whom they differ but little in their habits — *J H O'Donel, Esq, in Vol XXXI of 1864 of B A S Jour*

KOO, HIND *Celtis ciliocarpa*

KOOA, HIND *Cnicus angustifolia*, Stach, allow root

KOOBEDAR, HIND *Bauhinia variegata*

KOOBELL, HIND *Andropogon nauticus*

KOOCH BAHAR The Pajah of Cooch Bahar are cultivators almost in a state of serfdom See Cooch Bahar

KOOCHI-KANTA, BENG *Mimosa bicaulis*

KOOCHILA, BENG, HIND *Stychnos nux vomica*

KOOCHILA-LUTA, BENG *Stychnos colubina*

KOOCHNAL, HIND *Bauhinia variegata*, Linn Its beautiful flowers are eaten in some parts of Bengal as a delicate vegetable — *Ainslie's Mat Med, p 260*

KOO-CHUNDUNA, HIND *Adenanthemum pavonina*

KOOCHURI, BENG *Excoecum tetragonum*

KOODALIYA, BENG *Desmodium triflorum*

KOODA PALLI MARAM, TAM *Holarrhena cordata*, W Icon

KOODOO-KOOROONDOO GAS, SINGH *Cinnamomum litseaefolium*

KOODUPELAH, *Holarrhena cordata*

KOOFFA, a round wicker basket, towed astern of each boat for the purpose of communicating with the shore, these are covered with naphtha, and are in use on the Tigris, Euphrates and the Diala Their shape and construction belong to the most remote ages, being mentioned by Herodotus — *Magnon's Travels, p 55*

KOOFEE, or Cufra, the name of a town

KOOHRYA and Peija, see Bertha

KOOHU, a river near Raesien in Bhupal

KOOJA, SANS From koo, the earth, and jan, to be produced

KOOKA, a sect of reformers of the Sikh religion They care little about the body after death They hold that after the soul has left the body, the remains require no more attention and may be put out of sight in any way convenient They feast, give sweetmeats, and read the Granth incessantly, when one of their sect is about to die, and after he is dead they read the Granth day and night, relieving each other at the task, for thirteen days, after which they give a feast Bishon Singh a fanatic leader, was executed

in 1872, but his Granth, which was to be sent to the gooroo was left in the Kooka temple in Lahore, and read by the men of his sect, who performed his obsequies His ashes were given up on condition that there should be no demonstration by the relatives, and they were committed to the Ravee by his son, who took the remaining bones to Haidwar, according to Hindoo, and not Kooka, fashion — *Indian Public Opinion*

KOOKEE, a mountain race in northern Cachar, south of the Assam valley, dwelling at elevations of 4,000 and 5,000 feet above the sea, in lat 25° 20' N, and long 92° 40' E A race of the same name dwell 60 miles further south in the north of the Tipperah rajah's territory their name is written also Ku-ki To the north of the Bom-zu or Bun-zu or Bomdu, are closely allied tribes termed, collectively, Lungkta, Kungye, or Kuki, who occupy the highlands of Tipperah and extend south-east towards the head of the Koladya Both the Bun-zu and Kuki appear like the Kumi, to belong to the Burman family The Kuki represent its most archaic and barbarous condition The tribes that have been exposed on the sea board of Arakan or in the basin of the Irawadi, to the influence of the Chinese, Shan, Mon, Bengali and more distant commercial nations, have attained a comparatively high civilization The Singpho although much behind the Burmans, are greatly in advance of the Kuki, and the Burmese seem at a very ancient period, when their condition was similar to that of the Kuki and perhaps, in many respects more barbarous, to have spread themselves from the upper Irawadi to the south and west as far as the highlands of Tipperah on the one side, and Pegu on the other Wherever the stock from which they have been derived was originally located, they probably first appeared on the Ultra-Indian ethnic stage as a barbarous Himalayan tribe, immediately to the eastward of the Mishmi, if indeed they were not identical with the Mishmi, of that era The upper Irawadi was probably then occupied by the rude and inland tribes of the Mon-Anam alliance The Loo Chai clan of Kuki, on the frontier of Sylhet and Cachar, in January 1868 attacked Monier Khul, 25 miles east of Silchar and sacked it The Kooki of Chittagong have no idea of hell or heaven, or of any punishment for evil deeds, or rewards for good actions Similarly according to Bailey, the Veddah of Ceylon have no idea of a future state of rewards and punishments In a slight notice of the Grammar of the Kooki language, by Lieutenant R Stewart, 22nd Regiment B N I, he says that the people to whom the term

Kooki is given by the inhabitants of the eastern frontier of Bengal, occupy, together with other tribes, the hilly tracts lying to the north, south and east of Cachar and Manipoor they are divided into numerous clans, each under a petty hereditary chief or rajah. The appellation of Kooki is unknown among themselves, and they have no title embracing their whole race, but they call one another by the names of their different clans. They all speak the same language, with very slight modification in the dialects, and it is called among them Thadou Pao, from the name of one of their principal clans — *Jour Beng As Soc, No 3 of 1858, Lubbock's Origin of Civil, p 268*

KOOKEE-KHEYL, an Affghan Kheil or tribe near the Khyber pass

KOOKOOL, TAM. Commiphora madagascariensis, Linn

KOOKOORA-CHOORA, Pavetta indica
KOOKOOR-ALU, BENG Dioscorea anguina

KOOKOORA-NEJA? Gloriosa superba
KOOKOOR-CHHIT-KI, BENG Leea staphylia

KOOKOOR-CHITA, BENG Tetianthera apetala

KOOKOOR-CHOORA, BENG Pavetta indica

KOOKOOR-JIHVA, BENG Leea staphylia

KOOKOOR-SHOONGA, BENG Tooniflea-bane, Blumea lacera

KOOKSPURA, HIND Celosia asiatica
KOOL, BENG Zizyphus jujuba

KOOL, TAM A kind of gnel, made of various grains

KOOLA-DEVATA, SANS From kula, race, and devata, a god. In hinduism, the deity worshipped by the family

KOOLAHEE, or Koolay, a river near Kntowah in Goalparah, in Lower Assam.

KOOLAN, see Gorkhar

KOOLAR, a river near Buirumpooree in Nagpore

KOOLAR, a river near Raee in Bhopal
KOOLEE BENGAN, HIND, or Koolibegoon, Solanum longum Cylindrical egg-plant — *Riddell* See Binjal

KOOLGACHII, BENG Jujube, Zizyphus jujuba

KOOLI, HIND Sterculia urens

KOOLIE, or Coolie, a term in use amongst the British in India, and amongst the Tamil races to designate a labouring man, also a labourer's hire, or wage of any kind. A Kooli bandy or Kooli gari means a hired carriage

KOOLI, TURK, a "slave," Nadi means "wonderful," and is used as an epithet to

describe the Almighty. The name of Nadi shah therefore signified "the slave of the wonderful, or of God." When he was promoted by the favour of shah Tamasp to the dignity of a khan, he took the name of that monarch and was called Tamasp Kooli khan, but, on reaching the throne, he styled himself Nadi shah, resuming his original name of Nadi — *Malcolm's History of Persia, Vol II, p 46*

KOOLIMITAN? Oenimum hirsutum

KOOLIN, a race or tribe of brahmins in Bengal, who are considered to be of pure and high descent. They take the suffix honorific names of Mookerji, Chatterji, Banerji, Gangooly. The hindoos of Calcutta styled Ghose, Bose, Dutt, and Mitra, are sudra tribes who accompanied the Koolin brahmins into Bengal. See Brahmin, Coolin, Hindoo, Kulin, Marriage, Polygamy

KOOLINA, SANS From kula, a race

KOOLK, in Khorassan, a fine goat's wool, goat's hair enters extensively into the coarse woollen manufactures of Khorassan, beneath the coarse external hair of these animals a down called "Koolk," is obtained, little inferior to the fine wool of Thinet, and from which various articles of clothing are made — *Fraser's Journey into Khorassan, p 390* See Koolk

KOOLMARA, CAN Calysaceon angustifolia

KOOLOO There are some very singular domestic institutions prevalent in Ladak, regarding marriage, not at all unlike those of Kooloo. The principal difference is, that in the former, mutual consent is requisite, where there are several brothers about to take one wife amongst them, and all the offspring are looked upon as the property of the eldest. As soon as the first is of marriageable age, he is provided with a wife, and Mrs Hervey was informed that the entire property of his parents descends at once to him, he being from that time charged with their maintenance. One or more of the younger sons of a family is always made a Lama, or priest — *Mrs Hervey's Adventures of a Lady in Tartary, Vol I, p 193* See India, Kohistan, Kulu

KOOLOO or Koolpee, MAHR A narrow

KOOLSOOM, the name of Hosein's sister. Koolsoom Bi is a familiar name of the women of the mahomedans in the south of India

KOOLTHEE, Madras horse-giam, BENG, HIND Dolichos uniflorus

KOOLUMEE, see Kush

KOOLUNJUN, BENG The greater galangal, Alpinia galanga

KOOLUTTHO-KULAY, BENG Dolichos uniflorus

KOOMAR or Kumhar, HIND A potter, the village Kumhara

KOOMARA, SANS A boy, from Koomara, to play, from ku, evil, and mi, to beat

KOOMAREE, BENG Aloe indica

KOOMARIKA, BENG Smilax ovalifolia

KOOMB-KA-MELA, HIND A sacred fair at Hardwar, held every twelfth year See Mela

KOOMBHA, MAHR, also Koombee and Koombi, HIND, URIYA Caieya arborescens, *Rorb* Its fibre is employed in the Himalaya as slow match for then matchlocks, *Royle*

KOOMBHAR, also Gombai, Gumbai Koombai, is Gmelina arborescens, yields a valuable timber, it is spread over a wide extent of India, and it attains great size It squares into logs of from 18 to 24 inches, occasionally nearly 30 feet long The wood resembles teak, the colour being the same, the grain rather closer, but it is somewhat lighter It is valuable for situations where it is exposed to the influence of both air and water One experiment was made by placing part of an outside plank in the river Hoogly, a few miles below Calcutta, a little above low-water mark, exactly where the worm is thought to exert its greatest power After remaining three years in this situation, the piece was cut, and found as sound and every way as perfect throughout as it was when first put into the river In another experiment this wood remained good for seven years, while teak, similarly placed, required to be replaced after six years—*Rorb Pl Ind*, Vol III, pp 84-85

KOOMBHAKARU, SANS From koombha, an enthen jar, and kari, to do, Koombha-Karna, from koombha, a jar, and karna, the ear

KOOMBHA-PAKU, SANS From koombha, a pot, and paku, ripe

KOOMBOROO WELL, SINGH Guilandina bonduc, *Linn*, *W & A*

KOOMIARSEIN A hill state which was formerly a feudatory of Bussahin, but was declared independent after the Nepal war It pays Rs 1,440 as tribute Its revenue, Rs 7,000, and population, 7,829 The family is Rajpoot, of not very high pretensions

KOOMLA, MAHR Crataeva toxburghii, *B*, *IV*

KOOMLAH RIVER runs near Soorie Puttee in Muzaffernuggui

KOOMOOD, BLNG White esculent lotus, Nymphaea lotus

KOOMOODA-BANDUVA, SANS Koomooda, a lotus, and bandhoo, a friend

KOOMOODENEE, BENG Tufted black beam, Menyanthes cristata

KOOMRA, BENG Squash or vegetable

marrow, the pumpkin or white gourd Benincasa cerifera

KOOMURKA ? Smilax ovalifolia

KOON or Khon, a tribe of the head-waters of the Koladan river, beyond the Arakan boundary

KOONBEE, a race of sudra hindooes, of the Mahatta country, largely engaged in agriculture and in horticulture They are strong-built sturdy men, then women uncommonly See Kunbi, Hindoo, India, Kurmi

KOONCH, a pergunnah in Bundelkhand

KOONCH, BENG Wild Jamaica liquoree, Abies precatorius

KOONDA ? Jasminum hirsutum

KOONDAH, the mountain tracts of the Neilgherry hills

KOONDON or Koonda, HIND A large earthen pot

KOONDOOR, HIND See Balsamodendron

KOONDOORI, HIND Coccinia indica

KOONDOOZ, a territory on the east of Balkh Its river, in the valley of Bamian, rises in about lat 34° 52', long 67° 40', is about 300 miles long, runs easterly, northerly, north-easterly, northerly and north-westerly, into the Amoo or Jihoon river It receives the Inderab, 65, and Khanah-i-bad, 90 miles Koondooz, during the years 1812 to 1830, considerably increased its power by conquests which Mahomed Moorat Beg, made in Badakhshan, Khulm, Balkh, &c, so that, in A D 1830, it included all the northern side of the Hindoo-Koosh, and extended to the valley of the Oxus Its military force was not, however, more than 20,000 undisciplined cavalry, without infantry Koondooz is separated from India by the great chain of the Hindoo-Koosh—*Bjornstjerna's British Empire in the East*, p 213

KOONDOU-ROOMEE, BENG Pistacia lentiscus

KOOND-PHOOL, BENG, or Koondou, Downy jasmine, Jasminum hirsutum

KOONDUL, BENG Blue lotus, Nymphaea cyanea

KOONDUL or Pogool, large ear-rings, worn by hindooes

KOONER, an affluent of the Kabul river

KOONG, a species of Civet, which inhabits the Chinese borders of Thibet. It is mottled rather than striped

KOONGHILYARA, TAM A Tinnevely wood, of a light brown colour, used for building purposes, yields dammer

KOONGOOMA-PU, TAM Crocus sativus, *Linn*

KOONHET, MALAY Curcuma longa, *Rorb*, *Rheede*

KOONHIAN, a small state which pays

Rs 180 in lieu of begm, revenue, Rs 3,000 population 1,906

KOOPAY-MAYNI, TAM *Aclypha indica*
KOONKOOM, BENG Saffron plant, *Crocus sativa*

KOONOOR, HIND Late tree
KOONO PASS, see Kinnawet
KOONTTEE, river of Burdwan
KOONT'IA, SANS A groan, from koont'h, to groan

KOONTI, the mother of the Pundit brothers, see *Mithibhatra*, Pundit, Polyandry

KOOPOOKONDA, a stone resembling the Ayi stone, or Snake stone, occurs at Koopookonda, 8 miles west of Vinacondah in Guntur. Good substitutes for Turkey stone, occur at Cuddapah, Woottimetta, Chellimacoor and Humpasani, and varieties of green and gray granular felspar at Serungapatam, Nellore, and on the banks of the Godavari. The latter are well-suited for putting a fine edge on razors and gravers.

KOOPPI, HIND *Aclypha indica*, *Zinn*

KOOR, an extinct hindoo practice for extorting a debt, it was called erecting a 'koor,' meaning a circular pile of wood which was prepared ready for conflagration. Upon this, sometimes a cow, and sometimes an old woman was placed by the constructors of the pile, and the whole was consumed together. The object of this practice was to extort payment of a debt or to intimidate the officers of government, or others, from importunate demands, as the effect of the sacrifice was supposed to involve in great sin the person whose conduct forced the constructor of the koor to this expedient—*Mrs Elwood, Cole Myth Hind*, p 148

KOORCHEE WANLOO or Coorecheewanloo, a race of basket-weavers, also makers of house mats of palm leaves

KOORCHI? *Wrightia indyisensis*

KOORDISTAN, see Kurd, Kurdistan
Kelat, Kellek

KOORHAREE, a river near Bundal in Sumbulpore

KOORI, MAHR A drill

KOORIA MOORIA, a group of islands, in lat 17° 27', long 55° 36'

KOORINEE, a river near Bunkhere in Hoshungabad

KOORINJA, the *Tylophora asthmatica*, a plant of the order *Asclepidaceae*, which yields a strong, white, silky fibre, resembling flax

KOORKOO, a race occupying, along with other races, the hills and forests about the Vindhya and Satpura ranges of mountains. There are about 4,000 of them in Woon and Oomiroti. Along with the Andh, Gond and Kolamb, they occupy the Malghaut and the southern skirts of its hills. They resemble

each other in appearance though they each speak a different tongue, and in their features they differ from the villagers. In the Central Provinces, the Gond inhabit the tract of hill country between Ummunkuntuk, the source of the Nerbudda on the east, and Mukye, an independent Gond state in the Hoshungabad district on the west. The Koorkoo have their head-quarters on and around the Nerbudda hills, and extend westward through Butool and Hoshungabad as far as Burhanpore and Asscighat. The Bhoomeah are intermixed with the Gond from Sehetaikere in the west to Ummunkuntuk in the east. They have a few villages in Seonce, north-east of Ummunkuntuk. Along the banks of the Chota Mahamuddy and Seonce rivers are found the Kol, and south-east through Sumbulpore are the tribes of Oriah. The Koorkoo are said to be a distinct race from the Gond, the latter worship the "lingam" and their language is distinct. The Gond eat cow's flesh at most of their festivals, whilst the Koorkoo hold such a practice in abomination. There are other points also of difference. Some of the Koorkoo hold purwanahs from the Mogol emperors, in which they are styled Rajpoots. The Gond are known among themselves from the number of gods they worship, and in their marriage customs the young men of the Gond often serve for a wife for periods varying from four to ten years. Seven years is a common period. This custom is called *humpna*, during the period of service the father of the girl is bound to feed the youth and to treat him as one of the family. He also presents him with clothing every year, the youth meanwhile giving his services to the father. The Gond marriages and funerals are chiefly drunken orgies, a cow is invariably sacrificed and eaten. After the birth of a child the Gond woman is unclean for five days, at the purification there is a feast when all get drunk, the mother is then allowed to join the family. There is a class of outcasts among the Gond who are said to worship the excrement of swine, they are called *Dooigam*. The Bhoomeah are dreaded all over the province as necromancers, and on account of this, servants from the north-west are afraid to go towards the Raepore districts, they believe the women to be witches, and to live on human flesh, the natives in the jungly tracts of the provinces are particularly subject to diseases of the liver and spleen. From those affections children pine away and die without showing any external marks of disease. Their death is then attributed to witchcraft, and any querulous old woman, who has been in the habit of mumbling at sights and ill-treatment in the neighbourhood, is immediately

set down as the cause. Men who practise medicine are very commonly supposed to be at the same time wizards, they seek to inspire confidence in their prescriptions by repeated prayers and incantations over the patient or over the medicine they give him, and make him believe they derive aid from supernatural power, the patient of course concludes that those who can command the power to cure, can, if they wish, command them to destroy also. In former years, as shown among the record of the Judge's Court of the Saugor and Nerbudda territories, many instances occurred of medical practitioners having been put to death for not curing young people for whom they were required to prescribe. There is one case in particular, showing how the father stood over the "doctor" with a drawn sword by the side of his child's bed, and cut him down and killed him the moment the child died, as he had sworn to do when he had found the patient sinking under his prescriptions — *A visit to the strongholds of Manukghur and Gooraghur in the Simbulpore District, by Captain F G Stewart, Deputy Inspi - Genl of Police*

KOORMENAAD Gold exists more or less abundantly in the whole of the country on the western side of the western ghats in every stream which takes its rise from the Koondah, Neilgherry, and Wynaad mountains, and in the sands of the sea-shore along the whole of South Malabar. It is throughout in the form of minute grains. The principal washings are in the Elnaad, Wyniad, Neddinganaad, Koorimenaad, Cahent, and Sheinaad taluqs.

KOORNAH Apamea, daughter of Atabazus, the Persian, was married to Seleucus, who gave her name to three towns and Koorinah, one of these three Apamea, was built by Seleucus in honour of his first wife. It is situated at the point of a triangle, formed by the confluence of the rivers Euphrates and Tigris, and although now dwindled into a petty town, it was formerly a place of consequence. It is situated on a low flat, with apparently a rich soil, and along the river are low banks to prevent the country being flooded. At this spot some oriental traditions have fixed the Garden of Eden. The junction of the Tigris and Euphrates occurs at this town which is prettily situated upon a point of land well-wooded, and admirably calculated for a fort. Koorinah itself is an insignificant village, but remarkable for its important and picturesque situation. It commands the mouths of both the Tigris and Euphrates, and looks directly down the "Shat-el-Arab," or river of the Arab. Suab, a station with a fort of the same name, is opposite to Koorinah, on the eastern bank of the

Euphrates, and near Sahal. After the junction of the two magnificent streams, which for some distance are clearly discernible from each other (the waters of the Euphrates being much the clearest), a striking change takes place in the character of the scenery. On entering the Tigris, from the south, the belt of date trees almost immediately terminates, patches of cultivation show themselves more frequently, and the country (though still a dead level) has a fertile and less desert look. About one hundred miles above Koorinah, on the right bank of the river, stands the tomb of the prophet-scribe Ezra, a pretty mosque of tessellated brickwork, surmounted by a green cupola — *Townsend's Outham and Havelock, p 308, Malcolm's History of Persia, Vol II, p 141, Skinner's Overland Journey, Vol II, p 266, Mignan's Travels, p 290*. See Koorinah.

KOORNAS, ARAB Allum porium, *W*
KOORNISII, AR, HIND, PLRS A humble form of salutation

KOOROOT When well-made this is excellent, though unknown in Europe. In Persia it is called Kesht, and is thus prepared. Some butter-milk is boiled in a very large saucepan, by which means the watery particles escape in the form of steam, and the solid ones are deposited at the bottom of the vessel, when sufficiently thickened, the mass is divided and made into little balls about the size of a pigeon's egg, which are dried in the sun and will keep for years. When required, these balls of concentrated butter are continuously stirred in hot water, and in a metal dish, till completely dissolved, the epicures add a quarter of a pound of fresh butter, which gives the sauce an exquisite flavour. It is poured over the bread, maize, or meat which it is intended to season — *Perrier's Journeys, p 279*

KOORPA, see Kunawer

KOORSEE, HIND. The eighth heaven of the mahomedans

KOORTA, HIND. An article of dress

KOORU, one of the great families who settled in Hindustan. Many of them were dispersed over India and Central Asia, amongst whom may be placed the Utooin kooru (Northern Kooru) of the Poorian, the Ottocouræ of the Greek authors. See Kunu

KOORUH, HIND of Bombay Cedrela toona — *Roxb, Cor, W & A*

KOORUM, see Khyber

KOORUMBUR, a race who occupy the highest range bordering on the Neilgherries and are probably the aborigines. See Kunambai

KOORUNTAKA, SANS Baileia prionitis, *Linn*

KOOSBUDRA, a river in Pooree

KOOSIL, the Hindoo Kooshi mountains was called by the Arabs "the stony girdle of the earth"—*Markham's Embassy* p 46 See Kush

KOOSHA, BING Meadow grass, Poeynosmoides, from the SANS to lie down

KOOSHANABHA, SANS From Koosha, sacred grass, and nabhee, the navel

KOOSHI, SANS A small kind of kosh grass

KOOSIMANDU, BING Pumpkin, Benmensa cerifera

KOOSHOM or Koosoom HIND Safflower or bistard saffron, Carthamus tinctorius, Linn

KOOSITA, SARIAC Aucklandia costus, Falconar

KOOSIT-I-SHIRIN, PERS Cossyphus ?

KOOSSOOM or Koo-sombha, BING Safflower, Carthamus tinctorius, the beautiful red dye called Koosumba ring, largely used by the dyers, is a product of the C tinctorius

KOOSOOMESHOO, SANS Koosooma, a flower, and ishoon, an arrow

KOOSSOOM, URIA ? A tree of Cuttack, its wood is used for the handles of tools and native cart axles, and might be applied to other purposes—*Cal Cat Ex* 1862

KOOST, ARAB, SANS

Koosthu,	BENG	Koostum,	SANS
Koot,	Guz	Aucklandia costus	
Koot'h,	HIND, KASH		

Aucklandia costus, see Koot

KOOSUM or Koosumbha, BING, HIND Carthamus tinctorius

KOOSUMBH, HIND ? A tree of Chota Nagpore with a hard, whitish red timber—*Cal Cat Ex* 1862

KOOSUSTHULLI DWARICA, the capital of Krishna The Bhagavat states its founder was Anant, brother of Ikshwaku

KOOT, GUZ, HIND Aucklandia costus, Falconar, or Costus speciosus, the putchuk or costus root

KOOT, KASHM Cossyphus

KOOT, see Kaudeh Rao

KOOTAYA, HIND Solanum jacquini

KOO-THAN, BURM A loose grained light wood, recommended for packing cases, used for black boards in Burmese schools Breaking weight 114 lbs A cubic foot weighs 28 lbs in a full grown tree on good soil, the average length of the trunk to the first branch is 40 feet, and average girth measured at 6 feet from the ground is 6 feet It sells at 4 annas per cubic foot—*Dr Brandis, Cal Cat Ex* of 1862

KOOTHOO-KUNDEN-KUTHREE, Solanum indicum

KOOTUB MINAR This column stately

in its structure and gigantic in its dimensions, is a great feature of attraction at Delhi, and arrests the eye of the traveller from afar It towers mysteriously over every thing around, and from a distance its conical point seems to pierce the sky It is from 225 to about 250 feet high, has 378 steps, and the diameter at the base is about 50 or 55 feet It is reputed to be 700 years old, and is in excellent order. About A D 1830, it suffered a little from an earthquake, but under the directions of the British government a part of the resources of the state were devoted to the restoration of this emblem of antiquity and it now stands in just as great perfection as ever It throws out three ranges of encumb balconies at different heights and is surmounted by a cupola preceded by a brass railing, an evidently modern improvement made when the edifice was repaired under European superintendence This colossal piece of architecture is a polygon, fluted cylindrically as well as angularly in alternate order, and wreaths of Arabic inscriptions entwine its massy circumference, the letters being displayed in high relief of about a foot or more in length The material of the building is a kind of red sand-stone, but a portion of the upper part is composed of white marble It is yet a point at issue whether this singular and stately column owes its origin to the hindoo or mahomedan It wears a perfect semblance to the mahomedan style of architecture, but the old dilapidated and crumbling hindoo ruins in its immediate vicinity raise strong doubts on the subject, added to which, there is a peculiar column of bell metal which stands close by it, with an inscription of some buddhist or hindoo character, bearing the impression of a cannon ball fired at it, some say by Amungzebe, and others by the Jants in one of their early expeditions into Delhi—*Tour of India by French*, p 20 See Inscriptions Kutub-minar

KOOVERA, SANS From koor, to cover

KOOYIL, TAM Cuckow See Koel

KOOZEEN, a kind of saddle bags, either for horses or camels, made of coarse carpet—*Pottinger's Travels in Beluchistan and Sindh*, p 96

KOPAIVA-BALSAM, GRG Copruva

KOPARI TENGAJ, TAM Copia, HIND, the hard medulla of the cocoanut

KOPASSEA, URIA A tree of Ganjam and Gumsui, extreme height 20 feet, circumference 2 feet, height from the ground to the intersection of the first branch, 7 feet Useless except for firewood—*Capt Macdonald*

KOPATA VARAM, in Malabar, a kind of land tenure, where an estate is granted for life, or in perpetuity, or on conditions

KOPEH, of South Seas, Colocasia anti-quorum, *Schott*

KOPER, DUT Coppel

KOPERA, from the Tamil term kobbaiai, dried cocoanut kernel

KOPH, HEB

Ape,	ENG	Kaki,	SINGH
Koph,	HEB	Korangu,	TAM
Band'r,	HIND	Kothi,	TEL
Kapi,	SANS		

An ape, a monkey The various kinds of ape seem to have been made known to the Hebrews, Greeks and Romans by specimens brought from Africa and India, those of the Hebrews probably from India, the Hebrew name Koph being almost the same as the Sanscrit Kapi

KOPHEN, a valley in the Kohistan of Cabul The Kophen River is mentioned in the Vendidad under the name of Kubha The Kophones river, named in Alexander's marches is supposed to be the river of Cabul The history of the country of the Kophones river, i e, Bactria, Aria and Kabul, as shown by their coins is as under

Many of the coins have bilingual inscriptions, the one Greek on the obverse, some of excellent workmanship often of very barbarous forms, the other on the reverse in that called Arian, Arianian, Bactrian and Kabulan According to Lassen, James Prinsep, Professor Wilson and others, this language is said to be Sanscrit It is written from right to left

The first Theodotus or Diodotus, B C 256, reigned about the same time as Asaces I

Theodotus II, B C 240, is said to have reigned in the Kabul valley

Euthydemus, B C 220, reigned in the time of the expedition of Antiochus the Great, and was defeated in battle near Merv by the united Syrian and Parthian armies He then urged Antiochus to receive him in alliance and so extend the Greek influence to the Indus A peace was concluded, and Euthydemus led the Syrian army through Bactria, i e, by the route north of the mountains to the Kabul valley and across the Indus in B C 206 There, Antiochus made peace with Sophaganeus (Asoka), which that sovereign recorded by edicts on rocks and pillars in various parts of India, in characters exactly resembling those on the coins of Agathocles In B C 205, Antiochus returned by way of Ariachotia The translation of the edicts of Asoka, is in the Asiatic Society's Journal for 1838, and that on the Guna rock names Antiochus (Antiochia Yona Raja)

Agathocles, B C 190, coined with Greek and Sanscrit, is supposed by Lassen to have ruled Kabulistan to the Indus, and M^r H T Prinsep supposes him to have been the Go-

vernoi left by Antiochus in Kabul, after his treaty with Asoka

Pantaleon, B C 195, coined in Greek and Sanscrit

Eukratides, B C 178, (Prinsep, B C 181, Bayel, Wilson, B C 165, Visconti B C, Lassen 175) He seems to have made an expedition to India in 165 B C, and on his return from it, to have been murdered by his son Numerous of his coins have been found in Bactria and Affghaistan, and M^r H T Prinsep considers that he ruled originally in Bactria, subsequently made conquests in and south of Parapamisus in Kabul and, first of all the Greeks, coined in the bilingual Arian inscription The first use of two languages, however, is also ascribed to Agathocles, who used Greek and Sanscrit while Eukratides used Greek and Arian Eukratides was, certainly, amongst the earliest of the Greek kings of Bactria, Kabul and Aria, who adopted bilingual inscriptions on his coins, and his so doing is supposed consequent on his conquest of the Parapamisus, after assumption of the title of Great King On his death, his wide dominion is supposed to have been broken into several independent kingdoms

Helioles, B C 155, the partner of Eukratides, used bilingual inscriptions on coins in pure Greek and Arian His rule though short, extended over Bactria and the Parapamisus

Antimachus, B C 150, coined with Greek and Arian See Bactria, Semnamis, Kabul

KOPI, BENG Cabbage, Brassica oleracea
KOPI, MALAY Coffea arabica, *Linn*
Coffee

KOPIA, a skull cap of Celebes, made of Pandan leaf, and worn by the mussulman inhabitants

KOPI KACHU, SINGH Mucuna pruriata

KOPI KOTTA, SINGH Coffee

KOPNA, a river near Sylhet

KOPPA CHOR Leaving the Bhotch tribe, and proceeding eastwards, the following are the races on the north of the Brahmaputra river —

Cachari, Akha, Koppa-chor, Meehoo, Dofla, Mui, Abor, Boi-Abor, Khamti and Mishmi

The races south of the Brahmaputra, are —

Garo, Miki, Khassya, Jynteeh, Kuki of N Kachai, Kutcha, Angamee and Aroong Naga, Munipuni, Singpo, Muttuk, Boi Khamti, Khunung and Shan

Of those, on the north, the Akha and Koppa Chor occupy the slopes of the Himalaya to the north of the Duming and Luckimpui districts, and more to the eastward in the same range, are the Dofla

Further eastwards from the Dofla are the Mui, who live on lower land all along the

north bank of the Brahmaputra river, eastwards from the Dofla up to the banks of the Soobun-see-ee river

KOPPER, SW Coppei

KOPRA, GUZ, HIND From TAM, Kobbari, dried kernel of coconut

KOPRA or Sonar, a river of Dumoh, near Chandpooi, Jeypore and Nuggur

KORA-KORA, a boat of the Malay Archipelago, near Batchian, some of them of 4 to 5 tons but then, they are open, have bamboo outriggers five feet on each side which support a bamboo platform, they are low in the water — *Wall*, Vol II, p 35

KORA, MALEAL Cyprinus hexastachyus, *Rottler*

KORAALEN, DUT Koralien, GER Koralu, RUS Coral

KORA CHARU, a tribe in the Canonic, who make bamboo baskets and bamboo mats Professor Wilson writes their name also Korcharn, Korvau, Korsam, &c., and adds that they carry betel-nuts from market to market, but this, as an avocation of the Korawa race, is unknown, they live in the hills and forests

KORAH, a short but heavy Nepal sword of a half-moon shape, the edge of which is on the inner side like that of a scythe Oliphant, in his journey, mentions that the brother of Jung Bahadur, with one blow of a korah decapitated a bullock down came the korah with crushing force, and passed right through the animal's neck the headless trunk tottered for a second, and then fell heavily over

KORAKAN, SINGH Eleusine coracana, *Gartn*, *Roxb*

KORAKE, HIND Atiuplex hortensis

KORA KORAM, a pass in the Kouen Lun chain at an elevation of 18,300 feet It is also a name of the Kouen Lun chain.

KORAL, BENG Halæetus fulviventer, *Vieill*

KORALLEN, GER Coral

KORALLU, RUS Coral

KORAMANI, TAM Koramanu, TEL Briedelia spinosa, Koramanu or Pedda anem is also Briedelia crenulata, *R*, Vol III, p 734

KORAMBAR, a race occupying the Neilgherry hills See Chinmbar, Koorumbui, Kuumbai

KORA-MIN-GEDDA, TEL Pandion halæetus, *Linn*

KORAN, the religious book of the mahomedans, who call it Al-Koran also Kur'an-i-Sharif It is generally diffused amongst the people of this religion in Arabic, but it is also translated into English, Latin, German, Italian, French, Spanish, Turkish, Persian, Hindustani, Tamil, Burmese and Malay, though the more strict mahomedans reject translations It has numerous commentators, amongst whom

are Al-Baidawi The Koran inculcates the existence of one true God and obedience to his laws, and to this religion they give the name of "Islam," and its followers mussulmin It contains doctrines and positive precepts as to faith and religious duties and institutions in civil affairs It commands certain months to be kept sacred and sets apart Fridays for the especial service of God It is arranged into 144 chapters distinguished by their subjects, the first of which is called the preface, or Al-Fatihah, which is a prayer, and is much venerated by all mahomedans, who often repeat it in their private and public devotions, as christians do the Lord's prayer, its words are, "Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment Thee do we worship and of thee do we beg assistance Direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou art incensed, nor of those who go astray." The Koran recognises men, genii, and angels, heaven and hell, and an intermediate spot and two gardens where beauteous damsels shall await the good. The Arabic Koran is generally in use, but so little are mahomedans acquainted with its language, that in Madras, with 70,000 of this religion, it is supposed that only four or five can read to understand the Arabic Koran Of all the mahomedan rulers in India, only one of any power, now remaining, is the nizam subahdar of Hyderabad in the Deccan The Koran does not contain words known as the mahomedan creed The Koran has been translated into most tongues in India, but the Arabic is deemed the more sacred language, although so very small a number of them can read that tongue so as to understand it The idea of a heavenly place enunciated in the Koran is the grossest that any race has ever promulgated or given credence to The wild hunter tribes of America have sublime notions of a future life, Hebrews were in conflict as to the immortality of the soul, buddhists believe in absorption or annihilation as a release from all the troubles and trials of a mundane existence, christians believe that the future will be a spiritual life, but the doctrines taught in the Koran as to the occupations in heaven are wholly confined to that book and its believers. For, there, the Koran says, (Ch IV, pp 393-94,) "They shall repose on couches, the linings whereof shall be of thick silk, interwoven with gold and the fruit of the two gardens shall be near at hand to gather Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall receive them beautiful damsels, restraining their eyes from beholding any besides their spouses whom no man shall have

deflowered before them, neither any genius, (which, therefore, of your Lord's benefits will ye be ungrateful?) having complexions like rubies and pearls *** And besides these, there shall be two other gardens *** of a dark-green In each of them shall be two fountains pouring forth plenty of water. ** In each of them shall be fruits and palm trees and pomegranates ** Therein shall be agreeable and beauteous damsels ** having fine black eyes, and kept in pavilions from public view ** whom no man shall have deflowered before their destined spouses, nor any genius ** Therein shall they delight themselves, lying on green cushions and beautiful carpets" Nevertheless, Mahomed was a monotheist and an iconoclast, and when about to die, before the final struggle, lifting up his voice he exclaimed, "May God be far from those who make the tombs of his servants places of prayers" The very last words he was heard to utter as he expired, as if in answer to an unseen visitor, were, "In the company of the blest on high" The mahomedan when about to die, has his spirit calmed by the "Yasin" chapter of the Koran being read to him, and the body is either washed (ghussal) at his own house, or taken within a few hours to a ghussulkhana, specially built for the purpose near the cemetery, and where men or women-washers perform the duty and then put on burial clothes and apply camphor and antimony The body is conveyed in a box with much solemnity, with wreathes of flowers and perfume laid over the covering the coffin is carried on men's shoulders, and from time to time is heard the Ty-eb part of the mahomedan creed, "There is no deity but God, and Mahomed is the prophet of God," and on reaching the grave, funeral service is read, consisting of the four portions of their creed (takbir) and a blessing (dua), asked which all present, repeat After the Fatiha, the body is lifted from the coffin and gently lowered into the grave, laid with the head to the north and feet to the south, and turned on its side with the face towards Mecca Each person then takes a little earth, and repeating the words in chap cxii of the Koran, "we created you of earth and we return you to earth, and we shall rise you out of the earth on the day of resurrection," he puts the earth gently into the grave The body is then protected with wood and covered in The Fatiha is again repeated, and again at the door of the cemetery and at this juncture, two angels, Moonkir and Nikir approach the dead, make him sit up and inquire who his God and prophet are and what his religion is If he had been a good man, his answers are satisfactory and odours from paradise are diffused

around the departed But, if bad, he is bewildered and the angels torture him. They believe that the dead continue in a conscious state, and dogs and horses or other polluting animals are not allowed within the cemetery, women, also do not enter lest the repose of the dead be disturbed. Mahomedans do not speak of a person as dead, they say he has passed away, has taken his departure, and the living all believe in and hope for resurrection in a future state "They who believe and do that which is right, shall enjoy blessedness, and partake of a happy resurrection ** Paradise ** is watered by rivers, its food is perpetual and its shade also, this shall be the reward of those who fear God, (Koran, ch xiii)" Therein are rivers of uncorruptible water, the rivers of milk, the taste whereof changeth not, and rivers of wine pleasant unto those who drink, and rivers of clarified honey and therein shall they have plenty of all kinds of fruits, and pardon from their lord (Ch xlvii) There shall be gardens with shady trees, with fountains flowing, couches of silk interwoven with gold, beauteous damsels with black eyes lying on green cushions and beautiful carpets, fruits, palm trees and pomegranates (Ch lv) The christian doctrine that man, in all that he can do of good, is still without merit, is not shared in by the mahomedan, the buddhist or the hindoo sects, who all consider that a personal merit is gained by their good-doing, and a mahomedan passing the funeral of a mahomedan, turns with it a short way and lends his shoulder to convey the body to the grave, to bring a merit on himself The Koran was orally delivered by Mahomed, but was collected by the khalif Ooman The Koran recognizes, though it travestises, the christian views of the resurrection from the dead and the life to come But the histories and legends, precepts and ceremonial of the Old Testament and traditions of the Rabbi are largely adopted in it The commentaries on it are called Maltika The commentator, Hanifi, was born at Kufa A H 80, died at Baghdad, in prison, A H 150, nearly 70 years old Shafi, born at Ghaza, in Palestine, A H 150, died in Egypt A H 204, nearly 50 years old Han-Balli, born A H 164 at Baghdad, died there, A H 241, nearly 70 years old Maliki, born at Medina, A H 95, died there, A H 179, nearly 84 years of age Mahomedan school-boys are instructed, almost when in their infancy, to intone the Koran The Koran is utterly inadequate to provide for the legislative wants of the remote lands and times, which it accidentally reached, and throughout Islam, the Rasm or ancient practice of the country is held

sacred by the people, always when not in direct opposition to revelation, sometimes even when it is so. The law of the Koran does not necessarily settle a disputed point between mahomedans, and it is by no means an easy operation to adjust the balance between the good sense of the ancient practice and the discrepant decrees of the inspired volume. The Koran says that a man of the name of Dujjal will appear at Isfahan, who will arrogate to himself the attributes of the Supreme Being, and establish a sect of his own. The Koran is also understood to say that Mehdy is the twelfth Imam or regular successor of Mahomed, who is yet to come, and for whose coming the mahomedans are still looking out with anxious expectation—*Hamilton's Sinai, Hedjaz, London, p 99, Richard F Burton's Sindh, p 413, Duff's Indian Rebellion, p 179, Sale's Koran, Wilson*. See Kalamah, Khryab, Somal, Kabbei, Kyans, Khybei, Taviz, Wahiabi, Somtie races.

KORANGU, TAM Ape

KORANOS, See Kabul

KORASAN, see Khoiasan, Koh

KORASANA CHETTU, TEL Ficus demonum, *Kon, R, in, 562*

KORASHAM, TAM Calculus eystiens

KORAT, a small district between Siam and Kambodia. See Kraen

KORAWA, a broken nation scattered throughout the south of India, in the peninsula, their sub-divisions are (1) the Bajanti called Gaon Korawa, or Sonai Kolawun, (2) Tiling Korawa or Kasbi Korawa or Koonchee Korawa, (3) Kolla Korawa, and (4) Soli Korawa, a race of the southern Malabatta country. The Yeikal Korawa or Koonchee Kooee, are a race of wanderers of whose original country they themselves retain no knowledge in their traditions. They are darker than the usual tinge of hindoos around them. In their own communities they style themselves 'Yeikal,' and the same appellation they give to the language in which they hold communication with each other. Their ostensible occupation is bud-snaring. They seem to have been converted to the brahamical faith, and are now of the vaishnavite sect. With the exception of the cow, almost all animals are used by them as food. Their dead are burned. A wild tribe called Korawar, dwell near the Pakhal lake and the Godavery. The race are in Canarese called Kora-varana, Koiar-a-ravanu, or Koiavanu, and are there in three branches, Kalla-koiamar, who are professed thieves; Walaga-koiamar, who are musicians, and Hakki-koiamar, who are a migratory race, and subsist by making baskets, catehing birds, &c. In Mysore the Korawai

are hill and forest tribes, and have a dialect of their own.

In the south, the Yeikal are recognized as Koraver, and are sometimes from their roving habits, termed wandering gypsies. They eat game and flesh meat of all kinds, in which they are by no means nice, the jungle herbs, roots, and fruits, also, furnish them with food. The majority of them pretend to fortune-telling, to which practice both men and women are addicted. They also take to basket, mat, and wooden comb making—for the former two, they use the mid-ribs and leaves of the date palm—and occasionally work as coolies, sometimes wealthy men of the tribe settle down in places, engage in cultivation, and hold land in puttah like other ryots. There appear to be many sub-divisions among them, which chiefly consist in the variety of their occupations. Most of them confine themselves to particular ones, such as firewood-sellers, salt sellers, basket-makers, and coolies, &c. There is nothing very remarkable in their physical conformation, they are usually dark-coloured, average a very dark-brown. In physique and intelligence they are superior to the Ynadi, and inferior to the other low caste hindoos, who are supposed to be more civilized. Their bodies are usually very filthy, and, as a rule, they wear no clothing, except a small piece of cloth. As a race, they are low in the scale of civilization, and, while they pretend to a show of industry during the day, there is no doubt, from the large proportion they form as inmates of jails, that their habits at night are decidedly of a predatory nature. They form bands of dacoits and thieves, and prefer living by theft than by honest industry. The crimes they are addicted to are dacoity, highway robbery and robbery. They are said to be the most troublesome of any of the wanderers. The men are of a spare, light make, and possess a hardy constitution, they tie their hair in a knot over the forehead—forehead low, eyes small, nose comparatively short, and their general appearance indicates more of cunning than intelligence. Their huts comprise mats set upon three sticks, and, when on the move, these they roll up, and place on the backs of their donkeys, and are thus easily transported from place to place. They rear pigs, and are extremely partial to their flesh, they also keep poultry and dogs. Their pack animals consist chiefly of donkeys, occasionally some of them have a few horned cattle, and perhaps a few goats also. The same wandering, erratic, and lawless habits seem to prevail among this tribe wherever met with in any part of the Presidency. A similar tribe under the name of Oopoo-koraver is described by Dr Bilderbeck as

found in South Arcot. Then language seems to be a medley of Tamil and Telugu. They have rude ideas of religion, and will worship any hindoo deity. Then old men are the priests of their community. Most of them have some household god, which they carry about with them in their constant travels. Polygamy prevails among them, and the number of their wives is according to the means of the husband, the marriage string is always tied round the neck of the wife. Marriages are only contracted between adults. The ceremony is usually conducted on a Sunday, preceded by a poojah on the Saturday. Rice mixed with turmeric is bound on the heads of the married couple, and when the marriage string is tied the ceremony is complete. Marriages within certain degrees of relationship are not allowed, and widow re-marriages not permitted, they may occasionally live in concubinage. A custom prevails among them, by which the first two daughters of a family may be claimed by the maternal uncle as wives for his sons. The value of a wife is fixed at 20 Pagodas. The maternal uncle's right to the two first daughters is valued at 8 out of 20 Pagodas, and is carried out thus—If he urge his preferential claim, and marry his own sons to his nieces, he pays for each only 12 Pagodas, and, similarly, if he, from not having sons, or any other cause, forego his claim, he receives 8 Pagodas of the 20 paid to the girl's parents by anybody else who may marry them. The value of a wife differs in different places; in some places they are very much less, and in others again only nominal. There is a kind of clanship among these people. Each gang or community comprises many distinct families each having their own family names, and, like the hindoos they form undivided families. Brown and Campbell define the word Yerikalavaudla. Wilson defines Kulaver, Yeraver and Kinaver, &c.—*Dr. Shortt, Mathias Journ. Literat. and Science, Vol. XVII, Jan. to June 1851, p. 4, by Asst. Surg. (now Inspector-Genl.) Edward Balfour, Madras Army, Wilson's Glossary*.

KORAY KILANGU, TAM. *Cyperus junceifolius*.

KORAY-PILLOO, TAM. *Cyperus pennatus*.

KORBAN, AR. A sacrifice.

KORBAN BEIRAM, a name of the Bakr-Eed festival.

KORBE, GUR. Baskets.

KORDAD-SAL, a Parsee festival day, the anniversary of the birth of the prophet Zoroaster—*Prisiss, p. 61*.

KORDULLA, or Kuidora? a string tied round the waist, to which a lungoti is fastened. (Dori is a string).

KORE, TAM. *Cyperus hexastachyus, Bottle*.

KOREA, is a large peninsula of Asia, formed on one side by the Yellow Sea, and on the other by the sea of Japan. It is situated immediately to the east of China, and its length may be estimated at 400 miles, by 150 in average breadth. A great part of what was formerly supposed to be its western coast was found by Captains Hall and Maxwell to consist of an immense archipelago of small islands, which have since been sub-divided into several groups, and are known as Amheist's islands, the Korean, and Hall's Archipelago. The largest of these is the island of Quelpaert, called by the natives Musa, in the centre of which there is a mountain peak about 6,000 feet above the level of the sea. Though rocky and bare, these groups are for the most part inhabited. The peninsula itself is divided from the Japanese island of Kiusiu by the Straits of Korea, and by a high mountain range called the Shauahn or Champeshan, from the country of the Mantchoo. It embraces an area of about 95,000 miles, with a population of about eight millions. The interior of the country is rugged and mountainous, being intersected by a lofty branch of the northern range, which in turn sends off numerous offshoots to the sea. The principal valleys lie towards the western and southern coasts, and these districts alone enjoy a temperate climate. The eastern coast is bleak and precipitous, while the northern frontier is cold and desolate, and thus subverts the purposes of despotism by cutting off all friendly communication with the mainland. The principal products of the country comprise wheat, millet, rice, gunseug, tobacco, silk, cotton and hemp. The three last are exported both in the raw and manufactured state. Timber and cattle are plentifully supplied from the forests and pasture grounds, as well as furs from the northern jungles. Its mineral wealth is said to include gold, silver, iron, rock-salt and coal, and from the tribute sent to the emperor of China—consisting both of bullion and manufactured articles—the precious metals seem to be wrought to a considerable extent. The Koreans resemble the Japanese and Chinese in dress, habits and religion, but are said to be as inferior to either of these in mental vigour as they are superior in strength and stature. Their mode of writing is alphabetic, and they are said to possess an extensive literature, but as all ingress into the country is denied to Europeans and all egress to natives, little is known of these particulars. They keep up considerable commercial inter-

course with China and Japan, whence they import pepper, aromatic woods, alum, and goods of Dutch manufacture, but most of the trade is managed by a circuitous overland route, and, being discouraged by the government, is carried on with secrecy and at considerable risk. The kingdom of Korea, although tributary to China, is governed at will by its own king—the Chinese emperor doing little more than formally ratifying his decrees. It is divided into eight provinces, and contains, according to Chinese accounts, 161 towns. Korea, is called by the Chinese Kao-h. Although under the same degree of latitude as Italy, the climate of Korea is very cold. The Koreans have flat faces, oblique eyes, broad cheek-bones, strong black hair, and scanty beard, they are strongly made, their skin varies from tawny or yellow to brown, wheat or straw colour and reddish yellow. They have a mixture of the Chinese and Japanese physical features. Their religion is buddhist. Their alphabet and language differ from the Chinese. The Manchus call the Korean race Solgo. There exists probably two populations intermixed. The people use rice, barley meal, flour of millet. The Koreans were driven out of east Tartary into the peninsula which they now occupy. They have since been conquered by the Japanese. Their country was subsequently invaded by the Mongol, on which occasion the Shogun Yoritomo defeated Kaban khan. From this province of Japan sailed, by way of Iki and Tsushima island, the two expeditions of Japanese catholics who, between 1590 and 1610, were banished, upon a crusade against Korea, and through Korea, China. The then emperor, Taikosama, took this means, thinking, if his 150,000 catholics perished, he would be rid of a faction dangerous to his supremacy, should they succeed, he would push them forward to conquer China. The Japanese expedition in three months fought their way to the Ping Yang river, in other words, gained two-thirds the length of the kingdom. But then, abandoned by Taikosama to their fate, they were driven by winter, cold and snow, and by the Chinese troops who came to the aid of Korea with matchlocks, of which the latter then knew not the use, to relinquish step by step the ground they had so rapidly won. The Japanese account (see Klaproth's *Glance at Three Kingdoms*) aptly quotes "after the rain the earth becomes hard." The wars with the Japanese cultivated among the Koreans a warlike spirit which has prompted the exclusive policy that has thus far succeeded so well. It is said that overtures were made to the Korean authorities by the Russian frontier about

the middle of the nineteenth century, for commercial intercourse across the frontier. Admiral Roze, with six French vessels of war, after two months' stay about the mouth of the Han river, leading to the Korean capital Seoul, retired, having accomplished a rather detailed reconnaissance.

Klaproth thus enumerates Korean productions in the middle of the eighteenth century. White cloth from the fibre of *Urtica japonica*, embroidered taffetas, cotton cloth, mats, rice, deer and wolf skins, swords, gold, silver, iron, rock crystal, salt, oil, inks, fans and a yellow varnish which resembles gilding when used. Besides these, small horses, fowls with tails 5 feet long, honey, fox and panther skins, fish, oysters, seaweed, sulphur, ginseng and other medical roots. Report speaks highly of the capacities and qualities of the Koreans, and represents them as a brave people,—excellent friends, but dangerous foes. China is at present the only country trading with Korea, and even her intercourse at the three trading places is barred and restricted by absurd regulations.—*Adams, Nagasaki, 12th May 1871 N C Daily News, Overland China Mail, Latham, Encyclopædia Britannica, Hue's Christianity, Vol II, p 354*

KOREAH, HIND A wild grain, a species of *Panicum*, from Deir Ghazi Khan.

KOREANS, see Korea, Solgo.

KOREE, the name given to the eastern branch of the Indus. It is also known as Sunkra (narrow) and, further up, as the Phian.

KOREH, HEB Crystal. The crystal alluded to in Genesis xxxi, 40, is ice, and in Job vi, 16, is frost. and the Hind, Pers word Balur, seems to be applied indifferently to ice, crystal and rock crystal.

KOREN, MALLAL *Cyperus juncifolius*.

KORENG, a rude tribe near the source of the Irawadi.

KORESH, an Arab tribe in the Hijaz. They were the descendants of the mixed Arabs, al-Arab-ul-Mostareba, lineal descendants of Ishmael. This was the Arab tribe to which Mahomed belonged. The Korashi have, in Sind, many tribal names. They are cultivators, kasi and scribes, and originally came from Syria, Iran and Irak, and claim descent from Ali, Abas, Abubakar, Umar and Usman styling themselves Alvi from Ali, Abasi from Abas, Sidiki from Abubakar, Farooki from Umar, Usmani from Usman. See Adnan, Joktan, Iran.

KOREYALA, HIND The hen bird of *Eudynamis orientalis*, Linn, the Koel.

KORI, TAM. *Cyperus hexastachyus*, *Rottler*.

KORI, kôli, or weaver, and the Tel or oilmen of northern India take a low place amongst the hindoo castes. All the weaver caste throughout Hindoostan are stated by Colonel Tod to be Kôli. They call themselves Julai, but are sometimes styled Kôli. The Kôli of the Simla hills are merely inferior castes living amongst the other populations — *Tod*

KORI, HIND In the lower part of Kaghan valley, *Queicus ilex*

KORIA, HIND A wild grain

KORIANDEER SAAMAN, GER. Coriander seed

KORI GADDI, TEL A kind of grass

KORI KIRE, TAM *Portulaca oleracea*, *Linn*

KORIMIDI or Gohimidi, TEL Coix barbata, *Roxb*

KORIMI PALA or Korimi pala, TLL *Ixora parviflora*, *Vahl*

KORINAR, see Kattyawar, India

KORINCHI, the people of this name in Sumatra, border on Menaugkabau. Their alphabet has 29 characters and consists of horizontal or slightly raised scratchings. See India

KORENDAM, TrL *Acaena intsia*, *Willd*

KORINDA, TrL *Mimosa intsia*, *Roxb* n, 565

KORINGI MARAM, or Horingi-maiam, TAM The soap-nut tree, grows to about eighteen inches in diameter, and twenty feet long. It is used by the carpenters for many purposes. The sort named Horingi Tanga Maiam, the jungle or wild soap-tree, has the apple very inferior in size and quality to the former, and the tree nothing more than jungle or underwood. The soap-apples are gathered and sold in the bazaar at all seasons of the year — *Edye, M and C*

KORINKA, Rus Currants

KORINTHEN, GER Currants

KORIN TOWARE, TAM *Dalbergia latifolia*, *W & A*, *Roxb*

KORION, GER *Coriandrum sativum*, *Linn* Coriander seed

KORITI CHETTU, or Goriti chettu *Plecospermum spinosum*, *Tric*, *W* Ic 1963, *Batis spin*, *R* iii, 762

KORIVE, TEL *Sapindus tetraphyllus*, also *Molinda canescens*

KORIVI PALA, or Korimi pala, TEL *Ixora parviflora*, *Vahl*. This is properly the name of the *Ixora* used over the whole of southern India for fire-sticks. The cognate names in Tamil, Koirankatte, and in Chinese, Gouvi, are nearly the same

KORJASHTAM, or Bhavanji chettu *Psoralea coriifolia*, *L*

KORK, also Kurk, also Vlothout, DUR

Korkowoe and Derewo, Rus, Koik, GER Cork

KORKUR, or Koiku, a hill tribe dwelling to the N W, and west of the Mahadeva hills, speaking a language quite distinct from the Gond. They belong to the Kol or Munda family

KORKURA, see Keikook

KORKHOROS? *Cochlosorus olitorius*

KORLA, or Kora, a lash of one tail Kora-kora-maiam, to flog

KORN, DAN, GER Coin

KORNA NIBU, BENG, HIND Citrus limonum, limes, *Russ* C medica

KORNA-GANDU, CAN Hyana

KORNEGALLE, or Kurunai-galla, was the capital of the sovereigns of Ceylon from about 1319 till some year after 1347. During this period, the dynasty was in extreme depression, and little is recorded except the names of the kings Bhuwaneka Bahu II, Pandita Piakrama Bahu IV, Wanny Bhuwaneka Bahu III, Wijayabahu, V — *Yule, Cathay*, ii, p 423

KORN GETREIDE, GER Coin

KORNU-NEBOO, BENG Lemon, Citrus limonum

KORNUTTEE, a river near Cherapoon-gie

KORO, see Holothuridae

KORO-MONGA, TEL *Averrhoa carambola*, *Linn*

KOROO of Surat? and Assam? Neilgherry nettle

KOROS. Alexander Csoma de Koros, also written Csoma Korozi, spent much time in one of the convents of the Lamas near Ladak, he made researches into the origin of the Hungarian language and of the Hun. This extraordinary man set out in 1826, for this purpose, from Paris, and went via Constantinople to Persia, in the disguise of a dervish. On his arrival at Teheran, he received the kind hospitality of Sir Henry Willock. Thence he went to Bokhara, Lahore and Calcutta. He wrote the only dictionary of the Tibetan language, extant, and then died. He was a Hungarian, travelled in many parts of Asia between 1820 and 1830 and resided for several years at Kanum in Tibet, where he translated from the Tibetan language, a Cyclopædia of Tibetan knowledge. An account of his traveller and scholar, furnished by himself to the political agent at Sabathu, in January 1825, has been published in the Journal of the Royal Asiatic Society. Alexander Csoma Korozi afterwards proceeded to Calcutta, and continued to reside there, engaged in communicating to the public, under the patronage of the Bengal government and the Asia-

the Society of Calcutta, the result of his acquaintance with the language and literature of Tibet, of which he was the first European who has attained a critical knowledge. In the beginning of 1834 he published at Calcutta, a Tibetan and English dictionary, and at the end of the same year a grammar of the Tibetan language. Before the appearance of these useful publications he had communicated to the Asiatic Society of Bengal, notices of the contents of the two great collections in which the principal works of the literature and religion of Tibet are comprehended, the *Kah-gyur*, a collection of one hundred large volumes, and the *Stan-gyur* of two hundred and twenty-five. Of the former he also prepared a detailed analysis, part of which is printed in the twentieth volume of the *Asiatic Researches*. A summary account of both these works, compiled from his information, is printed in the *Calcutta Gleanings of Science*, Vol. III, and an abridgment of his analytical view of the whole of the *Kah-gyur*, in the first volume of the *Journal of the Asiatic Society of Bengal*. He also furnished to the same periodical several interesting papers on subjects connected with Tibetan literature and the religion of Buddha in that country. He illustrated extensively the buddhism of Tibet — *Dr Wolff's Bokhara*, Vol. II, p. 49, *Moorcroft's Travels*, Vol. I, p. 338, *Hardy's Eastern Monachism*, pp. 152, 158, 438, *Journ Royal As Soc*, *Journ Beng As Soc*; *Gleanings of Science*, Vol. III.

KOROSHANAM, also *Vishakallu*, TAM Calculus cysticus. Bezoar.

KOROSOKO KOSOULO KADPHISES, see *Greeks of Asia*, Kabul.

KORRA, TEL *Panicum italicum*, Linn.

KORRA CHETTU TEL *Schmidelia sericata*, DC, *Omithophe ser*, R, Vol. II, p. 266.

KORRA GADDI, TEL A kind of grass.

KORRALU, TEL *Setaria italica*, Kunth. *Panicum ital*, R, I, 302. This is the plural of *Korra*.

KORRAT, EGYPT *Allium porrum*, W.

KORSINIE, or *Korsinu*, RUS Baskets.

KURSO KOZOULO, see *Kabul*.

KORSOSSA MAIL, SINGH A creeper, the rough leaves of which are used at Galle as sandpaper.

KORT, SW Cards.

KORTOM, EGYPT *Carthamus tinctorius*, Linn., *Rorb*.

KORTUMBAH, HIND *Citrullus colocynthus*.

KORUMBA, an island in the gulf of Cutch.

KORUNA, MALLAL *Amorphophallus campanulatus*, Bl.

KORUM-DEVI, a princess of Putun and one of the wives of Sumsa, king of Mewar, who fell in the battle of the Caggm. During the minority of her son, she nobly maintained the raj of Mewar and gave battle in person to Kutub-ud-Din, near Amber, where that mahomedan viceroy was wounded and defeated.

KORUN-KUSHIA, BING Andropogon *inamensis*.

KORU TOWLRE ? TAM ? *Dalbergia latifolia*, *Rorb*.

KORWA, TAM A fish of the Madras coast, the bladder of which furnishes a glass.

KORYGAUM, a small walled town on the left bank of the Bheema river, about 35 miles N W from Poona. It was the scene of a desperate defence made by a small part of a regiment of the Madras Native Infantry and a small detachment of Madras Artillery, against about four thousand of the elite of the Peshwa's army, the entire army of about 80,000 men lying encamped on the other side of the river. Almost all the Europeans perished, except Captain Staunton and Asst Surgeon Wyllie of the Madras Army. See *Statistics of Battles*.

KOS, SINGH *Artocarpus integrifolia*, Linn.

KOS or Cos, a measure of length. The Kos of India greatly varies in length. One Kos is about 13,000 feet, or 2 miles, 5 furlongs, 153 yards. The mahomedans having introduced the itinary measures of their various native countries, there are a great variety of such measures to which the hindoo term Kos is indiscriminately applied. The mahomedan kos may be taken at 35 to a degree — *Ed Baron Hugel's Travels in Kashmir and the Panjab*, p. 93. See *Cos*.

KOSA, see *Kosi* or *Chozru*.

KOSAIL, an Affghan tribe who extend from the Bozdai southern border to a point somewhat below the latitude of Delna Ghazee Khan, a distance of 300 miles. The tribe dwells partly in the hills and partly in the plains and can muster about 1,200 fighting-men. They are at enmity with the Bozdai above them and the Lugharee below them, but are on good terms with the Khutianee, who are situated behind them. In 1848 the Lugharee sided with the officials of the rebel Moolraj, but the Kosah rose on the side of the government, under their chief, Koraik Khan, and his son Gholam Hyder. Koraik Khan and his son then joined Major Edwarde's irregular force in the Multan province with a contingent of 400 horse. Koraik Khan was confirmed in the possession of a jagheer of Rupees 1,000 per annum for his own life and for that of

his son, he himself was granted a life-pension of Rupees 1,000, and a garden at the native place of the family was confirmed rent-free in perpetuity. The chief always remained loyal. His tribe on the whole, behaved fairly, some of them, however, occasionally joined in forays made by other tribes, cause for dissatisfaction has however arisen from plunder having been conveyed through the Kosah passes into the hills by other tribes.

KOSALA, an ancient Aryan kingdom, lying between the Gogra and Ganges. Its rulers claimed to be descended from the sun, which again spring from Kasyapa, the grandson of Brahma. Bharata, its ruler, claimed to be descended from the moon — *Hardy's Eastern Monachism*, p 438. See Koshula. Sakya Muni.

KOSAMBILIWAIL, SANS. Cowhage

KOSARU CHETTU, TEL

KOSATAKI or Koshataki, SINHG, TEL. Luffa, *sp*, also according to Wight, several kinds of cucurbitaceous plants, *Trichosanthes dioica*, *Luffa pentandra*, *L. acutangula*, and *Achlyanthes aspera*, *L*.

KOSCHENILJE, GER. Cochineal

KOSDERI? *Momordica umbellata*

KOSHA, SANS. From koosh, to issue, to identify.

KOSHIA, HIND. An ordeal. In the trial by Kosha or image water, the accused person drinks some of the water with which an idol has been washed, and if the accused survive free from calamity through the next fortnight, he is innocent.

KOSHA KOSHI RUS. Leather, hides

KOSHI-MINAR, milestones of India, in form they are solid circular stone obelisks, little larger than the usual milestones of Britain. The Cosh-minar were put up to mark the ancient Mogul royal road in India, at the distance of every two miles — *Tr Hind*, Vol II, p 9.

KOSINANTO, BENG. Cucurbita hispida, C. pepo, *Willde, Ainslie*

KOSHTA, BENG. Jute. *Corchorus capsularis* and *C. acutangulus*

KOSHTA? *Costus speciosus* Patchuk

KOSHTAMU, or Bomma kachchika, SANS, TEL. *Costus speciosus*, *Sm*

KOSHTI, a weaver race, of whom in Bihar there are 12,352. This caste occupy themselves in spinning and weaving, in the manufacture of undyed cloths and silks, and of silk thread for necklaces.

KOSHU, HIND. *Mentha incana*

KOSHULA, the first kingdom in India of the Soorya race, corresponded with the kingdom, now the province of Oudh, also written Kosala, Koshula, Koshulya. In the ancient

story of the Ramayana we are made acquainted with the distant maritime wars which the princes of India carried on. Even supposing Ravana's abode to be the insular Ceylon, he must have been a very powerful prince to have equipped an armament sufficiently numerous to carry off from the remote kingdom of Koshula, the wife of the great king of the Soorya race. It is most improbable that a petty king of Ceylon could wage equal war with a potentate who held the chief dominion of India, whose father, Desa-at'ha, drove the victorious car (rat'ha) over every region (desa), and whose intercourse with the countries beyond the Brahmaputra is distinctly to be traced in the Ramayana — *Tod's Rajasthan*, Vol I, p 586.

KOSI, see Sal

KOSI or Chozai, according to Dr Moore, were the lords of Central Asia from the 6th up to the 10th century, and came from the borders of the Caspian and were known to the Greeks and Arabians as Kosa, that is, Kush. See Kush, Hindoo Kush.

KO-SI-CHIANG, a harbour, 78 miles from the mouth of Bangkok river, formed in lat 13° 12' N, long 100° 55' E by a group of seven or eight small islands. The harbour is sheltered from every side but the north.

KOSOPULLA, SANS. *Dolichos cultus*

KOSRA, *Panicum italicum*

KOSSÆI. In the gradual diffusion of mankind, the western provinces of Iran appear to have fallen to the share of the Arameans and Elamites, while the mass of the Kossæi, Arians, Mairi and other tribes, composing the earliest inhabitants, moved more eastward, leaving some of their numbers in the mountainous districts, to mix with or become subject to the new comers. The Shemitic people and language having thus become dominant instead of the Cushite, the ethnography of the former rather than that of the latter, becomes an important consideration. From this primitive language, or rather from one of its cognates (as the Hamyaritic may possibly prove to have been) two distinct branches were derived, the original Arabic, with the Musnad, Koresh, and other dialects of that tongue, being one of these, and the Aramaic the other. The latter had two grand subdivisions, from one of which, known as the Western Aramaic were derived the Amharic, Syriac, Hebrew, &c, and from the other or Eastern Aramaic, came the Assyrian, Babylonian, and Chaldean tongues. From its monosyllabic construction, the eastern seems to be more ancient than the Western Aramaic, and it appears likewise to be the root of the Zend, Pehlevi, Sanskrit, and other dialects in use throughout a portion of the territory

along which it had spread eastward. Whether the first of these languages was once in general use, or was merely the sacred language of Iran, the affinity of all of them is such as to imply a common origin. Pehlevi was the court language in the time of the Sassanian monarchs, and, according to some authorities as far back as that of Cyrus it contains many words which belong to the Chaldean and Syriac tongues, and Sir William Jones was of opinion that one of these must have been its root but it is now generally presumed that the root of the Pehlevi is the Aramaic itself. The cognates of the latter spread westward and eastward, and one of them, the Chaldee, can scarcely be distinguished from the parent root. Another, the Parsi, being a softer language than the Pehlevi, became general in Persistan, and gave rise to the Dari, or modern Persian. The Pehlevi, however, is still partially used in their sacred writings, in Shirwan, and also by some of the Gabr race of the eastern provinces, as well as by a numerous section of the natives of India, but among the Parsees it is largely intermixed with the Hindustani and other Native dialects, which are less or more connected with the Sanskrit. The affinity of the latter to the Parsi is so great that a learned philologist has pronounced it to be one of its derivatives. The number of words which are identical among the different dialects of Iran and Turan, and some portion of the territory more eastward, goes far to show that at a period anterior to anything like connected history there must have been some common language, and this was probably the Aramaic. See India.

KOSSAH The Sehrai, Kossah, Chanda, and Sudani, are tribes of the Rajputanah desert. The Sehrai is the most numerous of the mahomedan tribes of the desert, said to be hindu in origin, and descendants of the ancient dynasty of Aioie, but whether his descent is derived from the dynasty of Schiris (written Sahn by Pottuger,) or from the Arabic word sahra, 'a desert,' of which he is the terror, is doubtful. The Kossah or Khossa, &c, are branches of the Sehrai, and their habits are the same. They reduced their mode of rapine to a system, and established kooni, or black-mail, consisting of one rupee and five dunn of grain for every plough, exacted even from the hamlets of the shepherds throughout the thul. Their bands were chiefly mounted on camels, though some were on horseback, their arms were the shail or sang, (lances of bamboo or iron,) the sword and shield, and but few fire-arms. Their depredations used to be extended a hundred coss around, even into Jodpoo and

Daodpotin, but they eschewed coming in contact with the Rajpoot, who says of a Sehrai, "he is sure to be asleep when the hattle mkanin beats." Their chief abode is in the southern portion of the desert, and about Noakote, Mittie, as far as Bulhar. Many of them used to find service at Oodipoo, Jodpoo and Sooe-Bah, but they are cowardly and faithless — *Tod's Rajasthan*.

KOSSAK The people of Little Kabarda, are said to have been a colony from Great Kabarda, driven thence from their natural possessions by the more powerful tribes. Circassia might, in former times, have provided itself in the same way. There are, also, numerous Taitai tribes which extend themselves southward over the lower hills and flat lands, which reach from the foot of the mountains to the Kuban, and then possess the banks of that river westward, till it terminates at the Black Sea. It is from amongst this wild people, and the Kabarda people bordering on the Malku and Konmu rivers, that Russia formed its corps of Cossacks, known by the general name of Cossacks of the line of the Caucasus — *Tod's Rajasthan*, *Porter's Travels*, Vol 1, p 51. See Cossack, Kasak.

KOSSANG, MALAY The fourth part of the mace — *Simmond's Dictionary*.

KOSSAYE, URIA ? A tree of Ganyam and Gumsu, extreme height 22 feet, circumference 1 foot, height from the ground to the intersection of the first branch, 7 feet. Useless except for firewood — *Capt Macdonald*.

KOSSE, HIND Allium sp.

KOSSEIR or Cossen, a sea-port of the Red Sea, has a population of 5,000.

KOSSEI, an ancient tribe who occupied the mountainous country east of the Tigris. That country was the abode of the Seythians under Nimrod, and Nimrod spring from them — *Bunsen*. See Kossai.

KOSSYE, a river near Kunickpoo in Midnapoor.

KOST, ARAB *Costus speciosus*, *Smith*.

KOSTI, RUS Dice.

KOSTI or Kusti or Custee, the sacred thread or cord of the Parsees. It is to this which Moore, in his Lalla Rookh, alludes, when he makes Hafiz declare himself a fire-worshipper,

"Hold! hold! thy words are death"
The stranger cried, as wide he flung
His mantle back, and show'd, beneath,
The Gebr belt that round him hung

The Kosti is terminated by two small tails at each end, denoting the four seasons, three knots on each tail represent in the aggregate the twelve months of the year. The cord is twisted, of 72 threads, such being the number according to Parsee interpretation, of the

known kingdoms of the world at the time of Hushang. It seems to be also called Kushi. Every Parsee lad, arriving at a certain age must assume it—*Baron C. A. De Bode's Travels in Luistan and Arabistan*, p. 113. *Silvestre de Sacy's Memoire sur diverses Antiquites de la Perse*, p. 184. *Moore's Lalla Rookh*; *The Persis*.

KOSTUM, also Putehuck, TAV ? Costus speciosus, Putehuck.

KOSTUS, GREEK. Ancklindm costus, *Falconar*.

KOSU, see Kyan.

KOSUNDRA, HIND. Bnuhman parviflora.

KOT, HIND. A fort, hence Sabzul Kot in Bahawalpore. Kot Dafidm, a cavalry non-commissioned native officer. Fined Kot consists of Fined Kot proper, and Kot-kupoori, it is S. W. of Ferozpur, and borders to the S. E. on Puttalm. It has an area of 643 square miles, and a population of 51,000 souls with a revenue of Rs. 75,000.

KOT, HIND. Ancklindm costus, also Plectranthus rugosus.

KOTA, NER. Turpentine.

KOTABOO, see Kih-kuti.

KOTADI, TEL. Terminalia sp. ? Tadi is a Telugu word, and the prefix Ko is an ancient Telugu word for "great."

KOTA-DIMBOOLA-GASS, SINGH. Co-vellia oppositifolia, *Gaspar*.

KOTAGHERRY, on the Neilgherries, is situate twelve miles east of Coonoor and about 500 feet greater in elevation, twelve miles due north of Metapollim and 6,500 feet above sea level, or rather from the Bowm river. This station is much drier than either Coonoor or Ooty, and although not so cold as the latter, during the summer months, the thermometer never rises above 74°, Kotagherry is then like an English summer, and far more pleasant than Switzerland. This is also the emporium for all fruit on the Neilgherries. In a sanitary point of view, it is the healthiest of all three. Invalids who cannot stand the cold of Ooty and the damp of Coonoor, fly here for comfort and restoration to health. The Kotagherry Ghaut begins about a mile and a half north from Metapollim, is about twelve miles in length and is accessible by horse, palkee or "winnchee," but should the traveller prefer the Coonoor ghaut, he will have to make a detour of about thirty-seven miles, that is, from Metapollim to Coonoor in a westerly direction twenty-seven miles, and from Coonoor to Kotagherry easterly ten miles. At Kotagherry the supply of all grain is scanty and rather high in price, only from 4½ to 6 measures of rice of the ordinary kind per Rupee and of horse gram from ten to fifteen measures,

eggs and fowl are cheap. Mutton, from two to four annas per pound. House accommodation is scarce. A person on 200 or 300 rupees a month could live with the greatest comfort and have enough to spare at the end. The Budagn, Kohatar and Toda races are residing there. See Ten, Dhavidan, Kohtai, Knumbar.

KOTAH is built on the right bank of the river Chumbul. It was captured by General Roberts on the 30th March 1858. The principality of Kotah was formed about the beginning of the 17th century by the chief of Boonder, who was forced by the mahimna of Oudeypore to cede half his territory to his younger brother. Like all the other Rappoot states, Kotah had been despoiled by the Mahattas, and was under obligations, which it was too poor to fulfil, to pay tribute to each of the three great Mahatta families of Malwa, the Puar, Sindia, and Holkar, as well as to the Peshwa. Kotah was then saved from absolute ruin by the intents of its minister, raj rana Zalim Sing, into whose hand maharao Omeid Sing surrendered all power. In the course of forty-five years he raised the Kotah state to be one of the most powerful and flourishing in Rappootana. He was one of the first of the Rappoot chiefs to co-operate with the British government for the suppression of the Pindars in 1817. Zalim Sing died in 1824, and his son Mudho Sing succeeded him. In 1828, Kishore Sing, the Maha Rao, was succeeded by his nephew Ram Sing. In 1834 disputes between Ram Sing and his minister Mudden Sing, the son and successor of Madho Sing, broke out. There was danger of a popular rising for the expulsion of the minister, and it was therefore resolved with the consent of the chief of Kotah to dismember the state and to create the new principality of Jhallawm as a separate provision for the descendants of Zalim Sing. Seventeen pargannas, yielding a revenue of twelve lakhs of rupees, were made over to Muddun Sing. The Kotah contingent is now represented by the Deolee Irregular Force. The troops which the Maha Rao is allowed to entertain are limited to 15,000 men of all descriptions, the State revenue from all sources is about rupees 25,00,000, the area of Kotah is about 5,000 square miles, and the population 433,000. The tribute payable to the British government is rupees 1,84,720 in addition to the two lakhs of rupees for the Deolee Irregular Force. The Maha Rao has been guaranteed the right of adoption. In 1817 Jawut Doojun Sing was guaranteed in the possession of the village of Seedia which had been held by his family in jaghne from time immemorial.

and in place of a horse which the Rawnt was required annually to present to the Maha Rao, it was stipulated that he should pay a yearly tribute of rupees 100. Placed in the very heart of India, Kotah was for years the centre, around which revolved the desultory mimics, or ambulant governments, and its wealth could not fail to attract the cupidity of these vagabond powers. The early history of the Huta race of Kotah belongs to Boondi, of which they were a junior branch. The separation took place when Shah Jehan was emperor of India, who bestowed Kotah and its dependencies on Madhu Sing, the second son of Rao Ruttun, for his distinguished gallantry in the battle of Baorhanpore. Madhu Sing was born in S 1621, (A D 1565). At the early age of fourteen, he displayed that daring intrepidity which gave him the title of raja, and Kotah with its three hundred and sixty townships (then the chief fief of Boondi, and yielding two lakhs of rent), independent of his father. The conquest of this tract had been made from the Koteah Bhils of the Oojla, the 'unmixed' or aboriginal race. From these the Rajpoot will eat, and all classes will drink water at their hands. Kotah was at that time but a series of hamlets, the abode of the Bhil raja, being the ancient fortress of Ekalgumh, five coss south of Kotah. But when Madhu Sing was enfeoffed by the king, Kotah had already attained extensive limits. To the south it was bounded by Gngrown and Ghatoli, then held by the Kheechi, on the east, by Mangrole and Nalugumh, the first belonging to the Goi, the last to a Rihore Rajpoot, who had apostatized to save his land, and was now a nawab, to the north, it extended as far as Sooltanpote, on the Chumbul, across which was the small domain of Nandta. In this space were contained three hundred and sixty townships, and a rich soil fertilized by numerous large streams. The soil of Kotah is a rich tenacious mould, resembling the best parts of lower Malwa. Each plough or team is equal to the culture of one hundred bheega, consequently 4,000 ploughs will cultivate 400,000 during each harvest, and for both 800,000, nearly 300,000 English acres. The soil is deemed poor which does not yield seven to ten mounds of wheat per bheega, and five to seven of millet and Indian corn. The Chohan Rajpoot sent forth twenty-four branches, of whom the most celebrated are the families of Boondi and Kotah, in the divisions termed Haravati. They have well maintained the Chohan reputation for valour. Six brothers fought in one field, in support of Shah Jehan against his son Aurung-

zebe, and but one survived his wounds. The Kheechi of Gngrown and Ragoogumh, the Deori of Suoh, the Sonagumia of Jhalore, the Chohan of Soor Bah and Sanchore, and the Puvutchi of Puvagumh, have all immortalized themselves by the most heroic and devoted deeds. Most of these families yet exist, brave as in the days of Pirthwaja. Many chiefs of the Chohan race abandoned their faith to preserve their lands, the Kaimkham, the Suwani, the Lowani, the Kunwani and the Badwani chiefly residing in Shekaruti, are the most conspicuous. No less than twelve petty princes thus deserted their faith which, however, is not contrary to the Rajpoot creed, for even Munn says, they may put with wife to preserve their land. Kesu Das, nephew of Pirthwaja, was the first who set this example. The twenty-four Sachas of the Chohans are the Chohan, Hurn, Kheechi, Sonagumh, Deori, Puhri, Sanchora, Goelwal, Bhadori, Numbhan, Mulani, Poorba, Soora, Muddachhi, Sukrachhi, Bhoorachhi, Balachhi, Tassarah, Chachmah, Korihi, Chundhi, Nacoompa, Bhuvur, and Bankut — *Tod's Rajasthan, Vol. 1, p. 96, Vol. 11, pp. 505, 511, 542, 547, Atcheson's Treaties, Engagements and Sunnuds, Vol. 1, p. 71*

KOTAH, a village on a plain, on the left bank of the Panchetah river, twelve miles above its junction with the Godavery, in latitude 18° 51' N., and longitude 80° 2' E. Ferruginous sandstone is well-developed at the Mulrdeva hills, in the north of the province of Nagpore, in the vicinity of the city itself, and at Kota on the Panchita, in the dominions of the Nizam — *Carter's Geological Papers on Western India, p. 303*

KOTAJ, Hind. *Celastrus paniculata*

KOTAMALLI KIRE, TAM. Greens of *Couratium sitivum*, *Linn*

KOTA MARAM, TAM. A tree of Timmelvelly, wood of a brown colour, specific gravity 0.723, used for building in general — *Colonel Frith*

KOTAMBARRU, SINGH. Coriander seed

KOTAN, EGAR. *Gossypium indicum*, *Lam*

KOTAN, the people speak Tinkri. See Kara-Koram, Ladak

KOTAR, a weight of 15½ lbs — *Simmond's Diet*

KOTAR, a tribe of the Neilgherries which ranks next to the Toila in priority of occupation of the hills. They have no caste, and as a body, are the most industrious of the hill tribes, giving much of their time and attention to agriculture and handicraft, &c. When not required at agricultural operations they employ themselves as carpenters, smiths, basket-makers, in making and repairing their ploughs,

bill-hooks, hoes, &c They also employ themselves as carriers, and are highly esteemed in the plains for the excellent leather they make They perform all the menial offices required by the Toda and Badaga, supplying them with barbers, washmen, &c They acknowledge the Toda as lords of the soil, and accordingly pay the tribute demanded by them as "Goodoo." At the same time they exact from each hamlet of the Badaga within a certain distance of their own village, certain annual fees, which they receive in kind for services rendered as handicraftsmen, &c, in addition to that of ceremonial or festive occasions for menial services performed As cultivators of the soil, they only produce as much as will satisfy their own requirements, and any surplus they may obtain is bartered for iron and other produce of the plains In confirmation of their having followed the Toda as settlers on these hills, they hold the best lands, and have the privilege of selecting the best whenever they wish to extend their holdings They are well-made and of tolerable height, rather good-featured and light-skinned, having a copper colour, and some of them are the fairest-skinned among the hill tribes They have well-formed heads, covered with long black hair, grown long and let loose, or tied up carelessly at the back of the head An average of 25 men gives the following measurements, &c —

Age, 27 68 years	Length of arms, 80
Height, 62 61 inches	Hands, 7
Circumference of head,	Breadth of hands, 3 25
20 95	Length of feet 10
Neck, 11 95	Breadth of feet, 3 50
Chest, 30 68	inches
Arms, 8 76	Weight, (avoirdupois)
Thighs, 15 52	105 20 lbs

They have a slightly elongated face with sharply defined features, the forehead narrow but prominent, and occasionally protuberant, ears, flat and lying close to the skull The growth of the hair from the verge of scalp to eyebrows, $2\frac{1}{2}$ inches distant, eyes, dark-brown, of moderate size and deep set, varying in colour from Nos 1 to 5, in Paul Brocas' tables, eyebrows, dark and bushy, with a tendency to approach, frequently united to each other, nose, as a rule, smaller and more simply defined than in the Toda, ridged and slightly rounded, and pointed at the extremity, two inches in length, alae of nostrils expanded, measuring $1\frac{1}{4}$ inches in breadth, mouth of moderate size and well-formed, teeth, well-grown and regular lips, of fair size and well-compressed, chin, well-set and small Altogether they may be pronounced tolerably good-looking, and the general aspect of the countenance indicating energy and decision The women are of moderate height, of fair

build of body, and not nearly so good-looking as the men An average of 25 women gives the following results —

Age, 32 44 years	Length of arms, 25 62
Circumference of head,	Length of hands, 6 50
20 36 inches	Breadth of hands, 3
Height, 57 98	Length of legs, 35
Circumference of neck,	Length of feet, 9 25
10 70	Breadth of feet, 2 25
Chest, 29 30	Weight, (avoirdupois)
Arms, 8 20	96 24 lbs
Thighs, 14 63	

Most of them have prominent foreheads, with more of a snub nose, and a somewhat vacant expression about their features They are rather timid when approached, frequently running into their huts and shutting themselves up They seem to enjoy robust health, and have large families Their arms are tattooed, having nine streaks, with four dots on each arm and four circular marks on each forearm The women assist the men at their work in the fields, and make baskets, chatties and pots, &c There are some seven villages altogether six of these are located on the hills, and the seventh is at Goodaloo They form large communities, each village containing from 30 to 60 or more huts, of tolerable size, built of mud walls, and covered with the usual thatch grass, somewhat after the style of native huts in the plains, but in some villages the arrangement of the dwellings is far from neat The floors are well-raised from 2 to 3 feet above the soil, with eaves or a short verandah in front, and a pial or seat on either side of the door, under the eaves, on which the people squat themselves when idle The doors of their huts, measures 46 by 26 inches. The station of Kotaghenry takes its name from the Kotar villages in its vicinity The Kotar, as a body, are dirty All the dead cattle and carrion in the vicinity, of every kind, find acceptance among them as food The whole Kotar population of the seven villages is supposed to count a little above a thousand souls Some rude image of wood or stone, a rock or tree in a secluded locality, form their objects of worship, and to these sacrificial offerings are made, but the recognized place of worship at each village consists of a large square piece of ground, walled round with loose stones, three feet high, and containing in its centre two pent-shaped sheds of thatch open before and behind, and on the posts that support them some rude circles and other figures are drawn No image of any sort is visible here, and these buildings, which are a little apart, are supposed to be dedicated to Siva and his wife They have crude and indistinct ideas of these deities They hold an annual feast in honor of their gods, which

comprises a continuous course of debauchery and licentiousness, extending over two or three days. On these occasions they clothe and ornament themselves in their best, and make as grand a show as they can, and to witness which the other tribes are invited. Perhaps this is the only occasion, if at all, that they have recourse to water for the purposes of ablution. Much indecent dancing takes place on these occasions between the men and women, and frequently the spirit of their deity is supposed to descend on some of them, when their frantic deeds seem to form but a branch of demonology. Their marriage rite is simple, and has much in conformity with that of the Pannh of the plains. As a rule, they marry and live with one wife, and have a number of children. The Kotar possess a small breed of cows, but have no buffaloes. It is believed that the Toda will object to their having buffaloes on account of their uncleanly habits, consequently they make no effort to procure them. They never, as a rule, milk their cattle, but leave it all to the calves.

The Kotar keep up an annual feast in memory of their dead, when a few cattle are slain on a rude kind of altar constructed for the purpose, on it a portion of the flesh of the animal is laid, with a little of each of the different kinds of grain they cultivate, and all is consumed as a burnt offering to their gods, in memory of their dead relatives and friends. During this ceremony, the young men and maidens dance around the altar together. Whilst the younger members are thus engaged, the elders busy themselves in preparing a grand repast for their friends, whom they invite from the adjacent villages on the occasion of this annual festival. More cattle are now slain, and the flesh mixed with small portions of every kind of grain grown in their fields, a great fire is raised, and the scene becomes one of confused riot and mirth, with blowing of the kollera horn, mingled with yells and shrieks and beating of tom-toms, the confusion continuing from morning till night.

The Kotar language is a very old and rude dialect of Canarese, having the same Tamil roots, but differently pronounced, without the guttural or pectoral expression of the Toda. They are believed to be descended from some of the low caste tribes of the plains, who, in former times sought refuge on these hills from persecution practised on them by the invaders of India, they were the first among the other tribes who followed the Toda. They are not held in much estimation by the other hill tribes or European colonists, in consequence of their partiality

to carnion in which respect they resemble the Pannh of the plains, who eat not only animals killed for food, but also such as die naturally. Oxen and buffaloes which perish from old age or disease belong to them of right, and they carry home and greedily devour the tainted carnion which they find on the highways and on the fields. In cases of sickness they make use of such roots and herbs as their old women commend. The sick are carefully attended to, but in some of the villages, as Kotaghenry and Goodaloor, they resort largely to European medical treatment.

The Kotar are industrious, and possess an extensive knowledge of handicraft. Rude as their work may be, there is scarcely a useful implement connected with the mechanical arts, trade, agriculture, or husbandry, that they are not conversant with, and had they only received the encouragement and patronage bestowed by Europeans on the nomade Toda, they might have advanced in the several arts they practise and might have got rid of some of their filthy habits.

Like the Pannh of the plains, the Kotar are addicted to drinking, and, in the absence of liquor, resort to opium-eating. There can be no doubt, that, like the Toda, these people also belong to the great Dravidian family who were driven to these mountain tops by conquest and persecution.

Every Kotar village has belonging to it a circle of Budaga hamlets or villages, from which they claim at periodical seasons the payment in kind of certain fees or dues, and for which they in return furnish the Budaga with, or rather make for them (the latter supplying the material), their implements of woodcraft and husbandry. These fees are generally paid in a certain quantity of whatever grain the Budaga has cultivated, for each plough of land, besides incidental dues on marriages, &c. The Kotar always attend the funerals and obsequies of the Toda, &c., receive from them the carcasses of the buffaloes that are offered in sacrifice, allowing from a half to a quarter of a rupee for some, and others they receive in return for the assistance they afford on these occasions or for services which may have been performed for the family of the deceased. If they cannot supply themselves with flesh by any of these means, they kill some of their own herd, or purchase for that purpose from the other tribes. The Kotar burn their dead, collect the bones on the following day, and bury them in a hole, marking the spot where they have done so. This they do in order to the performance of the obsequies. On the night of the first Monday after the first new

moon in the month of March, all the friends of the deceased assemble and preceded by music, go to the place of burning—*Abbe Dubois, Harkness' Neilgherry Hills, p 31, Dr Shortt, in Proceedings of Madras Government*

KOTAUR, or Kottara, the Kottara of the Greeks, the principal town in south Travancore, and now, as then, distinguished for its commerce

KOT-AVERE, TAM *Cyamopsis psoraleoides, DC*

KO-TEOU, or adoration, as the Chinese word expresses it, consists in nine solemn prostrations of the body, the forehead striking the floor each time. It is difficult to imagine an exterior mark of more profound humility and submission, or which implies a more intimate consciousness of the omnipotence of that being towards whom it is made—*Macartney's Embassy, Vol II, p 129*

KOTEREE, or Kotesuee, a river near Sanganeer in Oodeypoor

KO-THAH-BYU, see India

KOTHEELA, HIND *Triagacanth*

KOPHI, BENG, KARN, HIND A spacious house, a banking office, a mercantile firm

KOTHI, TEL Ape

KOTHMEER, the coriander plant

KOT-WAL, a mahurium findee

KOTHUL, see Khyber, Kolitul

KOTHUR, see Kotai, Koiambai

KOTIGA or Kotigai, KARN A stone-cutter

KOTI GORU, or Chui koti goru, TRI *Petrolobium lacerans, R Br Lit "monkey's nail"*

KOTIKA, TRI *Nymphaea edulis, DC*

KOTI-KALANGU, TAM *Aponogeton monostachyon, Wilde*

KOTILA HIND A tribe in Guzerat

KOTILA, see Kohistan

KOTIMIRI also Dhanyalu TRI *Coriandrum sativum, Linn Coriander seed*

KOTIKI, or Bapana mushti, TEL *Ola scandens, R*

KOTI VANNE KRANUGA, TEL a species of *Guilandina* or *Mucuna*. The word means "monkey-coloured Pongamia". The Sans syn Markati, *W*, 645, has reference in its primary sense to the same animal, but also signifies "a var of grey Bonduc" and a "*Mucuna*"

KOT KANGRA, a fortress in the east of the Panjab, surrounded by the river Beas on three sides. See Kangra

KOT-KARVA, MAL EAL *Cinnamomum iners, Rem*

KOTLI, HIND A coal locality in Jammu territory

KOTMAALE, in Ceylon, near Rambodde,

on the road to Nawera Elia, is a lovely valley, through which meanders a flowing stream. The natives believe that whatever woman bathes in this river, within three months after she becomes a wife, will be blessed with a numerous, beautiful and fortunate family

KOTOO, — *Michelia champaca*

KOTRI, in Sind, a town opposite the city of Hyderabad, *Burnes*

KOTSJELLITI PULLU, MAL EAL *Xyris indica, Linn*

KOTTAGAR, KARN A division of the Hallaya or seivile tribe

KOTTAN ELLE, TAM Leaves *Cassya filiformis, Linn, Roxb, Rheede*

KOTTAM, MAL EAL, TAM *Pogostemon patchouli, Pellet*

KOTTAMALLI, TAM, TRI *Coriandrum sativum Coriander seed*

KOTTAMBA SINGH *Amygdalus communis Almond*

KOTTAN ELE, TAM Leaves of *Cassya filiformis*

KOTTANJI KARANDEI, TAM *Sphaeranthus indicus, Burm*

KOTTARA, see Kotari

KOTIA-VERI KAI, TAM *Dolichos fabaformis*

KOTTE-WOKAL, KARN An agricultural tribe of a lower caste than pure Sudias

KOTTIKA or Gottigadda and Namma dampa, *Spathium chinense, Linn Aponogeton monostachyon, R*

KOTTI KILANGU, TAM *Aponogeton monostachyon*

KOTTIMBIRI, CAN *Coriander seed*

KOTTINAGA MARAM, TAM *Eugenia jambolana, Lam, Roxb*

KOTU, HIND *Fagopyrum esculentum*

KOTU of Sind, Gandibuti of Beas

KOTULPUR a town in the Burdwan district of Bengal

KOTWAL, HIND A military superintendent of police Kotwali—his office.

KOTTANG-KARUNDEI, TAM *Sphaeranthus hirtus*

KOU, an ancient Chinese measure about $17\frac{1}{2}$ gallons—*Simmond's Dictionary*

KOUBADIAN, a town on the N bank of the Oxus, producing good silk. See Baljavar

KOU-CHU, CHIN The Chinese obtain from a tree, which they call Kouchu, a fluid resembling milk, which they use in gilding with leaf-gold, this liquid is smeared over the surface of the article to be gilded, in the several forms which the device is intended to represent, the leaf-gold is then applied, which immediately becomes firmly cemented

KOUEN-LUN The great mountain chain which separates the Indus and its tributaries from the Yaikand plain, is continued to the

westward, under the name of the Hindu Kush. This chain, which has a westerly direction with some southing, separates the basin of the Oxus on the north from that of the Kabul river, a tributary of the Indus, and from the Helmand, a river which runs towards the south-west, and is lost in the desert of Schistan, not reaching the sea. The elevation of the chain diminishes rapidly to the westward, but few accurate determinations of its height are known. The Kalu pass, near Bamian, is 12,500 feet, and the peak of Koh-i-Baba, which rises close to it, is 17,000 feet above the level of the sea. The Eiak or Liak pass is 12,900 feet. From the neighbourhood of the peak of Koh-i-Baba a meridional chain runs nearly due south to the Indian ocean, forming the water-shed between the Indus on the east and the Helmand on the west. The axis of this chain passes close to Ghazni, elevated 7,726 feet, and to Quetta, 5,540 feet. It lies probably to the westward of Kelat, but on maps are not sufficiently accurate to make its course in that direction obvious. At its point of origin this chain is more than 13,000 feet in height where it is called the Sated-Koh, or White Mountain, it is 14,000. Near Ghazni it is from 9,000 to 10,000 feet high, and near Quetta its elevation is nearly as great, for the peak of Chah'l Tan rises to 10,500 feet. Its eastern ramifications are high ridges which dip abruptly into the valley of the Indus, one peak, near Dera Ismael Khan, called Takht-i-Sulman, attains a height of 11,000 feet, and the range south of the Kabul river rises still higher.

The Bulut Tagh according to Captain H. Stachey, is that part of the Kouenlun chain, which is east of Samarcand and south of Khokand. Bulut-Tagh means the cloud mountain, but the Kouen-lun chain is also called the Belur Tagh which, according to Cunningham, is synonymous with Balti mountains. Other names for the chain are Mustagh, Karakoram, Hindu-Kush, and Tsunglung or Onion Mountains from the prevalence on it of a species of *Alhum*. It is the Tian shang or celestial mountain of the Chinese. Its continuation forms the Pamir range, west of Yarkand. The Kouenlun chain is not less elevated than the Himalaya, and is covered throughout a great part of its length with perpetual snow. Its axis has not been crossed by any traveller, but has been reached by Dr Thomson who visited the Korakoram pass, elevated 18,300 feet. In Western Tibet, the axis of the chain is in general distant about 150 miles from the Himalaya, and the country between the two consists of a complication of ranges of lofty and rugged mountains separated from one another by stoney valleys, which at

the higher parts of the courses of the rivers expand at intervals into alluvial plains. The vast climatic change which took place in the northern countries is attributed in the Bible to the action of water. In the other, the sudden freezing up of rivers is the cause assigned. Both may have resulted from the same cause, the upheaving of the land by volcanic action, elevating portions and depressing into basins, such as the Caspian sea. Ten months of winter is now the climate of western Tibet, Pamer and Belur, at the present day, and corresponds with that of the Altai country, and the district east of the Kouenlun, the Paradise of the Chinese. The country at the sources of the Oxus and Jaxartes, therefore, is supposed to be the most eastern and most northern point whence the Aryans came. Wherever the Indians may have fixed the Uttarakuru, the dwelling place of their northern ancestors, we cannot venture to place the primeval seats of the Aryans anywhere but on the slopes of the Belur Tagh, in the highland of Pamer, between the 40° and 37° of north latitude, and 86° and 90° of longitude. On this western slope of the Belur Tag and the Mustagh (the Tian-Shang or Celestial Mountain of the Chinese) the Hmo-beezanti (Albordsh) is likewise to be looked for, which is invoked in the Zendavista, is the principal mountain and the primeval source of the waters. At the present day, the old indigenous inhabitants of that district, and generally those of Khasgai, Yarkand, Khoten, Tui-fau, and the adjacent highlands, are Tajik who speak Persian, and who are all agriculturists. The Turkoman occupants either came after them and settled at a later period, or else they are aborigines whom the Aryans found there, but its slopes are the primeval land of the Aryans—*Hooker & Thomson's Flora Indica*, Ch. Bunsen, III, 460. See Arian, Cush, Kaffi.

KOUK, BENG Stemless date tree, *Phoenix acaulis*

KOUK-KO, BURM A Tavoy wood, employed for bottoms of boats

KOU-KOU ? also K'u-shih-pa-tau, CHIN Is the St Ignatius bean, the seeds of *Strychnos sancti Ignatii*, the *Ignatia amara* of some authors. It enjoys a high reputation in the Chinese Materia Medica. It is bitter, and believed to be a good vermifuge, but is dangerous from the quantity of strychnine it contains—*Dr Smith's Chinese Materia Medica*, p 116, *Simmond's Dict*

KOU-KOUO, a plant originally from the Philippine Islands, its fruits are of an ashy brown colour, extremely hard and bitter by steeping it in cold water it then forms an

excellent application for wounds and contusions, and the water, taken inwardly, cools the blood and allays inflammation. This fruit plays an important part in Chinese medicine, and is sold by all druggists; it is also used, with great success, to treat the internal maladies of oxen and horses. This is perhaps the seed *Lusung-kwo*, from a species of pine — *Smith's Chin Mat Med*, *Huc's Recollections of Journey*, p. 97.

KOULACHARI, SANS. From kula, a race, and chari, to act.

KOULKA, a little river leading into the Baikal lake. In the mountains at its source, Lapis lazuli is found — *Atkinson*.

KOULMIDVI, also Koulmidie, SINGH. Calamauder wood.

KOUMA, see Kabada.

KOUMOODIE, SANS. Brightness, from koonooda, a species of nymphæa.

KOUMI, AR, PERS., HIND. A tribe, a race.

KOUNG-KOUAN, CHIN. Communal palaces, are, in China, found from stage to stage all along the road, and reserved for the use of the great mandarins, when travelling on public service. Ordinary travellers are rigidly excluded from them. A Chinese family has the office of maintaining each of them in good order, and of making the necessary arrangements when a mandarin is about to occupy it. The expenses are paid by the Governor of the town, and he appoints the domestics for the service of the palace. The Koug-Kouan of the province of Sse-tchouen are particularly renowned for their magnificence, and they were completely renewed under the administration of Ki-chan, who was governor of the province for several years — *Huc, Chinese Empire*, Vol. 1, p. 23.

KOUNG MOO, BURM. A tree of maximum girth 5 cubits, maximum length 30 feet. Scarce, but found near Moulmein, Tavoy and Meigui, on the sea coast and on the banks of rivers. When seasoned it floats in water. It is not a good wood, being perishable and liable to rot readily — *Capt. Dance*.

KOUNG-TOUNG, see India.

KOUNLA, HIND. Citrus aurantium.

KOUREN. The principal Lama Serai of all Mongolia is that of the Great Kouren (Ourga Kouren, of Timkouski). It is situated in the country of the Kalkas, on the banks of the Toulai river, and stands on the edge of the great forest that stretches northwards into Siberia. To the south, lies the desert of a month's journey. It stands, however, in a pleasant valley, amid mountains near the source of the Toulai, which river falls into the great Baikal lake. There are 30,000 Lama, under several heads at Ourga, then

chief is the Geesoo Tamba, a regenerated Boodh of great sanctity. There has, of course, risen a large city and mart of commerce in the immediate vicinity of the convent, and it is the head-quarters of Mougohai, having been the capital of the princes of the family of Junggeez Khan, before their conquest of China. Tea bricks are here the measures of value, an ounce of silver representing five tea-bricks.

KOUPOOEE, occupy the hills between Cachai and the valley of Munnipore, in their whole breadth, a direct distance of about forty miles, and from 25° north latitude, they formerly extended over nearly an equal distance to the south. The whole of this tract was formerly thickly studded with villages, some of them of considerable size, and Songboo tradition gives, as the place of their origin, the mountain towards the south of the valley named Thungeching. They comprise two tribes, the Songboo and Pooeei-on. They and all the other races of hill people congregate in communities, composed usually of families connected with one another by blood-ties. The superior elevations being the most healthy, their villages are usually to be found in them. Before the subjugation of the Songboo to Munnipore, almost every village was at war with its neighbor. On their subjugation this warfare was put a stop to, but the remembrance of their feuds remains and they would break out afresh to-morrow were the restraining hand of Munnipore withdrawn. But though Munnipore has been able to exert so much influence amongst the Koupooee as to prevent feuds being openly carried on, a state of active feud appears to be the one natural to all the tribes from Cape Negrais to as far north as we have any knowledge. The Koupooee are much attached to their villages, which are permanent. The village and its immediate precincts form their grave-yard, and when, for a time, from whatever cause, they have been obliged to desert their village, they more often express their wish to return to it as being the grave of their ancestors than to it as being their own birth place. Their attachment then to their village is created quite as much by its holding the tombs of their ancestors as by its being the place of their birth. The mountain land around the Koupooee village, within certain fixed bonds, is usually the property of the village. Thus they cultivate with rice in elevations suited to it, and with other crops in situations unfitted for that species of grain. The spot cultivated this year, is not again cultivated for the next ten years, it having been found that that space of time is required for the formation of a cultivable soil by the decay of the vegetable matter that again springs upon it. Every village has three

hereditary officers, namely, Kool-lak-pa, Loop-lak-pa and Lumpoo, and officers besides these are elected. If the hereditary chief or Kool-lak-pa be a man of wealth, he will be also a man of influence. The Koupoee are subdivided into families Koomul, Looang, Angom and Ning-thau-ja. A member of any of these families may marry a member of any other, but intermarriage of members of the same family is strictly prohibited. Though not attended to with the same strictness, this prohibition, in regard to marriage, and this distinction of families under the same designations, exists amongst the Munnipore race. All the hill people are duty, but amongst them the Koupoee is comparatively clean, he frequently bathes, though he does not devote much time to the purification of his skin. He is omnivorous, and of course without prejudices of caste, but one species of food he never touches, milk, to him is an abomination. In appearance, manners and customs there is no essential difference between the two divisions of the Koupoee, the Songboo and Poeei-on, but though so much alike in these respects, between their languages there is so great a difference, that when they wish to communicate with one another they have to resort to the language of Munnipore. The Poeei-on do not appear at any time to have been numerous, and they are at present confined to a few villages situated in the north-eastern corner of the space before indicated as the region of the Koupoee tribe.

Quoreng—Next to these is the Quoreng tribe, having a language distinct from those of the Songboo and Poeei-on, but with a great similarity in all other respects. They inhabit all the hills north of the Koupoee, between the high range that skirts the valley of Munnipore and the Burak, as far as the Angamee tribe, from whose aggression they have suffered much. From these aggressions and their own feuds, they have much decreased in number, but are still a very considerable tribe, possessed of much energy which develops itself in trade with the Angamee and the British frontier district.

The Khong-jai or Ku-ki, until lately, occupied the hills to the south of the Koupoee whilst in this position, little or nothing of them was known, but they caused fear from their vicinity. South of them lay the Poi, Soote, Taute, Looser, and other tribes, better armed than they were, and of the same gens as themselves, but at feud with them. By these they were driven from their native hills, the task being rendered easier by the internal animosities of the Khongjai themselves, and the Khong-jai are now scattered around the valley of Munnipore, and thence

through the hills to north and south Cachar. Thus they broke into distinct tribes. Although occupants of the hills to the south of the valley of Munnipore their traditions do not give the southern hills as the place of their origin, but rather lead them to the belief that it was in the north. The salique law rigorously prevails amongst the Khongjai, but the influence of women is great amongst them—*Prinsep's Tibet, Tartary and Mongolia*, p. 46, *McCulloch's Records, G I F D*, pp. 42-59.

KOUSHAN, a pass in the Hindoo-Kooshi. It is the most frequented east of Bamern, in lat. $35^{\circ} 37'$, long. $68^{\circ} 55'$. It has three entrances, leads over the principal shoulder of the Hindoo-Kooshi peak, is impassable for wheeled carriages, about 40 miles long, narrow, and its crest is 15,000 feet above the sea. The road rocky, uneven, descent is 200 feet per mile. Three entrances.

KOUTCHE. This town contains between 5,000 and 6,000 inhabitants, besides the Chinese garrison. To the north of the place is the Monssooi-Dabun (or pass) on the route to Kulja, and the great volcano Pe-shan is on the east. Iron and copper are abundant in this region, and the latter mineral is worked. Sulphur and saltpetre are also found, and chloride of ammonium. Some fine specimens of this were obtained in a large cavern near the Monssooi-Dabun. To the south of Koutche a considerable quantity of rhubarb is produced, it is taken by the caravans to Maimatchin on the Siberian frontier—*The Upper and Lower Amoor*, pp. 355-6.

KOUTA, MAHR. *Felonia elephantum*.

KOUTI, MAHR. *Hydnorinus mebrinus*.

KOU-TOUK-TON, in Mongol and Gosses (Geesoo) in Tibetan, M. Thukowski says, is the name of the highest class of the priests of Buddha, the one resident at Ooiga is called by the Mongols, Gheghen Koutonkton. The Ooiga high priest seems also to be called Geeso-Tamba, a re-generated Buddha of great sanctity. There are 30,000 Lamas under several heads at Ooiga—*Prinsep's Tibet, Tartary and Mongolia*, p. 51. See Komen, Koutonkton, Lama.

KOUTOOKA-SARVASWA, SANS. From koutooka, play, and sarvaswa, a person's all.

KOUYUNJIK, so called by the Turks, and Aimushah by the Arabs, are mounds long believed to be the remains of Nineveh. These ruins include the great mounds of Kouyunjik and Nabbi Yunus. But Mr. Layard found amongst the rubbish only a few fragments of pottery—*Layard's Nineveh*, Vol. 1, p. 4.

KOUZ-KOUZ, AFRICAN? *Holcus spicatus*.

KOVA, TAM Kovel, MALEAL *Coccinia indica*, *W & A*

KOVIDARA ? *Bauhinia variegata*

KOVIL, MALEAL A Kshatriya, also a class of the Nair race

KOVIL, TAM *Acacia frondosa*

KOVILE CHETTU, TEL *Ixora undulata*, *R*, 1, 385, *W & A* 1310, *Ic* 708

KOVLAR, a river in Kamptec

KOVVILIPUVVU, TEL A wild creeper

KOVVAI, Koval, TAM *Coccinia indica*

KOWA, HIND A crow, also *Garcinia cowa*

KOWA DOL The hills called Barabui, are isolated rocks of sienitic granite rising abruptly from the plain about 15 miles north of the city of Gyah, by the left bank of the Phulgo or Mahanudda, the cluster is remarkable for its picturesque appearance, and for the noble masses of rock piled, as it were, one above another, with hardly any soil, consequently little vegetation, and rising to various heights, from 100 to 300 or 400 feet. Although Barabui is that by which the cluster is commonly known, each hill has a name of its own. The highest being called "Barabui," also "Sidheswur," from a temple to Mahadeva that once crowned its heights. The next in height is the "Kowa Dol," which is detached from the rest by near a mile to the south-west. A third is called "Nag-arjun," and is the easternmost of the great cluster. A fourth, and the smallest, called "Duhawut," is at the northern extremity, others also have names, but the above alone contain objects of notice. The Kowa Dol is an almost entirely bare rock having nearly a perpendicular scarp on its northern face, and sloping at an angle of 45°, more or less, on the opposite or southern side east and west, it is disjointed and inaccessible, huge stratified masses are piled one over the other, decreasing in length at each end, the whole is surmounted by single blocks like pillars, the centric one of which towers above the rest and is conical. It is said that formerly there was a huge block balanced on the top of this cone, which from its being moved by birds alighting on it, obtained the name of "Kowa Dol", or crow-moved, or the crow-swing, about the middle of the eighteenth century, this rocking stone fell down, to where it may still be seen. This hill seems to have been surrounded by a large town, there is an artificial mound continuous round the north and east faces, filled with broken pottery, bricks and blocks of hewn stone, there are two names given, "Saram" and "Summunpooi," on the portion called by the latter name there is an extensive mahomedan cemetery, there are none but paltry monuments with fragments of

some ancient Buddhist temples built into them. The caves of Barabui differ from all other works of the kind known to us. These caves or chambers are, with one exception, entirely devoid of sculpture or ornament of any kind. They are in all seven in number; four in one hill, three in another, but the name "Satguba," commonly understood to mean "seven chambers" is applied to two only.

KOWAR, HIND *Sida cordifolia*

KOWAREE, a river in Gwalior

KOWA-THETI, HIND *Clitonia ternatea*, *Linn*, *Roxb*, *W & A*

KOWDAN, PERS Bustard

KOWE, SUNDA Ratan

KOWEET, of Bombay, *Achras sapota*, *Willd* *Diospyros sapota*

KOWEIT, a compact town of about 15,000 inhabitants, built on a promontory of loose sand-stone covered with sand, vessels of 50 or 60 tons bear the produce of countries at the northern end of the Persian gulf from Bizea, Dillum, Ghonawah, Bunder Reegh, and the smaller seaport towns round to Koweit for trans-shipment to bugalows, for conveyance to Bombay. In the same way goods from India are brought here in large bugalows and distributed amongst smaller ones for conveyance to those smaller ports. Teak is imported and used for ship-building, and a large number of horses, the best exported from Arabia, are sent from Koweit to Bombay. The Bedoun inhabitants of the desert are allowed to enter Koweit, on depositing their arms at the gate, and it was a custom to feed, not only all who enter, but the poor of the place besides. The Bedoun assemble daily in a place outside the gate, and with them there is a good sprinkling of the Slubba. The Arabs generally come mounted on camels, bringing ghee and tuffles with donkeys bearing brushwood and camel's dung. Sometimes when laid up, the Arab will bring in his horse for sale, but good ones are seldom got in that way.

KOWLI MATCHI, DUK. *Pleuronectus solea*. The sole-fish

KOW-MOO, BURM At least two species of this tree are found, one having a broad leaf, and the other narrow. Both are very large. Canoes of the largest size are made of them, and considered nearly as good as those made of teak. *Malcolm*, Vol 1, p. 191. See Awrah, Burmese Guava, *Psidium pomiferum*

KOWNI, MALLAL. *Abius preatorius*, *L.*

KOWN-UL, the two outsides of the house on either side of the door, so called

KOWRA, a large shell, Kowice, a small one. Kowia-kowice, by fuqeers, meant for money. Kowra-Kowii Gunna, or Kowra-

kowika hisab lena, a minute counting or reckoning

KOWRU, also Kihmi, RUS Carpets

KOWTA, MAHR *Feionia elephantum*, *Com. W & A*

KOWTEE, MAHR *Hydnocarpus mebianus*, *Vahl*

KOY, TURK A sheep

KOYAU, TEL. *Saheonia biaetata*, *R. 1, 84*

KOYAN, MALAY A weight for dry goods, at Lombok = 33 piculs, at Batavia = 28, at Samarang = 30, and at Singapore = 40 — *Simmond's Dict* See Coyan

KOYA TOTA KURA, TEL *Amarantus tristis*, *Linn*

KOYEE PASSEERAY KEERAY, TAM *Suaeda indica*

KOYILA MOKIRI, or Putta jilledu, TEL *Wrightia tomentosa*, *Rom and Sch.*

KOYLA, properly Koela, DUK, SANS Charcoal

KOYLI AVARI, TAM *Canavalia obtusifolia*, *DC* See Sand-binding Plants

KOYYA PIPPALI, TEL *Saheonia indica*, *Willd*

KOZOLA, see Greeks of Asia

KRAAL is the enclosure into which, when fresh elephants are required in Ceylon, a herd of wild ones is driven. The kraal is made in some spot convenient to the districts in which the elephants are supposed to be. The moodlees or headmen of these districts are required to find a certain number of coolies as beaters. These are formed into a cordon, surrounding the elephant district. The circle is gradually contracted, the coolies advancing slowly by day, beating the jungle as they go, and lighting watch-fires by night. The elephants are thus driven towards the kraal, into which they are eventually enticed by decoying elephants placed there for the purpose. Once within the enclosure strong ropes are skilfully passed round their legs, and then fastened to the largest trees. There the elephant remains until he is subdued and partially tamed, by hunger and fatigue, after which he is gradually liberated and his education commences. Cordner gives graphic descriptions of the grand kraals he witnessed at the beginning of the nineteenth century near Tangalle and Negombo, where scores of elephants were enclosed in parks of labyrinthine passages, many of them being drowned in "the water snare." The parallelogram on one occasion was about 240 feet on each side, so that the area was 6,400 square yards. The wings were not more than 200 feet in length. The engraving in Tennent's Work (page 340, 2nd Vol, 5th Edition) gives an excellent idea of a Kandian kraal, its form and

the principles on which it is constructed. Vacant spaces are left for two elephants to stand at each corner, which it is understood will rush forward towards the entrance, the moment the elephants enter the enclosure, and cover with their protection the men employed in putting up the barricades. Cross rear lines are drawn through the jungle, when the beaters are satisfied that the elephants are in front, and as the drive nears the kraal the cordon of beaters is drawn closer and closer until at last it closes in on the elephants and they have no choice but to break through the line or enter the kraal. Many of them do break through the line. On one occasion an elephant broke through the kraal, fairly raising up a portion of the palisades, cross beams, jungle vines and all, with his tusks, and, scattering the watchers to right and left, rushed up to the palisade, seized a peeled wand pointed at him by a Koriale and broke it over the man's arm and head, inflicting several bruises. But this animal was manfully resisted and turned back — *Frere's Antipodes*, p 185

KRAANEN, DUT Coin

KRABU GAHA, SINGH *Caryophyllus aromaticus*, *Linn*

KRAFT-WURZEL, GER Ginseng

KRAKAT, MALAY A drag-net about 100 fathoms long

KROCKATOA or Krakatoa, is a high island, about five miles long and three miles broad. It has a conical peak, in lat 6° 8½' S, long, 105° 25' E, and may be considered the Fairway Mark, in entering the Straits of Sunda from the westward — *Horsburgh* See Pulo Bessy, Bezec

KRAKUCHANDA, see Buddha

KRAMALI, HIND *Populus elhata*, also *P nigra*

KRAMBU, TAM Cloves

KRAMERIA TRIANDRA This plant is a native of Peru, and yields the Rhatany root of the Pharmacopœia, a powerful astringent, but destitute of any other virtues. The Diospyros is a most efficient indigenous substitute for this article — *O'Shaughnessy*, p 211

KRAMERIACEÆ, MART An order of plants

KRAMMAL, HIND, of Kanawari *Populus elhata*

KRAMUKA, also Guvaka, SANS Betel-nut, Aieca nut, Penang nut

KRANDOOP A tree of Akyab which grows to a great length, and is very plentiful. Wood used for masts and native boats — *Cat Ex* 1862

KRANDU KUNING, of Java, a yellowish

and close-grained wood used for furniture and cabinet work

KRANG, SIAM *Coccus lacca* Lac.

KRANGANORE, is twenty-five miles south of Panani and is the northern frontier of the rajahship of Travancore. This city was distinguished by its having been the residence of a republic of Jews, part of the tribe of Manasseh, who had been carried into captivity by Nebuchadnezzar, who sent numbers of them to this distant place. Their history says that they amounted to twenty thousand, and that they were three years in travelling to this place, from the time of their setting out from Babylon — *Pennant's Hindustan*, Vol 1, p 162

KRANJANG, MALAY Basket

KRANI, Kani, or Ciani, an English copyist or clerk in a public office, of mixed European and Native descent. The origin of the name has been disputed, and is, it is believed, utterly unknown. It may probably be a corruption of some Portuguese word, or it may be a mispronunciation of Carana, by which the Kayet'h (Cayast'ha), or writing tribe, is designated in Bengal, and as most native writers in public offices are of the Carana caste, it is not unlikely that by merely extending its signification, the same word has been used to designate English writers. The word from being utterly harmless in its application, has begun of late years to be considered decidedly dyslogistic (to use an expressive word coined by Bentham), and is consequently avoided by all officials of good feeling, for fear of giving offence. In India, Kayet'hs are now even called Khwaja, though that word is in common use for other classes. In mahomedan countries, west of India, however, the term is still applied to writers and teachers. Dr Shaw says of the Moors in Barbary, "The Hojas suspend their ink-horns in their girdles," pp 227), and Lady Montagu says, "The monastery is now belonging to a Hoja, or school master" — *Letters*, p 176, *Elliot's Supplement*

KRANUGA or Kauuga, TLL Pongamia glabra, Vent

KRAS, KASH *Cypia jemlaica*, Ham, Smith, also called the Tare. The short triangular horns of this species of goat, distinguish the males from any of its allies. The tare is plentiful on the mountains by the banks of the Chenab, in the district of Chamba, it is also found in Lahoul and Kooloo, where it is likewise known by the name of Kias. The natives of the southern Cashmere ranges call it jugla. Dr Adams was told that during severe winters both maikhor and tare may be found in the same forests — *Adams*

KRASNOIMJED, Rus Copper

KRASSAK-ULA, see Tin

KRAT, one of three tribes, Muggui, Guring and Kiat, who differ only in their religion, according as it combines in a greater or less degree, the superstitions of the hindoo worship with those of budd'hism. They form the principal part of the Nepaul army — *Oliphant's Nepaul*

KRATOON, JAV A palace, a castle

KRAW In the year 1858, Mr Edward O'Reilly, drew the attention of the public to the importance of a route across the Isthmus of Krau from the Pakchang river, which marks the British boundary in the Malay peninsula, at the Meigu Archipelago, to the opposite gulf of Siam, as preferable to the usual circuitous passage *via* the Straits of Malacca. The Isthmus of Krau, separates the Bay of Bengal from the gulf of Siam. The present route to China from the Bay of Bengal is by the Straits of Malacca, and down south round the Malay peninsula, along a rocky coast, and among numerous islands and dangerous rocks. Sailing vessels bound to the eastward find this a very long route, and to the duration in the voyage of a steamer, it adds at least a period of six days. A canal might be dug of thirty miles, to connect the eastern and western portions of the Pakchang river, the boundary line separating Siam from British Burmah at its southern limit. At the western side of the peninsula, the river is deep enough for vessels drawing twenty feet of water and upwards. On the east it is navigable for some miles for large vessels. The intermediate distance of about thirty miles is therefore said to be the only difficulty which exists. India and China are thus separated by a narrow neck of land, which can easily be opened. The Pakchang river is navigable for steamers drawing 6 fathoms of water for 15 miles from the sea, and the highest ground on the Isthmus is not more than 75 feet above the sea level. The distance saved by the adoption of the proposed new route would be nearly 500 miles, and the saving in time, including stoppages for coaling, &c, would be four days, while the saving in cost would be enormous.

KRAUN, equal in value to a shilling — *Ferri's Journ*, p 51.

KRAUS FLOHR, GER Ciape

KRAWNDOW? or Ky-oung-thya? A tree of Akyab, very plentiful. A small wood, used for firewood — *Calcutta Catalogue Exhibition* of 1862

KREAT, DUK, GUZ, HIND Chuetta, from *Andriographis paniculata* and other plants.

KREIDE, GER Chalk.

KREU, HIND, of Chamba hills, *Queicus dilatata*, also *Queicus semecarpifolia*.

KRIAN, see Kedah, Semang.

KRIATHA, SINGH *Andrographis paniculata*, Wall See Chuetta

KRIMEA The great Turanian or Tartar family of languages is spoken by all the tribes from the Himalaya to Okotsk and to Lapland, and includes the Hungarian, Kimean, and Turkish In India, there are three or four distinct branches of this family of languages, and consequently of the Turanian race—in the north are the Himalayan dialects and tribes, from Upper and Lower Kanawai on the Sutley to the Butani of the extreme east, then we have the Lohitic class, comprising, with the Burmese and others of the eastern peninsula, the dialects of the Naga and Miki tribes in Assam, and of the Boda, Kachari, Kuki and Gaiu in eastern Bengal Nearly related to this class is the Kol or Munda family, including the Kol, Sonthal and Bhumi of Singbhum and western Bengal, and the Mundala of Chota Nagpur The fourth class is the Tamulic or Dravidian, to which belong the Biahui of Baluchistan, the Gondi, the Tuluva of Kanara, the Karnata of the S Mahratta country, the Toda of the Nilguis, the Malayalam of Travankur, the Tamil and Telugu The Kui or Muasi, and the Koiku in Hushangabad, and westward in the forests on the Tapti and Naimada, until they come in contact with the Bhil of the Vindhya hills, and the Nahal of Khandesh belong to this Kol family, indeed Mr Hislop held that the word Kui is identical with Kol—*De Guignes; Sir W. Jones' Works, Vol III, p 72, quoted in*

KRIMEE-BHOJANA, SANS From *krimee*, an insect, and *bhojan*, to eat

KRINKODDI NAR, MAIEAL. Fibre of *Smilax ovalifolia*

KRIPA, BENG *Eumitzera laemosa*.

KRIPITA-YONI, SANS Yonee, a birth-place

KRIS, MALAY The abbreviation of *Karis*, a dagger or poniard, the universal weapon of all the civilised inhabitants of the Archipelago It is of a hundred different forms, short or long, with a straight or serpentine blade, and with every variety in the shape and ornament of the hilt and scabbard Men of all ranks, from the peasant to the prince, wear this weapon, and those of rank when full dressed, two or even four In Java, even women of rank sometimes wear a small one The word is probably Malay, but is now of general adoption through the Archipelago The Javaese have three native names for it besides the Malay one, and it is found represented on several of the ancient temples of

Java The *Kris* has even reached the Philippine islands, for there is no doubt but that it is the same word of the Tagala and Bisaya languages which the Spaniards write *cali*, and translate "sword" This dagger is in use in all the Indian islands though ill-suited as a weapon of war The Javanese ascribe its invention to Inakari Pati, king of Janggolo, in the beginning of the fourteenth century of our era Constant use of it gives a facility in handling it Those of the Eastern Archipelago, get then names according to their form or uses, thus, *Kris Panjang* (long) *K Sepucal* (straight), *K Chinankas* *K Toomboo Ladah*, *K Bladohe* *K Bادهه* The *Kris* is used for all purposes, in Bali even to kill the wife who wishes to be burned with her husband It is always a near relation who gives the first wound with the *Kris*, but never father or son Sometimes dreadful spectacles occur In one instance a woman had received eight *Kris* stabs and was yet quite sensible At last she screamed out, driven by the dreadful pain, 'cruel wretches, are you not able to give me a stab that will kill me' A guest who stood behind her, on this, pierced her through and through with his *kris*—*Crawford's Dict, p 202, Ind Arch, Vol 1*

KRISH, HIND *Dioscorea deltoidea* See *Kriss*

KRISHANOO, BENG *Plumbago zeylanica*

KRISHNA, a prince of the Yadu race, who, during his lifetime, was deified and invested with the honours of Vishnu, under the title of *Crishna*, or *Shama* (denoting his dark complexion), but more familiarly known as *Kanya* Who his parents were, is doubtful *Vasudeva*, a chief of the *Yadava*, and *Devaki*, a damsel of the royal family of the *Bhoja*, reigning at *Mathura*, are claimed, and *Nanda* and *Yasoda*, cowherds dwelling at *Gokula*, are indicated as his apparent parents The account given of *Krishna*, by Mr Elphinstone, is that he was born of the royal family of *Mattia*, on the *Jamna*, but brought up by a herdsmen in the neighbourhood, who concealed him from a tyrant who sought his life The story generally believed by the Hindoos is partly historical and, in part, fable It is to the effect that *Krishna* was born in *Mathura*, and was the son of *Vasudeva* (giver of wealth) and *Devaki*, sister to *Kansa*, the king of that country At the time of the nuptials of his father and mother, it was predicted to *Kansa* that the eighth child of *Devaki* would deprive him of his life and crown, and become the sovereign of *Mathura* in his stead The king, in consequence, commanded that *Devaki* should be closely confined, and that whenever she was delivered of a child, it should be

brought to him immediately to be put to death. The princess gave birth to five sons and one daughter, who were thus, by the directions of her brother, destroyed as soon as they were born. When she became pregnant the seventh time, a voice from heaven commanded that the fire of her womb should be conveyed into that of another female named Rohini who gave birth to the third Rama, called Bala Rama, Krishna's elder brother and when the period of her delivery the eighth time arrived, the tyrant gave orders for a stricter watch to be placed over her than had been before observed. The guards placed by Kansa over his pregnant sister, having failed in their vigilance, Kansa enraged, ordered all newborn infants to be slain. But Krishna escaped his various snares, one of which was sending a woman named Patni, with a poisoned nipple to nurse him. In a miraculous escape of the infant over the Yamuna (Jumna) he is represented as conveyed by his father, and protected by Sesha or immortality. He was fostered by an honest herdsman, named Ananda or Happy, and his amiable wife Yasoda, or the giver of honour, and passed the gay hours of youth, dancing, sporting and piping among a multitude of young Gopa, or cow-herds, and Gopia or milk-maids, from whom he selected nine as favorites. This is the period which has made most impression on the hindoos, who are never tired of celebrating Krishna's frolics and exploits as a child—his stealing milk, and his destroying serpents, and among them is an extensive sect which worship him under his infant form, as the supreme creator and ruler of the universe. Krishna excites enthusiasm, especially among his female worshippers. He spent his youth among the gopi, or milk-maids, dancing, sporting, and playing on the pipe, and captivated the hearts, not only of his mortal companions but of the princesses of Hindustan, who had witnessed his beauty. In Brindaban, where he tended cattle, stole milk, played upon the pipe, and danced and sported with milkmaids, the scenes of his gay amours are now reckoned as objects of the highest veneration. The cradle of Krishna is preserved among the treasures of Nandagaon, and the dunny is shown from which he used to steal milk and butter in his infancy. His subsequent life was chequered, he recovered his inheritance, but, being pressed by foreign enemies, he removed his residence to Dwarka, in Guzerat. He afterwards appeared as an ally of the family of the Pandu in their war with their relations the Kuru, for the sovereignty of Hastinapur. This war forms the subject of the great hindoo heroic poem, the "Mahabharat," of which Krishna is, in fact,

the hero. It ended in the dearly-bought success of the Pandu, and in the return of Krishna to Guzerat. His end was unfortunate for he was soon involved in civil discord, and at last was slain by the arrow of a hunter, who shot at him by mistake, in a thicket. Besides taking a place in the story of the Mahabharata, Krishna appears in the other great epic of the hindoos, the Ramayana of Valmiki, in which he is represented as the eighth incarnation of Vishnu. The war celebrated in the "Maha Bharat" was a contest between the lines of Pandu and of Kuru (two branches of the reigning family) for the territory of Hastinapur (probably a place on the Ganges, north-east of Delhi, which still bears the ancient name). The family itself is of the lunar race: but, in the story, the contending parties are supported by numerous allies, and from some very remote quarters. Krishna, an ally of the Pandu, though born on the Jamna, had founded a principality in Guzerat among the allies on each side also, were chiefs from the Indus, and from Kalinga in the Dekhan, some, even, belonged to nations beyond the Indus, and amongst them the Yavana, a name which most orientalists consider to apply, in all early works, to the Greeks. The Pandu were victorious but paid so dear for their success, that the survivors, broken-hearted with the loss of their friends, abandoned the world and perished among the snows of the Himalaya, and Krishna, their great ally, fell in the midst of civil wars in his own country. Some hindoo legends relate that his sons were obliged to retire beyond the Indus, and as those Rajputs who have come from that quarter in modern times to Sind and Kuch are of his tribe of Yadu, the narrative seems more deserving of credit than at first sight might appear. The more authentic account, however (that of the "Mahabharata" itself), describes them as finally returning to the neighbourhood of the Jumna. The date of the war described in the Mahabharata was probably in the fourteenth century before Christ. Once he entered the region of the Saurashtra in Guzerat, as a conqueror, as he had before been compelled to seek shelter there, in defeat, on his flight from the king of Chedi, which obtained him the unenviable epithet of Rinchor, or flee from the battle field, though hindoos now appear to consider Rinchor a complimentary title, as under this designation they worship him in crowds. But he last visited this land in company with a few of his kinsmen, the remnant of that tremendous civil conflict which desolated India, to pass the remainder of their days in this insulated nook, in sorrow and repentance for the blood their ambition had shed, though in defence of their

nights. Thus, wandering from one tent, or place of pilgrimage, to another, he with his friends, Arjuna, Yudhishtira, the abdicated paramount sovereign of India, and Baldeo, approached the sacred soil around the shrine of Somnathi. Having performed his ablutions in the holy Triveni, Kanya took shelter from the noontide heat under an umbrageous Peepul, and while he slept, a forester Bhil, says the legend, mistaking the padma or lotus-like mark on the sole of his feet, for the eyes of a deer, sped an arrow to the mark. When his kinsmen returned, they found that life was extinct. For a long time, Baldeo would not part from the corpse, but, at length, they gave it sepulture at the point of junction of three streams. A Peepul sapling, averred to be a scion of the original tree, marks the spot where the hindoo Apollo expired, and a flight of steps now conducts to the bed of the golden Hunanya, for the pilgrim to lustrate himself. This place of purification bears the name of Swargadwara or door of bliss, and contends with that of Devapattun for superior efficacy in absolving from sin.

During the discussions prior to the battle described in the Mahabharata, Krishna, who was related both to the Kuru and the Pandu, tried to bring about a reconciliation, and he seems to have continued his efforts to restore peace throughout the eighteen days of the conflict, but he did not personally engage in the fight, and the only part of his career in which he is shown as personally brave is related in the legend describing his foreign entry into Mathura, by breaking the bow of Siva, and raising a civil commotion in which his enemy, King Kansa, was killed. His great efforts in life were directed to reform the existing religion and to oppose the worship of Siva, then rising into considerable importance. The two gods, Indra and Agni, rain and fire, were the chief deities worshipped by the Vedic Aryans. Indra was the sovereign of the gods, the most powerful of the Vedic deities, the god of the firmament, the hailer of the thunderbolt, who smote the rain-cloud, and brought down waters, who delighted in the Soma juice, in eating and drinking wine, and in war. In Krishna's time, Vishnu and Indra seem to have been sharing the devotion of the Aryans as then great objects of worship, but Vishnu had many worshippers and was rising into importance. This seems proved by the circumstance that Kansa, king of Mathura, angry at the failure of his efforts to destroy the infant Krishna, slaughtered all the worshippers of Vishnu and all the male children and subsequently, when Krishna had induced the Yadava to discontinue the worship of Indra and transfer their devotions to the

mountain Govardhana, Indra is fabled to have caused a deluge of rain to fall, Krishna seems therefore to have thrown his influence against Indra and Siva. Amongst the earliest dissenters from Indra were the Yadu race under Krishna's influence. The reasons leading him to this are not known, but the Mahabharata make him say to Narada, his father, Why worship Indra as the supreme god? O father! we are Vanya and our cattle live upon the pastures, let us therefore cease to worship Indra, and pay our devotions to the mountain Govardhana. Up to that time it was to the heaven of Indra that the good who died proceeded. At the gate of the town of Mathura, called the gate of the bow, the bow of Siva was kept under the care of wardens. Krishna entered by that gate to take part in the festival which King Kansa held, on the occasion of a great sacrifice to Siva. As he entered the gate of the bow, he took and broke it, slaying the wardens. A popular commotion followed, during which the troops of King Kansa and Kansa himself, were slain. Krishna seems equally to have opposed the religion of the Takshac or Naga or Snake races who followed buddhism according to the legend. It was in Bate or Bert or Pnates' isle that Krishna or Kanya, acted the part of the Pythian Apollo, and redeemed the sacred books, slaying his Hydra foe, the Takshac, who had pilloined and concealed them in one of those gigantic shells whence the island has its name. This history of Kanya, or Krishna assuming the form of Vishnu is allegorical. Kanya, as Vishnu, resembles the sun-god of the Egyptians in name as well as symbols. Kan was one name of the sun in Egypt and his eagle head is a well-known type. The races who supported the religion of Krishna are typified under his emblem Garuda, or the eagle, while their adversary, the buddhist, is figured by the Takshac, Naga, or serpent, a denomination given to the races of northern origin, which at various periods overran India, and of which were Takshiles (the friend of Alexander,) the site of whose capital is still preserved in the Memoirs of Baber, and the still more famed Takshac Sahasrana, the foe of Vicrama. In the legend of the Yadu prince, Krishna, (himself a seceder from the faith of Buddha-Vicrama to that of Vishnu, if not its founder) receiving the sacred volumes from his Hydra-foe at this remote point of hinduism, as well as his first combat with him on the Jumna, we have but the continuance of the same sectarian warfare, in which Krishna was, in this instance, successful, driving them before him both in the north of India and here but his title of Rinchor had been given on his defeat by Jarasmdha, the

king of Magadha, of heretical faith. The Yadu race was one of the chief of the races of India or Chandra. The men followed the Buddha, or Jaina faith, in fact, Nemnath, or familiarly, Nemi (from his dark colour called Arishta Nemi), was of the Yadu race, not only the contemporary but the very near kinsman of Krishna, they being the sons of Basdeo and Samadin, the elder and younger of ten brothers. Colonel Tod supposes the Yadu, to have been all originally buddhists, and of Indo-Getic origin, as their habits of polyandry alone would almost demonstrate, and as the best informed of the Jains assure us that Nemnath, the twenty-second Buddha, was not only a Yadu, but the near kinsman of Krishna. He regards the Yadu, to be the Yute, or ancient Gete of the Jaxartes, amongst whom, according to professor Neumaun from Chinese authorities, one of the shamanic sages sprung, eight hundred years before Christ. Both Nem-nath and Sham-nath have the same personal epithets, derived from their dark complexions, the first being familiarly called Arishta Nemi, 'the black Nemi,' the other Sham and Krishna, both also meaning 'dark-coloured,' and when this is not only confirmed by tradition, but the shine of Buddha is yet preserved within that of Krishna at Dwarka, we have no reason to question that his faith, prior to his own deification, was that of Buddha. The allegory of Krishna's eagle pursuing the serpent Buddha, and recovering the books of science and religion with which he fled, is an historical fact disguised—namely, that of Krishna incorporating the doctrines of Buddha with his own after the expulsion of the sect from India. The Gulf of Kutch, the point where the serpent or Takshac race attempted to escape, has been from time immemorial to the present day the entrepôt for the commerce of Sofala, the Red Sea, Egypt, and Arabia. There, Buddha Trivikram or Mercury, has been and is yet invoked by the Indian mariners, especially the pirates of Dwarka, and whether Buddha or Mercury came from, or escaped to the Nile? whether Buddha Trivikrama be the Hermes of Egypt to whom the "four books of science," like the four Vedas of the hindoos, were sacred? the statues of Nemi, the representative of Buddha, exactly resemble in feature the bust of young Memnon, the buddhists appeared in the Guzerat peninsula, the adjacent Indian continent was the cradle of buddhism, and in Saurashtra are three of the "five" sacred mounts of the buddhist faith, i.e., Girnar, Satrunja, and Abu. It is however in the Bhagavata or eighteenth of the Puranas or old books, in which Krishna is described

in his complete apotheosis, and in that he is represented as the eighth avatar of Vishnu. The first Indian poet after Vedic times was Valmiki, author of the Ramayana, a complete epic poem, on one continued, interesting, and heroic action, and the next in celebrity, if it be not superior to it in reputation for holiness, is the Mahabharata of Vyasa. To Valmiki are ascribed the books subsequent to the Vedas, the sacred Puranas, which are called, the Eighteen, and which have the following titles—1, Brahmin, or the great one, 2, Padma, or the Lotus, 3, Brahmamanda, or the Mundane Egg, 4, Agni, or Fire—(these four relate to the creation), 5, Vishnu, or the Preserver, 6, Garuda, or his Eagle, 7, the transformation of Brahma, 8, Siva, 9, Linga, 10, Narada, son of Brahma, 11, Scanda, son of Siva, 12, Maricaudaya, or the immortal man, 13, Bhawishya, or the prediction of futurity—(these nine belong to the attributes and powers of the Deity), 14, Matsya, 15, Varaha, 16, Kurma, 17, Vamana, or as many incarnations of the Great One in his character of Preserver, all containing ancient traditions, embellished by poetry or disguised in fable. The eighteenth is the Bhagavata, or life of Krishna, with which the same poet is by some imagined to have crowned the whole series, though others, with more reason, assign them different composers, and they are differently arranged and named by other authorities. In the eighth avatar, Vishnu is said, by his sectaries, to have manifested himself in a degree of power and glory far exceeding any other of his forms in which he assumed only an avata, or portion of his divinity, while Krishna was Vishnu himself in mortal mould. Other tribes of hindoos call Krishna an impious wretch, a merciless tyrant, an incarnate demon, now expiating his crimes in hell. In the Bhagavata, it is mentioned that his votaries say that in this, as in his former descents on the earth, the object of Vishnu's appearance had been the destruction of giants, and the overthrow of oppressive and irreligious kings. The Bhagavata relates that his mortal parents were Vasudeva (meaning the giver of wealth) and Devaki—it mentions a miraculous escape of the infant over the Yamuna conveyed by his father, and protected by Sesha, or immortality. The guards placed by Kansa over his pregnant sister having failed in their vigilance, Kansa, enraged, ordered all newly-born infants to be slain, but Krishna escaped his various snares one of which was sending a woman, named Patma, with a poisoned nipple, to nurse him, and he was fostered by an honest herdsman, named Ananda, or Happy. Krish-

na, deified, is the shepherd Apollo of the hindoos, and his deeds, like those of Rama Chandra, have been sung by the noblest poets of the east. Krishna's names like other deified personages, are numerous. He being Vishnu, they enjoy several in common, Murari, Hari, Madhava, (Vishnu destroyed the giant Madhu) Bahgavan, are among them—Govinda, Gopala, Gokala, are derived from his occupation of herdsman, Gopinat'ha, the Gopi's god, Muralidra, the Tunesful, Kessu, Kesava, or Kesavi, refer to the fineness of his hair, Vanimala, to his pendant garland, Yadva, Vaishteyna, and Vasudeva, to his tribe and family. Gokul is a small town on the banks of the Jmuna, below Muthura, and Radha, the mistress of Krishna was wife of a cowherd of Gokul. Hence one of Krishna's titles is Gokul Nath, lord of Gokul. Gokul is almost an island, and is one of the prettiest spots in the holy land of the hindoos. The scene there is still as pastoral as it had been three thousand and five hundred years ago. Large herds of heavy-necked kine remind us of the days of Nanda, though their number is far short of nine lacs, possessed by that shepherd-chief of old.

Madhu is, also, one of the poetical names of Krishna, viz, the intoxicator, from Madhu, strong drink, and Madhu, the bee, originating our mead. In the civil wars of his kinsmen, the Kuru and Pandu, when he sided with the latter, and shared their exile, he had thrown aside his Apollonic character of Murali, where, by the sounds of his pipe (Murali) he captivated the shepherdesses as he attended the kine in the pastoral Sutasen, and had assumed that of Chacradhari, or wielder of the discus, the most ancient weapon of this Indo-Getic race. Krishna is the greatest favourite with the hindoos of all their divinities. Of the sectaries who revere Vishnu, to the exclusion of the other gods, one sect almost confine their worship to Rama, but though composed of an important class, as including many of the ascetics, and some of the boldest speculators in religious inquiry, its numbers and popularity bear no proportion to that division of the Vaishnava sect, which is attached to the worship of Krishna, and the legends told of him are innumerable. At the age of seven, the legends relate, that he uplifted on the tip of his little finger, the mountain Govard'hun, the hindoo Parnassus, to shelter the Gopa and Gopi from the wrath of Indra, the Jupiter Pluvius of the hindoo Pantheon, who, enraged with jealousy at the diminution of his votaries and sacrifices, consequent to the adoration of Krishna, attempted to destroy

them by a partial deluge. This story is represented in the Matsya Purana, whence Sir W Jones has thus poetically introduced it in his hymn to Indra. The bard

"smil'd, and, warbling in a softer mode,
Sang the red lightning, hail, and whelming rain
O'er Golul green, and Vraja's nymph-lod plain,
By Indra hurl'd, whose stars ne'er had glow'd
Since infant Krishna rul'd the rustic train
Now, thrill'd with terror. Then, the heavenly child
Cull'd, and with look's ambrosial smil'd
Then, with one finger rear'd the vast Govard'hen,
Beneath whose rocky burden,
On pastures dry, maids and herdsmen trod
The Lord of thunder felt a mightier god"

In pictures of this miracle, Krishna is always represented as a man, attended by his favorite mistress Radha, and sometimes by a multitude of shepherds and shepherdesses, the former with poles, standing the uplifted sheltering mountain, a shower of rain and fire falling vainly on its summit. Krishna and his Gopa are also represented as well in their characters of Apollo and the Muses, as in those of the sun and the planets in harmonious movements round him, and this picture was formerly adduced in support of the idea, that the hindoos had a knowledge of the true solar system, a point that no longer requires proof. The colour of this deity is azure, and several animals and vegetable of a black or blue colour, are sacred. The metamorphosis of his fleet nymph into the lovely shrub, the tulsi or black ocymin, is related in a style perfectly Ovidian in the Puranas. Tulsi forms a pretty feminine appellation to this day, for, among the women of Hindustan, the beautiful, wailike, and amorous Krishna, is a most popular deity. Nareda, the mythological offspring of Saraswati, patroness of music, was famed for his talents in that science—so great were they, that he became presumptuous, and emulating the divine strains of Krishna, he was punished by having his vina placed in the paws of a bear, whence it emitted sounds far sweeter than the minstrelsy of the mortified musician. In a picture of this joke, Krishna is forcing his reluctant friend to attend to his rough visaged rival, who is ludicrously touching the chords of poor Nareda's vina, accompanied by a brother brum on the symbols. The loves of Krishna and Radha, which, in the writings and conversation of the hindoos, are as constantly adverted to as those of Laila and Majnun by mahomedans, are said to mean, in their emblematical theology, the reciprocal attraction between the divine goodness and the human soul. They are told at large in the tenth book of the Bhagavat, and are the subject of the beautiful pastoral drama, entitled Gita Govinda by Jayadeva, who wrote before our era. This

poet, in describing one of the events of Krishna's life, in his amours with Radha, exclaims, "let him then, if his soul be sensible to the raptures of love, listen to the voice of Jayadeva, whose notes are both sweet and brilliant. Bring home the wanderer (Krishna) to my rustic mansion, spoke the fortunate herdsman Nanda to the lovely Radha. The firmament is obscured by clouds, the woodlands are black with tamala trees, that youth who roves in the forest will be fearful in the gloom of night. Go, my daughter, bring the wanderer home, Radha sought him long in vain. She roved among the twining *vasantis* covered with soft blossoms, when a damsel to whom his wanderings were known, pointing out the infidelity of her lover thus addressed her. 'The gale that has wafted round that beautiful clove plant, breathes now from the hills of Malaya. The full blown *cesara* gleams like the sceptre of the world's monarch, love, and the pointed thyrse of the *cetaca* resembles the darts by which lovers are wounded. See the bunches of *patali* flowers filled with bees, like the quiver of Smara full of shafts, while the *amrita* tree, with blooming tresses, is embraced by the gay creeper *atimucta*, and the blue streams of the Yamuna wind round the groves of *Vrindharan*. A breeze, like the breath of love from the fragrant flowers of the *cetaca*, kindles every heart, while it perfumes the woods with the dust which it shakes from the *mallica* with half opened buds, and the *cocila* bursts into song, when he sees the blossoms glistening on the lovely *rasala*. In this charming season of youth, Heu (Krishna) dances with a company of damsels." The jealous Radha, however, gave no answer, when her amiable friend pointed out Krishna, with a garland of wild flowers descending even to the yellow mantle that girds his azure limbs, distinguished by smiling cheeks, enjoying the rapturous embraces of his fair companions. One presses him to her swelling bosom, another meditates on the lotus of his face, a third points to a *vanjula* bower. He caresses one, kisses another, and smiles on a third, while a fourth, under the pretext of hymning his divine perfections, whispers in his ear, "thy lips, my beloved, are nectar." Radha remained in the forest lamenting to a confidant the wanderings of her faithless swain. "I saw him, she exclaimed, in the grove with happier damsels, yet the sight of him delighted me. Soft is the gale that breathes over yon clear pool and expands the clustering blossoms of the voluble *asoca*, soft, yet grievous to me, in the absence of the foe of Madhu. Delightful are the flowers of the *amru* trees on the mountain-

top, while the murmuring bees pursue their voluptuous toil, delightful, yet afflicting to me, O friend, in the absence of the youthful Cesava (a name of Krishna)." The festival of Huli, more classically called Hulica, otherwise Phalgutsava, meaning the festival of Phalguna, as occurring in the month of that name, commences about the full moon, at the approach of the vernal equinox. It is one of the greatest festivals among the hindoos, and almost all sects seem to partake in its festivities, and all ranks, from kings downward, appear animated by the season, which is peculiarly dedicated to Krishna. Images of the deity are then carried about in palki, and on elephants, horses, &c, attended by music and singing, and various antics. People of condition receive numerous visitors, who are entertained with dancing guls, music, singing, betel, and rose-water. An annual festival to celebrate the birth of this god, is held in the month Bhadra. On this day his worshippers fast; but, on the conclusion of the worship, indulge themselves in music, dancing, singing, and various other festivities. In the month *Shravunu* another festival is held in honour of him, which lasts from three to five days, during which the same festivities prevail, to which is added the ceremony of swinging the image of the god in a chain, suspended from the ceiling. In the month *Kartiku*, a third festival takes place to celebrate his revels among the Gopis, and in the month *Phalgunu* is also held the celebrated festival of the doli, the ceremonies of which last fifteen days, and are accompanied with great splendour and festivity. During these holidays the hindoos spend the night in singing and dancing, and wandering about the streets, besmeared with the doli (a red) powder, in the daytime, carrying a quantity of the same powder about with them, which, with much noise and rejoicing, they throw over the different passengers they may meet in their rambles. Music, dancing, fire-works, singing, and many obscenities take place on this occasion. The Rev Mr Ward says—"At these times, the grey-headed idolator and the mad youth are seen dancing together, the old man lifting up his withered arms in the dance, and giving a kind of horror to the scene, which idolatry itself, united to the vivacity of youth, could scarcely be able to inspire." Krishna is also worshipped under his infant form as Gopalu and Balagopalu, and again as Gopee-natha, the god of the milk-maids. In the picture of Krishna, observes Sir William Jones, it is impossible not to discover, at the first glance, the features of Apollo, surnamed Nomios or the pastoral, in Greece, and Opifir in Italy,

who fed the heads of Admetus, and slew the serpent Python

Krishna's favourite place of resort is a tract of country around Agri, and principally the plains of Muthi where Krishna and the nine Gopis, evidently the nine muses, usually spent the night in dancing. Major Cunningham believes that the worship of Krishna is only a corrupt mixture of buddhism and christianity, and was a sort of compromise intended for the subversion of both religions in India. Several of the legends in the mahabharata seem to have been written after the birth of Christ, whose miracles have been copied, and Krishna is made to straighten the crooked woman Kalya, which resembles the miracle of raising the bowed down woman. Amongst the goddesses of the hindoos, who once were mortals, are Seta, the wife of Rama, Radha, the mistress of Krishna, Rookmani and Satya-bhama, the wives of Krishna; and Soobhadra, the sister of Jugannatha. The stories relating to Radha, Krishna's favourite mistress, are familiar to every hindoo, being incorporated into their popular songs, the image of Radha being placed near that of Krishna in many of the temples—*W. H. of India*, p 68, *The Hind*, Vol II, pp 42, 116, 117, *Elphinstone's History of India*, Vol I, pp 173, 174, 390, 391, 392, *Tod's Travels*, pp 330, 331, 423, 425, 431-3, 509, *Tod's Rajasthan*, Vol I, p 538, *Moor's Pantheon*, p 212, *Cole Myth Hind*, pp 39, 44, *Coleman, Cyc of Ind*, Sup II, p 548, *Ward's View of the Hindoos*, Vol I, p xxxix. See Avatman, Brahma, Bhakta Mala, Chaitan Dasi, Chaitanya or Chaitanya, Hindoo, Hooly, In anyagharbh, Inscriptions, Iswara, Lakshmi, Kama, Kanta Bhaja, Manu, Mira Bai, Narayana, Radha, Radha, Vallabhi, Rama, Ras yatra, Ravana, Rudra Sampradaya, Sacrifice, Sanakadi, Sampradaya, Sakhi Bhava, Sankasura, Saraswati, Seeta, Serpent, Somanath, Sri Sampradaya, Tripati, Vaishnava, Veda, Vishnu

KRISHNA, a river in the Peninsula of India, rises in the Mahabaleshwari hills, among the western ghats. After a straight course of forty-two miles, it flows in a southeasterly direction, until it receives the waters of the Warna river, a medley of streamlets falling from the mountainous ridges. Turning then more to the east, the Krishna gradually receives the added waters of four other rivers, and finally disembogues into the Indian ocean. See Krishna

KRISHNA, Hind Sesamum indicum, also Nigella sativa or Indian Fennel flower

KRISHNA AGARU, Sansc, Tir, or Agar, Tel Aquilaria agallocha, R Black agallocha. There appear to be at least three

kinds of agallocha or wood-aloe, the trees producing which are not fully identified. Roxburgh followed by Royle, admits doubtfully the existence of two—Aq agallocha, R, and Aq ovata, Cor, the Gato demalaca of Lam, and an inferior sort is said to be derived from Excoecum agallocha, which need not be taken into account. But Lourno maintains that the best lign-aloe or culambac, which appears to be the 'nd-i-kummi of the Indian bazar is derived from a tree which he calls Alocylon agallocha, Roab, and Royle considers the Malayan agila (whence probably is derived the Hindi agnu), the aquila and eagle-wood of commerce and the 'nd-i-Hindi of the bazar, to be the produce of Aquilaria agallocha which grows plentifully to the N E of Bengal, and that it is probably identical with A ovata. Royle; *Ell Fl Andhr*

KRISHNA CHANDANAM, SINGH, or Chandanam, Tel Santalum album, L Black sandal, probably referring to the heart of the tree which is the most prized for its scent and is more or less dark-coloured according to age. W, 219, under Kaley and Kaleyaka says, "a yellow fragrant wood"—Sk says, "sandal from the mountain Japik" and quotes the Sans Kalu saraka, W 218, where it is explained by Tagara Tabernemontana coronaria

KRISHNA CHURA, BENG Hind Pomegranate pulcherrima, Linn Barbadoes' pride or flower fence

KRISHNA DHATURA, Sans Dhatura fastuosa Thorn apple

KRISHNA-DWAIPAGANA, a name popularly considered the compiler of the Mahabharata and the Vedas

KRISHNAGHUR, a town in the district of Nuddea in Bengal, 64 miles from Calcutta

KRISHNA JIRAKA, Sans Nigella seed

KRISHNA KELI, BENG Marabalis jalapa

KRISHNA NILA, see Oiza sativa

KRISHNA NIMBOO, Sans Beigera longu

KRISHNA PACHA, see Belanus

KRISHNA-PAK PIJULA, Sans Carissa carandas, Linn

KRISHNA PIPULI, Sans Chavica longibulm, Mig

KRISHNA RAJA, see Inscriptions

KRISHNA RAJAM, BENG, Sans Comilla picta

KRISHNA RAJA VADYAR, a ruler of Mysore

KRISHNA TAMARA, Tir Canva indica, L, R, I, I

KRISHNA TULASI, Sansc, or Tulasi, Tir Ocimum sanctum, L

KRISHNA VENI, TEL Pouzolzia, sp
 KRISHNA VENI DUMPA, TEL. The-
 iphounum, sp
 KRISHNA VRINTA, SANS Bignonia
 suaveolens, *Rearb*
 KRISHNA-KRORA, SANS Kiora sig-
 nifies the side
 KRISHNA-MOONG, BENG Black gram,
 Phaseolus melanospermus
 KRISHNA-TIL, BENG Sesamum majus.
 KRISHUN, HIND I is pseudacrius
 KRISS, HIND The root of Dioscorea del-
 toidea, is used in Cashmere to wash the cele-
 brated shawls, soap is used only for white
 shawls. The root is bruised and mixed with
 pigeons' dung, and when mixed with water
 the shawls of Cashmere are steeped in it —
Simmond's Comm'l Products, p 574, *Hon-*
ingberger, p 265, *Dr J L Stewart*
 KRISS, MALAY A weapon of the Aichi-
 pelago, a kind of dagger. The Panjaug,
 Sepucal, Chinankas, Toomboo, Ladah, Bladohe,
 Bاده, are commonly in use, and have their
 names according to their uses or qualities, as
 panjang, long, sepucal, straight, &c — *Hon*
Colonel Cavanagh in Cat Exhib, 1862
 KRISTNA, SANS Beigeia kouign, *Linn*
 KRITANJAYA, a hindoo sovereign of
 the Kali Yuga, the four or Fourth age, which
 commenced, according to one authority 3101
 B C according to Bentley, 8th Feb 540
 He was prior to Sakya, and was the first
 emigrant from Kosala (Oude) and founder of
 the Suiya dynasty in Sauvashtia — *Vol p*
 235
 KRITANTA, SANS From Krita, done,
 anta, end
 KRITA YUGA, an age, in hindoo theo-
 gony there are four of these according to
 Bentley, viz,
 Krita or first, B. C, 19th April 2352
 Treta or second, B C 28th Oct 1528
 Dwapara or third, „ 15th Sep 901
 Kali or fourth, „ 8th Feb 540
 The Krita Yuga, is the first, or golden age
 KRITHE, GR, of Dios, Hordeum hexas-
 tichon *Linn* Bailey
 KRITTIVASA, SANS From Kritti, the
 skin, and vasis, a garment
 KRITZ, HIND Consima, sp
 KRIYA, the second degree in the Saiva
 system
 KRIYAT, HIND Ophelia elegans, Andio-
 graphis paniculata, *Wall*, and other plants
 yielding Chiretta
 KRODHAGARA, SANS From krodha,
 anger, and agaru, a house
 KROH, PERS A cross
 KROMELA ? Gmelina asiatica
 KROMO, a musical instrument of Java
 KRONOS, Ouranos and Moloch had attri-

butes similar to those of Bel, Bal and Belus
 See Infanticide

KROR, BENG. Andropogon imbecatum
 KROR, HIND Ten millions
 KRORA, HIND Rubus rotundifolius
 KROR-GIRI, a Custom office, *His*
 KROSHAMU, or Bomma kachchika,
 TEL Costus speciosus, sp
 KROT, properly Akiot, HIND Juglans
 regia Walnut
 KSHARA-KARDDHAMA, SANS From
 Kshara, ashes, and Kuddhama, mud
 KSHEERA, SANS Milk, from Kshai, to
 ooze out

KSHETRIYA Amongst the Aryan hin-
 doos, a warrior branch of their body, taking
 social rank after the brahmins. Their name
 is from Kshata, a wound and tri, to save
 A not unusual spelling of the word is Kshat-
 riya, but Chetriya, Ch'hatiya and Chettrya
 are not uncommon, and it is also written and
 pronounced Khatiri, K'hetiri and Kluiri. The
 third Upa Veda was composed by Viswami-
 tra, and treats on the fabrication and use of
 arms and implements handled in war by the
 Chatriya tribe. The insignia of a student of
 this caste according to Menu, are thus alluded
 to in the Uttara Rama Chetritia, (*Hind Th*,
Vol 1, p 347) on the approach of Lava twin
 son of Rama.

Janaka Who is this youth that thus delights our sight?
 Arundhati Some Kshettrya lad who here awhile pursues
 His sacred studies
 Jan You have rightly judged
 His birth, for see, on either shoulder hangs
 The martial quiver, and the feathery shafts
 Blend with his curling locks, below the breast
 Slight tufted with the sacrificial ashes,
 The deer skin wraps his body, with the zone
 Of Murva bound the madder tinted garb,
 Descending, vests his limbs the sacred rosary
 Beads his wrists and in one hand he bears
 The pipal staff, the other grasps the bow
 Arun Whence comes he?

Brahmachari means a hindoo student in
 theology. All twice-born hindoos, i.e., the
 Brahmin, the Kshatriya, and the Vaisya are
 enjoined to spend the first quarter of their
 life in this state.

Hindoo writers give this branch of the
 Aryan immigrants the second place, the brah-
 mans being first, and the vesya and sudra, the
 third and fourth. In the rules of conduct for
 this branch of the Aryan race, the natural
 duties of the Chettriya are declared to be bra-
 very, glory, fortitude, rectitude, not to flee
 from the field, generosity, and princely con-
 duct. Manu says "to defend the people, to
 give alms, to sacrifice, to read the Vedas, to
 shun the allurements of sexual gratification;
 such are, in a few words, the duties of a
 Chatriya." How this soldier-branch broke
 up is extremely obscure, but though most
 of the Rajput families are believed to be-
 long to them, it is now, however, generally

thought that none of the present races in India can trace their descent from the ancient race, whose constant wars amongst themselves and for others have exhausted them. If there be a doubt on this point, the present Rajput races may possibly be of the warrior Kshetriya, and undoubtedly take the Kshetriya place as soldiers, princes and rajahs. There seem to have been two branches of that part of the Aryan family that entered India: the Solar, who traced up to Ikshwaku, and the Lunar, who traced up to Budha, and Budha, married Ella, daughter of Ikshwaku. These soldier Aryans do not appear to have adopted brahmanism readily, and the brahmins, to overawe them, consecrated by fire on Mount Abo, a warrior body who still remain, and are known, as the four Agnikula Rajput tribes, whose descendants still dwell in Rajputana. The third Upa Veda which was composed by Viswamitra, treats on the fabrication and use of arms and of the implements handled in war by the Chatriya tribe. The four Agnikula Rajput tribes are the Chohan, Solunka, Puar (or Pumar), and the Puriha. The unnamed progenitors of these races seem to have been invaders who sided with the brahmins, in their wars, partly with the old Kshetriya, partly with increasing schismatics, and partly with invading Græco-Bactrians, and whose warlike merit as well as timely aid and subsequent conformity, got them enrolled as the Agni-kula or "fire-born," in contradistinction to the solar and lunar families. The Agnikula are now mainly found in the tract of country extending from Oojain to Rewah near Benares, and Mount Abo is ascribed to be the place of their miraculous birth or appearance. Vikramaditya, the champion of brahminism, according to common accounts was a Puar. A hindoo race calling themselves Khatu, is numerous in the Upper Panjab and about Delhi and Hurdwar, and they are found along the Ganges as far as Benares and Patna. These Khatu divide themselves into three principal classes 1, the Chai-jati or four clans, viz Seth, Maihota, Khunna and Kuppoo, 2, Bata-jati, viz Chopra, Talwar, Tannuh, Seigul, Kukker, Mehta, &c; 3, Bawan-jat, or fifty-two clans, amongst whom are Bundari, Meudiao, Sehti, Suri, Sami, Unnud, Buhseen, Sohdi, Bedhi, Teehun, Bhulleh, &c. Inferior Rajput tribes, are settled in Bundelcund, and in Gurj Mandella. Others, according to Thevenot, are settled in Multan, as the original country of the Khatu, from whom he says the Rajputs are believed to spring. As soon as Alexander had crossed over to Taxila, on the east side, Ambisaces, king of the Indian mountaineers (supposed to be

the predecessors of the Ghikas,) sent ambassadors with presents to him: as, similarly, the chiefs of the Joudi afterwards made their submission to Timur, in 1398. After Alexander had crossed the Acesines (Chenab) and Hydraotes (Ravee), he appears to have been drawn out of the direct route towards the Ganges, to attack the city of Sangala, most probably being between Lahore and Multan, but we are left by Alexander's historians in uncertainty as to its position. The name Sangala, occurs only in Arrian and is said to have been a city of great strength and importance, in the country of the Cathi. Diodorus Siculus calls the same people Cathi, or Kathi, and these may possibly be recognized under the name of Cati, of Thevenot, that is to say, the Khatu or Kshetriya tribe. Thevenot speaking of the people of Multan, says, "there is a tribe of Gentiles here, called Cati, or Rajput, and this is properly their country, from whence they spread over all the Indies." Diodorus Siculus marks them by the custom of their women burning themselves alive, on the funeral piles of their husbands, which continued a practice among them as well as some other hindoo tribes, down to the middle of the 19th century. We find by Arrian, that the Cathi were confederated with the Malli and Oxydracæ, that is, the people of Multan and Outch, and which lay to the south-west of the place where Alexander might be supposed to cross the Hydraotes (or Ravee) in his way into India. That the Malli were the people of the present Multan, we can have no doubt, if we attend to the circumstances of the voyage of Alexander down the Hydaspes here. Before the arrival of the Aryan or Sanscrit speaking colony of the brahmin, Kshetriya and Vesya races, the greater part of northern India was peopled by rude aboriginal tribes described by the Sanscrit writers as Mlecha, Dasya, Nishada, &c, and it is the received opinion that those aboriginal tribes were of Scythian or at least of non-Aryan origin. The Khetri, of the Panjab, is said by some authorities to be dissimilar to the Kshetriya of the Rajput. In the Panjab their avocations are looked upon as effeminate, but these writers and traders are not much inferior in courage and firmness to the ruder tribes, while they are superior in civilization, refinement and capacity for affairs. Some of Runjeet Singh's best governors and ministers were of the Khutree race. Both Baluch and Affghan are, in truth, in their own country little better than freebooters, and the mahomedan faith has mainly helped them to justify their excesses against those of other persuasions and to keep them together under a common banner for

purposes of defence or aggression. But the Khuttee and Uroora of their cities and towns are enterprising as merchants and frugal as tradesmen. They are the principal financiers and accountants of the country. And even yet, the ancient military spirit frequently reappears amongst the once royal "Kshatri" and they become able governors of provinces and skilful leaders of armies. The Kutthri of Bejar claim to be Rajput, and to be of the ancient Kshatrya, though many of them are weavers of "nakki," "koi" and "kmaia." In reality the Khatthi of India, are a fragmentary people, from some ancient stock now untraceable, but spread all through India, and actively engaged in peaceful avocations. The late rajah Chundoo Lal was a Khetri — *Rennell's Memoir*, pp 123–133, *Records Government of India*, No 2, *Gita*, *Capt Cunningham's History of the Sikhs*, p 22, *Wilson's Hindoo Drama*. See Khetrya, Khatthi, Khetri, Vidya, Aryan, Chetia.

KU or Cu, SANS. Is a prefix, meaning 'evil,' Ku-mar, the evil-striker. Hence, probably, the Mars of Rome. The birth of Ku-ma, the general of the army of the gods, with the hindoos, is exactly that of the Grecians, born of the goddess Jahnavi (Juno) without sexual intercourse. Kumara is always accompanied by the peacock, the bird of Juno — *Tod's Rajasthan*. See Kumara.

KU, HIND. *Celtis caucasica*

KU, see India

KUA, HIND. *Cucuma zeyumbot*

KUA-KA-NASHASTAH, also Tikku, HIND. *Ariowoot*.

KUA KALANGU, also Kua-mao or Kua-mavu, MALEAL, TAM? *Cucuma angustifolia*

KUAME, HIND, of Lahore, species of *Onosma*, a root yielding a red dye, a black tapering root like a pansy, with rough glabrous leaves, very like the allied genus *Anchusa* — *Powell's Hand-book*, Vol 1, p 447

KUANG, see Cochinchina

KUANO? Guana

KUARA, see Juikundaloo

KUAY KALUNG, Kua koghai, MALEAL *Cucuma angustifolia*, *Roxb*

KUBAB, ARAB, PERS, HIND. Roast meat, little pieces of meat roasted on skewers of silver, wood or iron. Kubab are generally, in India, spitted on little slips of bamboo, though silver is often used. See Kabab.

KUBAB CHINI, HIND. Pipei cubeba. Cubebs

KUBAN, see Kabarda

KUBAYRATCHIE, SANS. *Guilandina bonduc*, *Linn*; *W & A*

KUBBI, PERS. Ape

KUBEBEN, GER. Kubebu, Rus. Cubebs

KUBEER, also written Kabu, a celebrated hindoo Unitarian reformer, equally revered by hindoos and musulmans, founder of the sect called Kubeer Punthee, or Nanuk Punthee, from which Nanuk, founder of the Sikh, borrowed the religious notions which he propagated with the greatest success. Kubeer lived about A.D. 1450, he assailed at once the worship of idols, the authority of the mahomedan Koran and hindoo shasters, and the exclusive use of a learned language. He is said to have been a weaver, or a foundling reared by a weaver, and subsequently admitted as a disciple, by Ramanand. His religious views are very obscurely laid down, but the latitude of usage which he sanctioned, and his employment of a spoken language, have rendered his writings extensively popular among the lower orders of northern India. Another account makes Kubeer a mahomedan by birth, and a weaver by profession. His disciples may be either mahomedans or hindoos. On his death the mahomedans claimed a right to bury him, the hindoes to burn him, in consequence of which they quarrelled, and placed a sheet over the corpse, which, when they withdrew, according to a legend, they found the upper part of his body to be metamorphosed into a tulsee plant, the favourite nymphæ of Krishna, the lower part into rehan, an odouriferous herb of a green colour, the colour of the prophet Mahomed — *Correspondence relative to Hindoo Infanticide*, p. 39. See Kabu, Kabu Panthi.

KUBEL, HIND. *Andropogon martinii*, *Roxb*

KUBEIS, the name of one of the holy mountains at Mecca, of which wonderful things are related, no meaning is assigned to the name — *Pule, Cathay*, Vol 11, p 391

KUBERAKSHI, SANS. or Padari chettu, TEL. *Bignonia suaveolens*, *R*

KUBERA WANLOO, TEL. Common women

KUBJAK, HIND. *Rosa centifolia*, *Rosa inceita*

KUBJAKAM, SINGH., or Parike gadda, TEL. *Trapa bispinosa*, *L*

KUBLGIRA or Kili-kati, a tribe in the Southern Mahatta country, migratory, who act as ferry-men, and exhibit pictures of the Pandava heroes

KUB-LO-WAH, BURM. *Laurus*, *sp*

KUBO, is the name applied to the Shan race, in the Manipur language.

KUBO, a title of the secular emperor of Japan. See Kobo

KUBTUCK, a river of Jessore.

KUCHA or Kut'cha, HIND. A term in general use to designate any thing improper

or incomplete or of small value, in opposition to the word Puk'ha, meaning ripe, mature, complete

KUCHA-BUNDI, HIND Herbalists

KUCHAN, HIND Ephedra alata, also Asparagus punjabensis

KUCHANDANA, HIND Adenanthera pavonina, Linn, Willde

KUCHANDANAM, SANSK, or Enia-chandanam, TII Pterocarpus santalinus, L Sanderswood, also Adenanthera pavonina Ku means "bad, inferior"

KUCH BAHAR, a small marshy district to the N W of Goalpara The station is 348 miles from Calcutta See Cutch Bahar

KUCHCHEE, see Kabul, Derajat

KUCHCHELA, TEL Anthericum tuberosum, R u, 149, Phalangium tuberosum, Kunth, W Ic

KUCHERIAN or Amboosi, HIND The mango fruit, dried and sliced.

KUCHIK, see Kelat

KUCHILA, HIND Stychnos nux vomica.

KUCHILA KE MULUNG, HIND A parasite, Viscum monoicum, found on the Nux Vomica trees of Cuttack, a substitute for preparations of stychnine and an extremely powerful narcotic Its powder is a powerful convulsive tonic, producing the same effects as the stychnic and buchu preparations.—O'Shaughnessy, Beng Phar, p 406, and Dis, p 376

KUCH-KOLE or Kishtee, HIND A fakir's wallet

KUCH-KUCHIYA, BENG Papyrus tegetiformis

KUCHLA, BENG, DUK, HIND Stychnos nux vomica

KUCHLA LUTA, BENG Stychnos colubina, Linn

KUCH MARDI PAT, BENG, HIND Corchorus olitorius

KUCHNAL, HIND See Koochnal

KUCHNAR, HIND Bauhinia variegata, Linn

KUCHOO, BENG, PERS Colocasia antiquorum, also written Kuchu, Kuchwee

KUCHOO GUNDUBEE, BENG Homalomena aromatica, Schott

KUCHOORA, also Kuchooria shuthi, HIND, BENG Cucuma zeumbet, Roxb, zeumbet, long zedoary

KUCHU GUNDUBI, BENG Homalomena aromatica, Schott

KUCHSA, HIND A doubtful cucurbitaceous plant

KUCHU, BENG Colocasia antiquorum, Sch

KUCHU, SANS Hair From kuch, to bind

KUCHU-NAR, HIND, Bauhinia acuminata, Roxb

KUCHUR, DUK Kuchura, TII, HIND Cinnema zedoaria, Rose

KUCHURI, BENG Eucheum tetragonum, Roeb.

KUCUDI NUNA, TII, properly Kunkudi nunay, Sapindus emarginatus Soan-mut oil See Oil

KUCHIWA or Cooma, synonymous terms, and indiscriminately applied to the Rajputs of Ajmer, meaning tortoise — Tod's Rajasthan, Vol II, p 351 See India, Rajput

KUCHIYAPA, SANS A proper name, pa, means to drink

KUCHIWE, BENG Colocasia antiquorum

KUDA, a Malay name for the horse

KUDAKA DORNATTA, SINGH Stychnos nux vomica

KUDALEEA, a river near Singee Beel, in Comillah

KUDALI, HIND A pickle

KUDALI, SANS Plantains

KUDALIA, HIND Desmodium triflorum

KUDALLA, SINGH Leeches

KUDAMAN, MALIAL A class of pedial slaves in Malabar, Wilson

KUDAPALLI MARAM, TAM Holarrhena cordata

KUDARI PASJAM-YENNAI, TAM Oil of Sterculia foetida See Oils

KUDAVAN, TAM A shepherd.

KUDDA MULLA, MALLAL Jasminum sambac

KUDDAR, a whitish coloured wood, not good, found from Sooree to Hasdila in the Santhal jungles Planks are sawn from this wood, but it is not fit for any thing else — Engueer's Journal, July 1860, p 156

KUDDIA-KHAR, BENG, also Tankan-Khai, GUZ, HIND Boiax

KUDDMUL, HIND Jasminum sambac

KUDDOO, HIND Cucurbita lagenaria Bottle Gourd This is grown at the commencement of the rains, a good soil is all that is necessary, requiring no further care — Riddell See Kaddoo

KUDDOOT ALAIN, BURM A large tree of Tavoy, used in house and ship building

KUDDOOT-NU, BURM An inferior wood of Tavoy, used in boat building

KUDDU, GUZ, HIND Helleborus niger

KUDDUM, BENG, HIND Nauclea cadamba, Roxb

KUDDUM, MAHR Nauclea parviflora

KUDEY-WAKLEE-WANLOO, TEL The women of this caste dress their hair in a bunch on the right side of their heads

KUDI, TAM Basket

KUDIA, a slave tribe in Coorg and Malabar

KUDI-NIM, HIND Bergeia konigii

KUDI MAI, TAM, see Hindoo
 KUDIRE-PAL-PASHANAM, TAM Red
 sulphuret of Aisenic
 KUDKEE, MAHR *Hocomlia montana*.
 KUDMI, one of the two Paisi sects in
 India

KUDNUZ, see Uzbek
 KUDOO, BENG Pumpkin *Lagenaria*
vulgaris, *Cucubita lagenaria* or *C pepo*
 KUDUM, BENG, HIND *Nauclea cadamba*
 KUDRA JUVI, TEL *Putianjiva rox-*
burghii, Wall

KUDRA MUKHA, a hill on the Malabar
 coast with a resemblance to a horse's head
 KUDRAP-DUKHU, TAM *Steirculia*
foetida, Linn

KUDRAT-HALVASSI, TURK

Musee, AR | Guzanjabin, PERS
 Ghezo, KURD |

Manna found on the dwarf oak, though
 several other plants are said to produce it,
 but not so abundantly, or of such good
 quality It is collected by gathering the
 leaves of the tree,

*** The manna on each leaf did
 Pearled he,

letting them dry, and then gently threshing
 them over a cloth It is thus brought to
 market in lumps, mixed with an immense
 quantity of fragments of leaves, from which
 it is afterwards cleared by boiling There is
 another kind of manna found on rocks and
 stones, which is quite pure, of a white colour,
 and is much more esteemed than the tree
 manna The manna season begins in the
 latter end of June, at which period when a
 night is more than usually cool, the Koords
 say it rains manna, and maintain that the
 greatest quantity is always found in the
 morning after such a night It is called in
 Turkish, Kudrat halvassi, or the divine sweet-
 meat, in Arabic, Musee, in Persia, Ghaz-
 angabin, in Koordish, Ghezo — *Rich's Resi-*
dence in Koordistan, Vol 1, p 142

KUDRAY-WALI CHAMAY, TAM *Panicum*
semiverticillatum

KUDRUM, of Behar, *Crotalaria juncea*,
 Linn, also *Hibiscus cannabinus*, Linn, Roxb,
W and A

KUDRUTTEE, HIND Mushroom

KUDSUMBAI, (white and red) HIND.
Canavalia gladiata — DC

KUDSUMBAR, of Bombay, *Canavalia*
villosa, W & A.

KUDU-KAI MARAM, MAHR *Termin-*
alia chebula.

KUDUKE PALLI, MALLAL *Garcinia*
affinis

KUDU-KUDUPPI-KARAR, fortune
 tellers—the word comes from Kudu-kudup-
 py, a clapper.

KUDULEE, BENG. Plantain tree, *Musa*
paradisica

KUDUMBU, BENG The Shady *Nauclea*,
Nauclea cadamba

KUDUMI, TAM A tuft of hair left on
 the crown of the head by hindoos It is
 called in Sanscrit Sik'ha and seems to be the
 Sisoen of Lev xix and 27 It is cut off the
 head of a deceased hindoo by his son, as a
 preliminary to the further funeral ceremonies
 The Greeks, Romans and Egyptians of old
 wore, and the Tartars, Chinese and hindoos
 now wear, this

KUDUR, DUK, HIND Frankincense

KUDURU JUVVI or Putia jivi, TEL
Putianjiva roxburghii, Wall Juvvi is applied
 to various kinds of Ficus—Kuduru, B, 244,
 "a branch of a family" is almost syn with
 putia, a son

KUDUVALI VER, MALLAL Root of
Plumbago zeylanica

KUEL, HIND *Pinus excelsa*

KUE-LA, GUZ Charcoal

KUEN-LUEN, a mountain chain as seen
 from Sumgal in Turkestan is in lat 36° 8' N,
 and long 78° 5' E, and 13,215 feet above the
 sea The Kuen-Luen, is the northern crest of
 the great range which bounds the high table
 land of Thibet This range is the true water-
 shed between India and Central Asia, the
 Indus absorbing all the streams which flow
 from the southern slopes of the range, while
 the northern rivers which form the Kara Kush
 force their way through or round the outer
 barrier of the Kuen-Luen, and wend north-
 ward to the Gobi or Sandy desert

In the Kuen-Luen, all passes above 15,000
 feet are closed in winter by the heavy snow-
 fall The following are the principal passes
 in India —

1 — Delhan

Name	Feet	Name	Feet
Bapdeo	3,499	Malsej	2,062
Katruj	3,019	Tal	1,912
Par	2,698	Bhor	1,798
Nagcherra	2,645	Pendera	3,498
Navi	2,617	Silva	1,928
Salpi	2,478	Mandla	1,626
Pochama	2,446	Poppera	1,560
Nana	2,429	Gumba	1,553
Jam	2,328	Singrapur	1,437

2 — Malva

3 — Carnatic, Nilgiris and Ceylon

Sigur	7,204	Kodur	2,401
Sispara	6,742	Gantiarpilli	2,373
Rangbodde	6,589	Kisnagherra	2,169

4 — In the crest of the Himalaya from Sikhim to Keshwar

Ibi Gamni	20,459	Lipu	17,670
Donkia	18,488	Uta Dhura	17,627
Janti	18,529	Birmkanta	17,615
Parang	18,500	Kiungar	17,331
Mani	18,406	Niti	16,811
Nelong	18,312	Vallauchun	16,756
Kiobrang	18,313	Puling	16,726
Umasi	18,123	Shunku La	16,684
Langpia	17,750	Sara Lacha	16,185
Mayang	17,700		

5 — *In the crest of the Kara Korum
from Long E Gr 76° to 79° 30'*

Mustagh	19,019	Kara Korum	18,345
Chang chen mo	18,800		

6 — *In the crest of the Kouen lun from
Long E Gr 78° to 80°*

Elchi	17,379	Yurungkash	16,620
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7 — *In the Andes*

Alto de Toledo	15,590	Assuay	15,526
Lagunillas	15,590		

8 — *In the Alps*

St Theodule	11,001	Old Weisssthor (a)	11,871
New Weisssthor (a)	12,136		

(a) These two passes cannot be used for practical purposes

Trees grow very generally in the Himalaya up to heights of 11,800 feet, and in most parts there are extensive forests covering the sides of the mountains at but a little distance below this limit. In western Tibet, however, there is nothing at all corresponding to a forest. Apricot trees, willows, and poplars, are frequently cultivated on a large scale, poplars, indeed, are found at Mangnang in Gnan Khoisum, at a height of 13,457 feet, but they are the objects of the greatest care and attention to the lamas. On the northern side of the Kuen-Luen, are no trees at all, owing to the considerable height of the valleys. In the Andes, they end at about 12,130 feet, in the Alps, on an average, at 6,400 feet, isolated specimens occurring above 7,000 feet. The cultivation of grain coincides in most cases with the highest permanently inhabited villages, but the extremes of cultivated grain remain below the limit of permanent habitation. In the Himalaya, cultivation of grain does not exceed 11,800 feet, in Tibet 14,700 feet, and in the Kuen-Luen 9,700 feet. For the Andes, the limit is 11,800 feet, in the Alps, some of the extremes are found near Findeler, at a height of 6,630 feet, but the mean is about 5,000 feet. The upper limit of grass vegetation in the Himalaya is at 15,400 feet, in western Tibet, nearly the same level as for the highest pasture grounds, 16,500 feet, may be adopted, in the Kuen-Luen, grass is not found above 14,800 feet. Shrubs grow in the Himalaya up to 15,200 feet, in western Tibet as high as 17,000 feet, and in one instance, at the Gunshankar, even to 17,313 feet. On the plateaux to the north of the Kara Korum, shrubs are found at 16,900 feet, and, which is more remarkable, they occasionally grow there in considerable quantities on spots entirely destitute of grass. As an example, may be mentioned, amongst several others, the Vohab-Chulgane plateau (16,419) feet and Δ Bashmalgun (14,207 feet). In the Kuen-Luen, the upper limit of shrubs does not exceed 12,700 feet. Above this height grass is still plentiful, and shrubs being here, as generally everywhere else, confined to

a limit below the vegetation of grass, the range presents an essential contrast in this respect to the characteristic aspect of the Kara Korum. The number of species of plants, as well as the number of individuals, is exceedingly limited in the higher parts of the Kuen-Luen. Lichens are completely wanting in the dry angular gravel covering the high plateau, and the slopes of the mountains in their neighbourhood. The wild yak, the existence of which in the wild state, has been doubted, and the kiang, five to six species of wild sheep and goats, hares and mice, are found as high as 16,000 to 17,000. Two systems of cleavage are particularly regular in the central parts of the Kuenluen; the steeper one dips north 30 to 50° east, the other south 20 to 40° west. A hard crystalline rock occurs not unlike pudding-stone, which contained enclosures of spherical and angular forms, the quarries where the Yashem stone is dug are at Gulbagashen, in the valley of Karakash — *Report on the Proceedings of the Magnetic Survey of India, p 9*. See Arians, Karakoram, Yak KUEPHUL, HIND *Myrica sapida* KUEVEA, TAM, a Ceylon tree which grows to about eighteen inches in diameter, and fourteen feet long. It is used by the natives in boats and house-work — *Edge on the Timber of Ceylon*.

KUFA The old, now decayed city of Kufa, founded by the kalif Omai, was constructed from the ruins of Babylon. Four miles to the westward, Meshed Ali stands conspicuous. Kufa, gives its name to the old form in which Arabic was written. The inscriptions on Mahmood's pillar at Ghuzni are in Kufic. Ali was buried at Kufa after his assassination — *Mignan's Travels, p. 325*. See Kellek.

KUFA The Kelek is not the only singular description of vessel, traceable to antiquity, that appears on these rivers of ancient celebrity. The circular bowl-shaped basket boat or "kufa," (so named from the Arabic word, which means basket,) is also used as the common ferry-boat. Its fabric is of close willow-work, well-coated and made waterproof with the bituminous substance of the country. It holds about three or four persons with room enough, though not in the most agreeable positions. It is moved by paddles across. Herodotus notices the different kinds of boats plying on the rivers of Babylon, mentioning them as composed of willows and the skins of animals, and adds, that on their arrival at the great city, the owners sold every material of the boat, excepting the skins and those they packed on the backs of asses, and carried whence they came.

KUFELZYE more generally known as

the Popolzye, an Affghan tribe, numbering 20,000 families, an offshoot of the Abdalh, one of the branches of which, the Suddozye, gave sovereigns to the Affghans in the 17th and 18th centuries

KUFF, also Knffee, PANT Chaptalia gossypina The plant is a mere weed, from Simla to Lolon, and covers the whole of the unwooded hills in the very greatest profusion, 'knff' peeled off the leaves of the plant, is called by the paharias 'sokhta,' and they use it instead of tinder for their matchlocks, &c The plant is exceedingly common in the Himalaya, and is found over their whole extent from Munree to Almorah, as well as Simla When the leaves are damp and green, the 'knff' is peeled off the back of the leaf with great facility and quickness 'Knff' would not make the stronger and larger kinds of paper, but it would be available for that of the finest and most delicate kind The collection and disengagement of the down from the back of the leaf would cost little or nothing The maximum number of leaves on each plant is 8, the minimum 3 A kunder or hill basket of leaves, weigh about 12 seers, cost one anna, and the product 1 lb 2 oz of the film, separating the film costs about one anna more, or 2 annas for 1 lb 2 oz In some cases the leaves get blighted by the mist and fogs, one-half the underside of the leaf will often be found of a brown tinge, and whenever this is the case the film will not separate A seer of the leaves was weighed and the film separated, the product was $\frac{3}{4}$ of a chittak of film from 1 seer of the leaves, or, 2 lbs avoirdupois gave $1\frac{1}{2}$ oz of film, consequently 1 cwt or 112 lbs of the leaves would only produce 5 lbs 4 oz of the film, and 1 ton of leaves less than 1 cwt of the film—*General Cox, from Lieutenant W A Ross, (Bengal Artillery), dated Munree, 25th July 1858*

KUFFIN, AR, HIND, PERS A shroud

KUF-GEER, HIND, PERS A skimmer

KUFL, PERS Locks

KUFNEE, or Alfa HIND Fugeer's dress

KUFRA, HIND Oieoseis languinosa

KUFRA, a town, six hours from Scit, on the Bitlis road, in the district of Shirwan The castle of Shirwan is only an hour from Kufra In Rich's time, the bey was powerful and independent, and a younger branch of the Hassan Keif family and consequently an Eyubite or descendant of Saladin There is a gold mine in Shirwan—*Rich's Residence in Koordistan, Vol 1, p. 377*

KUFRI, see Kukook

KUGHAI, MALEAL Curcuma angustifolia

KUGINA, HIND Rosa webbiana

KUHAK, see Kelat

KUHAON, in Gorakhpur, on a column is an inscription in imperfect Sanskrit with errors of orthography, of date not before tenth century The character used in the inscription is the Gupta or Allahabad No 2, a little before the Gaya alphabet There is no invocation and no hindoo gods are named India is mentioned, and the pillar records that five images of him are set up by the roadside The naked figure on the column, backed by the seven-headed snake, is the same as one in the Buddha cave at Ellora It mentions the death of Skanda Gupta, [of Allahabad?] 133 years before the date of the inscription, but the recorder of the inscription belonged to a wealthy private family His name was Madia, and he put it up in honour of himself and family, son of Rudia Soma, son of Bhatta Soma, son of Amala Madra professes to be the friend and patron of brahmans, guru, and Yati, but there are not any hindoo gods named in the inscription, and all the naked figures cut on the pillar are evidently the same as are found in some of the caves of Ellora The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitari, was cut on a previously existing buddhist column—*Vol vii, p. 32*

KUH-I-NEMEK, or Hill of Salt, a mountain of singular appearance, described by various eastern authors—*Ouseley's Travels, Vol ii, p. 155*, properly Koh-i-namak

KUH-I-SIAH, PERS See Luristan

KUHKRATZE, GER Cowhage

KUHNAR, the wild almond tree which grows in the south of Persia Its fruit is something like that of the service (Sorbus) and is yellow when ripe, slightly acid and pleasant to the taste When unripe it is green or red—*Baron C A DeBode's Travels in Luristan and Arabistan, p. 253*

KUHNI, HIND Fruit of Careya arborea

KUI or Kuji, HIND Rosa brunonis, Gad kuji, is Pyrus variolosa, Tsei kuji, is Prunus armeniaca, Ban kujiu is Rosa macrophylla

KUIRUB, BENG Water-lily, Nymphaea lotus

KUJOOR, HIND Dates.

KUKAI, or Kuke, HIND Flacourtia sapida, also Rhamnus persica

KUKA TULASI, or Batsalla-kura, Allahabatsala, TEL Basella alba, Linn

KUKA WOMINTA, BENG Cleome viscosa

KUK'HA, a race in the north-western Panjab who occupy the rugged mountains along with the Bimba

KUKHURA, HIND Curcuma zedoaria, Rose

KUKI, the country occupied by this people

lies to the south of the Gato, Kasin, and Miku areas, on the hill ranges of Gato, Jantun and Cachar in Sylhet, Tipperah and Chittagong among the mountains to the north east of the Chittagong province. There are new Kuki who came from the inner parts of Tipperah and Chittagong, and their form of speech is not always intelligible to an old Kuki. The Manipuri dialects and that of the new Kuki are mutually intelligible. In 1848-49, four Kuki tribes,—the Thadon, the Shingshiou, the Chungsen and the Lungum, were driven into north and south Cachar and into Manipur, from their locations, by the Lushai people who speak a Kuki dialect and dwell further south. They were driven back by Colonel Lister and his Sylhet Light Infantry. He entertained the new Kuki as soldiers, and they are found to form good out-post soldiers on the frontiers of both the Lushai and the Angami, countries. The Looshai, however, are in their turn being pressed up northwards by another tribe still more powerful than themselves, called the Poi, who are approaching from the south-east. The hilly tract lying between Cachar and Chittagong, is inhabited by the Looshai, who claim and hold all the tract of country to the south of the parallel of the latitude of Chatterchoora hill, and east of Hill Tipperah to the Tepai river. The Burmese frontier. Puthen is their chief deity, he is benevolent and Ghumvishve is a malignant deity. The Kuki likewise worship the moon. They have no professed minister of religion. The Thempu, their priest and diviner, is not hereditary and his office is not coveted from fear of the imitatory rites. The Kuki occupy Sylhet, Tipperah and Chittagong, with an offset in Cachar who are called the old Kuki. Those in Cachar are skilful in the cultivation and weaving of cotton. The Cachar old Kuki are under 4000 and are arranged into three divisions, the Rhrugkul, the Khelma and the Betch. The Kuki are also called Luneta. They are little civilized, are of an active, muscular make, but not tall. The tradition of the Kuki respecting their origin is, that they and the Mug, are the offspring of the same progenitor, who had two sons by different mothers. The Mug, they say, are the descendants of the elder, and the Kuki, of the younger son. The mother of the younger having died during his infancy, he was neglected by his step-mother, who, while she clothed her own son allowed him to go naked. According to Coleman, the Kuki are all hunters and warriors, and are divided into a number of distinct tribes, totally independent of each other. The rajahships are hereditary, and the rajahs by way of distinction,

wear a small slip of black cloth round their loins, and, as a father-mark of superior rank, they have their hair brought forward and tied in a bunch, so as to overshadow the forehead, while the rest of the Kuki leave their hair hanging loose over the shoulders. Kuki are armed with bows and arrows, spears, clubs, and the dah, a hand hatchet, resembling the knife of the Nairs on the Malabar Coast and a most destructive weapon in close combat. They also wear round their necks large strings of a particular kind of shell found in their hills about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair of a red colour, and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies. The Kuki are vindictive, blood must always be shed for blood. The Kuki have but one wife, they may, however, keep as many concubines as they please. Adultery may be punished with instant death by either of the injured parties, if the guilty be caught by them in the fact.

On the eastern frontier, the people are an entirely different race from the Kuki of the Chittagong jungles. The name by which they are commonly known is "Tipperah". In physiognomy some of them are like the Mumpooee, but the greater part bear more resemblance to the Khrishah tribes having strongly marked Caucasian, or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, and far more muscular and strongly made. Many of them, with fair complexions scarcely darker than a swarthy European. The villages contained perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground. On the death of a chief, the body is smoke-dried and kept for two months with the family. If a rajah fall in battle, they immediately proceed on a head hunting expedition and bring in the heads of those they kill hold feasts and danceings and, after cutting the head into pieces, send a portion to each village. This is considered in the light of a sacrifice to the manes of the deceased. In the spring of 1871, they made several incursions into Assam, for the purpose as was alleged, of obtaining heads for the manes of a chief's daughter.

The Looshai dwell on the southern frontier of Cachar. In 1848-49, they drove up the Kuki, from the south, into Cachar. In their turn, they are being pressed up into Cachar, by the Poi, a tribe who are advancing from the south-east. The Looshai inhabit the hilly tract lying between Cachar and Chittagong, and claim and hold all the tract of country to the south of the parallel of the latitude of

ter Chooia hill, and east of hill Tipperah Chatte Tepai river, is Burmese frontier to them means a village, Khumia, a village. The two tribes, Khumia and Kuki, py the hills of Sylhet, Tipperah and Chittagong, the Khumia on the skirts and the Kuki on the tops of the hills. The Kuki are a more pagan, though also tinctured with Hinduism. They term their supreme god, Khojein Putiang, to whom they sacrifice a gyal, and an inferior one is named Shem Saq, to whom they offer a goat. Shem Saq is put up in every quarter of a village, in the shape of a rude block of wood. Before this place the heads of the slain, whether of men in war, or of animals of the chase. The Chumia are located in the lower hills between the Kuki and the plains, to the north and east of Chittagong. Both tribes are described as having flat noses, all eyes and broad round faces, and to differ from the Naga in appearance, as in their features.

If a Kuki man die at night his body is buried in the morning. Vegetables and rice are placed on the spot where the body was buried, and the relatives of the deceased address the ashes of the consumed corpse thus, "We bid you farewell to-day, whatever money and rice you have acquired, leave with me." On the following day friends resort to the deceased man's house, and offer up a sacrifice of a fowl to the gods Tavae and Sangion. Liquor is freely partaken of, the good qualities of the deceased are recited, and much lamentation is made. When a married man dies, all his friends assemble and bewail their loss. Vegetables and rice are cooked, and placed on the left side of the corpse with a gourd or bottle of liquor. Amongst the hills a clan of Kuki, soon after death the corpse is washed with warm water, and covered up with a cloth. The principal deities worshipped are called Tavae and Sangion, to whom fowls, eggs, and spirituous liquor, are offered in sacrifice on all occasions of sickness, famine, or other affliction, which they conceive is the most method of averting evil and bringing their wishes and undertakings to a successful termination. The Kuki have no images or temples of any kind. The object of the Kuki incursions on the plains is not plunder, for which they have never been known to show any desire, but they kill and carry away the heads of as many human beings as they can seize, and have been known, in one night, to carry off fifty. These are used in certain ceremonies performed at the funerals of their chiefs, and it is always after the death of one of their rajahs that their incursions occur. The Kuki smoke dry the dead bodies of

the rajahs. After the death of a rajah, his body is kept in this state for two months before burial, in order that his family and clan may still have the satisfaction of having him before them. Should a rajah fall in battle by any chance, they immediately proceed on a war expedition, kill and bring in the head of some individual, hold feasting and dancing, and then, after cutting the head into pieces, send a portion to each village of the clan. This was done on the murder of the Kuki rajah by the Nimzai Naga race. This is considered in the light of sacrifice to appease the manes of the deceased chief. The Kuki have been accused of cannibalism, and in one instance the charge seemed substantiated, but they disclaim the imputation with much vehemence. Nothing comes amiss to a Kuki—the elephant, rhinoceros, and beef, being equal delicacies.

The new Kuki clans are presided over by rajahs and muntices, who decide all matters of dispute brought before them, and in such respect do they hold their rajahs that their word is law. One, among all the rajahs of each class, is chosen to be the Pindham or chief rajah of that clan. The dignity is not hereditary, as is the case with the minor rajahship, but is enjoyed by each rajah of the clan in rotation. The Kuki cultivate rice and cotton, but in a manner quite opposed to the system pursued by the Cacharee and Naga, the former of whom raise three crops of rice from the same land, and the latter four. The crop is not cut till November, whereas that of the other hill tribes is cut in August and September, their cotton is also very fine. Besides these they grow tobacco, and all the usual vegetables met with in the hills. The Kuki are described as short, muscular and active, with massive limbs, and are darker in complexion than the Chumia. The men are powerful and hardy but turbulently inclined. Having been accustomed to war in their own country, they are exceedingly well suited for soldiers, and those that have been enrolled in the Kuki levy at Silchar have turned out well. They are also particularly modest and decent, each man living with his family in a separate house. The widows also live in houses of their own (in this respect like the Naga and Cacharee), built for them by the villagers. The men wear a large cloth, sometimes two, wrapped loosely round the body, and hanging from the shoulder to the knee. Underneath this they wear nothing, the whole body being bare, in which they consider there exists no want of modesty, as such has been their custom from time immemorial. The women wear a short striped petticoat, reaching from the

upper part of the stomach halfway down to the knee. Married women have their breasts bare, but all virgins are covered, wearing a similar cloth to the petticoat wound round the bosom underneath the arm-pits. They wear then hair prettily plaited at the back, the two ends being brought round in front and tied just above the forehead in the form of a coronet. Like all hill people, the Kuki are most dirty in their habits, very seldom washing their bodies. The sites of the Kuki villages are well-chosen on the broadest parts of the highest ridges, with water near at hand, generally a small hill stream. Some of the chief villages contain as many as 200 houses, commodiously built on platforms raised between three and four feet from the ground. Every part of the house is formed of bamboo, there being but few trees of any kind.

The *Bongzu* or *Bonzu* are said to resemble the Burman, but to be less strongly built and not so well made. The Khy-eng, Kumi, Ky-an, Bonzu and Kuki vocabularies show that all are dialects of one language—*Cole Myth Hind*, p. 324, *J. H. Reynold's Embassy, Vol. of 1864 of B. A. S. J.*, Latham, *Butler's Travels and Adventurers in Assam*, pp. 85-99, *Aitchison's Treaties*, &c., p. 77, *Ann. Ind. Adm.*, Vol. XII, p. 86. See India Naga, Polya, Singpho.

KUKKA, a race inhabiting the hills westward from Cashmere to the Indus. See Kuk'ha.

KUKKA BUDDA or Meda kava, TEL *Grewia pilosa*, Lam.

KUKKA PALA or Verru pala, TEL *Tylophora vomitoria* Voigt.

KUKKA PALA KURA, TEL *Trianthema crystallina*, Vahl.

KUKKA PAVILI, TEL *Portulaca*, sp.

KUKKA POGAKU, TEL. A large leaved plant, common under topes in Gaujam—not seen in flower.

KUKKA TULASI, TEL *Ocimum cauum*, Sims, O. album, R. III, 15.

KUKKA VAMINTA or Nela-vaminta, TEL *Polanisiaicosandia*, W & A 73, *Clome viscosa*, R. III, 128.

KUKKUR-BAZI, HIND, or cock-fighting.

KUKOA, HIND *Flacourtia sapida*.

KUKO-NOR, see Koko-nor.

KUKRA, a river of Pullibet.

KUKRA, HIND *Anemone obtusiloba*.

KUKREE or Kakri, *Cucumis utilissimus*—Green cucumber. A large coarse kind of cucumber, sown with melons and other fruit in the beds of rivers.

KUKRONDA, HIND *Crozophora tinctoria*.

KUKSH, see Kocch.

KUKSPUNA, HIND *Celosia asiatica*.

KUKUDU, or Kunkudu chettu, TEL *Sapindus emarginatus*, Vahl.

KUKU-JUNGHA, BING Hairy lea, Leen lu tu.

KUKUL, TAM *Commiphora madagascariensis*, B'dellium.

KUKURA CHURA, BING Pavetta indica, Linn, Bau Kukul, HIND, is *Corvus olonga*.

KUKYAN, HIND *Phoenix dactylifera* Dates.

KUL, HIND of Lower Himalaya hills, &c., a water course.

KUL, AR, Pins, HIND All.

KUL, KARN One who pays revenue to Government.

KUL, BRAG *Rhamnus jujub*.

KULA, the Portuguese name of a Ceylon tree, called in Tamil Kanugha. It is very heavy and close-grained, grows to about twenty-four inches in diameter, and eight feet high. The natives use it for general purposes, and for houses and vessels. It produces a fruit which they eat, and from which they extract an oil which is used as a medicine—*Edyc, Ceylon*.

KULA or Kulla, PLRS Hat.

KULA, a family, a race, a tribe. Properly the got of a hindoo is his tribe and Kula is the race. But Kula, among the Rajputs means a tribe, and corresponds to the Affghan kheil. Amongst the hindoos, there are three kinds of devata or deities to whom worship is given, the Gramma Devata or village god, the Kula Devata, the race or household or family god, and the Ista Devata, the patron or personal deity of individuals. Devata, Adhi-devata, or primitive deity, Sthana devata, local deity. The Aryan hindoo does not recognize the village gods of Southern India, but the non-hindoo Turanian races, largely worship them, and even many of those Turanian races who have been converted to hinduism, worship them. They are mostly shapeless pieces of wood or stone smeared with vermilion, and mostly represent evil spirits or devils. These are the Amma, Ammun and Amoor of the eastern and southern parts of the peninsula, and the Satwai, Bhairo, Massoba, Chamanda, Asia, Ai and Mani-yai of the northern and western parts of the peninsula, all of whom are recognized as causing harm to individuals. In health, they are neglected, but when sickness occurs, either to individuals, or as an epidemic, these spirits of evil are worshipped with much solemnity, and bloody sacrifices are made to them of goats and sheep and bullocks and buffaloes. Gotra or Kula, mean a family, and existed amongst Kshatriya, Vaisya as well as Brahmins. Gotra depends on a real or imaginary community of blood and then correspond to what we call families. No hindoo house is supposed to be without its

tutalvry divinity, but the notion attached to this character is now very far from precise. The deity who is the object of hereditary or family worship, the Kula devata, is always Siva, or Vishnu, or Durga, or other principal personage of the hindoo mythology—but the Griha devata or household god rarely bears any distinct appellation. In Bengal, the domestic god is sometimes the Saligiam, sometimes the tulasī plant, sometimes a basket with a little rice in it, and sometimes a water jar, to any of which a brief adoration is daily addressed, most usually by the females of the family occasionally small images of Lakshmi or Chandi fulfil the office, or should a snake appear, it is worshipped as the guardian of the dwelling. In general, in former times, the household deities were regarded as the unseen spirits of ill, the ghosts and goblins who hovered about every spot, and claimed some particular sites as their own. At the close of all ceremonies, offerings were made to them in the open air, to keep them in good humour, by scattering a little rice with a short formula. Thus, at the end of the daily ceremony, the householder is enjoined by Menu—3,90 “to throw up his oblation (bali) in the open air to all the gods, to those who walk by day and those who walk by night.” In this light the household god corresponds better with the geni locorum than with the lares or penates of antiquity.—*Wilson's Hind Th*

KULA ABBAAL? Laquis

KUL AALIN NAR, MALEAL Fibre of *Ficus mysorensis*

KULAB, a hill state north of Badakhshan, its chief claims a Grecian origin. See Kabul, Kush.

KULAK of Java, a grain measure = $77\frac{1}{4}$ catty

KULADHAN, HIND *Couocampus latifolius*.

KULAE, HIND *Phaseolus trilobus* Three-lobed bean. Sown like other native beans, *Riddell*.

KULAH ARKCHIN, HIND Embroidered caps

KULAHU, HIND Land watered by a kul, or canal. See Kul

KULAI, HIND *Phaseolus trilobus*

KULAKA, SANS *Nux vomica*

KULAMBERI, SINGH Calamandai wood

KULANG SEN, is an island south-west of Amoy, three miles in circumference, principally granitic

KULANJI, also Siah Dauah, HIND *Nigella sativa*

KULAN KOTE, the ancient site of Tatta

KU-LA-PAI, BURM *Cicci arietinum*

KULANJAN, or Kulanjaua, AR, HIND *Kalonyoga*, SANS *Alpinia galanga*, Swz

KULAR, a river of Seou and Nagpoie

KULARA, HIND *Viburnum foetens*

KULASAIKERA, Aiya Chakravarti, is found in Ceylonese history as the name of a great warrior who commanded an army sent by Kulasaikera, who is called king of the Pandians or people of the Madura country, which invaded Ceylon in 1314. The same name re-appears as if belonging to the same individual in or about 1371, when he is stated to have erected forts at Colombo, Negombo and Chilaw, and after reducing the northern division of Ceylon, to have fixed the seat of government at Jaffnapatam—*Kule Cathay, Vol II, p 422*

KULAT, HIND *Dolichos uniflorus*

KULAWAN, HIND of Smila, the small field pea, *Pisum arveuse*

KULBAGI, a tree in Canara, which grows to fifteen or twenty-five feet in height, and from twenty-four to thirty-six inches in diameter. It yields a close-grained, hard and durable wood, and is used by the natives at Mangalore and Honore for the keels and beams of vessels. It is of a dark colour, and is considered valuable—*Edye, Forests of Malabar and Canara*

KULBURGAH, a town in the Hyderabad dominions, in the centre of the Peninsula of India. It was the capital of the Bahmani dynasty (which commenced with Hassan Cao, A D 1347) and appears to have exceeded in power and splendour, those of Delhi, even at the most flourishing periods of their history. Kulburchah was central to the great body of the empire. It fell to pieces with its own weight, and out of it were formed four potent kingdoms, under the names of Visiapour (properly Bejapour), Golkonda, Berar and Ahmednuggur, each of these subsisted with a considerable degree of power, until the Moghul conquest, and the two first preserved their independency until the time of Aurangzeb. The five monarchs of these kingdoms, like the Cæsars and Ptolemies, had each of them a name or title, common to the dynasty to which he belonged, and which were derived from the respective founders. Thus, the kings of Kulburchah were styled Bahmani, those of Visiapour, were styled Adil-Shahi, those of Golkonda, Kutub-Shahi, and those of Berar and Ahmednuggur, Nizam Shah Bahani and Amud Shahi—*Rennell's Memoirs, p 1XIX, Ome's Historical Fragments, p XXXVI*

KULEAH, PERS Is a lobe exactly similar to, but worn over, an Al-Khalq

KULEEJA, HIND The liver

KULEEJEE, HIND, The pluck, viz, the heart, liver, lungs, spleen and kidneys of animals

KULERI, or Kalai, HIND, of Rawalpindi,
Bauhinia variegata
 KULFA, HIND *Portulacca oleracea*
 KULFA ? Clove oil
 KULFA-DODAK, HIND *Euphorbia helioscopia*
 KULFA-KA-TEL, HIND *Cassia* oil
 KULFI RANG, HIND Deep lilac colour,
 blue prevailing
 KULFUL, ARAB *Cassia tora*
 KULGHARI BECHINE-WALA-JOGI,
 see Jogi or Yogi
 KULGULLY PASS, see Kelat
 KULHARI, HIND *Saccharum officinarum*

KULI, or Coolie, are labourers all over India, *W W Hunter* See Koolee, Coolee
 KULI, HIND, of Bajwat and in Gurdaspur, land irrigated by a kul See Kulahu
 KULIAN ? Galangal
 KULI BENGAN, BENG *Solanum melongena*, *Linn*

KULIGAM, see Kashmir
 KULI KHAN, also known as Tamas Kul Khan, styled Nadir Shah, king of Persia. Invited by Nizam-ul Mulk, he invaded India in 1738, 1739, defeated and re-instated Mahomed Shah on the 7th June 1747. He was assassinated in Persia. Ahmed the Abdalla was his treasurer.

KULIMAH, AR The mahomedan creed. It contains five sections, viz

Kulma-i-Shahadat, the martyrdom-creed
 Kulma-i-Tumjid
 Kulma-i-Towhid
 Kulma-i-Iad-i Kufi
 Kulma e-Tyub or Ty-ccb

Kulma-i-Shahadat, means "I bear witness that there is no deity save God, who is the one and has no co-equal, and I bear witness that Mahomed is his servant and is sent from him"—*Herk* See Kalimah

KULIMITAN, TAM *Ocimum hirsutum*

KULIN a class of brahmins in Bengal, who are deemed by other brahmins to be of very pure descent and in consequence many are anxious to wed their daughters to them. As a result the Kulm men are great polygamists, and in the middle of the nineteenth century a pamphlet gave the following, amongst others

	Age	Number of wives
Bholi Nath Bannerjee	55	80
Bhugwan Chatterjee	64	72
Purna Chunder Mookerjee	55	62
Mordu Sudu Mookerjee	40	56
Titaram Ganguly	70	55
Ram Moy Mookerjee	50	52
Boido Nath Mookerjee	60	50
Shama Churn Chatterjee	60	50
Nobo Coomar Bannerjee	52	50
Ishan Chunder Bannerjee	52	44
Jodu Nath Bannerjee	47	41
Shib Chunder Mookerjee	45	40

Pundit Iswara Chandra Vidyasagar published a pamphlet, in Bengalee, entitled "Polygamy—Should it be abolished or not?" Most of these marriages are sought after by the relations of the guls, to keep up the honour of their families, and the children of these marriages invariably remain with their mothers, and are maintained by the wives' relations in some cases, a Kooli's father does not know his own children—*Word on the Hindoos, Vol III, p 268*

KULINJAN, DUK *Alpinia galanga*
 KULIT, MALAY Skin or leather
 Kaya MALAY Bark.

KULIT LAWANG, MALAY. The aromatic bark of a wild species of cinnamon, produced in abundance in Borneo. It is the *Cinnamomum kulitawan*, but other varieties are also found. It was probably this plant which induced the earlier voyagers to imagine that the true cinnamon of Ceylon, which this much resembles, was found in the Archipelago. The bark is well-known for its clove-like aromatic flavour, and for the essential oil it produces, but which is never extracted by the natives of Borneo—*Lowe's Sarawak*

KULIT MANIS, MALAY. Cinnamon
 KULJIKOON, GR, of Arabs *Colchicum autumnale*, *Linn*

KULKA SHINDA, BLNG *Cassia sophora*, *Linn*

KULKUL, AR *Cassia tora*, *Linn* Hab-ul-kulkul, HIND, is the *Cardiospermum halicacabum*

KULLA-BASALA-KIRE, TAM
 Oopodaki, SANS | Potti Batsai, TEI

Basella alba
 KULLAI, also Ranga, also Kathel, Guz, HIND Tin

KULLAH-I-HAZARA, see Kish or Cush.

KULLA KITH MARA, CAN *Ficus glomerata*, *Rorb, Wilde*

KULKURU, MAL Beads
 KULLA HIND Heaps of grain thrashed in the open field preparatory to being divided and housed.—*Tod's Rajasthan, Vol II, p 63*

KULLAH, PERS Literally a hat, applied by the Affghans to crowned heads also to hat-wearing natives of Europe. The use of the kullah of black lamb-skin is universal among the Persians—*Onseley's Tr, Vol I, p 208*.

KULLEE, a river near Deesghur in Bareilly

KULLEYUM ? *Odina wodi*
 KULLI, HIND *Euphorbia tirucalli*
 KULLIANI, SANS *Celosia nodiflora*
 KULL MULLAH, MALEA *Bambusa arundinacea*, *Rorb, C P*
 KULLOOA, BURM *Cerberia manghas*, *Linn*

KULLOO KOLI MIN, TAM *Holocanthus insperator*.

KULLOOR or Belaspore The raja of Kulloor had estates on both sides of the Sutlej But the sumnd given to raja Moohe Chund, in 1815, confirmed to him the eastern portion only The family is Rajpoot In acknowledgment of his services during the mutinies in 1857, the rajah received a dress of honour of Rupees 5,000 value, and a salute of seven guns The revenue of this state is not less than Rupees 70,000 The population amounts 66,848

KULLORA and Talpuri, Sind tribes, which furnished its last two ruling dynasties The Kullora trace their descent from the Abbasside kaliphs, and the Talpuri from Mahomed, but both seem to be Baluch, which are essentially of Jit or Gete origin The Talpuri ("Tal" or "Tar," *Borassus flabelliformis* or palmyra, and "pura," a town) amount to one-fourth of the population of Hyderabad which they call Lohri or Little Sind There are none in the Thul The origin of the mahomedan Kullora and Sahi is doubtful

KULLUNG, a river near Kullungee in Assam

KULLUNGAN MATCHI, PUK Whiting fish

KULL VALEI MANNI, TAM The seeds of *Canna indica*, *Lin.*

KULLYAGHY, a river near Bailda in Midnapoor.

KULLYHAIN, a plant, from the fibres of which, the Lepcha, near Darjeeling, make rope

KULKUSUNDA, BENG *Smilax sensitiva*

KULM, or Kalm, GUZ, HIND, PERS A pen

KULM, see Kabul

KULM, a river of Bhopal

KULMI DARCHINI, DU^{ar} *Laurus cinnamomum*, rolled cinnamon

KULMI-LUTA, BENG River boua-nox

KUL-MOOLLA, MALEAL *Bambusa arundinacea*

KULME-CHAK, BRNG, or Kulmee sag, *Convolvulus resiliis* Creeping Bind Weed This grows wild, its leaves are eaten by the natives — *Riddell*

KULM-TRASH, PERS Penknife

KUL-MULLA, MALEAL *Bambusa*, the Bamboo

KULNAR? Gypsum

KULONJI, HIND *Nigella sativa*

KULOOA, HIND Saccharum officinarum

KULOU-MIDVI, SINGH Calamander wood

KULRE, HIND *Picea webbiana*

KULSIAH, a Cis-Sutlej territory, has an area of 155 square miles, and a population of 62,000 souls, with a revenue of Rs 1,30,000 The family came from the village of Kulsiah in the Manjha

KULT, HIND *Dolichos uniflorus*

KUL TEAK, *Tectona grandis*, var A scarce variety of the teak tree, in the Wynand about Sultan's Battery It is considered superior to the common teak — *McIvor, M E*

KULTI, BENG, DUK, GUZ, HIND, MAHR Gram or Horse Gram, *Dolichos biflorus*, or *Dolichos uniflorus* *Dolichos biflorus*, the two-flowered bean, is grown in fields after the rains, and chiefly used for cattle, when given to horses it must first be boiled, they soon become very fond of it, and keep in as good condition as upon any other gram The Bengal gram or chenna, is the *Cicer arietinum*

KULU, TAM *Dolichos uniflorus*

KULU or Kullu, a hill state in the N W Himalaya This province consists of the mountain basin of the Beas, and the west bank of the Sutlej Sultanpuri, its capital, is elevated 4,584 feet The chain bounding the Sutlej on the west, is considerably higher than that on its east bank, and is crossed into Suket, by the Jalamu pass, elevated 12,000 feet The province of Chamba bounds it on the west, and the physical feature of Kulu and Chamba are similar The poorer Kulu people wear only a blanket, wound around the waist and one end flung across the shoulders and pinned across the chest, men and women often dress alike, but the long hair of the women is plaited in one tress The natives of Busahi, Sookeyt-Mundee and Kulu, in the Kohistan of Jhullundhur, have all sallow complexions and seem all of the same race In the hills of Kullu and Kangra are the "Goojura" and "Guddi races," who cultivate little, and keep herds of buffaloes, and flocks of sheep and goats. They claim certain beats of the forests as their "waisi," or ancestral property, subject to the payment of pasturage tolls The forests of the lower hills are apportioned out among the Guddi or shepherds of the snowy range, who, in the winter season bring down their flocks to graze In the same manner, the Goojurs with their buffaloes, take up divisions on a hill side, and carefully respect their mutual boundaries — *Cleghorn's Punjab Report, p 89, H f et T, p 203* See Ladak

KULUMB, the name of several towns in the south of India. One of these, is Colombo, the seat of Government in Ceylon, which has a population of 40,000 people It seems to have been selected by the Dutch from the proximity of the cinnamon gardens, for it has no other recommendation It was visited by the Portuguese in 1505 It capitulated on the 16th February 1796 It is on the west coast of the island, in lat 6° 56' N, long 79° 53' E, and exports largely to Europe Colombo is mentioned in Singalese histories

annals so early as A D 496, the name is said to signify a sea port. This and Cove-long, south of Madras, and Quilon of the western coast, are all the same name "Kulm" — *Horsburgh, Sur*

KULUMBU, BING *Colculus pulmatus*

KULUNG, HIND The Kulm fowl of the Bombay side of India, is the *G. cinerea*, the European crane, the *G. vulgaris*, *Pallas*. It visits India in great flocks, but wholly disappears in the breeding season. It is also called the karianch.

KULUNGI VER, MALLAL *Tephrosia purpurea*.

KU-LUNG-SOO, is an island opposite to Amoy, and commands the entrance to the harbour, for this reason, it was taken possession of by the British, at the commencement of the first China war, and retained until 1845 — *Sur's China and Chinese, Vol 1, p. 844*

KULUNJI, MALLAL. *Guilandina bonduc*, *Linn*

KULUNJUN, BENG *Alpinia galanga*

KULUSH-NUR, BENG *Panicum paludosum*

KULUTU, SANS *Dolichos uniflorus*

KULU KAY NATH or Jhol Ke Ghumay, a matrimonial ceremony

KULZUM or Colzum, the Red Sea or Arabian Gulf, represents the name of Clyma the ancient *κλυμα*, situate at the northern extremity of a bay, in long 63° 20', lat 28° 50', according to Ptolemy. But the sea of Culzum, says Hamd Allah Casvini, is likewise called Bahr Ahmar or the Red Sea. The Arabic adjective here used, Ahmar, must not be confounded with the proper name Hamen or Hamyan, bestowed by the Persian geographer on another gulf. Natives of India regard the Bahr-i-kulzum as the Caspian sea — *Ouseley's Travels, Vol 1, p 28*

KUM, a town of Liak-ajami, between Teheran and Ispahan

KUMAD, HIND of Panjab Sugar-cane

KUMAKUS, JAV Cubebs

KUMATA ? Diamond

KUMALA, the son of Asoka a legend regarding him proves the antiquity of the practice of placing eyes on the outside of buddhist temples. In a former birth, Kumala is said to have plucked the eyes from a Chaitya, for which he was punished by the loss of his own in the next birth, and because he then presented a pair of golden eyes to a Chaitya, he was afterwards born as the son of Asoka, with eyes beautiful as those of the Kumala bird, from which circumstance he obtained his name

KUMAON, a province in the N W Himalaya, bounded on the east by the river Kah,

which separates Kumaon from Nepal, on the west by the Alaknunda branch of the Ganges, and its western feeder, the Mundakini, on the north by the axis of the Cis-Himalaya, and on the south by the upper Gangetic plain. The elevation of the Terai at its base varies from 600 to 1,000 feet. The mountains of the outer ranges rise to 7,000 feet in many places, and in the interior attain to 10,000 feet, while still further north many rise to 20,000 and a few above 24,000 feet, and Nandadevi, 25,750 feet, the highest mountain west of Nepal, is in this province. The loftiest, not elsewhere in the Himalaya, are never on the axis of the chain, but rise still further north, and its great elevation may be judged of from the heights of the passes over it. Of these proceeding from the eastward may be mentioned the

Lankpur	18,000	Nini	16,800	Nina-tal	6,500
Lakhrur	18,400	Manna	18,760	Bhim-tal	4,000
Baleh	17,700	Alinora	5,560		

The vegetation of Kumaon includes fully two thousand flowering plants

The Dom of Kumaon is now, merely an inferior caste dwelling amongst the general population. In the north of India, under the Himalaya and in the Kumaon hills, the Dom were once a considerable tribe. They are still a numerous helot section of the population, being in fact the only inferior class and ordinary labourers as well as artisans. The Dom are very black with curly hair and altogether aboriginal in appearance, the Dom or Domai in the labour-market of northern India take the place of the Mhang of the south of India. The Dom of northern India are rope, fan, basket and mat-makers. In Oude and Bengal the Dom are sweepers, and carry dead bodies. The Dom are also musicians. The Mnasai Dom are mahomedans and called Mni and Mnasai. The Bodo, Dhimal and other tribes inhabiting the mountains and forests between Kumaon and Assam, are styled Tamlian by Mr Hodgson. He has done so on the supposition that all the aborigines of India, as distinguished from the Aryans, belong to one and the same stock, of which he considers the Tamlian of southern India the best representatives. And he has founded this supposition on certain general grammatical similarities which are common to the entire scythian group of languages — *Campbell, pp 16-124, Wils Gloss*. See Khas, Polyandry, Santalia, India, Rawat or Raji, Hindi

KUMAR, from the Tamil, also Sanscrit, for a virgin

KUMARA is the hindoo god of war, and is supposed to be identical with Mars, the Roman god of war. Kumara was the son of Janavi (Juno), as Mars was the son of Juno.

and, like as the Roman Mars was produced by the agency of Vulcan, so was Kumara by the hindoo regent of fire. Kumara has the peacock as his companion, and this bird was likewise sacred to Juno, and as the Grecian goddess is fabled to have had her evil drawn by peacocks, so Ku-mara (the evil-striker) has a peacock for his steed—*Tod's Rajasthan, Vol 1, p 596* See Ku

KUMARA DEVI, Kumara Gupta, Kumara Pala, Kumara Sen, see Inscriptions

KUMARI, or Komari, is a name of the goddess Durga, derived from the Tamil Kumai or Komai, and the Cape Comorin at the south of the peninsula of India is derived from this goddess. The author of the Periplus states that at the town of Komar, where there is a fort and a harbour, people came to bathe and purify themselves, for it is related that a goddess was once accustomed to bathe there monthly. Cape Comorin formerly ranked as one of the five sacred bathing places, and the monthly bathing in honor of the goddess Durga or Parvati is still continued, but the number of visitors to it is now very small.

KUMARI, CAN, of Mysore and Canara, this is the Ponnani of Malabar, the Punakad of Salem, the Chena of Ceylon, and the Tungya of Burmah, and is a rude system of culture followed in all the countries, wherein secluded tribes and others, clear parts of the forest. The kumari cultivators earn a cheap but wretched subsistence, and live in miserable huts, the Imlai and Kurumbai races on the Neilgherries, the Malai, also, on the Shevaroy, the Ponnani cultivators in Malabar, the kumari cultivators of Canara, and the Karen in Burmah, all endeavour to obtain a precarious subsistence by scattering grain after burning the jungle, and thus avoid, to them, the noisome restraints of civilized life. A hill side is always selected, and at the close of the year a space is cleared. The wood is left to dry till the following March or April and then burned. The ground is then sown with Italian millet, *Panicum itaheum*, as also with rice, *Oryza sativa*. In Canara, the seed is generally sown in the ashes on the fall of the first rain, without the soil being touched by a plough. It is fenced and weeded, and the crop gathered towards the end of the year. A small crop is taken off the ground in the second year and sometimes in the third, after which the spot is deserted, for 7, 10, or 12 years, until the jungle grows sufficiently high to tempt the tribe to renew the process. In Ceylon, the Chena lasts two years, and includes the culture of chillies, yams, sweet potatoes, cotton, hemp, &c. About the middle of the nineteenth century in Belal, the most

southern taluk of Canara, 25,746, or one-sixth of the rural population were engaged in it, but north of that taluk, it was carried on by the jungle tribes of Malai Kader and Mahilatai to the number of 59,500. Kumari was then prohibited in Mysore and under great restriction in the Bombay Presidency, and the Madras Government, in 1860, prohibited it in Government forests, without special permission, which they commanded to be given sparingly, and never in timber spots. Mr Cannan, a coffee planter of Wynad, says that in a spot thus treated, only wood regrows, unfit for any building purposes, and he had never been able to get coffee to grow on it—*Dr Cleghorn in Reports to the Madras Government, 1858, &c, Cleghorn Forests and Gardens of India, p 125*

KUMARI, BENG *Aloe littoralis*

KUMARIKA, SINGH *Aloe indica, Royle*

KUMARILLA, SINGH *Aloes.*

KUMATHA, CAN *Gmelina parviflora*

KUMATIKAI, MALEAL *Cucumis colocynthis*

KUMBA, HIND MAHR *Careya arborea*

KUMBA, Tatar cavalry from Koko Noi

KUMBAKA, in hindoo mythology, a raksasa, brother of Ravana

KUMBAL or Kambala, HIND Red powder from the fruit of *Rottlera tinctoria*

KUMBALI, TAM *Benincasa cerifera*

KUMBANG, MALAY *Rusa equina, Cuv, Ham, Smith*

KUMBAR or Koombai, HIND *Gmelina arborea*

KUMBAR, see Kelat

KUMBAY MARAM, TAM. *Gardenia latifolia, Art*

KUMBH, HIND *Agaveus campestris*

KUMBHI or Budanedi, TEL *Careya arborea, R 11, 638*

KUMBI, HIND *Cochlospermum gossypium*, also *Cordia vestita*.

KUMBO, see India

KUMBUK, SINGH *Terminalia alata*.

KUMBULA, MALEAL *Gmelina arborea, Roxb, Cor Pl*

KUMBULAM, MALEAL, also Kumbuli, TAM *Benincasa cerifera, Savi*

KUMBULA RUKTA, HIND *Nymphaea lotus*

KUMBULU, MALEAL *Gmelina arborea, Roxb*

KUMBULU or Kambulu, TEL, also Sujiloo, TEL *Pennisetia spicata*

KUMBURANI, a tribe in Beluchistan. See Beluchistan, Kelat

KUMEA, see Kuki, Ku-mi

KUM FERÖZ, a river, across which amir Azan Delemi, built the Bend-i-amir, or Bendameer. Aras, is a modern name of the ancient

Aiares, the Awaia of the Parians, now called Kumi Feioz. It takes the foot of the rock Istakhi. The snowy Aiaekun mountains are the same with those which persecuted so formidable a barrier to Alexander's progress, and by whose slopes he descended into Persia, in his advance on Persopolis. Towards the north of Armenia, runs the Aiares, with its numerous tributaries. This river which at its commencement, owing to its many affluents, bears the Persian appellation of Iazai, springs from the side of the Bui Gol, or mountain of thousands of lakes, about 30 miles south of Erzerum, and nearly in the centre of the space between the eastern and western branches of the Euphrates. Its course, from its first spring near Jebel Selhan, is almost N. E. for about 145 miles through Armenia, when it turns eastward, being then near the frontier of Kars. This proximity continues for 110 miles. The sources of the Aras and those of the north branch of the Euphrates are about 10 miles from one another. According to Ptolemy (lib vi, c 9) those sources are in the same mountain and 600 paces asunder. In modern times, the north-eastern districts, along the banks of the Aiares, intervening between Adiabian and Georgia, had been in general subject to the sovereigns of Persia—*Ptolemy, lib vi, c 9, Malacolle's History of Persia, Vol ii, p 212, Journal of the Royal Geo. Society, Vol vi, Part ii, p 200*. See Aiares also Boud Amai, Fars, Iran, Tigris.

KUMHAR, HIND
 Kumbhar, Beng
 Kumbhar, Kanv
 A potter
 KUMHAR, PARSAB
 Gmelina aborer,
Roxb, Cor Pl
 KUMHAR, HIND ? A tree of Choia Nag-pore with a hard, green timber—*Cal Cat* E, 1862.

KUMHAR, HIND Cicodale
 KU-MI also Ka-mi, a race in Aiaean, in lat 21° N, and long 93° E, in the valley of the Koladyn river, which disambogues at Alyab The Kumi assert that they once dwell on the hills now held by the Khyen. Their name seems the same as that of the Khuma of Chit-tagong. The Kumi of Aiaean chiefly inhabit the Koladyn and its feeders. The Khy-oung-tha and Ku-mi or Kumi-wi (properly Ku-mi), of the middle basin of the Koladyn, belong to the Bui-man family. Kumi, Khumi or Khum-wi, are of the same race, but their language has some peculiarities. It has been partially examined by Captain Latter, who says it is evidently cognate to the Rakham form of the Bui-man. The majority of its words however are non-Bui-man. The Kumi are fan, with small features.

The Kumi of Chittagong

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and likewise in some parts of the country, where this sad custom is not so generally prevalent among them, the practice of taking their deceased brothers' widows for wives as the mussulman Mapilla do. It is only in the Talooks of Needooganad, Cootanad, Chowghaut, and some parts of Vettutnad and a few adjoining spots in south Malabar alone, that a woman among the Nair is kept at the same time by two or three different men, who are, though, never brothers. It is, though, very possible that the Teeyer may have taken the idea from this latter error and themselves fallen into the other and more shameful one, or perhaps they observe the custom, as they in general are, as a document in its beginning shows, springing from Kummalar or the the Kummalar from them, though then then frequent intermarriages. The document calls them also Eeyoovahayer, a word equally low and contemptuous in Malabar and of the same meaning as the word Kummalar. Moreover, amongst the Nair of the whole of north Malabar (that is to say, from part of Coorombianad as far as Mangalore), though sometimes unchaste practices occur in their families, yet, I can most confidently assert, that the above abominable custom of one woman being kept by two or three men at the same time, never in ancient or modern time was once known. A Nair, there, will, though, occasionally, marry two or three women in succession, if the first or second prove barren or all the children born, die, or from any other like cause or domestic difference. Many of the Teeyer also of that part of the country do in some measure follow the custom of the Nair, but the Teeyette (Teeyer women), of the remaining Teeyer there, are notorious harlots and become the concubines of strangers of any caste or religion, and this without the least prejudice to their own caste, or any loss of esteem in society, on the other hand, any such act proved against any females of the other castes, subjects the person to excommunication from caste, banishment from society, and all religious advantages. The Teeyer females of south Malabar do not, though, so readily as those of the north, yield themselves to this disgraceful practice. Owing to the very great number of castes, and the peculiar and different manners and customs in various parts of the country, the superficial inquiries of most foreigners have led them into error and in their works they generally ascribe the same pernicious practices to all castes and parts of the country indiscriminately.

However the Nair, Teeyer and indeed all the other numerous castes of Malabar (including the Cochin and Travancore countries, these being indeed the most striking in this

respect), are in some way or other in a greater or less degree of error, and reformation therefore is indeed much needed among them all. It is, though, very lamentable to find them dormant in their original state of depression and not seeking for reformation rather than growing blindly proud of their vain and different castes and privileges, and ready to run any risk even that of hazarding their lives, only to preserve their castes"—*Madras Lit Soc Journal*, pp 52-4 of 1859

KUMMARA BADDU, or Kouda tamara, *TEI* Smilax ovalifolium, *R*

KUMMARA BADDU, or Dumpa, *TEL* Dioscorea aculeata, *L*

KUMMARA CHETTU, *TEL* The word means the potter's tree

KUMMARA POLIKA CHETTU, *TEL* A certain tree, the potter-like tree

KUMMARA PONUKU, or Ponnku, *TEL* *Gyioarpus asiaticus*, *Willd*

KUMMEN, *DAN* Cummin seed

KUMMERBAND, *HIND* A sash, a waist belt, a girdle of the loins

KUMMI, *BURN* A Tavoy wood

KUMMUL, *HIND* *Nymphaea rubra*

KUMMUL-SHAH, a moluicum fuqeer

KUMMINAN, *MALAY* Frankincense, *olibanum*

KUMOON ? *Cuminum cyminum*, Cummin seed

KUMOONKOO, *MAI* Cubebs

KUMONLY, a naddi or rivulet near Muzapoor

KUMPA, *TEL* ? Baskets, properly Gumpa

KUMPAL, or Rendezvous island, on the west coast of Borneo, in lat $2^{\circ} 44\frac{1}{2}'$ S, and long $110^{\circ} 3'$ E, extends about 12 miles to the N E, and is joined to the main by a chain of islands

KUMPIL, is certainly of sufficient antiquity for mention in the Mahabharata. It is a place moreover of sacred resort amongst the Jains, where they annually bury an image of one of their Tirthankara, and has been immemorably established among them as a holy city

KUM-QUAT, *CHIN* *Citrus japonica*. A small species of Citrus, about the size of an oval gooseberry, with a sweet rind and sharp acid pulp. This fruit is well-known in a preserved state by those who have any intercourse with Canton, and a small quantity is generally sent to Britain as presents every year. Preserved in sugar, according to the Chinese method, it is excellent. Groves of the Kum-quat are common on all the hillsides of Chusan. The bush grows from three to six feet high, and when covered with its orange-coloured fruit, is a very pretty object

KUMRA, *BENG* *Benincasa cerifera*.

KUMROO, also Kanum, the Chinese —

butin pipo

KUMROO, see Kanum

KUM-RUDI, men who have adopted the

Chinese system of excluding themselves from

the rest of the world — *Bacon C. M. D.*

Boed's Travels in Luristan and Aderbadan,

p. 22

KUMRUK, Dir — *Point of Aversion in-*

rambho

KUMUDA, Sars, or Tella kalya, 111

Nymphs pubescens, *Willd.*, II, 23

KUMULA, Brag Kamplet ghang,

Lum

KUMULA-KAMANI, Sars from Kan-

ma, the water-hill, and Kanam, dense

KUMULA NIMBOO, Brag Orange,

Citrus aurantium

KUMUNI SARI, Avar Commun cy-

munum Commun

KUMULU, Brag Indian sacred bean

or lotus, Nelumbium speciosum properly

KUMUNKUS, Jar Culchs

KU-MURAD, see Kelat

KUMURKI, Brag Smilax ovalifolia,

Roz

KUMUT or Bark Cloth, from the river

Baum, supposed to be from a species of

Alocarpus, is worn by the Kym race when

mourning their dead — *Royce Rib. Pl.*, p. 441

KUMYS, TARTAR MUG-TUM, Cina The

ordinary drink of the Tartars is 'kumys,' a

spirit made of mares' milk. Mares' milk has

17 per cent of solid matter and eight per

cent of sugar of milk, which renders it very

fitable to undergo alcoholic fermentation

They pour the milk into a large leather

vessel, and when they have got a con-

siderable quantity, beat it till it begins to

ferment like new wine. When it becomes

quite sour, they beat it again violently and

then draw off the butyric part. The fer-

mented whey makes a brisk sort of liquor,

with an agreeable almond flavour, very in-

teresting to those not much accustomed to

it. The Tartars also make, from goats' milk,

a kind of butter, which they boil and keep

for winter use in goats' skins, and though

they put no salt in it, it never spoils. After

they have taken off the butter, they boil the

curd again to make cheese, which they dry

in the sun, and which is as hard as iron,

these cheeses they put into sacks for the

winter store, and when the supply of milk

becomes scanty, they put this hard curd

into a leather vessel, pour hot water upon

it, and beat it till it liquifies, and with this

acid drink they have to content themselves

during the time of year so severely felt by

The Tartars live chiefly on

the book, and the produce of the chase — *Lines Christianity*, Vol. 1, p. 209, *Smiles' Chin. Misc.*

KUN, a language of India

KUNACHI, the Rabus boundaries

KUNAGI GICHIA, 111 Cloth-

in ounces, R, in, 276, also C neglect,

11 and 1, 19?

KUNALI, Hizd of Muthu, a cat in salt-

peeling-making

KUNAR, Pins Paperer commission

KUNAWAR is usually divided into Upper

and Lower Kanawar and includes the upper

part of the Sutlej basin to the borders of

Pit and Gage in Tibet. Its general direc-

tion is N E and S W. It has two parallel

bounding mountains. On the S E it is

bounded by the Cis-Sutlej mountains and to

the N W by the mountains of Pit. The

mountains which descend from the two

parallel bounding chains of Kanawar meet

lofly. They are crossed in the usual route

into Tibet by the Weing pass 13,200, by

the Kunang pass 14,500, the Kabinang in

the north, across the Cis-Sutlej, is 18,300

The Shini pass across the Cis-Sutlej leading

to Sina is 15,560, and the Kangang into

Pit is 14,800. The passes to Upper Pit are

more lofty. The bed of the Sutlej from 8,000

to 9,000 feet at the upper part of Kanawar,

descends to 4,000 feet in Lower Kanawar.

In Lower Kanawar, the preponderating

language is Hindi and is called Alim, but

the Bhot preponderates in Upper Kanawar.

The Labrang or Kanum and the Ladang or

Lappa are varieties of the Alim. In Sang-

num, the word 'Thibet' is used to designate

all variations from the regular form of speech.

In Kanawar, Buddhism degenerates in the

central districts and disappears in the southern,

where Buddhism in an impure form occurs

with local gods and irregular priests, every

hill having its deity or genius. Polyandry is

general in Kanawar from the higher classes

to the lowest classes, one family having one

wife, the elder brother being the more speci-

ally husband. It is called Koorpa. The tract

of country belonging to Buschun, lies on

both banks of the Sutlej, from lat 31° 15' to

32° 4', and from long 77° 50' to 78° 5'. It

runs in a N E and S W direction, and the

habitable part seldom exceeds eight miles in

breadth. The mean number of inhabitants to

a house in various parts of Kanawar is six

Polyandry, or a plurality of husbands, prevails,

also, in Chinese Tartary and in the hills tracts

towards the plains. Besides this drawback on

the increase of the population, there is another

peculiar to Chinese Tartary and the adjoining

countries, that is, celibacy which is professed

(n) *Sungla*, from Chetkol to Boonsoo of

Guthwal, is reckoned lower than Kamilan,

said to be generally bad, and is travelled for

six months. There are three passes to the

westward of Slatoo, the Jalo, Khenig

and Soongee, but they cannot be considered

in the Himalaya, being from 2,000 to 4,000

feet below the rule of conglutination. From

the above account given of the passes, it will

be seen that Mr. Fraser's saying there is no

great for the conveyance of merchandise

through the Himalaya, between Rampoor and

Budiegnath, is erroneous. The whole of

these fifteen passes are almost as good as the

Rampoor road, and many of them considerably

better. Most of the passes to the eastward

are said to be better than those mentioned

some of them are,

(o) *Shear Gali*, a difficult pass

(p) *Boorsoo* to Chinggan, much snow,

and rather difficult

(q) *Jannubec* to Chubung, high, but very

easy.

(r) *Kedriath*, said to be very difficult

(s) *Doomies*, from Budiegnath to Chu-

bung, the pass is high, there is much snow,

but the road is good, and is travelled by

loaded cattle

(t) *Birjee* pass, *Nettee* pass, *Dhimma* pass,

and *Joori* pass. These last four passes are

travelled by cattle

The passes leading from Kunawar to

Chinese Tairay on the eastward, are six in

number, all of which are practicable for

loaded sheep

1 *Chungakshago*, from Chetka to Nei-

lung, on the Jauke or Jannubec branch of

the Ganges, a lofty pass, probably not under

18,000 feet

2 *Koono* pass, from *Koono* to *Tunge*

3 *Tedoono*, from *Chaiung* to *Tunge*

These two roads are each about five days,

journey, without an intermediate village, and

like *Chungakshago*, cross a high flat piece of

ground

1 *Keobirung*, from *Nisue* to *Behni*,

five stages without a village. The road leads

up the *Taglakhar* river for 3½ days, and is

often difficult

5 *Gangtung*, from *Dahing* to *Behni*,

This properly speaking, is not a distinct road

6 *From Nungca* to *Shipke*, there are

two roads — 1st *Peemung*, the height of

which is only 13,661 feet. Part of this path

is very rugged in climbing the deep-worn gien

of the *Copsung* rivulet

There are four passes leading to *Speetee*

1. *From Pundibees*, } open 5 months

2 *Taree* from *Wangpo*, }

3 *From Laepe*, not ascertained

4 *Mancung* from *Soonggan*, open three and a half or four months

The *Jannawar* and *Tairay* are estimated the utilities of the pass, by the difficulty of breathing they experience in ascending them. Those who cross the outer chain, attribute the symptoms from which they suffer to the noxious qualities of a poisonous plant, but the best informed, who are in the habit of traversing heights where there is no vegetation, know well that they are produced by the height alone.

In *Kunawar*, the greatest height at which ice that requires water has been observed, is 6,600 feet. There are other kinds, which are not watered, that grow at 8,000 and 9,000 feet, but what is produced in *Kashmir*, which forms the chief subsistence of the inhabitants requires the fields to be laid under water, as in *Bengal*. In the higher parts cows are rare, and their places are supplied by the Yaks, described by Captain *Turner*, the male is called *Yak*. *Yag*, or *Xolh*, and the female *Bieemo*, the produce between them and the cow is common, the male being named *Zo* or *Zoto*, and the female *Zomo*. The *Yak* is strong and hardy, and like cold places.

The inhabitants of *Kunawar* are generally of a dark complexion, but good-looking, and some of them have ruddy faces, they are well made and muscular, and their stature is from five feet five inches to five feet nine inches; they are frank, active, generous, hospitable and highly honorable in their dealings. The people are fond of dancing and singing, and they have several annual festivals, in which they celebrate with a degree of joy scarcely known amongst other Asiatic nations. The greatest festival is called *Alentiko*, which prevails throughout the whole of *Kunawar*, it is held in the beginning of September, its origin is not known. All the people who are able to move leave their villages, and attend the nearest hill, they proceed slowly, making a circuit of several days, and this is a time of the greatest festivity, they adorn themselves with garlands and flowers, and sing and dance to the sound of music, which is much more melodious than the tunes of *Hindoo*-stan, they have all sorts of amusements, run foot and horse races when the ground will admit of it, perform feats of agility, feast, and drink. The religion of the mass of the inhabitants is *hindooism*, but they have no minute distinctions of caste. They either burn or bury the dead at some distance from the villages, where they erect grave-stones. Some of them profess the *Lama* religion, but that properly belongs to the *Tartars*. There are five different dialects spoken in

Kunawu, of which Gerard got vocabularies of three. With the exception of compounds, which are easily distinguished, the words are monosyllabic or dissyllabic.

1st The Michan, or common Kunawari, which is most generally used.

2nd The Thebuis kud, spoken at Soon-gum, is very different from the Michan, and the infinitives terminate in bung and pung.

3rd. The dialect used in Lubung and Kapum, in which the infinitives of verbs end in ma and na.

4th That spoken at Lee dung, where the terminations of the infinitives are en.

5th The Bhootea, or Tartar.

The Michan and Bhootea are distinct tongues, and the same may almost be said of the Thebuis kud. The other two are dialects of the Michan, and differ principally in the tenses of verbs, and cases of nouns.

The Tartar husbands have a custom

similar to those of some of the Scotch farmers, who plant the first corn cut three-fold, and fix it over the chimney-piece till next harvest, when it is renewed.

The Tartars use three ears of barley, which they paste outside above the door. At Nisung there was not a house in the village but was ornamented in this way.

The Tartars are called by the Kunawari inhabitants of the lower parts, Zhad, Bho-tea or Bhootea, and their country is often named Bhot and Bootut, the Tartars are

very different in appearance and manners from the inhabitants of Lower Kunawar, all those of Busehni were formerly under the

Chinese. The Tartars of Kunawar are not so stout as those farther to the eastward, and have less of the Chinese features.

The others are muscular, well-made, and tall, Gerard saw few under five feet ten, and many were six feet or more, then strong athletic forms were remarkably contrasted with the puny

diminutive figures of his attendants, several of whom were inhabitants of the plains. Their countenance is ruddy, and they have small

oblong eyes, high cheek bones, thin eye brows, and very few have either mustachios or

beards, which they admire much. Many of them, especially from twelve to eighteen years old, are extremely handsome, of a very

possessing appearance, and fine specimens of Tartar youth. The Kunawari people may be found as petty traders between Tibet and

Hindustan in almost every hill state between Nepal and Cashmere. The custom of several

brothers having but one wife amongst them is universal. In appearance the Kunawari are taller but less robust than the Garwari, and

the men on the whole are better-looking, but the women are plainer. The women generally wear a striped woollen blanket wound round

the body in such a manner that the plants are all behind. It is confined round the waist by a long belt, and leaves the arms and one shoulder exposed. It is fastened on the bosom with an immense brass brooch, weighing nearly a pound. They wear, like the men, a round woollen cap. The portion of Kunawar in the Sutley valley, from its turn

at the confluence of the Buspa river, is rather unproductive. Garpes are the chief agricultural produce. The inhabitants profess

to be hindoos, but their religion is highly tinged with the buddhism of Tibet. Garo, Gairo, Gaitop, Sui, Yoo-gai, or Guitokh,

for it is known by all these names, is a collection of black tents inhabited by pastoral tribes for six months. In winter, the Tartars retire chiefly to Begoon on the bank of

the river, two stages down the stream, and the Chinese governors reside at the foot of Tuzheegung, where they have houses. Garo

is the most famous mart for wool in Chinese Tartary, and there is a fair of 10,000 or 22,000 people in July, well attended by mer-

chants from Kumaon, Koonawu and Ladak, and sometimes from Yarkund. Wool, borax

articles are exchanged for the produce of the plains of India. The country about Garo

must be very elevated, since the only productions are prickly plants and small tufts of

short brown grass. It is the great summer mart of Gharu Khoisum. The pass over the

range between Garo and the Sutley is 19,200 feet above the sea. It is near the source of

the Indus river. The Garo river is the Sing-gu-chu or Indus, also called there Gar-

jung-chu, and there is no great eastern branch as some suppose. At Garo, according to

Moorecroft, it is a very insignificant stream. —*Moorecroft's Travels, Capt Gerard's Ac-*

count of Kunawar, pp 3 to 144 See Indus, Kashmir, Kulu, Khamra

KUNBA, Hind Lycoperdon gemmatum. KUNBALI, CAN Allium cepa, Linn.

KUNBI, a race amongst the Mahatras, engaged in cultivation. They are also the

main body of the cultivating population of Guzerat, where they are the chief owners of the soil, and though quiet and unpre-

tending, are a robust, sturdy, independent agricultural people. Throughout the Mahatras country, Belari, Nagpore and Khan-

desb, they are the principal agriculturists. Mi. Campbell considers them (pp 93, 94, 95) to be quite Arian in their features, insti-

tutions and manners, though their institutions are less democratic than those of the Jat and Rajput, and in the Mahatras villages they

have at their head, a Potail. Few of the Kunbi ever enlist as soldiers. Sivaji and his des-

endants and some of his chiefs were however of this race, but their followers, were drawn from the mawals of the western ghats, and latterly their armies were composed of the soldiers of fortune of every race. The Mahratta chiefs sprung from the people of Sattarah and Poouah, but Holkar was of the shepherd, and the Gaekwar was of the cowherd caste, while the Peshwa, who put the descendants of Sivaji aside were Konkanai brahmans.

The Kunbi of the Hyderabad dominions are wholly illiterate. Indeed no effort or attempt has been made to educate the people of the Hyderabad territories. Though education is making enormous strides in Berar and in British Maharashtra, there was no proper school met with in all the editor's journeys from 1866 to 1869 amounting to about 9,000 miles, and only occasionally a few lads were to be seen, children of foreigners, learning in a verandah, the elements of the Hindi or Mahratta. In that eastern part of the Mahratta country, the knowledge of reading or writing of any tongue was almost unknown. The Aijawna Kunbi reside in western India. Professor Wilson says, the Kulambi of Maharashtra and the Kalmi of Guzerat are the same people, and adds that the Kunbi claim to represent the pure Sudra of the Hindoo system. They are, for the most part, an industrious and respectable race, and, amongst the Mahratta, reckoned the rajah of Satara, and other descendants of Sivaji, among their caste. They are subdivided into an infinite number of classes, many of whom do not eat together, or intermarry.

The Kunbi, in Berar, allot themselves into eleven classes

Mali,	Haldi Mali,	Sagar,	Vindesa,
Full Mali,	Wanjari,	Atole,	Pazni
Jerat "	Gantadi,	Telale,	

With the exception of the Haldi Mali and Pazni, they have 101 vya whai, amongst each other, but not Beti vya whai, i.e., they eat with each other but do not intermarry. The Kunbi and Mali alone of the Sudra people are 834,588 souls in Berar. The Kunbi and Mali, eat flesh, drink liquor in moderation, and their widows may all re-marry if they choose, except those of the deshmukhi who follow the high caste custom. The Kunbi in the Oomraoti district, are 254,098 out of a population of 549,082. They are in eastern Berar, cultivators and farmers. This term, throughout the Mahratta country and Central India is applied exclusively to the cultivating class of Hindoo Sudra. The Kunbi form the stock of the people of the north-western parts of the Hyderabad territory and in the Hyderabad assigned districts. The western parts of the Hyderabad territories receive the rains of the south-west mon-

soon. The regur or Cotton soil is naturally very retentive of moisture and very fertile, and the country is well under cultivation, even the laterite hills are largely cultivated. The field crops grown are cereals, pulses and cottons. There are no cultivated grass fields or green forage for cattle, and these pick up the natural grasses, patches being left unploughed in the fields and by the roadsides. Throughout the Central parts of peninsular India, the cultivators regard hedges and trees as injurious to crops, which are unusually enclosed by the branches of thorny trees, consequently when the crops are off the ground the whole territory has a treeless aspect, and in many places fire-wood bears a very high price. There are great tracts however, which could be beneficially planted with trees. Kunbi women are stout, coarse and robust. See Kumbha, Kutch, Rajpoots, India.

KUNCII, BING *Abrus precatorius*

KUNCII, HIND *Mucuna purita*

KUNCII, or Koush, HIND *Alnus nepalensis*, Himalayan alder

KUNCII, HIND *Viburnum foetens*, Ban kunch, *Viburnum cotinifolium*

KUNCINI, HIND A dancing girl, properly Kunchni. Kunchni ka Taitab, a band of dancing girls.

KUNCHI, also Muthi, HIND A 'handful' the first is applied to grain in the stalk at harvest time, the other to such edibles in merchandize as sugar, raisins, &c., collectively termed keranoh. Kunchi, means, also, any small quantity, it is the Saxon, a puckle, the right of taking a handful at harvest granted to holy men.

KUNCHI-TAGAR, KARN A tribe of agriculturists in Mysore claiming to be pure Sudra.

KUNCHRA, a river near Gorakhebee in Nagpore.

KUNCHUN, also Kunchoon, HIND Species of *Bauhinia*, *B. nemmura*, *B. purpurea*, *B. tomentosa*, *B. variegata*.

KUNCHURA of Rungpore, China grass

KUND, ARAB Jagree, sugar

KUND, HIND *Jasminum pubescens*

KUND, or Ghoot, is a hill-breed of horses of the Himalaya mountains, generally small, strongly made, hard-mouthed, and sometimes almost unmanageable. In ascending hill faces, or passing along the declivities of mountains, it is best to let them have their own way, for in an intricate passage they often show more sagacity than the rider; then common pace is a kind of amble, and they stop every now and then to breathe, when no application of the whip will move them, they are sure-footed, and sometimes halt at

KUNDAN GHATRI, TAY. Solanum

jacinum, *Willd*KUNDANUGA, or Anapa chettu, Lage-
maria vulgaris, *Ser*. The large and round
variety like a pot

KUNDAR, HIND Typha angustifolia.

In Bunnoo "kundar" means a coarse grass ;
also coarse rice.

KUNDAR, HIND Boswellia thurifera.

KUNDAROO, also Bundaroo, HIND Hy-
menodictyon excelsum

KUNDAR RUMI, HIND Pistacia atlant-

ica, *F* lentiscus

KUNDARU ? HIND Hymenodictyon ex-

celsum, *Wall*

KUNDEL, HIND, SANS Feula persica

Sagapenum

KUNDELI-SALWA, TEL Nisaelus

bonelli, *Tenm*

KUNDEN KUTHERI, MATKAL Sola-

num jacinum

KUNDER ZUCHIR, ARAB. Boswellia

thurifera Olibanum

KUNDI VELAGA, TEL. Sida mysore-

sis, *W & A*, 221, *S* glutinosa, *R*

KUNDI PUCHI, TAY Eumeta ciameril,

West The wood-moth

KUNDI OF KANGRA, HIND Cayanus indi-

cus, *Speng*, *W & A*, also Cayanus bicolor.

KUNDO, BENG Jasminum birsutum,

Linn

KUNDO-DHARA, SANS The umbrella-

brier of the hindoo god Isara

KUNDORE, a mahomedan ceremony.

KUNDORI, DUR Blyonia grandis, Kun-

dori ka Phul, its flower, and Kundori ki

Bhaji, its greens

KUNDAS, HIND Olibanum, the gum

of Boswellia thurifera, and B papyrifera.

KUNDRIKAM, TAY Boswellia glabra,

Frankincense also resin of Vateria indica,

Linn

KUNDRU, HIND Cocinea indica

KUNDU PALE, or Hundu Pale, the fruit

of a tree which grows to about eighteen inches

in diameter and twenty feet high Its fruit

is eaten by the natives and by wild animals

—*Edye, M and C*

KUNDUR ROOMI, PERS Pistacia len-

tiscus

KUNDURU, TEL Boswellia thurifera

KUNDUZ, a small town of 500 souls in a

marshy valley, about 40 miles south of the

Oxus It is surrounded on all sides by hills,

and is so very insubtrious that the proverb

runs, if you wish to die go to Kunduz The

chief of Kunduz, Mirad Beg, ill-treated

Alorcoroff and robbed him of money and

effects to the extent of 23,000 rupees In

1830, he had occupied all the valley of the

Oxus and ruled all the countries immediately

the edge of a precipice, to the terror of the

rider, they are not so quick in ascending

hills as the low country horses, but they

descend with double the speed, and endure

great fatigue The Ghooat, though a useful

animal, seldom carries any burden but a man,

the total number in Spiti is 295, they are

bied chiefly for sale They have two breeds,

one a small Ghooat, never above 12 hands

high, peculiar to the country, and the other

a large bried, from 13 to 13½ hands high, is

bought from the Chinese, and usually comes

from Choomoortee, for a Chinese ghooat two

years old they give a Spiti ghooat four years

old All are equally hardy and are kept out

the whole winter, except the yearlings, which

are housed During winter the ghooat live

on the roots of the stunted bushes, and are

very expert at escaping the snow from off

them with their forefeet The bried of

ghooat might be improved with a little care.

Many are killed during winter by wolves and

leopards —*Powell's Hand-book, Captain**Gerard's Account of Koonawur*, p 112

KUND, or Ku, see India.

KUNDA, DUR, TEL Tacca pinnatifida

KUNDA, SANS Jasminum multiflorum

KUNDA or Kood, HIND A pit, a

hollow, a lake, a natural reservoir Sita

Kund is a sacred pool near Monghir, Bihara

Kund is at the source of the Bihmaputra

KUNDA, TEL An earthenware pot

KUNDA, HIND Cucurbita pepo

KUNDA FRAGARA ? TEL Casaria

esculentia, *Roxb*

KUNDA and Golaka are distinct words,

the first being a bastard, the second the child

of a widow Kunda-golak is a term applied

to the aditious offspring of a bihaman man

and woman, but it is applied to brahman of

a low order.—*Wilson*

KUNCUMA PESALU, TEL Phaseolus

KUNDAGU, TAY ? Sinapis lamosa, *R*

KUNDA GURVA-TIGA, TEL ? Smilax

ovatifolia, *Roxb*

KUNDA, MAHR Sterculia uens

KUNDALI, SANS Volkameia inermis

KUNDALIA, BENG Desmodium tiborum

KUNDALOO, see dur-kundaloo

KUNDAL PANNEI MARAM, TAY

The Caryota urens tree. Kundal Pannai Vel-

lam, Jagee Kundal Pannai, Seed of

Caryota urens

KUNDA MALLI, TEL Polygonum bar-

batum.

KUNDA MANI, or Gunda-mani, TAY

Seed of Abius precatorius

KUNDA MUGA, TEL. Cucurbita lage-

maria, *Linn*

KUNDANA KOMOLOO, TEL ? Sta-

pelia virgata.

north of the Hindu Kush. It lies in a valley among the hills running from E to W about 30 miles, and from N to S about 10 miles, and the great mountain the Hindu Kush is visible, and Khulam, Herbah, Gori, and Indarab are subject to it. After passing Kunduz and Baghlan a traveller arrived at Andan (Andarab), where he says a city formerly existed which had altogether disappeared. Starting for the Hindu Kush (the name which he uses) they met with hot springs in which he washed, and lost the skin of his face in consequence. These were no doubt the hot springs of Snab, near where the Passes of Tul and Khawak diverge in the upper valley of Andarab, and which are mentioned by Wood as having temperatures of 108° and 124° Fahr — *Woods' Journey*, p 413. See Kush, Kabul, Khulm.

KUNEE, MALFAL. *Abius piceatorius*

KUNER, see Kohistan

KUNG, a Chinese family, lineal descendants of Confucius, whose surname was Kung, the oldest and highest European families sunk into insignificance before it. The great ancestor of the Kung lived 550 years before Christ, about 200 years after the foundation of Rome.

KUNGANI, HIND. *Abutilon indicum*, *Dor*

KUNGEE KI PAT, LAT. *Malva mauritiana*

KUNG-EVELKA, DOK. *Nelumbium speciosum*, *Willd*

KUNG-FU-TZE, or Confucius, was the founder of the school of philosophy in China, which contains injunctions as to conduct, and may be termed the moral code of China, in which learning (*Wen*), courtesy, good breeding and propriety (*Li*), doing as you would be done by (*Shu*), sincerity in worship of the deity (*Tien*), are everywhere inculcated. He never claimed the possession of supernatural power, and invariably reproved all who attributed such to him. Every word he uttered has become, in China, a maxim, a proverb and an aphorism, and in the fact that his language is intelligible to every Chinaman at the present day, his inculcations are of greater power than the Latin or the Greek, both unknown to their descendants. Once he was asked, whether there were one word which represented all the duties of life, he answered "*Shu*," a word which Confucius and his commentators have explained to mean "as I would not that others should injure me so would I not injure them also." To seek the good of others equally with your own, is to fill a large portion of the field of virtue. At the time of his death, the number of his disciples was about 3,000, of whom about 72 were his more intimate associates. All his teach-

ing consists of a few simple words. One of his aphorisms, "*Chu Chung sun*," verbally, "Heed, faithful, sincere," mean that fidelity and sincerity are the paramount or primary virtues. Another is that Wen and Li make up the whole sum of human excellencies. "*Lun yü*," judge others indulgently, yourself severely. Confucius was a sage and a statesman. Among his other celebrated literary labours, undertaken in B.C. 190 and the following years, he edited the *Yih-king*, and appended those annotations which have given the work its subsequent value. What philosophical views may have been attached to the *Yih-king* of Wm-wang and Chou-kung by the contemporaries of Confucius, we know not. That work, together with the other three works edited or compiled by Confucius, viz, the *Shoo-king* and the *Le-ke*, constitute the whole of the ancient literature of China which has come down to posterity, and who have it only, as it was explained, arranged or modified in passing through his hands. It is well known that he expressly repudiated portions of it, as containing doctrines adverse to the views which he held and strove to diffuse. The names only of some celebrated ancient books, one dating from the times of Fuh-he himself, have been preserved. It is these circumstances which constitute the labours of Confucius, the commencement of a distinct literary epoch. Apart from the labours of Confucius himself, the permanent literary results of this, the first of the two great philosophic or literary epochs of China, are contained in the collection of works called the Four Books, composed by different members of the school which he founded. The last contains a record of the ethical and political teachings of Mencius, (Meug-tso) who died in B.C. 317, and closed the first epoch. The Chinese people are in nowise prohibited from worshipping in the Buddhist and Taoist temples, in other words, they may regulate their purely religious life by the tenets of these, or indeed of any other sect. But where Taoism or Buddhism would leave the region of religion, and, in the form of philosophy or morality, extend their direct influence into the domain of the social science and art, there Confucianism peremptorily and effectually prohibits their action. Not only are the national legislation and administration formed exclusively on Confucian principles, it is by them also that the more important acts of the private life of the Chinese are regulated, as for instance marriages. The cause of the prevalence of christianity and mahomedanism in China, in spite of discouragements, lies in the fact that Confucianism says little or nothing of a supernatural world or of a future existence. Hence

respect The house resembles a private dwelling of the better class—*American Expedition to Japan*, p. 189

KUNGU, a peculiar kind of lounge in great request among the ladies of Sindh who keep it in a little ornamented box—*Richard F Burton's Sindh*, p. 392

KUNGU, Hind *Ly cium europæum*

KUNGU, Kunju or Chingur, a wander-ing houseless race in the Punjab, probably the same as the Chinganeh of Turkey, the Italian Zingari, the Spanish Gitanos, and the English Gipsy About Delhi, the race is called Kunju, a word which in the Punjab implies a courtesan dancing girl See Zingario

KUNGWEL, Hind *Nelumbium speciosum*, *Willd* Kungwel ka gudda, its root

KUNHAN, a river at Mathura in Nagpore

KUNI, MALTA. Abius preatorius, *W*

§ *A* Kunu vera, its root

KUNICH, or Kunch, Hind *Alnus sp*

KUNJAD, Hind *Sesamum orientale*

KUNJANA, is the name given by mahomedans to a migratory tribe in the southern

Albaniatta country who style themselves Raj-yogni They are of ordinary stature, dark-featured, and not well-favoured, and state that they came originally from Bhupal which then forfeitethers left 150 years ago They encamp without the walls of cities, and have no definite period of residence The men play on musical instruments, and the women combine the art of dancing to fascinate the spectators They call themselves hindos and say they worship the bhaimical deities, but they wear clothes like the mahomedans and never have bhaimins to preside at their festivals They also eat the cow, but never eat the hog They bury their dead and they place offerings of rice to the manes of the dead, and draw the most favourable omen of the state of the deceased by the offerings being eaten by a cow

KUNJAR, Hind *Sageretia biandrehiana*

KUNJED, Pers *Sesamum orientale*, Gangelly seed

KUNJER or Kunji an oil of Jubbulpore, extracted from the seeds of a leguminous plant, cultivated in gardens, it is used externally in the treatment of itch, but is far inferior in its effects to sulphur Internally, it is said to be poisonous in large doses—*Dr Wilson, J B Williams, in Cal Cat*

Ex 1862

KUNJEEERAM MARAM or Poison tree, *Shychnos nux vomica—M F J R*

KUNJI, Gany or Conjee, Hind A porridge or caudle made by boiling wheat, rice, &c, in the south of India, a usual term for food also stach.

KUNGGU, a peculiar kind of lounge in great request among the ladies of Sindh who keep it in a little ornamented box—*Richard F Burton's Sindh*, p. 392

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it leaves almost unsatisfied those ineducable cravings of human nature, the desire to reverse and the longing for immortal life, That it has, notwithstanding its want of these holds on the human heart, maintained itself not simply in existence, but as the ruling system, is a fact that must, as soon as it is perceived, form for every true thinker a decisive proof of the existence of great and vital truths in its theories, as well as thorough soundness and wholesomeness in the practical rules which it dictates By Chinese philosophy, must be understood Confucian philosophy, and by Chinese morality, the moral principles rooted in that philosophy The works of Confucius, which are used by his followers, are called the "five canonical books," and are held in the greatest veneration, the whole tenor of these works indicate morality and sound political views, one political extract must suffice "Let those who produce revenue be many, and those who consume it few, let the producers have every facility, and let the consumers practise economy, and thus there will be at all times a sufficiency of revenue" He was born B C 552, and died B C 479, aged 73 years He and Lao Tze were contemporaries, Lao Tze was the founder of the Taoist or Reason sect He was a hermit, an ascetic, who discouraged acceptance of public employment He made reason the ground-work of his doctrines, and they had much to recommend them, but his teachings have merged into gross idolatrous rites, the study of astrology and necromancy, fanatical observances, self-inflictions, such as dancing in flames, mutilating the body, practising abstinence and seclusion—*Bowring, Snr's China and the Chinese, Vol II, p. 146* See China, Kung-Fu

KUNGHI, Guz, Hind A comb

KUNGGUN, Hind A biacelet Kung-gun khola, a mahomedan ceremony

KUNGI, Hind Wheat-blight or red-rust

KUNGIA, Beng, Hind *Urena sinuata*, made of Thoollee

KUNGGOORAY, small triangular jumps

KUNGGOO-JOORAYA, Beng Helopus

KUNGUM, also Kungu, Beng Millet

KUNGUYA, Beng Congea pentandra

KUNGILLAM, Tam Bdelium

KUNGIA, Beng, Hind *Urena sinuata*, *Linn*

KUNJI or Kunji tundhe, HIND of Ravi, *Rhamnus purpureus*.

KUNJOO, a red powder made by steeping tumeric-root in an alkali, used in India for the forehead marks of the hindoos.—*Simmond's Dict*

KUNJRA, HIND, &c A caste who sell vegetables

KUNJU-LUTA, BENG *Pergularia odoratissima*

KUNJUR, or Chungui, see Kungui, Zingilio

KUNJUR, a hawket of fruits and vegetables

KUNKA-NUTI, BENG *Amantus atropurpureus*

KUNKEE ? ground-ice, or the scraps that fly off in pounding ice to separate it from the husks qu Kanki ?

KUNKER, a limestone deposited from water very common in India See Kunkur

KUN KHAM, AR *Gardenia lucida*, Roxb

KUNKHOORA, also Kunchooria, in Rangpoie, China grass, *Rheea boehmeria*

KUNKROL, BENG Mixed bitter gourd, *Momordica mixta*

KUNKS and Sumaserie, rivers near Khuiosh and Dooigapui in Nusseerabad

KUNKUDU CHETTU, TEL *Sapindus emarginatus*, *Vahl*, *R*, ii, 279, *W & A*

KUNKUMA DONDA, or Nagadonda, TEL *Byonia tostiata*, *Rottl* Dr Roxburgh's name refers to the scarlet colour of the fruit, from kunkumu, vermilion

KUNKUMA PUVVU, TEL *Rottlera tinctoria*, *R*, also *Croesus sativus*, *L* The Sanscrit names are Kasmī jaman and Kavera, *W*, 218, this is imported from Kashmir and sold in every drug-bazaar

KUNKUR, a fresh water limestone, apparently peculiar to India, of very recent origin, some of it even now forming in the soil. Generally found in nodules, or small pieces. Its name is derived from a Hindustani word, meaning nodule. There are two varieties, the red and the white, the red differs from the white, solely in containing a large proportion of peroxide of iron, the white consists of carbonate of lime, silica, alumina, and sometimes magnesia and protoxide of iron. Kunkur is also deposited by calcareous waters abounding in infusorial animalculæ, the waters of the annual inundations are rich in lime, and all the facts that have come under observation appear to indicate that this is the source of the Kunkur deposit, which is seen in a different form in the Italian travertine, and the crescentic nodules of the Isle of Sheppey and of Boulogne. Kunkur is a limestone, mostly nodular—always fresh water and

recent—in most cases in the act of being formed under our eyes. It is sometimes found in thick stratified beds like the travertine near Rome, and seems in this case to have been formed by calcareous springs more generally it is met with in clay or alluvial soil, in the shape of small pieces from the size of peas or filberts to that of the hand. In the blue clay which stretches along the Indian shores, it is found in vast abundance generally assuming the most fantastic forms—indeed it abounds in every rice field and open soil all over the country. The more recent varieties seem to be formed by the agency of the rains—when the earth abounds with vegetation, the tepid waters are charged with fixed air and dissolve the lime prevailing in the soil everywhere around,—the mineral being again thrown down as the advancing season dispels the excess of gas. It in this state absorbs the clayey matter around and cements it into kunkur. This is collected by the lime-burner, placed with firewood in small-sized conical kilns, and burnt in the usual way. It contains 72 of carbonate of lime, 15 of sand, and 11 of clay and oxide of iron, but usually about 70 per cent of carbonate of lime, about 2½ per cent of carbonate of magnesia, a trace of oxide of iron and 10 to 20 per cent of sand and clay. Mixed with half its weight of river sand it makes an excellent mortar, burnt in pieces of a cubic inch or so in size, and then powdered without slaking, it forms a first-rate water cement, setting in a few minutes, and becoming as hard as stone. Everywhere the finer varieties of kunkur are burnt with charcoal all throughout the country, in neat pigmy-looking kilns, 2½ feet high and about as much in diameter at the base. These hold about a cubic foot of material, or about 36 lbs of charcoal and kunkur in equal parts. When burnt, it is slaked and then made up into bricks, which are sold in the bazaar for the purpose of whitewashing. The ordinary Indian cement is chunam in its various forms the only Indian building materials, which differ materially from those of the rest of the world are laterite, concrete and kunkur.—*Col Sykes, Lond. Geol Trans*, 1836, *Dr. Buist, O'Shaughnessy*

KUNKURA of Rungpoie China glass

KUNKURI, DOK *Cucumis sativus* Kunkuri ke Binj ka-tel, DOK, is the oil of *Cucumis sativus*, Cucumber seed oil

KUNKUTA GANZALU, TEL. Soap-nuts

KUNNADI, TAM Glass.

KUN-NA-ZOO, BURM. *Heritiera minor*, Lam

KUN-NE-AN, BURM *Myristica*, sp.

KUNNU KUTTI PILLU, TAM. *Commelyna communis*.

KUN-NYEN-BEN, also Kun-Nyen-Si,

Burm Species of Dipterocepus
KUNOR, Hind Pava indica

KUNRA FORA-BATUL, Hind. Ipomoea

pes-tigridis

KUNSH, Hind Alnus, sp

KUNSUURA, a river near Ramgubh in

the Sabahoo district

KUNTAKARI, Sans Solanum jacquini

KUNTAL, Beng Aitocarpus integrifolia

KUNTALFE, a river near Susnee, in

Sindhia's territory

KUNTAN, MAHR A pandei, a pimp, a

caste said to be sprung from a vaisy-a-father

and a Brahman-mother, whose office is at-

tendance on the women's apartments, and

providing dancing girls and courtesans —

Wilson's Glossary

KUNTENA CHETTU, or Kaki neredu,

Tel Aldis humilis, Vahl

KUNTH ? Cassava manioc

KUNTHA, a necklace or rosary of large

beads made of silver, crystal, or the earth of

Karbilis

KUNTHANNU, Malat Santalum al-

bum

KUNTHI, Beng Areca catechu, Linn

KUNTI, wife of king Pandu, and mother

of the five Pandava Kunti is said to have

been the daughter of Kunti-Bhoja, a chief-

tain of the Vindhya mountains and to have

chosen Pandu for her husband at her toun-

ment or swayamvara The Bhoy tribe are

said to be represented by the Dhar rajahs —

W., Hist of India, p 66

KUNTIKARI, Beng Jacquin's night-

shade, Solanum jacquini

KUNTUK-PHAL, Beng Jaka Aito-

carpus integrifolia The Jack-fruit tree

KUNUKA, Beng Ebietia umbellata

KUNUK CHAMPA, Beng Ochusqua-

losa

KUNURKA, Beng. Commelyn beng-

lensis

KUNZOL GURRAIB, the title of a

work

KUPAIS, Hind Helicteres isora, Linn

KUPATARRIT, Sans Pison lapaia, the

forehead or face, and bhi, to hold

KUPALA, Hind Blitum virgatum

KUPAMENI, Tam Acalypha indica, L

See Kuppa Mani

KUPAS, Hind. Gossypium Cotton, see

Kapas

KUPASI, Hind Helicteres isora

KUPASSI, Hind Helicteres isora

KUPASSI, Hind A plant remarkable

for the under-surface in its leaves being cover-

ed with a cotton-like tomentum, hence it is

called kupassae, from kupas, a name of cot-

ton. The people in the Himalaya use it as

—*Royle, Rib Pl, p 301*

KUPPIBOS INDIKOS, Gr Curcuma

longa, Roxb, Rhede

KUPPE KIRE, Tam ? Ammanthus polysta-

chyus, and A tristis

KUPPER, Ger Copper

KUPPER VITRIOL, Ger. Sulphate of

copper ?

KUPHONI, a river in the Kumaon Hima-

laya

KUPI, Tam An article of women's jewel-

ry

KUPI, Beng Cabbage Brassica oleracea.

KUPIA, Hind Rotifera tinctoria The

dust from the capsule of the fruit is used

to dye silk yellow alum is used as the mor-

dant It is also considered in medicine as of

a warm nature, also antihelmintic, given to

children in butter-milk Three or four masses

are a dose, used in ointments for herpetic

eruptions two and a half seers for one rupee

—*Gen Med Disp, p 142*

KUPITHA, Beng, Sans Feronia

elephantum, Cor, Elephant apple

KUPOC, a Malayan grain measure

KUP-POO ? A tree of Akvab, grows to

a large size, and is plentiful, wood used for

making boats — *Cat Cat Ex, 1862*

KUPPOOR, Hind Camphor.

KUPPOOR KUCHHREE, Hind Hedy-

chium spicatum

KUPPA, Hind A large vessel made of

the intestines of the horse, chiefly to hold oil

KUPPAM, Tam A small village, a hamlet

KUPPA MANHATA, CAN. Bixa orel-

lana

KUPPA-MANI, Tav, Tel, Malat

Acalypha indica There is a plant of this

name in Ceylon, with which cats are so

enchanted, that they play with it as they

would with a captured mouse, throwing it

into the air, watching to see if it will move —

Tenney's Sketch Nat Hist, p 33

KUPPANTI CHETTU, or Munkonda

chetu, Tel Acalypha indica, L

KUPPAS, Hind Gossypium Cotton,

properly Kappas

KUPPEI KIRE, Tam Ammanthus tristis

KUPPER, Ger Copper

KUPPHUL, Hind A salt of soda ob-

tained from the waters of the lake of Loonar,

used in fixing the red dyes of cloth

KUPPI, Duk Acalypha indica, L

KUPPI CHETTU, Tel. Pimpulla ani-

-

sum, *L* Anise The syus in Sanscrit are Awakupshpi and Karavi.

KUPPOOR, see Khatii

KUPPOOR-THULLA, a chief-lip with a raja of the Sikh sect

KUPRAIL, GUZ, HIND Tiles

KUPULA, see Kattyawan

KUPURDIGURI, famed for an inscription which in language and import is the same as those of Dhaul and Gurai See Kapundiguri, Inscription, Manikhyala

KUR, PERS Cyius

KUR, occupying the Gawilghur range of hills are not Gond, but a branch of the Kol family

KUR, also called Mursi, a hill tribe with a language quite distinct from the Gond being to the N W and W of the Mahadeva hills

The close relationship of the Kur and Sonthal and their separation from the Dravidian, are illustrated by a few examples —

English	Kuri	Sonthal or Kol	Gond dialects	Tamil	Telugu
Dog	Sita, Chita	Seta	Nai	Nay	Kukka
Lar	Lutur	Lutur	Kavi	Kadu	Chao
Hair	Op, Up	Up	Muir	Mayir	Yentekalu
Nose	Mu	Mu	Muku	Mukku	Mukku
Belly	Lai	Lai	Pir	Wairu	Kirpu
Fire	Singal	Singal	Narpu	Nerappu	Neppu
Water	Da	Da	Fanni	Fannir	Niru
House	Ura	Ora	Ron	Vidu	Illu
Star	Fpal	Ipil	Sukum	Iarakei	
Man	Koro		Muwai	Maudau	Manshi
Two	Barku	Bara	Rand	Irandu	Randu
Three	Apkor	Apia	Muid	Mundru	Muru

The Kur or Mnsi and the Koiku or Kuiku to the north-west and west of the Mahadeva hills are, in language, at least, quite distinct from the Gond tribes

From the geographical distribution of the Kol and Dravidian languages, Mr Hisslop asks, "May we not conclude then that while the stream of Dravidian population, as evidenced by the Brahui in Baluchistan, entered India by the N W, that of the Kol family seems to have found admission by the north-east, and as the one flowed south towards Cape Kumari (Comorin) and the other in the same direction towards Cape Ronnina, a part of each appears to have met and crossed in Central India" This hypothesis, a Reviewer remarks, rests on the presence of the Brahui in Baluchistan a fact, however which is not inconsistent with the supposition that the Dravidian tribes may also have entered India from the north-east, or even across the Himalaya, as the Kanwarai, Newai, Chepang and other tribes have done, while the Kol tribes were an offshoot from a latter horde, the main body of which entered the eastern Peninsula The Brahui may have been driven westward from the upper Indus by the invading Aryans

KUR, or Kai, a term in use amongst the

Mahratta and Nani races Many of the principal Mahratta families derive their name from a compound formed from that of the village where they were born, and the substantive Kui, which signifies an inhabitant, as Nimbalkui, Pattun-Kui, &c Kur, in Malkali, means a class, a party The people of Malabar, from the rajas and brahmins to the lowest races, are divided into classes, the Cheuata Kui, the fighting or ruling class, and the Panniyui Kui, the civil and laboring class, then usages differ materially, and the distinctions are carefully preserved — *Malcolm's Central India, Vol 1, p 112, Wilson's Glossary*

KUR, ARAB *Colocasia antiquorum, Schott*

KURA, TEL Vegetables, greens

KURA, MAHR *Isoria pavillora*

KURA, HIND Punjab, Seed of *Holarrhena antidysenterica, Wall*

KURA, HIND *Saccharum sala*

KURAB, PERS Is seen when looking on a plain covered with haze or mist, but not reflected as the mirage It constitutes, however, that deceptive appearance for which the Persians have various names, such as Kurab, Kiri, Namayesh-ab, Walah Serab, &c — *Ouseley's Travels, Vol 1, p 270*

KURACHEE LIGHTHOUSE, on Munroia point in lat 21° 47' 20 N, long 66° 58' E From Kurachee, non steam-boats run on the Indus to Mooltau, calling at Beacon, Tatta, Hyderabad See Kachachee

KURAGU MANJAL, FAM Bixa orellana, *Arnott*

KURA-KURA, MALAY A land tortoise

KURAL, a celebrated poetical production in Tamil, treating of morals

KURAL, HIND *Hemidesmus indicus, Rheede*

KURAL of Chenab *Hedera helix*, the Ivy

KURAL? *Ocimum sanctum*

KURALEA, KARN A shepherd race, who manufacture coarse woollens, *Wilson's Gloss*

KURAMBAR, KARN A shepherd race in the south of India, who tend sheep, also weave coarse woollens The Kurambar women of the Wynad and the Chenchur of Masulipatam and Guntoor, are said to have a similar costume See India, Kurambar

KURAND, HIND *Corchorus depressus*

KURANDWAR, see India

KURA NELLI or Nelli, TEL *Piemna esculenta, R, III, 81*

KURANGANYASA, SANS From kara, hand, anga, a part, and nyasa, to place

KURANJ, HIND *Corindum*

KURANJ, HIND, MAHR See Hougé

KURANJA or Kuraju, BENG *Pongamia glabra*

KURANDI VAMAM or Kura-ri vanam, Trl. *Ondium diffusum*, DC., *Lugustrum*

diffusum, R., 11, 92

KURA PALTERRU, Trl. *Vitis aucticulata*,

Hill, 150 Cissus ar., R., 1, 411

KURA PASUPU, Trl. *Zuziber cussu-*

murum, R., 1, 19

KURA SAKXA, Hind. *Bertholium lam-*

neolium

KURASAKAI, Hind. *Plsirtu* *Ricobis*

misata and other species of *Berberis*.

KURATYA SUBANEE, Bvcs. Tri-

chelosylis *govanee*

KURBA, the coal-bearing (Dumda) beds

of Kumbi extend for about forty miles to the

eastward, as far as Rikub in Udiput

(Oodepore). They also extend far to the

south-east towards Gangpur, and to the north-

wind towards Singur, and in all probability

are continuous, or nearly so, with the deposits

of the same nature known to occur in these

districts. Mun Pat and the neighbouring

hills, and all the country on the road from

Mun Pat through Chindagurh and Jashpur

to Rikub, consist of met morphic rocks with

the exception of a crop of trap and laterite on

Mun Pat. Indications of the existence of

coal seams, were afforded by the occurrence of

fragments of coal in the river, especially

in the Mand, where we found a few seams

near Chitra, twelve miles west of Rikub and

nearly thirty east of Kumbi. Two or three

miles east-north-east of Chitra, but they are

only from a foot to 18 inches in thickness.

In a small stream, the Koba Naddi, which

runs south of Chitra, one seam about three

feet in thickness is seen near the village of Ten-

dumuri, more than a mile south-east of Chitra.

It is nearly horizontal, lying a very low

irregular dip to the west or south-west. Part

consists of fine coal, the remainder is shaly.

The only seam examined from which it is

possible that a supply of useful fuel might be

obtained, is exposed in the same stream farther

neater to Chitra, being about a mile from that

village, close to the boundary of the village

of Tendumuri, appears to be of considerable

thickness, perhaps 20 feet, and the lower

portion appeared to be fine in places. The

dip is about 15° to the north-north-west

Lieutenant Sale, found a seam of coal about

four miles north-west of Rikub in a small

stream running into the Mand, and this may

be the source of the blocks in the river bed

Several coal localities are north of Kumbi and

Udiput. The last of Jashpur told that coal

occurred in his territory in the Khurea country,

twenty-four miles north-west of Jashpur

Magar, about one hundred miles or rather

more west by south of Ranchi.

Melou

for feeding cattle

KURBOOR, BENG. *Cucumis* *lechnitis*

KURBOOZAI, Hind. *Cucumis* *melo*

KURBAJ, Ar. A switch of dried and twist-

ed *hippopotamus* hide, the female, horsewip,

and "cat-o-nine-tails" of Egypt—*Burton's*

Pilgrimage to Meccah, Vol 1, p 30

KURBAN, Malay. A buffalo

KURBAN, Arab, Pers, Hind. A

sacrificial rites amongst the Jews, allusions to

such are to be found also in the New Testa-

ment. This occurs as the word Curban, Mark

vii, 11. But ye say, if a man shall say unto

his father or mother, It is Curban, that is to

say, a gift, by whatsoever thou mightest be

promoted by me, he shall be free. This word

is equivalent to Sdgur or Tussudoo or Eid,

and is often used by men or women addressing

any person. The word is Arabic,

derived from the Hebrew, and allusion to an

approaching to God, and means a sacrifice,

victim, an offering, an oblation, for which

also, we have the Greek *kuprotos*. The other

words, in the Arabic, Sdgur, Eid and Tussu-

door mark the continuance of the sacrifici-

rite Sdgur, properly Sdgur, from the

Hebrew, means thus, propitiatory offerings

and sacrifice. The words are continued into

Indusian, in Sdgur-jana or Sdgur-hana, to

become a sacrifice for the welfare of another,

and Sdgur-karim, to sacrifice for the welfare

of another. Allusions have to great Kur-

ban or religious festivals, the Baki-Eed, called

also Eed as Zoha, also Eed in Kumbi, which

is held on the 10th Zu ul Hay in commemora-

tion of the offering up of Ishmael by Abraham.

The other is the Eed ul Fitr or Ramzan Eed,

held on the 1st of Shawal at the close of the

Ramzan fast. The three lesser Eed are the

Akhni Chm Shambah, on the first Wednesday

of Safar, when Mahmood in his last illness,

felt a little better and bathed for the first time

The Shah Bazar, or night of recording is

another, and it is held on the 16th Shamban

Other religious festivals are Moharrum, Bai-

warf, Akhni Chm Shambah, Chm Shambah

Shah Bazar, Chm Shambah, Chm Shambah, Chm

Shah Bazar, Chm Shambah, Chm Shambah, Chm

Shah Bazar, Chm Shambah, Chm Shambah, Chm

Shah Bazar, Chm Shambah, Chm Shambah, Chm

Shah Bazar, Chm Shambah, Chm Shambah, Chm

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Shah Bazar, Chm Shambah, Chm Shambah, Chm

Shah Bazar, Chm Shambah, Chm Shambah, Chm

Shah Bazar, Chm Shambah, Chm Shambah, Chm

KURCHI-WANDLU, TLL An out-caste people in southern India, who are engaged in mat-making

KURCHOORA, BENG

Shoothee, HIND
Zedoaria longa
Long zedoary

Kurukma zerumbet, Roxb.
Fl Ind, Vol 1, p 20

A plant of the East Indies, stemless, roots palmate and tuberous, pale-yellow internally, smell pleasant and emphoi-like, taste aromatic and bitterish. This is the long zedoary of pharmacy — *O'Shaughnessy*, p 648

KURD This people is supposed by Dr Latham to be identical with the Karduchi of the Anabasis. Meiv is held by the Kurd Nomade Kurd tribes, occasionally occupy the elevated valley of Dasht-i-be-Dowlat, N W of Moostug, at the head of the Bolan pass. On the west of Saharawan the country is held by pastoral tribes, the Supheria and their branch, the Rodani, Kurd of the Dasht-i-be-Dowlat. Sheikani of Khad, and the Raisani of Dolai and Khanak. The Dasht-i-be-Dowlat in the northern part of Saharawan and west of the Bolan hills, is about 15 miles in length and breadth. In spring it is covered with lovely flowers and grasses, and is then covered with the toman of the Kurd, who return to Meiv after the harvest of autumn, and then predatory bands of Khaka roam over the ground and attack travellers. The Kurd possess the Dasht-i-be-Dowlat and Meiv, also Tikani in Kaeh Gandava. The Kurd of the Dasht-i-be-Dowlat are supposed to have come from the west in the train of some conqueror and settled where they now are. The Turkoman is a shepherd and neatherd, the warlike Kurd is pastoral and nomade, the Georgian is largely endowed both physically and mentally, but are less tenacious in purpose. Amongst their families are treasures of female beauty. The Kurd are distributed over the western part of Asia much after the manner of the Armenians, and there are whole tracts of country where the Kurd and Armenian villages alternate. The nucleus, however, of the Kurd family lies south of Armenia, along the mountain-ridge which separates Asiatic Turkey from Persia. There are, also, a few of the Kurd within the Russian frontier. Some pay allegiance to both Persia and Turkey, but there are more which are independent of both. Some are well within the Turkish, others as well within the Persian, frontier. They all speak the Persian language, but their feelings of nationality are local and tribal rather than general. Their habits are rude and predatory. They are hardy, brave, rapacious. The costume of the Kurd is,

with the wealthier classes, entirely oriental, that of the people varies from it a little. The men wear wide linen trousers, and over them a shirt confined by a girdle, as well as sometimes a woollen jacket without sleeves, made of stuff of only a hand's breadth wide, and sewed together. Some, instead of white trousers, have brown ones, which are excessively ugly, and look like sacks with two holes to thrust the feet through. Their chaussure consists of boots of red or yellow leather, with large iron heels, or sometimes shoes made of coarse white wool, and adorned with three tassels. On their heads they wear the turban. The women have the red and yellow boots, with iron heels, and loose trousers like the men, but over this they wear a long blue garment, long enough to reach half an ell below the feet, but which is tucked up under the girdle, and a large blue shawl hangs down below the knee. Round their heads they wind black shawls in the turban fashion, or they wear the red fez, with a silk handkerchief wound round it, and on the top of that a sort of wreath made of short black fringe, put on like a diadem and leaving the forehead free. The hair falls in narrow bands over the shoulders, and from the turban hangs a heavy silver chain. It is not easy to imagine a more becoming headdress. Girls and women go with their faces uncovered, and exquisitely beautiful girls with really noble features, are to be seen. Their complexions are brown, and the eye-brows and eye-lashes black, or dyed with henna. Nose-rings are only seen among the women of the very lowest class. A Kurdish writer, in his preface to a history of his native country, states that authors differ regarding the origin of the Kurd. Some believe them to be descended from those persons who were saved from the cruelty of Zohak. The prisoners informed Xenophon, that the Carduchi who inhabited the mountains along the Tigris, through which he desired to march, "were a warlike nation and not subject to the king, and that once the king's army, consisting of one hundred and twenty thousand men, penetrated into their country, whence not one of them returned, the roads being hardly passable." There are some Arabian tribes in this tract of country, and several of the principal Kurdish chiefs boast a descent from families of that nation. The historian of Kurdistan includes all the province of Laristan in that country, which, according to him, extends to the Persian Gulf. The same author states, that Kurd signifies "valiant," and that Roostum, though born in Seistan, was of a Kurdish family. He says, that the common reading of Roostum-e-Goord, in Ferdusi, is erroneous, and that it should be Roostum-e-

Kuird, or Roostum the Kuird—*Latham's Nationalities of Europe*, Vol II, p 131, *Sunnets' Lady's Voyage*, p 212, *Malcolm's History of Persia*, Vol II, pp 207-208, 240

KURD? Galepura aboira

KURDEH or Cuiidee, Hind Safflower

KURDISTAN The country of the Kuird, is a district in the east of Persia, though the Kuird are also found in the west of Persia, in Asia Minor and Syria. They own a partial subjection to the king of Persia. The Kuird are mahomedans in creed. They are wily and bony in make, with very prominent features, elongated faces and dark skins. They are divided amongst each other into tribes, called the Dubbass, the Jaf, Beb, Sindjari, and in the south, the Lak, Fali or Bakhtiyari tribes, in the mountainous parts south of Kirmanshah. Its limits comprise the greatest part of the territory of the Kuird or Carduchi. This extensive tract is divided into four districts, two of which are Kirmanshah and Aidelan. The Kaldani people, according to their own account, were converted to christianity by St Thomas and two of the seventy disciples. By means of a rigidly enforced system of exclusion, they have preserved their freedom as a republic, then religious tenets and simple liturgy have also remained nearly unchanged since the Gospel was introduced into then secluded valleys. The remarkable country of the Kaldani stretches eastward of the district of Amadiyah, between lake Van and the Taurus. In the interior, are terraces cultivated with rice or other grains, with a succession of deep, dark, wooded valleys, between the high and rugged Alpine ranges of Julamerik, the Jawri Tagh, and other chains, which rise to the uplands, situated beyond the back-bone of Kurdistan. A production in ancient Assyria is the celebrated manna, (Exod xvi 15, 31, 33 and 35, Numb xi 7,) which, in Turkish, is most expressively called Kudrat-al-bwasssi, or the divine sweetmeat. The Kuird not only eat manna in its natural state as they do bread or dates, but then women make it into a kind of paste, being in this state, like honey, it is added to other ingredients used in preparing sweetmeats, which, in some shape or other, are found in every house throughout the east. Goats and sheep are met with in large flocks, and the wool of the latter is particularly good, provided it is carefully washed. The buffalo is not so common as in the plains, but oxen and cows are abundant, and of full size, they are used almost universally for gaily light built teams, chiefly of coin, which is balanced over the back of the animal in a stout double bag, made of thick woollen cloth. Of the population of Kurdistan, Hind Safflower

tion of Kurdistan it is difficult to speak, with any degree of precision, but it appears to be thickly peopled, considering the mountainous character of the country, such is certainly the case in those parts which have been examined by Mr Rich, Major Rawlinson and preceding travellers. The Sekki, Nuri-ud-din, Shinkis, Gellates, Bulbasi, Jass, Mikris, together with the Bahdiani tribes, under the prince of Amadiyah, and Rowan-duz, make up an aggregate of about 400,000 souls, to whom must be added a large nomade population, and the numerical strength of many, as yet, unvisited districts. The number of the Chaldeans and Nestorians proves to be much under the estimate made previous to Mr Ausworth's visit to their country, but still, it may be presumed that the population of Kurdistan, west of Zagros, amounts to about 2,500,000, or, perhaps, rather more, and a smaller number would scarcely bear a fair proportion to the horses and other cattle which are known to exist in the country. The Kuird are a frontier population, some being within the Turkish, others within the Persian boundary, their name is the same as the ancient Godicæ, and they are the Kair-uchi. They are mostly mahomedans, and its southern members are the Lak, Feli and Bukhtiyari tribes who dwell south of Kirmanshah. The Sindjari, are a predatory tribe of Kuird depending upon Persia, who alternately inhabit the mountains of Kirmanshah and the plains upon the Turkish frontier. They do not number more than 2,000 families. Mr Rich tells us that the people of Kurdistan are divided into two different races the one consisting of the tribes, the other of the peasants or Goorani. The Kuird, like the Persian, eat slowly, and talk between whiles, their dinner lasting as long as ours. They have a great objection to the venous mode of feeding practised by the Turks, among whom the dishes are put down separately on the table, and taken off after a few mouthfuls have been snatched by the guests. This seems to be the old Tartar fashion, while the Persians appear always to have been deliberate at their meals. Haz alludes to this when saying, "these wanton damsels have snatched away quiet from my heart, as Turks do a tray of plunder," the different breeds of Arab horses do not breed well in Kurdistan though the sire and dam be true descent Nedji, the colts never turn out anything but very common horses. The Jaf tribe possesses a breed of small stout horses, much celebrated for their strength and activity. There are Kuird in the Dashi-ibe Dowlat, Merv, and part of Kutch Gun-daya, who are divided into six tribes or clans.

Lower Kurdistan is the name given to that part of the pashalik of Baghdad which lies to the N E of the Tigris and which comprised the chief part of Assyria, and seems to be the land of Kni spoken of in the second book of Kings and in the prophet Amos. In Kurdistan, Dr Wolff had long conferences with the Jews, whom he found possessed of much learning. He spoke with them in Hebrew and Chaldean, which they mix considerably with Turkish. The ordinary, as well as some of the more precious metals and valuable stones, are found in the eastern provinces, and also in Azerbaijan, copper and other ores abound in Kurdistan, the Julamerik, and other mountain districts. Mr Rich procured from Oman Aga a list of all the districts of Kurdistan, commencing from the Bagdad frontier. Diwanda, it commences four hours from Kifri Dillo, Zenganeh, Kuom Zuu, are so called from the people who inhabit the district. Sheikhhan, Nara and Tehematehemal, Tehia Sour, &c, the Green Mount, Kewatehemala, Shuan, Schubook, Kulaa, Eskei, Kulau, Sewka, Gird Khaber, Baziau. This finishes the outer line to Sulmania, Karadagh, is bounded by Dillo and Zenganeh on the west and north, on the south it goes to the Diala. The pass of Ban-i-kilan on the Diala is in Karadagh. Karadagh is a large government, and is subdivided into several districts, that in which Ban-i-kilan is situated is called Dizzinoesh, in which is also Gewiakalan. Waimawa, Sertehina, in which is Sulmania, Soordash, Mount Goodroon is in this district, Meigeh, Pizhdei. Between Meigeh and Pizhdei flows the river of Altoon Kupri, whose source is at Lajan, four or five hours west of Suouk Boolak. Ghellala, Shinek, Mawutt Aalan, Siwell, Seraou, Mnawa, bounded by Mawutt, Siwell and Aalan. Balukh Gapnou, Sheheibazai, Berkeou, Seitchik, Kulambar, Hallehjee, bounded by Kulambar, Juauoo, Waimawa and Zehai Shemuan, a mountainous and desert district on the other side of the Diala. Tehowtan, written Tchesta, it adjoins Kizzeljee, Terratool, Kara. The Bakhtiari, are wandering pastoral tribes of Kurd, who take up their warm winter quarters in Arabistan, at the head of the Persian Gulf, but, in summer, travel northwards amongst the mountains of Kirmanshah. The inhabitants of Luri-Bazurg are now classed under the general title of Bakhtiari, but originally this name merely applied to a small tribe, one of the twenty-six distinct clans, among whom the province was divided. The Bakhtiari, with their dependences, numbered recently 28,000 families. They comprise exclusive of dependences, three divisions—the Haft-Lang, the Chahari-

Lang and the Dinarum. The Bakhtiari tribe who inhabit the mountains of Luristan, west of Irak between Shuster and Ispahan, and from Shuster to near Kirmanshah, often wander to other parts. They have often attacked Ispahan, Nadir shah alone having almost reduced them. They are named Πασιλογοι by Strabo, and Patiskharis in the cuneiform inscriptions. Their manners and language have scarcely changed since the days of Cyrus. They retained their independence till about 1840, when they were conquered and decimated by the Persian government, and their chiefs kept in perpetual imprisonment at Teheran. The country is famed for the expedition of Alexander and his successors. The country south of the great chain probably formed the site of the ancient Elam of Scripture, a powerful nation in the early days of Abraham, before the kingdoms of Assyria and Babylon rose into notice in the east—*Euphrates and Tigris*, Col Chesney, p 128, *Dr. Wolff's Bokhara*, Vol 1, p 5, *Rich's Residence in Kurdistan*, Vol 1, pp 110, 126, 272, *Baron C A DeBode's Travels in Luristan and Arabistan*, p 522, *Ferner's Caravan Journeys*, pp 8-500, *Malcolm's History of Persia*, Vol II, p 165. See Zagris, Fars, Kushgoi, Kurdistan, Luristan, Mamaseh.

KURDULA, HIND *Sterculia villosa*

KUREEM OOD DEEN, oblations are offered at his shrine

KUREH, see Fars, Jat, Jet or Jut

KURELEE, a river of Jeypore

KURELL, HIND *Hydilla verticellata*, *Rorb*

KURENDRU, BENG Common mangosteen, *Garcinia mangostana*

KURERA, MAHR *Trophis asper*

KURETA, DUK *Sida lanceolata*, *Sida acuta*, BOM

KURETIA, a hard, fine, close-grained, heavy, Ceylon wood

KURETTA, BENG *Sida acuta*

KURFA, HIND *Portulaca oleracea*

KURFIYOON, YUNANI Cubebs, *Piper cubeba*

KURG or Coorg, in its aspect presents an entire forest, and the long and narrow cultivated valleys enclosed within it serve but to render its vast woods more striking. The whole of the eastern boundary presents a remarkable line of demarcation exhibiting an almost uninterrupted and impervious wood from the Bumageery hills, till reaching the Cavery, this space is wholly uninhabited. Advancing westward the woods decrease in density as the country improves in cultivation, and become gradually thinner till reaching the western ghats, the immediate sum-

Kniles and in the island of Yezo, are also different from Japanese — *Rev Mr Adams*, p 240 See Japan

KURILLA, DUK *Momordica charantia*

KURING, HIND *Dalbergia arborescens*

KURISH-CIURIM, HIND *Ponciana pulcherrima*

KURKEE or Kueta, BENG *Rottboellia perfoliata* *Thyridostachyum perfoliatum*

KURIT SHUK, PERS *Sesamum orientale*, Gingelly or sesamum oil

KURKADAGA, SANS *Myriobalan*

KURKAM, also Kurikum, HIND, PERS *Saffron* *Crocus sativus*

KURKAN, HIND *Pennisetum cenchroides*

KURKA PULI, TAM, MALEAL *Garcinia cambogia*, also *Pinnispirantilis*

KURKATA, HIND ? A tree of Chota Nagpore with a hard, white timber — *Cal Cut* *Et* 1862

KURKATAKI, SANS *Cucumis munitatus*

KUR-KHAN, see Kamian

KURKIHAR About three miles to the north-east of Puaawa is the large village of Kurikhar It is perhaps the largest place between the cities of Gaya and Bihar The remains at Kurikhar consist of several ruined mounds, in which numerous statues and small votive totes of dark-blue stone have been found — *B A S J*, 32, 1864

KURKNI, HIND *Staphylea emodi*, *Spiraea Lindleyana*, *Mailea begoniaefolia*, *Leptopus cordifolius*

KURKTI, BENG *Cucumis utilissimus*, *R*

KURKU, or Kur, a race who occupy Nimai, the Gawilghni hills of Berar, Kalibhat, the western Satpura, in the hills about Gawilghni near Ellichpur and northwards towards Indore Major Keatinge describes them as a tribe of Gond, but that is a mistake, they are not Gond, but a branch of the Kol family The Kurku and Gond keep themselves separate, and they each have a separate language Voysey had mentioned that the Gond consider themselves as a distinct tribe from the Kur, and neither eat nor intermarry with them Their language has a great resemblance to that in use by the Lurka Kol and Santal None of these correspond with the words of the Davidsonian tongues The Kurku language is identical with that of the Kol There are 28,709 of this race in Berar along with the Andh, Gond and Kolamb, they occupy the Malghat and the southern skirts of its hills These four races all resemble each other in appearance, though they each speak a different tongue, and in their features they differ from the villagers Many of the Kurku occupy the Malghat, a strip of wild country

along the Wundah river, where, also, dwell the Gond, Raj Gond, Agamunde Gond, Bhoya Gond, the Paidhan or bard of the Gond, the Ballai or Gond Pariah, the Nihal or outcaste of the Kurku, the Muge fishers and quail-catchers, numbering in all about 34,650 souls of the aborigines, along with whom are 5,196 hindos — *Campbell*, pp. 41-2

KURKULI, HIND *Leptopus cordifolius*
KURKUM, HEBREW, PERS *Crocus sativus* *Linn*

KURKUNI, HIND, also Tulikukai of Hazara, *Gudenia tetrasperma*

KURKUTCHIA, a range of mountains which separates the valley of Kabul from the plain of Jellalabad, and connects the Hindoo-Kush with the Sufed-Koh The altitude of the range varies from 1,000 to 2,000 feet above Kabool, and the highest part, in 31° 25' and 69° 30', is 8,000 feet above the sea There are four routes over this range, practicable only for a man and horse, at Lattabound Pass, 4,000 British troops were destroyed in their retreat in 1842 Cold, intense during winter, the frost splitting the rocks into huge fragments

KURMA, HIND *Phoenix dactylifera*

KURMA, HIND A tortoise

KURMA, or the Tortoise incarnation of Vishnu, was the second grand avatara of Vishnu, in the form of a tortoise, and evidently refers, like the first matsya or fish avatar, to the flood For the purpose of restoring to man some of the comforts and conveniences that were lost in this flood, Vishnu is fabled to have become incarnate again in the form of a tortoise in which shape he sustained the mountain Mandara, placed on his back to serve as an axis, whereon the gods and demons, the vast serpent Vasoky serving as a rope, chained the ocean for the recovery of the amrita, or beverage of immortality And the result of the operation, that chiefly distinguished this avatara, was the obtainment of fourteen articles, usually called fourteen gems, or chatvareda ratna, in common language chowda ratni These fourteen jewels are thus enumerated 1, the Moon, Chandia, 2, Sri, or Lakshmi, the goddess of fortune and beauty, 3, Sura, wine, or Suradevi, the goddess of wine, 4, Oochisiava, an eight-headed horse, 5, Kustubha, a jewel of inestimable value, 6, Parijata, a tree that spontaneously yielded every thing desired, 7, Surabhi, a cow similarly bountiful, 8, Dhanwantara, a physician, 9, Iravati, elephant of India, with three proboscis, 10, Shank, a shell conferring victory on whoever should sound it, 11, Danusha, an unerring bow, 12, Bikh, poison, or dings, 13, Bhembra, the Apsara, a beautiful and amiable woman, 14,

the districts and are found mostly in rich black soil tracts. It is a common saying that no Kurmi can exist where he is unable to raise rabi crops. They are a most peccable set of men and have always been remarkable for their loyalty to the ruling power. They are very tenacious of their ancestral holdings, and seldom renounce rights in land unless under the greatest pressure of circumstances. A Kurmi is rarely known to follow any other profession, but that of agriculture, whether as cultivator or farmer, and the real secret of their unflinching success in agricultural pursuits generally does not appear to lie so much in their reputed superior skill, as in the fact of women as well as men engaging equally in fieldwork, while the women of several other agricultural classes are precluded, by prejudice or custom, from assisting the male population in their labours. Scarcely inferior to the Kurmi as agriculturists, are the Lodhi who, however, are the opposite of the former in natural temperament, being turbulent, revengeful, and ever ready to join in any disturbance. They make good soldiers, and are generally excellent sportsmen. Both among Kurmi and Lodhi, there is no distinction between mistress and wife, provided always that the former is of the same caste as the husband, or better still the widow of an elder brother or cousin, however far removed. The children born from such connexions are on an equal footing as regards inheritance of property, whether personal, real, or ancestral, with those born from regularly married wives. Large numbers of the Gond and Ahir too are agriculturists. They are the only tribes which inhabit the wooded and hilly portions of the districts, and are generally poor, of unsettled habits and indifferent agriculturists. In the plains they are principally employed as farm-servants. In 1866 the Rajput population amounted to 952,754, almost all of them immigrants,—Kurmi, Teh, Lodhi, Chamar, Ahir, Gana, Kandi, Kauwai, from the north, the Halba from Bastar, and Chanda and Mahattas. The Kurmi, Teh, Chamar and Halba are the chief agriculturists of the Rajput district. The Kauwai are regarded as the prior occupants, they prefer the jungle tracts, but are supposed to be Rajputs imperfectly Hinduised. The Halba are immigrants from the south. Once in his life-time, a Halba sacrifices three goats and a pig, one to each of the national deities, called Narayan Gasain, and Burha Deo, male deities, Sati and Ratna, female deities.—*Elliot, Tod's Rajasthan, Vol II, p 371*

KURMRU, HIND *Albizia odoratissima*

KURMSAQ, PERS. As an expression of contempt, the word Sag, signifying "a dog," is generally applied to christians by the

Persians, and among themselves, as equally contemptuous, Kurmsaq is in very frequent use. Both appear to be terms of no mean antiquity, for Ouseley suspects that Sag and Kurmsaq are the Sacer and Khor-Sa-la mentioned by Solinus, those barbarous words being probably latinized from an imperfect apprehension of their sounds. "The Persians in their language," according to this author, "call the Scythians Sacer, and in return the Scythians call them Chor-sa" Scythia, Persa lingua sua Sacas dicunt, et in eadem Scythia Persas Chor-sacos nominant.—*Solin Polyhist, lib. in Ouseley's Travels, Vol II, p 512*

KURMU, HIND Dilemma pentagonum

KURMU-VIPAKA, SANS. From rice, to work, and pick, to ripen

KURNAH Near the junction of the Euphrates and Tigris in long 31 north, and lat 17° east, after a course of 950 miles, is the walled town of Kurnah, with about 800 houses, disposed along the right bank of the Tigris, and the left of that of the Euphrates. It fluctuates in size, and it was larger in 1831 than it was found in 1836 and 1837. It is chiefly constructed of reed-mats, and is on part of the supposed site of ancient Apamea, which probably stood within the line of walls still extending across the peninsula formed where the two great rivers cease to be known by their individual names. Below the Tak-i-Kesir or Arch of Chosroes, and which marks the site of the ancient Ctesiphon, and a little lower down the remains of the ancient Seleucia, the continuations of the Tigris bear the well-known appellation of Shatt-al Dylah as far as Kut-ul-umrah, a small town on the left bank nearly midway between Bagdad and Kurnah, being about 178 miles by water from the former city, and 97½ miles directly S S E from the latter. Lower down, after passing for about 40 miles through marshes, and coming near the tomb of Ezra, the river resumes its former size and character, as it winds in the general southern direction, to Kurnah, which place is 232 miles from Kut-ul-umrah by the windings, and 141½ in direct distance. The whole course thus briefly described may be estimated at 1,146 miles, which is little more than half the length of the sister stream, the Euphrates, from the sources of the latter to their junction at Kurnah, but it discharges more water, owing to the numerous tributaries which it receives on its eastern side, among which may be particularly noticed the two Zab rivers, and the river Diyala. There are, however, only two feeders of any moment on the western side throughout the long distance from Diyai Beki to Kurnah. A considerable increase of the river Tigris takes place during the rains of November, sub-

sequently it decreases and swells irregularly at intervals, till the different feeders are bound up by the frost and snow of January, in the Kurdistan mountains. This serious check retards for a time the swelling of the river, therefore its permanent rise, like that of the Euphrates, does not usually begin till the middle of March. There is an active commerce along the Tigris, between Basrah and Bagdad, by means of the large country boats, which go in fleets, and above the latter city it takes place chiefly by means of rafts from Mosul. On the junction of the Euphrates and Tigris, the one tidal channel, almost half a mile wide, takes nearly a straight course, S 37° east under the well-known appellation of Shatt-el Arab, and when five miles below Kuinah then united waters receive those of the Kerah, or Keikah, which, coming from the mountains of Ardelan through an extensive tract of country, passes a short distance westward of the ruins of Susa and likewise of the town of Hawizah. After receiving this accession, the Shatt-el-Arab flows through date groves and near several villages, chiefly on the left bank, and at length arrives opposite Basrah, which is 39½ miles by the river, and 36 miles south 34° E direct from Kuinah. In the whole of this distance there are but two islands, both of them large and the river has an average width of 600 yards, with a depth of 21 feet, it has a current of two knots per hour during the flowing, and three knots per hour during the ebb tide. Kuinah is one of the towns founded, and called Apamea by Seleucus Nicator, after Apama, his wife. Seleucus Nicator founded thirty-five cities in greater and lesser Asia, sixteen of which he named Antioch, from Antiochus, his father, nine Seleucia from his own name, six Laodicea, from Laodice, his mother, three Apamea, from Apama, his first wife, (of which the city of Kuinah was the chief,) and one Stratonicea, from Stratonice, his last wife. According to Dean Prideaux, he was a great protector of the Jews, and the first who gave them settlements in those provinces of Asia, which he on this side of the river Euphrates. As they had been faithful and serviceable to him in his wars, and in many other respects, he granted them great privileges in all the cities which he built—*Euphrates and Tigris, Col Chesney, p. 39, Prideaux's connection of the Old and New Testament, Mignan's Travels, p. 4*. See Khuzistau, Chaldea, Mesopotamia, Tigris.

KURNAH, see Kuin-khet

KURNIJA, TAM Tylophora asthmatica, W & A

KURNIKA, BENG Premna spinosa

KURNOOL, a walled town on a tongue of

land on the right bank of the Tumbudra river and left bank of the Hindri, in lat 15° 48' N, long 78° E, 900 feet above the sea, the junction of the Hindri and Tumbudra occurring to its south-east. Kurnool, was long held by a feudatory Pathan chief. Lying between the Ceded Districts and the Hyderabad territory, it was surrendered to the East India Company on 15th December 1815, but on the 18th October 1839, was again taken possession of, and on the same day a battle was fought at Zorapore, a few miles off, the nabob of Kurnool was captured and the territory annexed, this Pathan family accompanied Nasir Jung to the Carnatic in 1750. Kurnool province is now a small collectorate of the Madras Presidency with 273,190 inhabitants to the north of Cuddapah, throughout which, the river Tumbudra runs and joins the Kistnah river a few miles down. The basins of the Kistnah river and its affluents, the Gutpurbah, Malpurbah and Beemah are occupied by quartzites, slates, limestones, &c, which cover the larger portion of the districts of Cuddapah and Kurnool, westwards through the Raichore Doab by Gogi, Gulburgah, to Kulladghee and Belgaum, and appear to represent the older portion of the great Vindhyan series. Rocks of the same mineral character appear under the great flows of the Dekhan trap, and resting quite uncomfortably on the gneiss rocks in parts of the Raichore Doab, and the vicinity of Belgaum, and under parts of the ghats on the western coast, and that they belong to the same general series as the rocks in Cuddapah and Kurnool, there is no doubt.

KURNU-PHOOL, BENG Gilly-flower, Mathiola incana, also China pink, Dianthus chinensis

KURNYEE, see Kalliyon

KUROL, HIND Hederia helix

KUROONAMAYI, SANS From karoon, pity

KUROONGAULEE, TAM In Palghat, a dark coloured heavy and hard wood used for furniture—*Colonel Frith*

KURUTU-PALAH, MALEAL A tree of Malabar and Canara, which grows to about eighteen feet long and eight inches in diameter. It is very close in its grain, and remarkably hard and strong. It produces a fruit which is eaten medicinally, but the wood is not much used in consequence of the labour required in working it—*Edye, M and C*

KUROUW? see Tin

KURPHULLON, GR Cuyophyllus aromaticus, Linn

KURPOOR, BENG Camphor tree, Camphora officinarum, also Limnophila gratio- loides

KURPOORA SILASIT — ? Gypsum

KURRA (pl Kurie) a ring worn on the wrists, ankles, &c

KURRAGANIKA-WANLOO, Wanaganakaloo, Punchanganigaloo of Telugana, thico shopmen, dealers or shopkeepers, called, in common parlance by the Hindi word "Tel" or oilmen. They are petty traders or shopmen.

KURRAH, see Kasambi

KURRAH, HIND, PLRS A circular enclosure in which brahmins were accustomed to place a woman, whom they threatened to burn, if the servants of Government preferred a charge. See Kuri, Kush

KUREH, PERS Plural, of Kuriali means circles or districts of a country

KURRAHEE, a flat vessel of iron, brass, or earth, in which food is boiled or fried

KURRAL The Dhund, Tanaoli, Alpial, Kurial, Awan and Gukkur, are petty tribes known only by their tribal names without any common appellation living north of the Salt Range. They are described by Mr Campbell as the finest and handsomest men in India, perhaps in the world. They profess mahomedanism and have fanciful mahomedan genealogies, but are wholly Indian in their language, manners, habits and constitutions. Their language is Punjabi. They have no connection with the Pathan races, and they claim none with the Jat and Rajput, the Dilzak alone claiming to be of Hindustan origin. Their features would seem to show that they have kindred with the Kashmiri, or with the pre-hindoo congeners of the earlier Indians found in the hills far west, but their language and character, their dress and the architecture of their houses would indicate that they are nearly allied to the Punjabi. The Dhund, are a very handsome race, and the Tanaoli dwell to the north in the outer range of the Himalaya, and about the Indus near Toibela, but they are not considered to be brave or trustworthy. The Awan of the lower lands and the Dhund, &c, of the higher lands have democratic village institutions — *Campbell, p 97*

KURRANJ, HIND Pongamia glabra

KURREAL, some of the most eminent of the Jat sub-divisions in the Panjab are named Sindhoo, Cheeneh, Varatch, Chutthch, Sidhoo, Kuriecal, Gondul, &c, &c — *Cunningham's History of the Sikhs, p 5*

KURREE-SHAKAR, HIND, GUZ Candy Sugar candy

KURREIS, a river near Sylhet

KURRE-PAK, DUK Bergea konigii

KURRIMIA CEYLANICA, *Arn*

Palang, SINGH | Alareva-gass, SINGH
Hoora-kandoo, " |

A large tree of Ceylon, one variety grows

in the warm, moist parts of the island, another variety in the central province, up to an elevation of 5,000 feet — *The En Pl Zeyl, Vol 1, p 72*

KURRI-SHAKAR, GUZ, HIND Candy
KURROCHA, GUZ, HIND Bristled cat-dimons

KURROO, GUZ Chalk

KURROO, roots of Pneumonia in the Kurroo an Indian substitute for Gentian, Gentiana kurroo, *Wall* The root of Pictorhiza kurroo is sold at Rupees 2 per pound

KURROO, a river near Hctoundali in Nepal

KURROO-MARDOO, TAM In Palghat, a dark-coloured strong wood, used for wheelwright's work — *Col Frith*

KURROO-VALAGOM, TAM In Palghat, a small tree, of a light brown colour, specific gravity 0.701, used for maces or wheels — *Col Frith*

KURROO-VELU, TAM Amochilus crinosum

KURROO VELUM, MALAI Acacia arabica

KURRU, GUZ Chalk

KURRUBI, HIND Nerium odoratum

KURRUCKPOOR, a town in Midnapoor, on the Kossye river

KURRUCK, see Khyber

KURKUJE, also Kurumji, SANS Dalbergia arborescens, *Willd* Kurumji ka tel, its oil

KURRUL, see Jun

KURRUMATEE These have descended from the Beloochi race, but have sub-divided into thirty-nine tribes

KURRUMBAR The Currb, Curbumbar or Kurumbbar, are nomadic shepherds, who occupy the deeper deeper jungles near the Neilgherries where they are occasionally stumbled upon by adventurous sportsmen, and the smoke of whose fires may occasionally be seen rising from the lower gorges of the hills. See Curumbbar, Kurumbbar

KURRUNGHEE, a river near Bohoo Bul in Sylhet

KURRU-VAYLAM, MALAI Acacia arabica, *Willd, Linn, W & A*

KURSAN, in Central India, cultivators, are termed Kuran, a name which distinguishes them as a specific class from ryots or peasantry, which is a more general term, including all ranks — *Malcolm's Central India, Vol 11, p 25*

KURSATAN-KUNNI, TLE Eclipta prostrata

KURSEE or Kurseen, TLE Cluytia colina, *Roxb*

KURSEONG, not far from Darjeeling Its climate is equable and the mists which are of such frequent occurrence at Darjeeling

and the higher altitudes are rare. It is within two hours' march of the plains by the old road, and the new cart-road from Silligooiee to Darjeeling passes through the heart of the station. Kuiseong is in many respects a more suitable locality for troops than Seuchal. Senchal is 9,100 feet high, and the change from such an elevation to the plains has been found in more than one instance hurtful to the health of the men.

KURSHI in Turkistan, in lat 38° 51' 50' N, is a division of Bokhara on the Samarkhand river.

KURSHI-WANLOO, see India, Korava, Yerakala.

KURSUMBUL KE PHALLI, *Dolichos cultratus*, also *Dolichos lunatus*, Duffin Beau. This latter is a very fine sort of large bean, and when dressed resembles the Windsor, it is grown like all other beans that require sticks for support, *Riddell* —

KURT, HIND, of Kalesa, &c. *Nyctanthes arborescens*.

KURTA, HINDI. A coat, a jacket.

KURTALLAM, a village near the ghats, east of Bombay.

KURTAM, HIND. *Calthamus tinctorius*.

KURTAMA, SUTLER. *Cucumis colocynthis*, *Linn*.

KURTAN, MALAY. Mulberry.

KURTARPOOR, see Sikhs.

KURTAS, MALAY, TAM, TEL. Paper.

KURTEAH, a running river near Mungulbaree in Dinagepur, and near Kolahattee in Rungpoo.

KURTIN, EGYPT. Safflower.

KURU, son of Hastin, son of Bharata.

KURU, one of the great hindoo families who settled in Hindustan, many of whom were dispersed over India and Central Asia, amongst whom we may place the Ootouu Cooiu races (northern Cooiu) of the Pooiaus, Ottoioouia of the Greek authors. The Balica and Indo-Mede were also occupying those regions. The battle of Kuru Kshetia was a memorable event in the history of the Lunar race. It was fought about B.C. 1367 between the Pandu and the Kuru of Hastinapura, two branches of the race, and after a series of single combats through a space of 18 days, the Kuru were completely defeated, their leader Duryodhana had been slain, and Yudisthira then retired to Dwarka with Krishna, his principal adviser. The Kuru Kshetia was a great battle fought between two branches of an Aryan family, the Pandava and Kaurava, in which another branch, the Yadava, aided the Pandu. They were all blood-relations, some of them nearly allied to each other, and connected by intermarriages. The battlefield is supposed to be identical with Paniput. The

battle lasted 18 days, and terminated in the complete destruction and extinction of the power of the Kaurava family. The commanders-in-chief, whom the Kuru lost, were Bhishma, slain on the 10th day, Drona, on the 5th, Karna, on the 2nd, and Salva on the first days of their commands. It is this war of succession which is described in the great Sanskrit poem, the Mahabharata. One of the last incidents of this battle, occurred on the night of the 18th day, when Aswatthama entered the Pandava camp and killed the sons of the Pandava, whose heads he brought to Duryodhana. The Kuru drew up their army in the form of a spider's web, but in many cases, it was a series of single combats which chiefly marked this war, each chief or warrior had challenged opponents, in the daytime, in the presence of the armies, and this act of Aswatthama was so contrary to the usage of the war, that Krishna remonstrated with Aswatthama against his doing it, but, along with Kritavarma, accompanied Aswatthama to the gate of the Pandava camp and held the gate during the midnight butchery. The ultimate fate of Aswatthama is uncertain, but he seems to have been pursued and killed by Bhima. This battle field of the Kuru is near Tanisha, between Kurul and Sindh, is generally identified with the field of Paniput to the north-west of Delhi, and the locality is deemed holy. It was a war to the knife between near kinsmen to gain possession of lands, of which the Kuru had long held possession to the exclusion of the Pandu. Yudisthira, son of Pandu, lost in gambhug to Duryodhanu, his kingdom, his wife and even his own and his brothers personal liberty, and became an exile from the banks of the Jumna for twelve years. The traditional history of these wanderers during the term of probation, their many lurking places now sacred, the return to their ancestral abodes, and the grand battle or Mahabharat which ensued, form highly interesting episodes in the legends of hindoo antiquity. To decide this civil strife, every tribe and chief of fame, from the Caucasus to the ocean, assembled on Kuru Khetu, the field on which the empire of India has since more than once been contested and decided. This combat was fatal to the dominant influence of the "fifty-six tribes of Yadu." On each of its eighteen days' combat, myriads were slain, for "the father knew not the son, nor the disciple his preceptor." Yudisthira, Baldeva, and Krishna, afterwards retired with the wreck of this ill-fated struggle to Dwarka, but the two former had soon to lament the death of Krishna, who was slain by one of the aboriginal tribes of Bhils, against whom, from their shattered condition, they were unable to

contend After this event, Yudishtira, with Buldeva and a few followers, entirely withdrew from India, and emigrating northwards by Sind, to the Himalayan mountains, are there abandoned by hindoo tradition & history, and are supposed to have perished in the snows Herodotus describes the numerous passion for play amongst the Seythic hordes, and which may have been carried west by Odin into Scandinavia and Germany Tacitus tells us that the Germans, like the Pandu, staked even personal liberty, and were sold as slaves by the winner Bunsen estimates B C 1606 or 1486 as the first year of the Kaurava, and B C 1107 or 987 as the last year as the close of the great war, after the battle of Kurukhet The life of Krishna forms a second memorable part of the history of the Kuru race, as he has been deified throughout hindoo India, and is regarded as an incarnation of Vishnu — *Tod's Rajasthan, Vol 1, p 50, Bunsen, iii, Wheeler's Mahabharata, 567, Hardy's Eastern Monachism, p 438*

KURU, CAN, HIND A sheep

KURU, HIND Villarsia nymphoides

KURUA-NEEBU, also Bejonia, HIND Citrus medica

KURUBA, KAN A shepherd race in the south of the peninsula of India, who also weave woollen or blankets — *Wilson* See Chumbai, Kumbai, Kurumbai

KURUBEE, BENG Sweet-scented oleander, Nerium odorum

KURUCHCHIYAN, or Kuruman, MAL A race inhabiting the hills in Wynaad, *Wils*

KURU DINNE or Kadepatige, TLL Vitis canuosa, *Wall*

KURUFS, ARAL, Apium graveolens, *Linn* Celery.

KURUK, HIND, MAHR Garuga pinnata, *R*

KURUK, MAHR Cedrela toona, also Celastrus montana, *Rorb*

KURUK, KOUK or BARK, a coarse, brown cloth, half woven and half felted, forming the ordinary winter dress of the Afghans The best are made at Denai but those of Kanabagh are very good During the English occupation it was a favourite article of dress both with officers and men The manufacture of the Kouk or bark, is from an exceedingly fine and silky wool which grows on the belly of the camel, nothing can be softer or warmer than the bark, but unluckily they are badly woven if they were better made, they would be preferable to every other kind of cloth As the nomades never dye the raw material, the bark is of the same colour as the camel, the price varies from ten shillings to four pounds a piece — *Ed Ferriar Journ, pp 192-240* See Koolk

KURU-KIET, see Kuru

KURUKITI, TLL Gardenia latifolia, *Ait*

KURUKU, TAN Aigemone mexicana

KURULA, BENG Momordica charantia, *Linn* Honey or spiked bitter gourd, also Momordica muricata, also Luffa amara

KURUMARTI MARA, CAN Terminalia alata

KURUMBAR or Kurubu, CAN, a shepherd from Kuru, a sheep, a pastoral shepherd race who occupy the peninsula of India They are an ancient people, the earliest known occupants of Diavida Desam, the modern Carnatic and Coromandel They seem to have established numerous petty principalities over the whole peninsula, which were ultimately absorbed in the Chola empire Numerous sites attributed to this race and still called Kurumbai Kot, are to be met with Small communities of the Kurumbai tribe to this day dwell all over the peninsula, wandering with their flocks, and others of them occupy the less accessible hills and forests of many parts of the peninsula, tending their flocks The section called Hala-Kurubi does not weave blankets the Hande-Kurubi section who take service in towns is regarded as the highest of the race, and the Mesa-Kuruba are the lowest in rank Arcot town, about 65 miles W from Madras, takes its name from two Tamil words, Arakudu, the jungle on the river Palai It is in lat. 12° 54' N, and long 79° 19' E and 599 feet above the sea It is the Arkatou Basileon of the Greeks, and the capital of the nomadic Sora, (*Swpai*) and once formed the centre of the Chola kingdom, the whole of the neighbouring territory for several centuries after the christian era, having been occupied by wandering Kurumbai Rennell says that Arcot must have been a place of great antiquity, by its being taken notice of by Ptolemy as the capital of the Sore or Soramandalum, from whence corruptly Chorumandel or Sora district, the Coromandel of modern geographers It was then a pretty large city, and its citadel was esteemed a place of some strength, for an Indian fortress The Arkatou Basileon of the Greeks, was supposed by one of the editors of Ptolemy to be Bijnagur, but as the Greeks represent it as the capital of the nomadic Sora (*Swpai*), and the local traditions indicate that for several centuries after the christian era, the occupants of the tract lying between Madras and the ghauts, were Kurumbai or wandering shepherds, nomades, but it is doubtless the present Arcot, which was then, as now, included in the ancient Sora or Chola kingdom On the Neilgherry hills, above the Erulai, at heights varying from one to two thousand feet, in the clefts of the mountains and little openings in the woods,

with which at this elevation they are gut, live a race, calling themselves Kurumbai. They occupy the highest range bordering on the Neilgherries. The Toda do not consider the Eulai as forming a part of the inhabitants of the hills, but they allow this designation to the Kurumbai, whom they call Curb, and from them they receive certain services. The nomade shepherds, Curb, Curubai or Kurumbai, who occupy the dense deeper forests of the lower slopes of the Neilgherries, are occasionally stumbled upon by adventurous sportsmen, and the smoke of their fires may at times be seen rising from the lower gorges of the hills. The Neilgherry Kurumbai are a short miserable-looking race, who live on the slopes of the hills in the most feverish places, and the Mula or jungle Kurumbai are little raised above the beasts of the forests. It is probable that the Kurumbai of the Neilgherry hills are of the same race as of the nomade Kurumbai of the plains. In disposing of their dead they either burn or bury whichever may be most convenient. Swarthy and unhealthy-looking in countenance, small of stature, the head but thinly covered with sickly-looking hair, the only covering it has,—little or no eyelash, small eyes, always blood-shot and apparently much inflamed, pot-bellied, they have in most respects the semblance of savage men. Their women and children have much the same squalid appearance, though on their necks and wrists they wear ornaments made of the different kinds of wild seeds and of berries. Many of the men also wear ornaments in their ears, of yellow straw, plaited with some degree of ingenuity, but, in their general appearance, they are much like the Eulai, pictures of wretchedness and misery. They gave a party an abundant supply of honey, plantains, and such fruits as, on the higher parts of the mountains, or in the vicinity of Ootacamund, are considered delicacies. They have no marriage ceremony, but occasionally, when two have been living together for some time, they will enter into an agreement, in the presence of friends to remain united for life, and in a family where a succession of such unions has taken place, they will, once in two or three generations, perform a ceremony, and hold a festival in celebration of them. This is done by pouring pots of water over one another, the pairs seating themselves together for this purpose, the ablution, commencing with the seniors. They then put on new clothes, and end the day in feasting and merriment. The Kurumbai, and all the classes occupying the lower regions of the Neilgherry mountains, are many stages

behind the Budaga, in civilization, but possessing all the cunning natural to this unenlightened state.

The Kurumbai of the Wynnad forests have two sections, the Jani and the Mulli, and the Gurchea, Pannai and Pullai races live along with them. The Jani Kurumbai live entirely in the forest, they are the only axe-men, and, without them, it would be difficult to work a forest, and the wood-contractor and planter alike employ them. They are very docile, quick of imitation, and slavishly submissive to their moodily or headman. This individual, like a patriarch of old, exercises undisputed power over his own family, numerically containing about twenty or thirty beings. Those employed by the coffee planters are a little civilized, appreciating the comforts of life in a slight degree higher than their more savage brethren. They erect rude huts for the habitation of themselves and family, which are built on elevated ground, surrounded by jungles, and about six in number, they touch one another, and the whole present the form of a crescent. One larger than the rest, styled the eutcheri, is erected in the middle in the shape of a hall, for the sojourn of casual strangers. It is dedicated to their household deity, and the place cannot be contaminated by a shod foot. They are but migratory occupants of these habitations, the presence of a suspected stranger in their vicinity, sickness, or other trifling but natural cause, will make them emigrate from one place to another, generally within the same district, and sometimes for miles away, but always preferring lonesome localities and dense jungles. The Kurumbai does not stop for two weeks together in the same place, hence though some are partly civilized, they have not yet been brought into a settled mode of life. The extent of government lands in Wynnad is not known, but government also possess some forest lands towards Periah and Ternate, and in several spots over Wynnad and in teak belt are several bands of Kurumbai, some of the Jani and others of Mulli caste, they amount to about,

Kurumbai	200	Pannai & Poolai	100
Gurchea	50	Chetty & Squatters	50

These Kurumbai live entirely in the forest. They are the only axe-men, and without them it would be difficult to work a forest. The Kurumbai are held responsible, through their headmen, and the Chetty tribe are also responsible for their Pannai or farm-slaves. The Kurumbai services are constantly called for by the wood-contractor and the planter, but, they will not leave their haunts in the forests for any time.

Mr Campbell (p 31) describes the Kurumbai, Bai, Inlai, Pulii and Vedei, as in the lowest stage of life, mere men of the woods, of very diminutive stature, with thickly-matted locks and supple limbs, living under trees, in caves, or in the rudest wigwams, keeping sheep, or collecting forest produce, very stupid, but also very mild and inoffensive, though reputed as sorcerers and believers in demons. But such a character is only applicable to the secluded families who have been forced into the forests and mountains. The Kurumbai who herd their vast flocks from the Godavery to Cape Comorin are tall, slender, graceful men, with skins blackened by their food and the great heat, and in travelling over the swelling lands of the interior, these self-reliant men are to be seen engaged in their lonely avocation. They wear only a coarse blanket or cumbl. They appear to be a wholly different race from the Idyan or shepherd branch of the Tamil-speaking people who take the honorable appellation of Pillay or son, to distinguish them from the Vallai who are styled Mudi or first man. The nomade shepherd is called Kurumbai-Idyan.

The Kurumbai are a wandering race in the south of India divided into Betla and Genu. Both of them have a Mongolian caste of head, high cheek bones, short and somewhat flat nose, and prominent lips. Eyes, small, dark and deep set. Hair, curly, but woolly and matted from neglect. Of middle size in stature, well-proportioned body, nimble, with powers of endurance, and daring. Colour, dark. Hair on upper lip and chin, but no whiskers. They are laborious, basket-makers, and gather honey and other forest products. They are supposed to have come from Mysore. They profess to worship Kali — *Wilson's Gloss*, *Cape Malacca*, *Nelgherry Hill*, *Mr G Campbell*, *Renell's Memoir*, *Part 2*, p 265-328. See India.

KURUMBI, or Kondatungeli, Tr. Cassia Boida, *Vahl*. KURUMBOL, MATEAL. A tree in the Canara forests. It grows to about twelve or eighteen inches in diameter, and from fifteen to thirty feet high. It is used by the natives for house-work, and is considered a useful and durable wood — *Edye*, *Forests of Malabar and Canara*.

KURUMBANAD, see Kummaler. KURUMCHA, or Kummuchi, Beng. Calissa caudatas, *Linn* Jasmine-flowered Candia.

KURUMBERU, or according to Buchanan, Kaubai, according to Abbe Dubois are three migratory tribes, one branch of which engages in the traffic of salt and grain on the backs of asses, backwards and forwards from the coast to the interior. Another branch who

manufacture osier panniers, baskets or mats, live in tents 3 feet high, 4 or 5 broad and 5 or 6 long, made of bamboo, and they move from place to place to obtain work. The third branch are called Kalu bannu and are said to be robbers by profession — *Buchanan's Journey through Mysore*, Vol. 1, p 395.

KURUMINGA, Singar. The Butocera rubus, a beetle of the south of India which penetrates the trunk of the cocconut tree near the ground and there deposits its eggs, and its grubs, when hatched, eat their way upwards though the centre of the tree to the top, where they pierce the young leaf-buds and do irreparable damage — *Tenney's Ceylon*. KURUMASSA, a river in the Beguigas district of Bengal near Buxai.

KURU MOELLI, Malabar. Placouina separata, *Roxb*.

KURUND, Hind. Corundum. KURUND, Hind. Chonodum minale. KURUNDA, Hind. Calissa caudatas. KURUNDU, Singar. Cinnamon. KURUNGU MUNGA, Malabar. Bixa orellana.

KURUNJA, Beng. Kurung Hind. Pongamia glabra, *Vent* Kurum k tel, its oil.

KURUNJA, Hind. Dilbeiga mboiga. KURUNJOTI, also Kurum ludi, Malabar. Sida levis, *Linn*.

KURUNTVKA, or Kurantaka, Sans. Baileia pinnatis.

KURU NUVVULU, Tr. Small Sesamum, qu. Kuru nuvu.

KURUT, a kind of pudding or pottage, used in Abyssinian as food. It is made of Indian corn, broiled, bisected between two stones, or made into bread, on which they pour ghee or clarified butter. See Kooout, Kooout.

KURUT, Hind, of Peshawar. A kind of cheese.

KURUTALE, see Kurumbai. KURUTU PATA, Malabar. Tabernaemontana crisp, *Roxb*.

KURUVENDA, Tr. or Puvula guin-venda, 2 c, flowerly Abius, adding "the common plant Hiptage madibola" *W*, 232, under Kuruvinda has Cypripis hexastachys.

KURU VERTAI MARAI, Tr. Begera kougii.

KURUVERU, Tr. Coleus osmorrhizon or Plectranthus, sp, *Rhede*, ix, 74. Hindoo women use the scented roots to ornament their hair. It is also employed in offerings to idols, and as a drug, for which purposes it is cultivated generally in gardens.

KURU-VERU, Tr. Andropogon muricatus, *Retz*.

KURUVINGI ? Tr. Etheia burfolia. KURVAH TANGA MARAI, Tr. The wild cinnamon-wood tree of the jungle. It

grows to about twenty or thirty feet high, and from twelve to fifteen inches in diameter it is very scarce, and consequently not much known or used — *Edge, M & C*

KURVI, TAM A bird

KURWA, or Kuru, a measure of capacity varying in different parts of India

KURWAN, MAHR *Citæva 10xbuighu, R B, W*

KURWI, MAHR *Hymenodyction obovatum*

KURWUTTEE, GUZ, HIND, SANS

KURWYE, MAHR *Hymenodyction obovatum, W Ic Hymenodyction utile*

KURYELLOO, TAM *Sesamum orientale*

KURZE WAAREN, GER *Hardware*

KUS. Malino is Kus, the ancient Cos or Apollinopolis Parva, between Kenah and Luroi, described by Ibn Batuta (1, 106) as in his day a large and flourishing town, with fine bazaars, mosques and colleges, the residence of the viceroys of the Thebaid — *Yule Cathay, Vol II, p 400*

KUSA, one of the sons of Rama by Sita

KUSA, HIND *Elaeosthis cynosuroides*

KUSA, see Hindu or Hindoo, Serpent, Sati, Garuda Kasambi

KUSA-DARBHA, SANS *Kusa gaudi, TEL Poa cynosuroides, Retz* Care must be taken not to confound Darbha with Durbba, which is *Cynodon dactylon*, p 58 The Avenejana is a ceremony in the sraddha The funeral cake is placed on kusa grass, *Poa cynosuroides*, and before offering it, water in which white flowers and sandal paste are immersed, is poured on the cake — *Wils Gloss*

KUSAILOO, also Kusaili The bark of a small tree, wild about Ajmeer is tasteless, given to lying-in women to clear the blood and create milk from one to four pice size form the dose in six or seven days — *Gen Med Top, p 142*

KUSAJA, ARAB. *Cucumber*

KUSALA, merit, a constituent of Karma, *Hardy's Eastern Monachism, p 438*

KUSAM, HIND *Carthamus tinctorius*, safflower

KUSAMBI, a wood of Java, uncommonly heavy, hard and close it supplies anchors for small vessels, blocks, pestles, and numerous similar utensils

KUSANDA, a frontier race resembling the Chepang and Hau

KUSAR, HIND *Vitis carnosus*

KUSAVIAN, TAM A potter

KUSBAS qu ? Khush-bas, HIND *Saccharum violaceum*

KUSB-SINI, ARAB *China-root*

KUSBUL, HIND *Aplotaxis fastuosa* The shepherd's tinder This is found in the

Sutlej valley between Rampur and Sungnam at an elevation of 7,000 to 9,000 feet The tomentum on the under-surface of the leaves is employed by the hill people as tinder — *Cleghorn's Punjab Report, p 67*

KUSH, or Cush, a term familiar to readers of Scripture (Gen II, 13, also x, 6 to 8, and Ch I, 10) as the name of the eldest son of Ham (Chania), and before the flood, of a country encompassed by the Gihon, the second river of paradise The name seems to have descended to Noah's progeny, who took it for themselves and gave it to countries There was an African Cush, and the Cushan of Habakuk III, 7, is another The Hamitic Cushites appear to have spread along tracts from the Upper Nile, to the Euphrates and Tigris In the history of India, Kush or Cush, the second son of Rama, gave his name to the Cushwaha or Cutchwaha princes of Nuwar and Ambei, though the tortoise is supposed to be a source of this name The country of which Ayodia (now Oude) was the capital, and Rama monarch is termed Koshula, in the geographical writings of the hindoos, supposed by Col Tod, to be from Koshulya the mother of Rama, and in the archives of the Rana of Mewar, the first emigrant from the north is styled Koshulaputra—son of Koshula

KUSH, or Koh-i-Kush or Hindu Kush, is the term applied to a lofty peak in the range of mountains, continuous with the Himalaya, west of the Indus, and also to the range itself The only part of the range covered with perpetual snow is the Koh-i-Baba between Kabul and Bamian The Hindu Kush peak is visible from Kabul and is entirely covered with snow, and also from Kunduz, distant 150 miles All creatures, including man, birds and beasts of burden, suffer in crossing it and many perish In its perpetual snow, however, is a creature called the snow-worm which perishes if removed below the snow line The highest pass does not exceed 12,400 feet Many parts are devoid of wood and even of verdure There grows merely a stunted fuize, used as fire-wood called Kullah-i-Hazara or Hazara cap

The Hindu Kush was crossed by the Arians who settled on the western slopes. The Arians started from the northern slopes, crossed the Hindu Kush range and settled on the southern slopes The people of Cashmere have, from time to time, been mixed with races from the north, the south and the west, and while their language is hindoo and their faith mahomedan, the manners of the primitive Kush or Kutch tribes, have been influenced by their proximity to the Tatar races The hills westward from Kashmeer to the Indus are inhabited by

Kukka and Bumba, of whom little is known, but towards the river itself the Eusofye and other Afghan tribes prevail, while there are many secluded valleys peopled by the widely spread Gujar, whose history has yet to be ascertained, and who are the vassals of Arabian "syeds," or of Afghan and Tookamun lords. The countries north of the Hindu Kush, which lie in the valley of the Oxus and its tributary rivers, from Balkh upwards, have no general designation. Eastwards of that city lies Kunduz, the Mu of which subdued all the smaller provinces, and it has another dependency, Badakhshan further eastward. To the north of this territory are the hill states of Wakhan, Shughnan, Darwaz, Kulab and Hissai, whose people claim a descent from Alexander the Great. To the eastwards of Badakhshan lies the plain of Pamir inhabited by the Kirghis, and beyond the Belut Tagh mountains are Chitral, Gilgit and Iskardo, that extend towards Kashmir. South of Badakhshan is the country of the Siah Posh Kafir, who occupy a great part of the range of Hindu Kush and a portion of Belut Tagh. It is bounded on the north-east by Kashkar or Badakhshan, and on the north-west by Kunduz in Balkh. On the west it has Inderab and Khost, also in Balkh and the Kohistan of Cabul, and on the east it extends for a great distance towards the north of Cashmere, where its boundary is not distinctly known. The whole of this Alpine country is composed of snowy mountains, deep pine forests, and small but fertile valleys, which produce large quantities of grapes, wild and cultivated, and flocks of sheep and herds of cattle while the hills are covered with goats. Grain is inferior both in importance and abundance. The common kinds are wheat and millet. The roads are only fit for men on foot, and are often crossed by rivers and torrents which are passed by means of wooden bridges or of swing bridges made with ropes of some other plant fibre. All the villages described as built on the slopes of hills, near the roof of one house, forms the streets to the one above it. The people have no general name for their nation. Each tribe has its peculiar name, for they are all divided into tribes, though not according to genealogy, but to geographical position, each valley being held by a separate tribe. Kush has probably the same derivation with Kash. Hindu Kush is the original Cuch of scripture, the land compassed by the Gihon — *Bunsen, Vol iv, p 52, Burnes, Elphinstone quoted in Ferriar's Journal, p 51*. See Cuch, Koh, Koh-i-kush, Kosi, Chozar, Kushika, Kushau, Viswamita.

KUSH, also Kus also Kaga, HIND. *Saccharum spontaneum*

KUSHIA, HIND *Poa cynosuroides*
 KUSHIAR, BENG *Scirpus kysooi*
 KUSHIARTA MARA, CAN *Embryopteris glutinosa*, *Rorb*
 KUSHEEDA, HIND See Cotton manufactures
 KUSHIER, ARAB Bark
 KUSHKAN, HIND Boiled rice, properly *Khuskani*. Grains of ground-rice in curds is the material for the primitive teeka, which is applied on the foreheads of hindoos
 KUSHIKASHI or Khas-Khas, ARAB *Kukum*, PERS Poppy seed
 KUSHIMA, HIND *Mentha incana*
 KUSHIMANDAMU, SANS, or *Gummadikaya*, TEL *Cucurbita maxima*, *Duch*
 KUSHMI ZURK, also Hub-ud-Dan, ARAB *Cassia absus*, *Linn*
 KUSHMULLA, also *Kushmulla Kimul*, also *Ajamungba*, HIND *Odina wodier*, *Rorb*
 KUSHINEEZ or Kitnuz, PERS *Coriandrum sativum* Coriander seed
 KUSHINIZ, PERS *Coriandrum sativum*, *Linn*, *Rorb*, *W Ic*
 KUSHOLUM, MALLAT *Alpinia galanga*
 KUSHT, HIND *Pennisetum italicum*
 KUSHITA, PERS Mineral compounds used as medicines, the principal being *Kushtasikka*, *Kushta jast*, *Kushta tamba* or *mis*, and *Kushta loha*. These preparations are made by native hakims, they are compound bodies (*munakkabat*), though called by the name of a simple constituent taking their name from the metal which forms their basis. To prepare the *Kushta sikka*, or carbonate of lead, one tola of lead is placed in an iron pan, with the juice of the *Euphorbia*, or the "kesu" or "dhak" flowers (*Butea frondosa*). The *Kushta jast*, is oxide of zinc. The *Kushta tamba* is urseate of copper. The *Kushta loha*, an oxide of iron, is also called *khubs ul hadid*, or *zafian ul hadid* — *Powell's Hand-book*. See Medicine
 KUSHTAM, SANS *Kushta*, SYRIAC *Putchuk*
 KUSHTIGAR, or *Phailwan*, PERS Whistlers, throughout Southern Asia, who whirl over head, ponderous wooden clubs called *mil*, also *magdal*, instruments of a favourite but very laborious exercise, regularly taught by an *ustad* or teacher. The *ustad*, an older man, a professor and teacher, instructs in one of the three hundred and sixty band or forms — *Ouseley's Travels, Vol 1, pp 234, 236*
 KUSHT-I-SHIRIN, also *Kusht-i-talkh*, PERS *Costus putchuk*
 KUSHIU, HIND *Pyrus malus*
 KUSHURI PASAPU, TEL *Curcuma zedoaria*, *Rorb*
 KUSIA, see *Topes*

KUSIKA, see Viswamitra

KUSINARA, the city near which Gotama died — *Hardy's Eastern Monachism*, p 438
See Sakya Muni, Topes.

KUSKUS, HIND The poppy seed, properly Khash-khash This name seems universal in India

KUSKUS, BENG. *Andropogon muricatus*

KUS KUSU, AR One of the numerous kinds of what the Italians generally call Pasta The material is wheaten or barley flour rolled into small round grains In Barbary it is cooked by steaming, and served up with hard boiled eggs and mutton, sprinkled with red pepper The Bedouin Magharabi Arabs merely boil it

KUSMOR, see Khybei.

KUSNIR, BENG *Ficus elastica*, *Roab*

KUSOOMBA, a term used by the Rajputs to designate opium In times of peace and ease, the Rajput leads an indolent and monotonous life After a midday siesta the chief rises, washes his hands and face, and prepares for the great business of the day, the distribution of the red cup, Kusoomba or opium He calls together his friends into the public hall, or perhaps retires with them to a garden-house Opium is produced, which is pounded in a brass vessel and mixed with water, it is then strained into a dish with a spout, from which it is poured into the chief's hand One after the other the guests now come up, each protesting that kusoomba is wholly repugnant to his taste, and very injurious to his health, but after a little pressing, first one and then another, touches the chief's hand in two or three places, muttering the names of Dev, friends or others, and drains the draught Each, after drinking, washes the chief's hand in a dish of water which a servant offers, and wipes it dry with his own scarf, he then makes way for his neighbour — *Ras-Mala Hindoo Annals*, Vol II, pp 261-62 See Kusumba

KUSRANI, an Afghanistan tribe whose hills extend from the Korah pass downwards for a distance of about fifty miles, about half the tribe own lands and villages in the plain, a portion lead a wandering life in the front range of hills nearest the plain and the half desert tract at its base, and the remainder live in the hills The hill Kusani can muster some 1,200 fighting-men, of whom 50 are horsemen They are very thievish, and were in the habit of proceeding through the land of their brethren in the plain to plunder in the villages near Dehra Ishmael Khan From the Kusranee limits the hills of the Bozdai tribe extend along the British frontier for about 15 or 20 miles The range is

intersected by some nine passes leading into the plains, the chief which is the Sunguh pass, through which there is considerable traffic with Candahar and the Punjab. Opposite these hills lies the Sunguh low-land (forming the upper portion of the Dehra Ghazee Khan district and cultivated by several peaceful tribes) and very much at the mercy of the Bozdai There is only one Bozdar village in the plains, but there is much scattered cultivation belonging to the tribe Almost the whole tribe and their chiefs live in the hills They can muster 3,000 or 4,000 fighting men, some portion of whom are horsemen They are probably the most formidable robbers in this part of the frontier Under the Sikh regime they repeatedly carried fire and sword into the Dehra Ghazee Khan district See Khybei

KUSSAM, HIND Kussamba, CAN *Calthamus tinctorius*

KUSSAN, see Viswamitra

KUSSAR There are 3,085 of this caste in the Oomraoti district

KUSSAVU, TEL *Anathium muricatum*

KUSSOO, BURM A Tenasseim tree, maximum girth 2 cubits, of maximum length 15 feet Abundant near the sea or the river's edge, all over the province When seasoned it sinks in water It has a very tough wood, durable, and as good as Kya-zai, for helvcs. Kya-zai wood is of the colour of oak with a yellowish tinge The Kussoo is nearly white The Burmese name of the soondree wood is nearly the same — *Captain Dance*

KUSSOOR, HIND *Lathyrus sativus*

KUSSOWLEE, in the Himalaya, is elevated 6,500 feet above the sea It is a military post on the crest of a ridge which overlooks the Kalka valley, the inner slope is covered from the summit to perhaps 1,000 feet below it, with an open forest of the *Pinus longifolia*, a fir nearly resembling that of Scotland The barracks for the troops and the houses of the residents are scattered over the northern slope The vegetation is characteristic of the temperate zone In the shady ravines north of Kussowlee, where there is the greatest approach to a forest, a species of laurel is the most conspicuous tree On the more exposed hills, *Falconeria insignis* and *Euphorbia pentagona* occur, scattered as small trees, and one small wood of *Ægle marmelos* grows close to the village of Haripur The most common shrubs are *Adhatoda vasica* *Carissa* and *Zizyphus jujuba*, species universal in the plains of Upper India On the cliffs near Kussowlee are to be seen the well-preserved impressions of various species of land plants, leaves, seeds, and stems See Sanitarium

KUSSUB, penance, a term used in the science of exorcism.

KUSSUB-BEWA, Guz ?

Godruvuz, HIND | Waj-i Igar?
Venkund, ,, | Sweet flag

Acotus calamus

KUSSUB-UZ-ZERIREH, AR *Chuseta*

KUSSIALGARH, lat 33° 28', long 71° 54', in the Panjab, on the right side of the Indus, north-east of Kalabagh. The mean height of the plain is 970 feet. The tower station is 1,025 feet. The level of the Indus during the dry season is 799 feet. Mean flood level of the Indus is 855 feet. Maximum flood level during a cataclysm is 890 feet — *Idl, Schl, Walker*

KUSU-KANDIRA, TEL *Kousu landira*, TAM *Strychnos bienertia*, *Lesch*. The Telugu derivation is from Kousu, "a disagreeable smell," which is characteristic of the plant. The plant is plentiful in the Nagari hills under the name of Tige musiti.

KUSSUMB, HIND *Schleichera tigris*

KUSSUMBA, HIND

Gul-i-masahr,	PERS	| Bastard saffron <i>Carthamus tinctorius</i> , L. Kusumbakum, TAM
Safflower		
Kajira,	BENG	
Lollora,	HIND	

This plant yields 6 or 7 distinct shades of red, the palest pink or piyazi gulabi (pink), gulabi sukhi (rose colour), kulhi or gul-i-shaftali (deep-red). In combination with harsinghai flowers (*Nyctanthus arborescens*), it yields saucer or golden orange, narangi, deep orange and shirabati, salmon-colour and with turmeric (haldi, zaid ehob), it gives a splendid scarlet, gul-i-rumai, and other tints, again if combined with indigo, Prussian blue, &c, a series of beautiful purples, known as liywardi, uda, nafairami, sosuni, krsni, (a delicate mauve), falsai, kokai and the deep-purple bangni. All these tints are more or less beautiful, but scarcely one of them will stand washing. There is a great want of that series of substances known as mordants. The use of the salts of tin and lead is entirely unknown to native dyers — *Powell's Hand-book, Vol 1, p 457*

KUSSUMBA, in Sind, is the name given in good society to a solution of opium, which the natives extensively use. In Cutch, it means a Rajput practice of drinking a solution of opium from each other's hands to stanch feuds — *Burton's Scinde, Vol 11, p 143*. See Kussoomba.

KUSSUR-KA-GHAR, HIND. Literally factional house, a term used in forming magic squares.

KUSSUS, AR *Hedera helix*, the Ivy

KUST, ARAB, also Kust-i-nabi. Kustak, PERS. Kusti, HIND *Aucklandia costus*, *Falconer*. Putehuk, *Costus putehuck*.

KUST-TALKH, AR. Galabgal

KUSTI, the Zonari worn by the P-u-ees

KUSTOOLA, HIND. *Justicia verticillata*

KUSTOORA, the musk deer, a native of Cachin, or lower Tibet but commonly met with in Nepal

KUSTOOREE, BENG *Abelmoschus moschatus*

KUST-TALKH, HIND *Aucklandia costus*

KUSTUBIA, see Kumi

KUSTURI, Guz, HIND Musk

KUSTURI, TEL *Acacia farnesiana*

KUSTUS, GREEK *Putehuk*

KUSUM, BENG, DUK, HIND, also Kijun, BENG *Carthamus tinctorius* Safflower

KUSUD, AR *Crocus sativus*, Linn

KUSUMA, TEL *Carthamus tinctorius*, Linn, Roxb

KUSUMB, MAUR. *Schleichera tigris*

KUSUMBA, TEL *Carthamus tinctorius*

KUSUMBA-JAVA, see Dyes

KUSUMBA NUNA, TEL Safflower oil

KUSUNDA, a Nepali tribe. The Cheping, Chetung, Kusundu and Huiyu are four uncivilized Bhot tribes who reside amid the dense forests of the central region of Nepal, to the westward of the great valley, they dwell in scanty numbers, and nearly in a state of nature. They have no apparent affinity with the civilized races of the country, but live in huts made of the branches of trees, on wild fruits and the produce of the chase. The Cheping are slight, but not actually deformed though with large bellies. Mr Hodgson says they are of Mogul descent. Their language is akin to the Lhopa. The Cheping, Huiyu and Kusunda, seem to belong to the Rawut group of frontier populations. They are named by Mr Hodgson, the Dute, Denwu and Brahmo, which Mr Litham believes to be the same as Tharu, Dhungu, and possibly Rawa. They occupy the districts where the soil is moist, the air hot, and the effluvia miasmatic — *Latham*. See India.

KUSUND KA KATORA, a cup made of bell metal

KUSWUR, HIND. The flower from which is made the yellow Kuswuri dye used in hindoo marriages. To use it on the day of battle is among the hindoos deemed a sacred pledge to die or conquer. Volunteers are often invited to assume the yellow dress, which implies desperation in any undertaking. Amongst Rajputs, it was a not infrequent usage to imitate the hindoo suits and warriors, and dye their garments with yellow, the hymeneal colour, which indicated that they went to battle as to a bridal feast, and were determined to die, or to live, exulting conquerors — *Malcolm's Central India, Vol 1, p 358*

KUT, see Chaldean

KUT, HIND *Abelia tinctoria*

KUT, also Kutch, HIND *Catechu*

KUT, also Ooplate, Guz, HIND *Putchuck*, the root of the *Aucklandia costus*. A bitter aromatic tonic used in fever, the roots have a pleasant smell and are used as perfumes. It is chiefly exported to China, where it is used as an incense — *Powell's Hand-book*, Vol 1, p 356

KUTA, MALLAL Baskets

KUTA, see Crocodilidae

KUTAIA, HIND *Solanum jacquini*, *Willde*

KUTAJA, SANS *Conuessa* bark

KUTAJAMU, SANS, or *Kodisa chettu*, TEL *Wrightia antidysenterica*, R Br

KUTAKA, SANS *Nux vomica*, *Strychnos nux vomica*

KUTAN, PERS Flax

KUTAR, a drink or dagger carried by fugitives. See Kalan

KUTAY KI CHITRI, DUK A mushroom

KUT-BEL, BENG. Elephant apple, *Feronia elephantum*, qu ? Kat-bel

KUTCH or Cutch, a province on the north-west of the peninsula of India bordered by the Runn. Its capital is Bhooj, on the north are Pawan and Patcham. Kanta extends along the coast containing the seaport towns of Mandavie, Munna and Tuma, the bandar or port to Anjar. Waghan, to the east, contains Shahpur Aidasu. To the west, are Gariah and Ubiassa, in which are the towns of Mhai, Naina, Lakpat Baudai, &c. The inhabitants of Kutch are given to predatory habits. The Kumbi or cultivators are not numerous, the Chalon and Bard (Bhat) are numerous. The Jhalla are Rajputs of Sindian origin, and there are tribes of Lowanni, Ahu and Rebbai. The Bhatta of Sindian origin, are a fair handsome race, skilful and industrious mechanics, and found in all the ports of Arabia and Western India. Kaba, a practical tribe in the gulf of Cutch. The Khosa are a marauding tribe on the Thul desert between Hindustan and Sind. Amongst the Cutchoolie striata some are evidently marine, yet from what Mr Hyslop had seen of those in the Deccan or those in Bengal none of them in either of these districts exhibit the least evidence of having been deposited in the sea or ocean all seem to be of fresh-water origin — *Mrs Elwood's Letters*, *Wilson's Glossary*. See Cutch, Infanticide, Rajpoots, Kelat, Hindoo

KUTCH, the breeches of the Sikhs, the adoption of which is of as much importance to a Sikh boy as was the investiture with the toga virilis, to a Roman youth

KUTCHERRY, HIND An office, a court or place of public business

KUTCH GUNDAVA, a champagne district of Baluchistan, a depressed level plain. See Kelat

KUTCHHOOR, DUK *Kutchooria*, HIND *Curcuma angustifolia*. The species of *Curcuma* growing in the Mahabaleshwar hills seems to be the *Curcuma montana*. In the East Indies large quantities of arrow-root are prepared from different species of curcuma, all of which have not been clearly ascertained, but the *C angustifolia* and *C leucomiza* are recognised. In the Madras Exhibition of 1855, arrow-root from the *C angustifolia* and *C montana* of Roxburgh, was exhibited from Canara, Cochin and Travancore, where it has been, for many years past, prepared in large quantities, and, from Travancore, it is a regular article of export.

KUTCULEGA, HIND. Bonduc nut, *Guilandina* (*Casalpinia*) *bondueella*

KUTER, HIND *Celastrus paniculata*, *Willde*

KUTEERA, see Resins, Kutua

KUTH, HIND *Putchuck*, *Aucklandia costus* root

KUTH, HIND A coarse alloyed metal

KUTH, Guz. *Catechu*

KUTHALI, HIND A sieve-like or small nest-like vessel

KUTH-BEL, BENG Elephant apple, *Feronia elephantum*

KUTHERI, TAM Hoise

KUTHERI, HIND. A kind of rice in Kangia

KUTH JAMUN, HIND ? A tree of Chota Nagpore with a soft, red wood — *Cal Cat Et* 1862

KUTH-LAH is a great, black, chubby fish with large scales, and a very big mouth without teeth—it has been known to attain a size weighing two Bengal maunds, which are equal to 16½ lbs. This fish does not take a hook. The "Ro-hoo" and the "Min-gah" resemble each other in size and habits, they are very much like the salmon, but have tiny little mouths with no teeth. The "Ro-hoo" in season has very pretty red fins, and both have ash-coloured backs, with silvery bellies, they attain to the weight of 20 lbs, and afford the angler excellent sport at bottom-fishing, sometimes engaging him for an hour before he can attempt to land his fish. The "Keel-bause" is a pretty little dark ash-coloured fish with a small toothless mouth, and has a whisker on either side of it. This fish also affords the angler good sport, and is found of five or six pounds in weight. These are all plentiful in Calcutta and lower Bengal, and, while young, could be easily exported.

KUTHREE — ? *Solanum melongena*
KUTHREKUM, MALLAL. *Boswellia*
glabra

KUTHRI-KAI, TAM *Solanum melongena*

KUTICHARA, see Paramahansa

KUTI LAL, HIND *Withania somnifera*

KUTILANA, HIND *Withania coagulans*

KUTIRA, a gum having a great resemblance to gum *Tragacanth*, yielded by the trunk of the *Cochlospermum gossypium*, or yellow-flowered cotton tree, it is used by native practitioners as a demulcent and emollient, but under the same name and of very similar properties, is often sold the gum of several species of *Sterculia* of the *Butea* and *Bombax pentandrum*, *Huttian ka goud*, &c &c — *O'Shaughnessy's Bengal Dispensatory*, pp 225, 226 See *Kotheela*

KUT-KARINGA, HIND *Guilandina bouducella*

KUT KARWA, HIND *Costus speciosus*, *Aucklandia costus*

KUTKI, HIND *Panicum miliare*, a kind of inferior grain *Kali-kuthi*, HIND, is the *Picrohiza kuniooa*

KUT KI-JAR, DUK *Illecebiu lanatum*

KUT-KULEGA, also *Kutkulinga*, HIND *Guilandina bouducella*, *Cæsalpinia bon*

KUTNEE, a stream in the Jubbulpoor district

KUTNI, HIND A pimp

KUTOO, BENG *Micheha champaca*

KUTOOA, HIND, also called *Bungka* *Kutooa*, an aquatic beetle which eats rice-plants It is said to make a leaf-boat, which it paddles from plant to plant — *Ell*

KUTRA, HIND *Eleusine coracana*.

KUTRAN, HIND Pitch

KUTRE, HIND *Achyranthes aspera*

KUTREE PAVAL, an article of jewelry See *Jewellery*

KUTRY, the Rajput Khatu tribe See *Khatu*

KUTS, HIND *Indigofera heterantha*

KUTSA, see *Hindoo*

KUTSELLA, HIND *Veibesua sativa* *Gingelly seed* *Aucklandia costus*

KUT-SHIRIN, HIND *Aucklandia costus*

KUTTAH NUDDY, a stream near *Naimung* in *Dacca*

KUTTA-KASTURI, MALLAL *Abelmoschus moschatus*, *Mæneh*

KUTTALAY, TAM *Aloe indica*, *A vulgaris*

KUT TALKH, HIND *Aucklandia costus*

KUTTAN, PERS Flax

KUTTANAL, see *Kummalei*, *Kuttaun*, *Kuttaun*, *Kuttaun Puudeet*, *Kush* or *Cush*.

KUTTA TERPALI, MALLAL. *Chavica roxburghii*, *Koen*

KUTTELUR, a river near *Bulleah* in *Ghazeepoor*

KUTTI, or *Kutlal*, HIND., of *Murice hills*, *Hazara* and elsewhere, *Daphne oleoides*

KUTTOE WOMBI, SANS. *Cucubita citrullus*, *Linn*

KUTTRY, see *Khetu*.

KUTTUK, see *Khybei*.

KUTTUN, MAHR Cotton

KUTUB MINAR, at *Delhi*, is said to have been erected A D 592 by *Kutub-ud-deen*, *Aibek* The epigraph in *Persian* over the outer midway of the eastern entrance, embodies his name in the following terms *Kutub-ud-deen*, *Aibek*, founded this mosque May the Lord bestow pardon on that slave The *Minar* is erected at the south of the square *Col Tod* found, in *Guzerat*, a column, several feet high, of three compartments, gracefully tapering as it rises from a circular base, consisting of three marble steps, sculptured with innumerable minute niches, each containing a figure of the *Jineswai*, in the customary contemplative attitude One like this, is a common appendage of *Jam* temples, *Col Tod* is inclined to rank with it the *Kutub Minar* at *Delhi*, imagining that the mahomedan architects have only fluted the latter, in order to remove the obnoxious images Of this class, also, is a column on the summit of *Cheetore*, nearly eighty feet in height The uncompleted minaret of the *Kutub-Minar* at *Delhi* is 82 feet in diameter It was begun by *Alu-ud-din*, the penultimate predecessor of *Mubarak Shah* The total diameter at the base is 47 feet 3 inches, and at the top about 9 feet The doorway is not larger than an ordinary *London* street door The uncompleted minaret is certainly not half the height of the *Kutub* in diameter, it is perhaps twice as great *Ibn Batuta* was certainly misinformed as to the date and builder of the *Kutub* He ascribes it to sultan *Muiz-ud-din* otherwise called *Kakobad*, grandson of *Balban* (A D 1286-1290) But the real date is nearly a century older It was begun by *Kutb-ud-din*, *Aibek*, when governing for *Shahab-ud-din* of *Ghizni* (otherwise *Mahomed bin Sam*, A D 1193-1206), and completed by *Altamsh* (1207-1236) *Ibn Batuta* ascribes the rival structure to *Kutb-ud-din Khilji* (*Mubarak Shah*, 1316-1320) and in this also, *Colonel Yule* thinks he is wrong — *Tod's Travels*, pp 108-327, *Col R MacLagan*, *R E in Yule, Cathay*, Vol II, p 434

KUTUB SHIAHI, a dynasty of kings of the 16th and 17th centuries ruling in *Golconda* and *Hyderabad* in the *Deccan*

KUTUB-UD-DIN, AIBEK, a slave of *Shahab-ud-din*, who gave him the government of *Delhi* *Kutub-ud-din*, extended his domi-

mon, became independent and died 1210. In A. D. 1206, on the death of his master, Mahomed Gori, Kutub-ud-din retained possession of Hindustan. He was the first of the Turki slaves who attained sovereignty and furnished a succession of rulers to Hindustan. Kutub, after a reign of four years was succeeded by his son Alam, who was, within a year displaced in 1211 by Altamsh, a slave and son-in-law of Kutub-ud-din. Bakhshai, general of Kutub-ud-din Aibek, in A. D. 1201, conquered Behar and in 1203, conquered Bengal, but was defeated and driven back from Bhutan and Assam. Altamsh, a slave and son-in-law of Kutub-ud-din in 1211 succeeded Alam, son of Kutub. He ruled Hindustan 25 years, and in that time subdued the fortress of Rintamboire in Rajputnah, captured Gwalior and Mandoo and conquered Oojein. It was in his reign that Cheughis Khan ruled in western Asia, destroyed the temple of Mohakal, which Vikramaditya had erected at the beginning of the christian era. Altamsh died in 1236. His son reigned six months and was deposed, and then his daughter sultana Razia, who ruled ably for three and a half years. See Kutub Miwai, Ibn Batuta.

KUTUN, ARAB Cotton

KUTUNG, HIND A seedling of the bamboo, a man who has seen two "kutung" is a very old man.

KUTURU BUDAMA, TEL *Biyouia scabrella*, L, R., III, 724, Mukia, sc *W. Ill.*

KUTZ, HIND *Indigofera heterantha*

KUVACH, HIND *Mucuna pruri* Cowhage

KUVALAM, MAL *Ægle marmelos*

KUVALAYAMU, SANS *Nymphœa*, sp

KUVEAMA, TAM A Ceylon tree. It grows to about two and a half or three feet in diameter, and is curved in its growth. Wood is remarkably heavy and strong, and used in the frames of native vessels. It produces a fruit which is of no use. — *Edey*

KUVEER PUNTHEE, see Kabu Mendicant

KUVERA, the hindoo god of wealth and hindoo Plutus, he is also the regent of the north. This deity was a son of Viswasrava, and a brother of Ravau, who was overcome by Rama. He is also called Paulastya. Only a brief notice has been taken of him in hindoo mythology, although he is a deity whose favours are by no people more valued than by the hindoos. He is represented as a magnificent personage residing in the splendid palace of Alaca, or borne through the sky on the heads of four figures, in a radiant car, called pushpaca, which was given to him by Brahma. In each of two of his hands he

holds a closed flower of the lotus, and has on his head a richly ornamented crown. His sakti is Kuveri. The Guhyaca are servants of Kuvera, the deformed deity of riches — into such beings the dark souls of men, addicted in this world to selfish gratification, transmigrate. — *Cole. Myth Hind*, p 111, *Moor*, p 108. See Sati, Bramicide, India, Inscriptions, Meru, Ravau, Saraswati, Tripati.

KUVIDARA, also Yoga Putia, SANS *Bauhinia candida*, B variegata, *Linn*

KUVIR or Kubeer, as it is called by the natives, is the salt desert which predominates in Khorasan, and salt abounds in many districts, to which the desert does not reach. There is little doubt, that this salt desert penetrates through the inhabited isthmus extending between Herat and Mushed, into the mountainous districts of Kohistan, and Hazarah where we are informed there is much salt and blackish water. There is a great deal of Kubeer, or salt desert all through the steppes of Khwarezm and the desert lying between the Oxus and Caspian sea. — *Fraser's Journey into Khorasan*, p 253.

KUVIRAJU, SANS From kuvir, a poet, and rajun, a king.

KUVACHA, SANS From vacha, a word.

KUWARI, HIND, or Puari of Kaghan, *Ficus caricoides*

KUWAR KAMIN, HIND *Polygonum*, sp.

KUWATZEI, HIND *Adiantum*, C V.

KUWERA, a mole, called in Koorish, Mousha Kweia, or the blind mouse, is the Chagol of the Talmudists, or Gaian of the Cape of Good Hope. — *Rich's Residence in Kooristan*, Vol 1, p 196.

KUWU-WUL, see Kownul

KUWUK, JAV *Felis leopardus*, F Javanensis, *Desm*

KUWWAYTHAH, a mohurum faqeel.

KUYA, see Hindoo

KUZA MISRI, HIND Sugar-candy in a globular form, made in a 'kuza,' or can then put

KUZEEREH, ARAB *Conium sativum*

KUZISTAN bounds Fais on the west

KUZZILBASH Their native country, is the neighbourhood of Tabriz, Meshid, Keiman and Shmaz, where they are horse-breeders, shepherds and cultivators. See Kazzilbash.

KWAN, or Kouan, the Cochinchina name for a string of about 600, "cash," the popular coin. Each kouan makes 10 heaps, or "tieu," each of 60 cash. The Spanish dollar averages about 4 kouan, in Upper Cochinchina being worth 3 to 4 kouan, and in Lower Cochinchina, 5 or 6 kouan. As a weight, 500 kau or cattis, of 1½ ounce each, make 1 kouan. — *Simmond's Dict*

KWANG-TUNG-CHI. A general account of Kwang-tung, is a Chinese work usually

stitched in 140 Chinese volumes its officers are—

Tsung-tu, the governor-general

Fu-tai, the governor

Fan-tai, the superintendent of finance

Nie-tai, the provincial judge.

Chi-fu, *Chi-le-chou* and *Chi-le-tung-chi*, prefects

Tung-Chi, sub, and *Tung-pan*, deputy sub-prefects

Chi Chou and *Chi Hsien*, district magistrates

Ching Le and *Chau-mo*, secretaries

Ghar Kwan, superintendent of customs in China, is the superintendent of the maritime customs of Yue. There is also a superintendent of customs for Kwang-tung. The prefect of Kwang-chou is the chief local authority of a territory equalling in extent the kingdom of Holland, and containing a much larger population. His Yamen is the first court of appeal from fourteen others, each resembling in their power British courts of assize — *Meadow's Desultory Notes*, p. 8

KWANG-YIN This rock, with an excavation near its base, serves as a temple and dwelling for several priests of Fo. It is composed of one solid mass of grey marble, rising out of the margin of the river to a height exceeding six hundred feet. In a large rent near the base is a temple of two stories, ascended by flights of steps hewn out of the sides of the cavern — *Baron Macartney's Embassy*, Vol. 1, p. 28

KWAN SAF SAFEI, HIND. *Solanum nigrum*

KWAN-SE is bounded on the north by Ho-nan, and an irregular chain of lofty mountains on the south and east by Kwang-tung, on the west by Yun-nan. Its surface is estimated at eighty-seven thousand square miles, and its population is between seven and eight millions. Kwy-ling-foo, is its capital. This province contains eleven cities of the first class, twenty-five of the second class, and 170 of the third class.

KWAN-TUNG, or Yue-tung, which signifies the "eastern breadth," extends along the southern coast from the centre of the gulf of Tonquin, nearly as far as the portion of the coast which is opposite the island of Formosa.

KWAN YING, the Chinese goddess of mercy

KWARGANDAL, HIND. *Aloe perfoliata*

KWASSZE, RUS. Alum

KWE-HWA-CHING, a large mart in the Shan-se province of China, immediately beyond the Great Wall, 400 miles north-west of Peking and 240 west of the pass of Kulgan. See Kalghan.

KWEI, CHINESE. Rubiunquis, speaking of

certain envoys of a Korean nation whom he saw at the court of Kamakouru, says "The principal envoy had in his hand a tablet of polished ivory, about a cubit long by a palm broad, and whenever he addressed the Khan or any other great personage he kept his eyes fixed on this tablet, looking neither right nor left, as if he read there what he had to say." The use of this tablet, called Kwei, was a very ancient Chinese etiquette. It is mentioned in Demailla's version of the Chinese annals in connexion with Yu, one of the most notable worthies of ancient China, who is said to have flourished B.C. 2286 — *Rubiunquis*, p. 290, quoted in *Yule Cathay*, Vol. 1, p. 142.

KWEI IIWA, CHIN. *Olea fragrans*

KWEI PE, or Kwei-pie, CHINESE. *Cassia lignea*, *Cassia bark*

KWEI-TSZE, CHIN. *Cassia buds*

KWEREI, HIND. *Berberis aristata*. Kwei-chow is bounded on the north by Sze-chu-en, on the south by Kwang-se and Yun-nan, on the east by Hu-nan, and on the west by Sze-chu-en. This province is estimated to embrace a surface of 64,500 square miles — *Smith's China and the Chinese*, Vol. 1, p. 423.

KWIKLAPOT, HIND. *Cuscuta pedicellata*

KWISPRE, HIND. *Verbascum thapsus*

KWON THEE, also Kwon thong, also Kwon bung, and Hmo, BURM. *Aieca catechu*, *Linn*

KWUN, BURM. *Aieca catechu*, *Linn*

KYA BIN, MALAY. *Terminalia chebula*

KYABOCA WOOD, or Amboyna-wood, is imported from Singapore. It appears to be the excrescence or burl of some large tree, it is sawn off in slabs from 2 to 4 feet long, 4 to 24 inches wide, and 2 to 8 inches thick, it resembles the burl of the yew-tree, is tolerably hard, and full of small curls and knots, the colour is from orange to chestnut-brown, and sometimes red-brown. It is a very ornamental wood, and is much esteemed in China and India, where it is made into small boxes and writing desks, and other ornamental works. The kyaboca is said by Prof. Reinwardt, of Leyden, to be the burl of the *Pterocarpus indicum*, by others that of *Pterocarpus diaco*. It is from the Moluccas, the island of Borneo, Amboyna, &c. The native name appears, from the specimen of Mr. Watson Saunders to be "Senoulcut," the wood itself is of the same colour as the burl, or rather lighter, and in grain resembles plain mahogany. "The root of the cocoa-nut tree, says Colonel Lloyd, is so similar when dry and seasoned, to the 'bird's-eye' part of the wood here termed kyaboca, that no difference can be perceived, the cocoa has a tortuous and silky fracture, almost like indurated asbestos." The comparison of the palm wood

with the kyaboca, renders the question uncertain, as amongst the multitudes of ordinary curly woody fibres, which one cannot account for in a palm there are a few places with soft fibrous matter much resembling it. At the Madras Exhibition of 1855, a slab of kyaboca wood, imported from Singapore, was exhibited by J Sanderson, Esq. A small portion was polished, and showed well the highly ornamental appearance of the timber in its marking. The specimen exhibited the very knotty character and curly fibres of the wood, from which pieces of even a foot square free from flaws, can rarely be obtained. The botanical name of the tree has not yet been determined with certainty, although this valued ornamental wood and another, the Lingoa wood of commerce, are supposed to be the produce of the same tree, the *Pterospermum indicum*. Of late years, its estimation seems to have decreased in Europe, but it is still much valued by the Chinese. It is brought from Ceram, New Guinea and the Amu islands of the Moluccas. In Singapore it is sold by weight.

The Lingoa wood is also known in commerce as kyaboka wood, and very large slabs are obtainable from the lower part of the tree by taking advantage of the spur or lateral growths. They are thus sometimes as large as nine feet in diameter. It is very durable, takes a considerable polish, is very abundant and may be had in any quantity.—*M E Jones' Reports of 1851, Col G A Lloyd, Holtz*

KYAI-GYEE, BURM *Barringtonia speciosa, B angustifolia*

KYAI-THA, BURM. *Barringtonia acutangula, Gaertn*, *B macrostachya* A Tenasserim tree, maximum girth $1\frac{1}{2}$ to 2 cubits, maximum length 7 feet. Scarce, but found widely scattered on low marshy grounds in the provinces. When seasoned it sinks in water. The wood is excellent for planes, or for any other purpose, for which a straight grain, great toughness and strength are required.—*Captain Dance*

KYAI-THA, BURM A tree of maximum girth 4 cubits, maximum length 18 feet. Found abundant, but scattered up the Attarian, Gyne, and Thoungween rivers near Moulmein and near Tavoy and Meigui. When seasoned, it floats in water. It furnishes a very compact hard timber, used for posts of houses, zyats, &c. The fibre is liable to start with repeated percussion, and the wood itself is subject to dry rot. This is called Itchwood, because the fruit, chips, or bark produce, when touched, an itching like that caused by cowhage.—*Captain Dance*

KYAI YEW, BURM A tree of Amheist,

Tavoy and Meigui, of maximum girth 3 cubits, maximum length 22 feet. Rather scarce but found all along the banks of rivers all over the provinces. When seasoned it floats in water. Its wood is used by the Burmese to make charcoal, also sometimes for posts of small huts but is brittle.—*Captain Dance*

KYA MOUK, BURM? A kind of oak in Amheist, Tavoy and Meigui, maximum girth 4 cubits, maximum length $22\frac{1}{2}$ feet. Abundant but widely scattered all over the provinces inland. When seasoned it floats in water. It is an excellent tough wood, durable and sufficiently light, used for all purposes by the Burmese. Strongly recommended for helms, hammer handles, handspikes, staves of casks, and many other purposes, but too widely scattered to be easily obtained, unless a large quantity be ordered which should repay a search in the forests much used by Burmese as a pole for carrying baskets.—*Captain Dance*

KYAN, a small tribe in Aikan, whose language is allied to Burmese

KYAN, a powerful tribe of about 100,000 souls, who occupy the country from the south of the kingdom of Bunnai, swept away into the interior. They strongly resemble the Dyak. Mr Dalton states that the Kyan, amongst whom he lived, amount to 270,000 souls and that they were greatly addicted to head hunting. Of the tribes of Borneo differing from each other sufficiently to be classed under separate titles, the Kyan, as the most numerous and powerful, first claim attention. Personally, little is known of their divisions by the English, though the Netherlands of India Government has been supplied by its officers with many particulars concerning those who inhabit the south and south-east of the island. This people, differing however in various customs, are found on the great rivers Banjar, Pasu and Coti, and probably on all the rivers of the eastern coast. The Orang Tedong are, most likely, a tribe of the great Kyan division of the nations of the island. On the north and northern parts of the island, they are found in the interior of the Bintulu, Bariam, Rejang, and other great rivers, as far west as the country of the Sarebas Dyak, but they only occupy the inland parts, at a great distance from the coast, always having between it and them other tribes, and frequently Malayan states, which latter have, by their intrigues, in a great measure prevented our acquiring that knowledge of them, which the settlement of Sarawak might otherwise have obtained. The Kyan of the rivers Banjar, Coti and Pasu, appear to have been always subject to the European or Malayan power, which held the mouths of

then respective streams. But the Kyan of the north-west have always been feared by the inhabitants of the Malayan towns of the coast, and the chiefs of Hoya, Mocha, Egan and Serekei, have always eagerly sought alliances with their barbarous but powerful neighbours, and, on several occasions such as have quarrelled with them, have found to their cost, that they were implacable foes, several coast towns having been burnt by them to the ground. The populous town of Sarebas was one year attacked by them, in conjunction with their ally, Dattu Patangi Abdul Rahman, of Serekei, to whose assistance they are reported to have come, with ninety boats, under three of their rajahs or most powerful chiefs. In their Government they are said to resemble the sea Dyak, each village being under one chief, who is, however, much more subservient to the authority of a higher chief, than either the Serebis or Sakai in Orang Kaya. The country is divided into little states, each of which contains many villages, tributary to that in which the rajah of the province, as he is said to term himself, resides. The principal chief of this kind is the rajah Nipa, on the head waters of the great Rejang river, and he is very much feared by the neighbouring tribes of Dyak, Milauowe, &c. He is the ally of the chief of Serekei, who, though a mahomedan, is not of the pure Malayan race, his mother having been a Kyan woman. The country of the Kyan is reported, by all who have visited it, to be very populous, much more so than any other parts of the island. In some parts of it, gold and diamonds are found. On the Banjar river the people are said to wash the earth for these precious commodities as do the Dyak of Santang, in the interior of the western branch of the Batang Lupat river.

The houses of the Kyans are built, like those of the Sea Dyaks, in one long terrace, with the verandah fronting its whole length. They are said to be formed of the most substantial materials, the posts being always of the very hardest wood, and the roof of planks of the same material. In the south of Borneo where there are tribes who live only to desolate each other, all the villages are said to be surrounded by a high and strong pagar, but the low country of the south of Borneo has its effect upon the customs of the people as there are no paths in that flat and swampy part of the island, as in that of the country of the Kyans of the north, and all communication between the tribes of the Banjar river, even far inland, is carried on by boats.

The Kyan tribes of the north are not engaged in incessant conflicts with each other,

nor do they seem to have any foreign enemies whom they dread. They are the hereditary foes of the Dyaks of Sarebas and Sakai, than whom they are more powerful, although the report merely of two or three muskets which they possessed, sufficed to beat the Kyans, of whom, in reality they have great dread. They are allowed by all their enemies, and others who have known them, to possess in a much higher degree personal courage, than any of the other tribes inhabiting the island. Their bodies are beautifully tattooed, of a blue colour in various patterns, but images of the sun, moon and stars are amongst the most frequent.

It is reported that some of the tribes on the Barisan and Buntulu rivers do not tattoo the persons of the males, and that the practice is there confined to the women, who thus dis-colour their arms and legs only. The Kenawit Dyaks, whose country borders that of the Kyans, also practise tattooing, as do the Orang Titow, who live near the Buntulu river, and more towards the coast than the Kyans. These people also call themselves Dyaks, but the races appear to be so easily traced through the Tatows, the Kenawits and other tribes, to the Dyaks of Sarebas and Sakai, that there is no doubt that one comprehensive term, whether it be Dyak or Kyan, is applicable to all their divisions, and the whole of the inhabitants of the island are certainly of the same race.

The Dutch authors always speak of the Kyans of south Borneo, as the "Dyak Kyan," including all the infidel natives of the island under the former term, and using the names of divisions and tribes as specific names of this generic appellation. In dress and person, the Kyans very much resemble the Dyaks, the women wearing the small bedang, and the men the chawat, this latter is said to be uniformly of greater length and width than those used by the Dyaks, and to be frequently made of European cloth, though the women are expert in the manufacture of coarse kinds, both from cotton, and, it is said, also, from the fibres of the pine-apple leaves which are abundant in this country. The dress of the Kyan women of the Buntulu river, is reported to consist of two cloths, a little longer than the bedang, which are tied on opposite sides of the person, the one covering lapping over the other, but their dresses from the Rejang are made like the bedang. The jacket of the Kyan women is not loose, like that of the Dyaks, but fits closely to the person, and is longer than the cotton ones of the hill tribes. It is also frequently made of the pineapple fibre. In war, the dress of the men differs much from

the Dyaks of other denominations. The jackets they wear on these occasions are made of the skins of beasts, those of the panther and the bear are the most esteemed, but those of goats and dogs are sometimes substituted in a scarcity of the others. The broad part of the skin forms the back part of the jacket, the edges of which are bound with wide strips of red cloth. Bunches of feathers of the rhinoceros hornbill, which seems to be the war-bird of all their tribes, depend from little strings of beads, fastened to the skin, and dangle in the breeze as they move about. Their head-dresses in war are also peculiar to these people, and unknown to the other inhabitants of the island; they are of various descriptions, but the favourite ones are caps made in the fashion of a man's face caricatured, in those which represent the faces of animals. The weapons of the men are the sumpitan or blow-pipe: this is a long tube of hard wood, through which small poisoned arrows, or darts, having on their end a piece of pith, or some other light substance adapted to the size of the bore of the tube, are blown with great force and accuracy of aim. The sumpitan has, at its farthest end, an iron sight by which they regulate their aim. It is also at this end furnished with a large double-bladed spear. Both the sight and the spear are nicely bound on with rattans, which are woven over them. The dart used is poisoned with the ipoh, which is the same as the npas and chetik of Java, described by Dr. Hoisfield; the darts, which are very thin and about ten inches in length, are pointed with the sharp teeth of fish, neatly bound on to them. A Meru man, who was very expert with the sumpitan, at the distance of from fifteen to twenty yards, could readily transfix a bird of the size of a starling with one of the little darts. The whole distance to which the arrow can be blown with any thing like effect, is sixty yards, and at that distance, they would probably not pierce the skin. The sumpitan varies in length, being from seven to ten feet. It is used also by the Mui people, the Benkatan and the Tatow, and by all the tribes of the east coast. The Idaan or Meroot, are said by Forest, also to possess it. Mr. Low saw specimens from the river Essiquibo, in south America, which resembled those of the Dyak in appearance and size, but were without the sight and the spear at the end. The Kyan must be very numerous, the tribes on the Cota river were reported to Mr. Dalton, who resided for the purposes of trade for fifteen months in the years 1825 to 1826 at the Dyak (Kyan) town of Tongauon, above the Bugis settlement of Semerindem, to

be above 270,000 in number, and if we may judge from the tribes of the west, this number is not likely to be an exaggeration, but the contrary. Notwithstanding this comparatively large population, Mr. Dalton informs us that head-hunting is practised to a frightful extent, and that desolating wars are constantly carried on for the purpose of obtaining these ghastly trophies. The manners of the young females resemble those of the sea Dyak, but, adultery after marriage is punished by death to the man, who, under whatever circumstances the criminal action takes place, is always considered the guilty and responsible party concerned. On the death of a person, it is said that a head must be procured previous to his burial. And though bloody and ferocious tastes lead to their wars, they are not, as they have been hastily stigmatised, cannibals, nor does any race, which, like the Batta of Sumatra, practise the horrid custom of feeding on the bodies of their own species, exist on the island — *Journ Indian Archip*

KYANAN, BURM. On the low lands near the sea-coast of Tenasserim, there grows a large tree, of which canoes are occasionally made, that is much used for saulals, house posts, musket stocks, and spear handles. The wood is red, but turns black on being anointed with petroleum. The tree has pinnate leaves, with two pairs of oval leathery leaflets, and is a leguminous tree — *Dr. Mason, Captain Dance, Cal Cat. Er 1862*

KY-A-NI, BURM. Copper

KYAN-PHO, BURM. A tree of Moulmein, a strong wood, good for building purposes — *Cal Cat Er 1862*

KYAR, a naddi near Bectiagnunge in Azimguih

KYARI, HIND. A bed in a garden, or plot in a field, also a shallow pan for evaporating salt

KYATPEN, see Ruby Mines

KY-AU or Kyo, and the Khy-eng, according to Mr. Logan, appear to be similar to the Ku-mi. They have numerous common words, and each has words common to Khumi and Burman, or to Burman only. All the ancient or pre-Burman dialects of Arakau, from the Khy-eng to the Kuki, retain one of the characteristics of the Mon-Kambojan alliance and of Tibetan, the use of definite prefixes ha, a, ma, &c. While the adjacent highlanders have a Tartar-like physiognomy, the Ky-an, in features, dress and appearance, can scarcely be distinguished from the lower class of the Bengali peasantry of Chittagong. They are dark with large features, while the Kumi are fair with small features — *Mason*

KYAU THOO, Dipterocarpus, species.

KY-A-VE-KHET, BURM. Coral

KYAY-TSAY-BAYOUN, BURM A Tavoy wood, useful for common carpentry.

KYAY-TSAY-GYU-KHY-AY, BURM In Tavoy, a heavy, compact, dark wood, suitable for gun-stocks

KYA-ZOO, BURM In Amheist, a very heavy wood, like Saul, also a tree of Moulemein, used for building material—*Cal Cat Ex* 1862

KYBURTO Amongst the hundoos of Bengal, the Gaoi are the most numerous, after them, the brahmin and khist races, are the Bagdi, an aboriginal people, and a class of cultivators called Kybuto.

KYCHEE-WARRA, the country inhabited by the Kychee Ryputs—*Malcolm's Central India, Vol 1, p 470*

KYDIA, a genus of plants occurring in Southern Asia Several of the family it belongs to, abound in mucilage, and as a Guazuma is employed in South America in clarifying sugar, so a Kydia is in India Dr Wight in *Icones*, gives Kydia calycina, fraterna, pulverulenta and Roxburghiana The Kydia genus of plants occurs especially in the Pegu and Toungthoo districts The small saplings are used, from their great strength and elasticity, by the natives, for making banghy sticks, but it is large enough to afford timber of three or four feet girth Its wood is white-coloured, and adapted to every purpose of house-building.—*Roxburgh, McClelland, Voigt*

KYDIA AXILLARIS, *Thw*, a middle-sized tree near Badulla in Ceylon, growing at an elevation of about 2,000 feet

KYDIA CALYCINA, *Rorb*, *Com*
Kydia fraterna *Rorb*

Bo ke-mai za,	BURM	Putti pulow,	KAMAON
Pandiki,	TRF	Pula, Pulli, Pola, Puli,	
Potari,	"		PANJAB

This is a middle-sized tree, about 20 feet high and 2 feet in girth, pretty common along the western ghauts, in the valleys of the Cical mountains, in Mysore, and on the slopes of the Nilgiris, and plentiful throughout the Pegu forests, more especially in the Pegu and Toungthoo districts, in Kamaon and Garhwal and in many parts of the Siwalik tract up to 3,000 feet The bark is mucilaginous and is employed in northern India to clarify sugar The small saplings are used, from their great strength and elasticity, by the natives, for making banghy sticks, but it is large enough to afford timber of three or four feet girth Its wood is white-coloured and adapted for every purpose of house-building, charcoal and fuel, and being light and elastic is made into oars, and used on the rafts floated down the Ganges This tree grows rapidly in the outer valleys, but is not common west

of the Sutlej—*Rorb Fl Ind*, iii, 188, *Captain Druce's Useful Plants, Madras Hort Gard Cat*, Dr McClelland, Dr J L Stewart, p 25, Messrs Thomson, Jameson, Powell, Voigt

KYDIA FRATERNA, *Rorb*, or Kydia calycina, *R W* A small tree of the cinna, *Rorb Fl India*

KYEATTEE, *TAV* ? In Travancore, a wood of a ash colour, specific gravity 0.972 Used for carts and buildings—*Col Frith*

KYEE, BURM, of Moulemein, Cassia sumatrana

KYEE THIA, BURM The name according to Dr Mason, of Syndesmonis Tavoyana, and also called Kyay Mishoung But according to Dr McClelland it is Burmingtonia reticulata This tree is of maximum length 10 or 12 feet, it is very scarce in Moulemein, but sufficiently abundant at Tavoy

KY-EING-NEE, or Ky-eng-ni, BURM Calamus diaco, *Willde*

KYEING-TA-BOUNG, BURM Calamus KYEM, *HIND* ? *MAHR* ? In Nagpore, a light coloured wood inferior to teak in strength, and greedily eaten by white-ants Its length is from 16 to 28 feet and girth from 4 to 3 feet It sells at 5 annas the cubic foot and it would answer for rafters—*Captain Sankey*

KYEN, see Karen

KYEN-YO, BURM In Tavoy, a kind of teak

KYERE, *HIND* Euphorbia hirta or E thymifolia

KYET-BET-YA, BURM Boehmeria interupta, *Willde*

KYET MOUK, BURM Celosia cristata, *Linn*, *Rorb* Cock's-comb, a moderate-sized tree, found wild in most parts of the Burmese country The fruit is sour, red, and the colour of a cock's-comb, and has similar corrugations on the skin It hangs in grape-like clusters—*Malcolm*, vi, p 181

KYET TET, BURM One of the Coffereæ

KYET-THIA-IEN, BURM Antidesma paniculata, *Rorb*, *McClelland*

KYET THWON NEE, BURM Allium aseronicum

KYET THWON-NI, BURM Allium cepa, *Linn*

KYET THWON PIYU, BURM Allium sativum, *Linn*

KYET TSUT SHI, BURM Castor oil

KYET YET, BURM Celosia sp Prince's feather

KYET YUNG, BURM One of the Cun-chonacæ

KYE YO THOO, BURM A tree, very abundant at Mergui, not procurable at Moule-

men, but found inland up the rivers all over the provinces, in minimum girth $2\frac{1}{2}$ cubits, and maximum length 15 feet. When seasoned it floats in water. It has an uncommonly smooth-grained, tough, close, yet not heavy wood. Durable and with but one fault,—the smallness of its girth,—which unfits it for gun-carriages. It is strongly recommended for heaves and handles of tools of all sorts, also for handspikes and for spokes. This wood, on careful examination, appears to be identical with Tincomillee wood, though this cannot be positively stated till the flowers of the tree can be procured.—*Captain Dance*

KY-KAYA, is supposed by Dr Carey, to be a king of Persia, the Ky-vansa preceding Darius. The epithet Ky not unfrequently occurs in hindoo traditional couplets. One is connected with the ancient ruins of Abhaner in Jeypoor, recording the marriage of one of its princes with a daughter of Ky Camb. 'Tu beti Ky Camba, nam Peimala ho, &c', 'Thou art the daughter of Ky Camb thy name is Fairy Garland'. Ky was the epithet of one of the Persian dynasties. Qu Cam-baksh, the Cambyses of the Greeks?

KYL, KASHMIR Ibex

KYLAS. The finest specimens of brahmanical caves, properly so called, are at Ellora and Elephanta, though some good ones exist also on the island of Salsette and at Mahabalipur. In form, many of them are copies of, and a good deal resemble, the buddhist viharas. But they have not been appropriated from the buddhists, as the arrangement of the pillars and position of the sanctuary are different. They are never surrounded by cells as all viharas are, and their walls are invariably covered or meant to be covered with sculpture, while the viharas are almost as invariably decorated by painters, except the sanctuary. The subjects of the sculpture of course always set the question at rest.

Another class of caves consists of rock-cut models of structural brahmanical temples. To this class belong the famous Kylas at Ellora, the Sivite temple at Doonai, and the Ruth at Mahabalipur. This last is cut out of isolated blocks of granite, but the rest stand in pits.

The India Subha group at Ellora should perhaps form another class, but whether they are brahmanical or jaina is undecided.

KYLAS, the heaven of Siva. He is usually represented with his bride, the mysterious Durga, by his side—and broods upon his endless task of world-destroying. See Kailas.

KYLLINGIA MONOCEPHALA. One-headed Killergia, common at Ajmere in low grounds. The root is sweet-scented, used and named as zedaira "nubishee."—*Genl Med Top*, p. 174

KYNDLI, MALLAL, CAN. A wood called in Tamil Belleiom.

KYMORE. The whole of the Kymore range in Shahabad is described as of mountain limestone which also shows itself in the valley of the river Sone as far at least as Mungeysni peak in Mizapur, and it crops up at Rhotas forming a sloping base to the precipitous sandstone rock. Below the mountain limestone is one of a bluish grey colour mixed with occasional crystals of calc-spar, this, like the Kurnool stone, is admirably suited for lithography. Below the latter, in Kymore, is a limestone of a hard tenacious almost indestructible composition admirably suited for building.

Mr. R Bingham adds the following remarks on the sandstones of the Kymore range, which have a high commercial value at Chunar and Mizapur, being used as flagstones, and for ornamental purposes. The stones at those places owe their advantages to the proximity of the Ganges, which affords an easy river carriage, otherwise they are the worst and most destructible description of stone in the range. The millstones of Chynepore, Sasseram and Tilowthoo (perhaps also Akbarpore), are famous, but must always be dear in a distant market for want of river carriage. The Sone causeway and the Koylwan railway bridge are built of the dense sandstone of Sasseram, little quantities are found in the higher portions of the range towards Rhotas. The best stone, while easily workable, is almost as hard as granite, and may be had of any colour, white, crystalline, blue, grey, and all shades to a dark red. Flexible sandstone is found at Ulwai, Jhend and Jubbulpore.

At the Punjab exhibition held at Lahore, there was a good collection of building materials from Sahi Walabagh, in the Delhi district, including the red, the spotted, and the light coloured sandstone, so much used in the large buildings of Hindustan, and from the same place are polished blocks of white marble, and of a pretty dappled gray marble called Nainani marble, which last was exhibited from the Hissar district.

KYN-DWAYN, see India

KYON, BENG *Diospyros tomentosa*, *Rorib*

KYOO, BURM *Aiundo*

KYOON-BOE, BURM *Gmelina alborea*

KYOON NALIN, *Piemna pyramidata*, *W.*

KYOU, BENG *Diospyros tomentosa*

KY-OUK-KY-EN, BURM *Alum*

KYOUK PHA YUNG, BURM *Benincasa cerifera*, *Sav.*, white gourd, white pumpkin

KYOUK-PWEN, BURM Edible sea-weed. *Placania candida*

KY-OUK-SU, BURM *Anchoa*

KYOUN-DOUK, BURM *Bignonia*, *species*

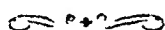
KYOUNG, BURM A buddhist monastery

KYUNGUNGE

KYOUNG THIA, BURM *Calosanthus indica*, *Bl*
 KYPOO, SINGH An astringent extract made in Ceylon resembling catechu — *Simmond's Dict*
 KYROB, HIND *Nymphaea pubescens*.
 KYU-BIN, BURM *Terminalia chebula*
 KYUNBOE ? BURM. *Gmelina arborea*, *Rorb., Cor Pl*
 KYUN-DUNG, see India
 KYUNGUNGE, a river near Bhundara in Nagpore.

KYYAR CHEMBER

KYUR, HIND, of Kanga, &c., *Holarrhena antidysenterica*, *Wall*
 KYVAN NAR, also Kywen nai, MALEAL Fibre of *Isora corylifolia*, *Sch & Endl*
 KYWAI-THIA-BYÆ, BURM *Acmena leptantha*, *Wight*
 KYWON, BURM *Tectona grandis*, *Linn*
 KY-WON-PHO, BURM. *Gmelina arborea*, *Rorb., Cor Pl*
 KYYAR-CHEMBER, AR *Cathartocarpus fistula*, *PLRS*



L, is the twelfth letter in the English alphabet, and is usually denominated a semi-vowel or a liquid. In the English language it has only one sound as in *like, canal*, but in other languages is found interchangeable with *l, n, m, d, r, u* and *z*. Letters with the sound of *l* are in use in all the written tongues of the East Indies but in the Vedas and in the Marathi and other languages of the south of British India, *l* has a rather harsher sound, and in some parts of the Tamil country, medial *l* has the sound of cerebral *l*, and that of a cerebral *l* when final. In other parts of the Tamil region, *l* has the sound of *h*, and in others again of *zh*, so that *pāllām* fruit is also pronounced *pāzhām*. *L* and *zh* are therefore frequently confounded. The languages of Southern India have a sound correctly expressed by *zh*, but taken by the untutored ear to be *l*, and written *l* even by scholars, thus Tamil is properly *Tamizh*, Tuluva is *Tuz-huva*. In non Aryan speech *l* sometimes takes the place of *zh, sy, s*, and *j* or other sibilant. *L* is used in China in the place of the letter *l*. *L* does not exist in Zend. In New Zealand, *l* is substituted for *l*—*Rev W Farrar's Lectures on families of speech, London, 1870, Dr W W Hunter, Wilson's Glossary*

LA, TIBETAN A pass

LA, or Laa, PORT Wool

LA, CHIN Wax.

LAB, HIND Nuisery beds for raising poppy, tobacco, or rice.

LABAIK, ARAB May it please you, or give your commands, the term from which the Labbay race of the south of India derive their name

LABAK, MALAY Radish

LABAN of Java, a yellowish hard wood, employed for the handles of axes and various utensils

LABBAT-UT-TUARIKH, a history of Asia, by Kasvini

LABBAY, tall, well-made, robust men, inclined to be obese, with a light brownish yellow colour. Their arms and lower limbs are large, their cranium is singularly small. Their eyes are slightly oblique, and not wanting in expression, cheek bones prominent, lower jaw large and heavy, beard usually sparse. They wear the loongi or piece-cloth, wrapped

around their waist and limbs. They are mahomedans, and except pork eat the usual kinds of animal food. Their chief locality is on the eastern coast of the southern part of the peninsula of India, between Pulicat and Negapatam, but chiefly at Nagore where is the shrine of Kadu Wali. They are extensive merchants and traders, are engaged in every branch of foreign and inland trade on the south-eastern side of India, and are exceedingly industrious and enterprising. The hide and horn trade is almost monopolized by them. Their origin is obscure, but the commonly-received opinion is that they are the offspring of Arab fathers with Tamil mothers. Their language is Tamil—*Pto Mad Govt, 1867, p 3*. See India, Mahomedan

LA BEHIMEN, Bombay The dried roots of two varieties of a composite plant, chiefly obtained from Kabul. Used by the natives as a tonic in debility, in doses of 4 drachms, also in impotence as a deobstuent. Price eight annas per lb. Not at present used in European medicine, but was formerly employed as an aromatic stimulant—*Cal Ex. 1862*

LABER, HIND *Desmodium tiliaefolium*.

LABERA, HIND *Cordia myxa*

LABHA, see Bialmadica

LABHAN, HIND *Populus euphratica*.
Euphrates poplar

LAB-I-ABI, HIND A kind of silk of Bokhara.

LABIATÆ, a name given by Jussieu to an order of plants, called by Lindley, Lamiaceæ.

LABLAB, AR *Hedera helix* The Ivy.

LABLAB CULTRATUM, DC, W & A

Lablab lignosus, *Graham*, | *Dolichos cultratus, Thun*
Wall | *Dolichos lignosus, Roxb.*

Panch sham, BENG | Fella chikur kar, TER

Dr Roxburgh mentions six varieties of this very useful plant. It is cultivated in the cold season all over India, in gardens and about native houses, forming cool arbours and furnishing an excellent pulse for Europeans, and the pods of the plant used as vegetable—*Roxb, m, 307, Voigt*

LABLAB LEUCOCARPUS, *Savi*, and *L. lignosus, Wall*, also *Lablab nanthinicus, Savi*, syn of *Lablab vulgaris, Savi*

LABRIDÆ

LABUAN

LABLAB LIGNOSUS, *Graham, Wall*

Syn of Lablab cultiatus, *DC*

LABLAB VULGARE, *Savi, DC*

Lablab nankincus, <i>Savi</i>	Dolichos bengalensis, <i>Jacq</i>
do lignosus, <i>Wall</i>	do purpureus, <i>Jacq</i>
do leucocarpus, <i>Savi</i>	do tetraspermum, <i>Willde</i>
Dolichos lablab, <i>Linn</i>	do cuspidatus, <i>Graham, Wall</i>
do spicatus, <i>Kan</i>	
do albus, <i>Lour</i>	

Bun shum, <i>BENG</i>	Wall, <i>SIND</i>
Bullar, black seeded, <i>Bom</i>	Sagru muche, <i>TAH</i>
Wal papri, <i>"</i>	Mutche, <i>"</i>
Pai, <i>BURM</i>	Avery kai, <i>"</i>
Pion tau, <i>CHIN</i>	Tattu pyre, <i>"</i>
Sam ke phalle, <i>DUK</i>	Sagru awei kai, <i>"</i>
Lablab, <i>EGYPT</i>	Anumulu, <i>TEL</i>
Lobi, <i>PERS</i>	Anapa chikkudu kaya, <i>"</i>

Wild variety

Adavi chikkudu kaya, *TEL*

Red variety

Yerra chikkudu kaya, *TEL*

A common plant in the hedges in many parts of India, whence it has travelled into the tropical parts of America. It is a smooth perennial with showy white or purple flowers, and large horizontal pods, containing from three to four seeds. It has a heavy disagreeable bug-like smell, prefers a rich black soil that cannot be flooded by rains, and produces a coarse but wholesome pulse, much eaten by the lower classes in India. This bean is sown in the fields like all others in rows, and is eaten both boiled or put into curries, when young, the legume is eaten pod and all, when full-grown the seeds only are used. It is about five inches long and has got its names from the reddish colour of its edges. Burmese and Karens grow several varieties of one or two species of lablab, which occupy the place of kidney or French beans in Europe. Commonly cultivated in gaudes, of easy growth, a pandal is required for its support. Its composition, in 100 parts, is as under —

Moisture	10 51	Moisture	12 02
Nitrogenous matter	24 55	Nitrogenous matter	22 15
Starchy matter	60 81	Starchy matter	60 52
Fatty or oily matter	0 81	Fatty or oily matter	0 15
Mineral constituents, ash	3 02	Mineral constituents, ash	2 56

—*Roxburgh, Voigt, Eng Cyc, Ruddell, Ainslie, p 244, Mason, Jaffrey, Cat Ed 1862*

LABN, ARAB Milk

LABO AMBON, MALAY Cucurbita lagenaria, *Linn* The calabash

LABO-FRANGI, MALAY Cucumis melo, *Linn, W & A, Roab*

LABOUNG, see Maha radza weug or Radza weng

LABRIDÆ, a family of fishes

First Group — Labrina

9 Labrus,	1 Trutog,	2 Acantholabrus,
13 Craniolabus,	1 Malacopterus,	3 Centrolabus
1 Lachnolaimus,	1 Utenolabus,	

Second Group — Cheilopoma.

Gen 3 Cheilops

Third Group — Juhdina

2 Aphyochilus	7 Duymerr,	58 Pratygllossus,
2 Semicossyphus,	3 Crinilabrus,	2 Leptojulis,
3 Irochocopus,	1 Doritonotus,	2 Pseudojulis,
1 Decodon,	21 Cheilinus,	25 Navaculi,
2 Pteragogus,	1 Pseudocheilinus,	27 Julis,
18 Cossyphus,	1 Pibulus,	6 Gomphosus,
1 Clepticus,	10 Anampses	1 Cheilio,
11 Libichthys,	1 Hemigymnus,	23 Coris,
4 Labroides,	8 Stethojulis,	2 Cymolutes

Fourth Group — Pseudodacina

Gen Pseudodax

Fifth Group — Scarina

Gen

11 Scarus,	Callyodontichthys,
2 Scarichthys,	61 Pseudoscarus
9 Callyodon,	

Sixth Group — Odacina

6 Odax,	1 Olstherops,
1 Caudodax,	1 Siphonognathus

See An bladder, Isinglass

LABRUS SQUETEAGUE, see An bladder, Isinglass

LABU AMBON, MALAY Calabash Cucurbita lagenaria

LABUAN, an island about 10 miles long and from 2 to 5 broad, ceded to the British Government in 1846. It has the harbour of Victoria on its south. The island is on the N W coast of Borneo, and is in shape, a sort of triangle, of which the longest side, running about N E and S W, is 11 or 12 miles in length and approaches a straight line. The coast line is, for the most part, flat and sandy, although in one or two places, low cliffs abut upon the sea and at about the centre a sloping cliff, 100 feet high or more, leads out to a long sunken ridge of rocks, terminated by a rocky islet named Lyang Lyangan. At this point, deep water may be found up to the beach, but elsewhere shoals and coral reefs extend to a great distance from the land. The southern side of about 6 or 7 miles in extent from E to W, is indented by a broad bay having for the most part very shoal water, from the bottom of which a considerable stream, the China river, pursuing a very tortuous course through mangrove swamps, but in a general N and S. direction, divides the island for about two-thirds of its length into two nearly equal parts. Victoria harbour may be considered a part of this bay, for it is probable, though not certain, that the mangrove swamp at its head is continuous or nearly so with that bordering the China river, so as to separate the range of low hills on the west of the harbour from the rest of the island. From the opposite sides of this bay two ridges of hills, probably nowhere more than 200 feet in height, converge towards the head of the China river, the most elevated parts probably occupying about the central lines of the two divisions and forming the water shed between

the central mangrove swamps and the ravines of the eastern and western shores. Besides the main central drainage of the China river, there are upon this coast several minor creeks, dignified by the name of rivers, which penetrate but a short distance into the jungle.

The dependent islets of Labuan, with the one exception just mentioned, all lie to the south, and proceeding from W to E are as follows.—Pulo Krimman, consisting of a long low ridge and a good deal of sandy beach, is about $1\frac{1}{2}$ miles in length and is situated a little to the S. W. of Tanjung Krimman, the west point of Labuan. Lastward of it is Pulo Bunong, opposite the mouth of the China river, a round mass of limestone rock about 50 or 60 feet high. Off Tanjung Rinchu Rinchu, to the west of Victoria harbor, is Pulo Belulang, a small limestone rock, and south of it is Pulo Enoo, a small hill surrounded by extensive sandy tideway. On the east of the harbor entrance lies Pulo Kuhn Pippin, a small ridge with sandy beach on each side, and connected by a line of rocks, for the most part sunken, with Pulo Dait, which is the largest of the islands, being 4 or 5 miles in circumference, and containing several hills 50 or 90 feet high. Still eastward and in the mouth of the Kalis river, passing over an island named Labangan, is Pulo Malin Krimman, which by some mistake in the naming of the early charts was ceded without the intervening island. All these islands are nearly in a straight line. To the southward of Krimman are Ooookan Kichul and Ooookan Besen, rocky islets with a little flat sandy plain and surrounded by very foul and dangerous ground.

The eastern side of the island forms also a shallow bay almost filled with coral reefs and sand banks, and partially fringed with mangroves. Towards the north another smaller river, the Gingarah, drains a considerable extent of country, chiefly swampy, producing a luxuriant vegetation of various palms and mangroves, and the greater part of it hardly elevated above the level of the sea. Its sources are, for the most part, to the southward of its debouchment, though one small branch runs in a northerly direction, and they are divided from those of the China river by the united northern extremities of the two ridges before mentioned, which are here, for the most part, very low.

The measures of which the whole island is composed are alternating clays and sandstones, with all the intermediate modifications usually found in an English coal field, but having throughout the appearance of having been exposed to much less pressure and condensation. Coal occurs in several places, and the

veins appear to be associated in groups. In one place five, in another three veins (one very small) are distributed in a very small space of ground, and in each case, the continuing group of clays is placed between two very thick beds of sandstone. The clays are usually very slightly laminated, excepting where they are alternated with sandstone in excessively thin beds, a formation rather common. They are also much less carbonaceous in general than the corresponding members of the Welsh and north of England coal fields, but to this there are some exceptions. One bed of blue shale, apparently of considerable thickness, yields in several places small springs of dark colored but tolerably pure petroleum. This bed is in perpendicular depth some 100 or 500 yards below the principal coal seam. No regular beds or veins of non-stone have been detected, though the clays frequently contain nodules of argillaceous non-stone, sometimes in nearly continuous courses. These nodules are often septarian, and are filled with crystallized but very friable carbonate of lime. Small masses of uncrystallized pyrites are also sometimes enclosed in them, as well as in the clays themselves. These nodules when exposed to the air, appear in the course of a great length of time, to become converted into red oxide of iron of various degrees of hardness, from a powdery yellow soft substance, to a dense dull purple cavernous stone of vitrified appearance, capable of striking fire with steel and closely resembling the bitumens of Singapore. The whole surface soil of the island and the beds of most of the streams are more or less covered with scattered masses of this substance. It is also found on the main land, and is the ore from which the Kadjan and Moorat, native tribes in the neighbourhood of Brunei, manufacture their iron.

The coal is of very good quality, hard, dense and with a fracture inclining to conchoidal, and is remarkable for having dispersed through its substance masses of imperfect amber, sometimes light yellow and very transparent, sometimes approaching to black and in a semi-carbonized state, but always extremely friable and brittle, when burnt it diffuses the fragrant smell of recent resin, and is in a sufficiently perfect state to be collected by the workmen and used with fresh dammar in making torches. In some seams of coal on the river Bintulu, to the south of Brunei, the late Mr. Burns mentioned that almost half the seam consists of this substance, which is there commonly dug and used by the inhabitants as dammar. Specimens of coal from Ruteh, on the east coast of Sumatra near the Indragiri, contain much of this substance

The following trees of Labuan furnish timber and fancy woods —

	<i>It in height</i>	<i>It in diameter</i>
Dadarru	30	2
Gab n Buto, about	60	3
Jaichun	60	1 1/2
Kalam papi Tandok	12 to 15	1 1/2
Kayu Air, about	60	3
do Arang, grows to a large size in Borneo		
do Arra	30	2
do Bentore bukit	70	3
do Buncoola, about	60	3
do Badik ut in, a fruit tree		
do Bidariu, a scented tree	30	2
do Impas	40	2 1/2
do Gading	25 to 30	1
do Junbei	30	2
do Jampulore	60	1 1/2
do Kandise Dahan, a fruit tree	30	2
do Kalam pippa	30	2
do Kaye	20	1 1/2
do Kapur Rangu	90 to 100	4 to 5
do Kung ? Ung ?	70	3
do, Kipui	90 to 120	5
do King ut in	40	2 1/2
do Kamuning		6 1/2
do Lim u, lim u		6 1/2
do Laoh, a small tree		6 1/2
do Leda Kurbu, about	60	3
do Malam		3
do Midang sisk	50	2 1/2
do Madang Iula	30	2
do Nibong binar	90	A species of palm
do do sabaran	90	" "
do Nasi nasi	40	2
do Oobah	40	1 1/2
Bark used to dye red silk		
do, Plye		
do Palah palaw in	30	1 1/2
do, Petong	30	1 1/2
do Rask ? Sik ? Rassak ?	40	2 1/2
do Ringas	30	1 1/2
Used for common furniture		
do Sampilou	60	1 1/2
do Senang annu bukit	90	4
The fruit yields an oil		
do Samuck	30	2
Used for dyeing		
do Sabadi	90	
do Samala	50	2 1/2
do Saryi th	30	3
do Senang awan	90 to 120	5 to 6
do Sarog in	25	1
do Timpuyi th, a fruit tree		
do Tioio	30 to 35	3
do Tobah tobah utan	30	3
do Taratang	20 to 30	2
do Urat mata	90 to 100	3 to 4

—Report on the Geological Phenomena of the island of Labuan and neighbourhood, by J Motley, Esq, in the Journal of the Indian Archipelago, Vol vi, No 10, pp 556-566

LABUHAN, see Kyan

LABUNIA, SIK Olbanum

LAC

Lak,	AR	Gum lac,	ENG
Khejuk,	BURM	Gomme laque,	FR
Tsze kang,	CHIN	Lacque,	"
Tsze ts'ui jung	"	Gummi-lack,	GER
Chih kiau,	"	Lack,	"
Gomlac,	DUT	Lak, Guz, Hind, Malay	"

Gomma lacca,	IT	Gomma lak,	RUSS
Lacca,	"	Lak,	"
Bulo,	JAV	Laksha,	SIAM
Ambala ampala, MALAY	"	Lakad,	SIAM
Mulu,	"	Gomma lac,	SI
Mulu,	"	Komburaka,	TAI
Lac,	"	Commulakka,	TEL
Lacca cam pao,	PORT		

Lac is obtained from incrustations made by an insect (*Coccus lacca*), similar to the cochineal, (*Coccus cacti*) on the branches and twigs of many trees in India, but seemingly all from the punctures of the *Coccus lacca*, the names of the trees are

Alemites laccafera	Peromia elephantum
Anona squamosa	Inga dulcis
Butea frondosa	Mimosa coccinea
Cassia spinarum	Rhinnus juyaba
Celtis, sp	Schleichera trigyna
Croton duneo	Urostigma religiosum
" laccafera	Vatica laccafera
" sanguiferum	Vismia " ?
Erythrina indica,	" mitchamith ?
" monosperma	Zizyphus juyaba

The *Coccus* genus of insects belongs to the order Hemiptera. The species known in the south of Asia are the *C. cacti*, the cochineal insect, the *C. lacca* that yields the stick lac of commerce, and the *C. maniparus* of Arabia, which punctures the *Tamarex gallica*, and causes the exudation of the Arabian manna. The *Coccus lacca* produces the substance called lac. When the females of this *Coccus* have fixed themselves to a part of the branch of the trees on which they feed, a pellucid and glutinous substance begins to exude from the margins of the body, and in the end covers the whole insect with a cell of this substance, which, when hardened by exposure to the air, becomes lac. So numerous are these insects, and so closely crowded together, that they often entirely cover a branch, and the groups take different shapes, as squares, hexagons, &c, according to the space left round the insect which first began to form its cell. Under these cells, the females deposit their eggs, which, after a certain period are hatched, and the young ones exit their way out. It is found encrusted twigs and branches. The broken twigs covered with these incrustations are called 'stick lac' in commerce. After the colour has been extracted and further purified, shell lac results. Lac lake was first made in Calcutta in the beginning of the 19th century, afterwards the lac dye *Coccus sinensis* of China secretes a wax from which candles are made. The lac is formed by the insect into cells, somewhat resembling a honey-comb, in which the insect is generally found entire, and owing to whose presence, stick-lac yields by proper treatment a red dye, nearly if not quite as bright, as that ob-

taured from cochineal, and more permanent Lac is found encrusting the branches of these trees in the form of a tube, $\frac{1}{2}$ inch to one inch in diameter. The broken branches with encrustations at various distances, is called in commerce stick-lac, which ought to be semi-transparent. The colouring matter obtained by grinding stick-lac, and then treating it with water, constitutes seed-lac. At the Madras Exhibition of 1855, the crude stick-lac attached to branches of various trees was exhibited from 16 localities, extending from Kumptee to Trivandrum. It is abundant in the jungles of S. India, but is not much collected for commercial purposes, although always procurable in the bazars; the best lac is produced upon the *Schleichera triguga*, which abounds in the central provinces, and yields the resinous secretion twice a year. In Bengal, lac is chiefly produced in the forests of Sylhet and Burdwan, but it is also procurable in the Deccan, and Siam and Pegu afford the largest supplies. At the Madras Exhibition of 1857, lac was exhibited from the Ficus elastica, Butea frondosa and Zizyphus jujuba. It is found in great abundance on the *Croton laciferum* growing near Colombo, in the island of Ceylon; it is also an article of commerce from Siam and Pegu. The Abbe Rochon informs us that gum lac is brought from Quanton in the province of Quier-chu in China, but of a quality greatly inferior to that of Bengal. The Reverend Mr. Waid also points to this superiority. The Hindoo physicians of the South of India, known as Vyteems prescribe Komburruk in old and obstinate bowel complaints, when the habit has been much reduced; they also, when mixed with guggulu oil use it as an external application for the head, in cases, in which the patient is debilitated from long continued fever. The stick-lac from Pegu is, perhaps, the finest in the world, preferable even to that of Bengal. The jungle at Taldungah consists chiefly of thorny bushes, jujuba of two species, an *Acacia* and *Butea frondosa*, the twigs of the latter often covered with hard red tears of lac, which is there collected in abundance. As it occurs on the plants and is collected by the natives it is called stick-lac, but after preparation shell-lac. In Mizapore, a species of *Celtis* yields it, and the Peepul very commonly in various parts of India. The elaboration of this dye, whether by the same species of insect, or by many from plants so widely different in habit and characters is a very curious fact, since none have red juice, but some have milky and others limpid. The cells made by the insect, for its eggs adhere to the branches in grains, completely encrusting them, and, in commerce, are either

imported in that form, and called stick-lac, or the grains are gathered from the branches, then colouring matter extracted, and formed into flat cakes, still preserving the granular appearance, and called seed-lac, or the seed-lac is melted up into masses, and called lump-lac. Shell-lac, is seed-lac further purified by being put in bags of fine linen, and melted over a charcoal fire until it passes through them. The bags are squeezed, and passed over a smooth surface of wood, on which the lac is deposited in thin layers. If pure, this kind of lac will take fire on a hot iron and burn with a powerful smell. The heat of a ship's hold will sometimes run it into a solid mass, and thus diminish its value. The chief consumption of lac in Europe is for the manufacture of sealing-wax and varnishes. In India the inferior kind is made into bangles or armlets for women of the lower classes, the superior is fashioned into rings, beads, and other trinkets, and, to fit it for such purposes, the natives purify it by melting in the manner above described. When the lac begins to exude, it is scraped off, and the bags are twisted or wrung by means of cross sticks at their ends, to force out the melted contents. The natives of India make a good varnish of lac, coloured with cinabai or some other pigment, with which they varnish boxes, cabinets, and other articles. Coloured varnishes of this description are much used in the adornment of their religious houses. They also employ lac as a dye. By pouring warm water on stick-lac a crimson colouring matter is obtained, which is made into square cakes for sale, and called lac dye, lac lake, or cake lake. These cakes when broken are dark-coloured, shining, and compact, but when scraped they yield a bright red powder approaching carmine. A mixture of lac, alum, and tamarind-water is the native dye for silk or cotton cloth of a crimson colour. The Indian lapidaries make use of lac as a vehicle for retaining the hard powders used in cutting and polishing gems. The lac dye constitutes much of the value of lac, and is due to the insect which makes the cells. The parent lac insect, after laying her eggs, becomes a mere lifeless bag, of an oval shape, containing a small quantity of a beautiful red liquid. The young insects feed on this liquid, and their bodies assume the same hue, so that the branch which bears them appears to be covered with red powder. The cells of gum-lac which shelter them are more or less deeply tinged with the same colour. The best time for gathering stick-lac so as to secure the colouring matter, is before the insects have made their escape. Previous to the discovery of the true cochineal, the colouring matter of the lac

insect was universally employed for dyeing. The crimson of Greece and Rome, and the imperishable reds of the Brussels and Flemish schools, were obtained from this source. The best quality of stick-lac is obtained from Siam, the twigs being frequently encrusted all round to the depth of a quarter of an inch, while sometimes a great accumulation takes place on one spot that of Assam ranks next the stick-lac of Bengal is inferior to these, being scanty and irregular in its coating of resinous matter. The supply of lac from among the mountains of India, could support a consumption ten times greater than at present. The accumulation of insects is so great, that the trees, often a species of ficus, on which they live, are exhausted and injured by this vermin. The lac which is so largely exported from Burmah, is obtained chiefly in the Shan districts. It lives in Assam, chiefly on the *Ficus religiosa*. After the dye is extracted, the gum-lac still requires much purification before it can be used for the more delicate varnishes. It was long a desideratum to render lac colourless, its dark-brown hue being a drawback to its use as a spirit varnish. A premium of thirty guineas and a gold medal were offered by the Society of Arts for "a varnish made from shell or seed lac, equally hard, and as fit for use in the arts," as that prepared from any other substance. These were claimed by two persons, Mr Field and Mr Luning, and as both their processes were found to answer the desired end, a premium of twenty guineas was awarded to each.

The imports into Great Britain were as under —

Year	Lac-dye. Tons	Shell-lac Tons
1847	277	472
1848	371	431
1849	222	718
1850	679	739
1851	906	764

It was imported into Liverpool from Bombay as follows —

The resinous excretion or exudation called, Shell lac, Stick-lac, Seed lac		The colouring matter of the body called, Lac dye or cake lac, Lac lake	
Year	Cwt	Year	Cwt
1851	323	1851	48
1852	150	1852	120
1853	325	1853	82
1854	120	1854	60
1855	79	1855	36

The exports of Lac from India were almost all from Calcutta and were as under in the eleven years 1850-51 to 1860-61 —

Year	Tons	Value £	Year	Tons	Value £
1850 51	3,757	139,177	1856 57	2,489	105,595
1851 52	2,867	105,823	1857 58		107,677
1852 53	3,817	150,680	1858 59	1,351	80,567
1853 54	3,527	102,792	1859 60	1,972	78,012
1854 55	2,512	92,232	1860 61	2,186	171,616
1855 56	2,906	126,878			

—*Poole's Statistics of Commerce*, *McCulloch's Commercial Dictionary*, *Smith's Chinese Materia Medica*, *Hogg, Vegetable Kingdom*, p 677, *M E Junes' Reports of 1855*, *Royle, Prod Resources of India*, p 57, *Crawford's Dict*, p 112, *Kirby and Spence, Vols 1 and 4*, pp 142, 320, quoted in *Eng. Cyc*, Vol 11, p 141, *Faulkner's Commercial Dictionary*, *Madras Exhibition of 1857*, *Oriental Repository*, Vol 11, p 580, *Ains Mat Med*, p 23, *Hooker's Him Journal*, Vol 1, p 9, *Tomlinson's Cyclopædia*, Mr W Franklin in his *Tracts, Political, Geographical, Commercial, on the dominions of Ava*, p 7. See Varnishes.

LAC, LAT Milk

LAC, a barbarous native tribe in Persia. The Zund, and all other branches of the Lac tribe, are as barbarous as any of the wandering tribes of Persia. The Manfee are, like the Zund, a barbarous branch of the Lac — *Malcolm's History of Persia*, Vol 11, pp 150 and 160.

LAC, in hindoo numeration, 100,000, a lac of rupees is therefore £10,000, ten rupees going to a pound sterling, a crore, or krori, is 100 lacs.

LACARU, Guz Wood Timber

LACCA, In Lac

LACCADIVA, or Laccadives, an archipelago of low islands, off the coast of Malabar, extending from lat 8° 30' N to the parallel of 13° 52' N, and from 71° to 73° 40' E L. Most of the islands are low, and surrounded by steep coral reefs. The Laccadives form a group of 32 small islands, west of the Malabar coast, surrounded by coral shoals. The inhabitants subsist mostly on cocoanuts and fish, and their chief trade is in cocoanuts, oil, con, jaggery and coral. The inhabitants call them the Lakheina-deevh. Ptolemy mentions them as the Dimuice Insulæ, but Ammianus Marcellus, in the 4th century styles them merely Divi, and the Arabs and Persians call them Debatat. They were re-discovered in 1499 by Vasco de Gama and afterwards plundered by the Portuguese. They were then subject to the mahomedan chiefs of Cannanore, some of them afterwards were under the Bedui queens of Bednore, and latterly under the Beeby of Cannanore and the British, and between the last two they are now apportioned. They were visited

in 1844-45 by Mr W Robinson, and in 1867 by Mr Sewell, 8 or 10 islands are more or less inhabited, and each with 2 to 3 miles of superficial area. They are all about 15 or 20 miles apart, separated by great channels, but none of the islands are more than 10 to 15 feet above the sea level. The people are estimated to be 7,000 in number. They are of Malayala origin, but are now mahomedans and adhere to the Alya-santan, or decensus ab utero, though some of the islands are adopting the filial law. They are poor, quiet and inoffensive, make good pilots and use a dialect of Malayalam. They produce the coconut palm and corn, jagger and a few pulses, a few cattle, sweet-potato and betel-nut. The castor oil and aintotto plants are grown, tortoiseshell, holothuria or sea slug, mats, shells, shark and fins. Their boats vary from one to fifteen tons burthen, and they visit all the western coast of India from Goa to Cochin. They are taught Arabic and Balite (a dialect of the Malayali) in the mosques, by the priests. There are 19 considerable islands, but the approach to most of them is very dangerous, as they are surrounded by reefs and steep rocks with a great depth of water close to them. The largest island is about 7 miles long and $2\frac{1}{2}$ broad, and there are many navigable channels between the islands, the largest of which is the Mannaie or the Nine-degree channel. They pay £1,000 of tribute to the British Government. The islands are very difficult to find in thick, squally weather, as scarcely any of them rise more than six feet from the surface of the water. They have a novel appearance when first coming in sight, as the coconut trees with which they are thickly covered, have the appearance of growing out of the sea. They are all of coral formation, and very few have any anchorage near them. As a rule, no bottom is found at a hundred fathoms close up to the beach. The four northern islands, are Chitlai, Kitban, Aimm and Candanum — *Johnson, Gazetteer, Mr William Robertson's Report, Mr Sewell's Report*

LACCA EM PAOS, PORT LAC

LACCA TREE, ENG Tanaisius major

LAC DYE, or Lac Lake, consists of the colouring matter extracted from the stick-lac. The lac dye of commerce is prepared by evaporating the coloured tincture to dryness, when the residue is formed into little cakes, two inches square and half an inch thick, these are of various qualities and are marked with different letters by which the quality is recognized. They are used as red dyes for some purposes, instead of cochineal. Lac dye is largely manufactured in Bengal, whence it is exported to England. A sample of lac-lake dye was exhibited at the Madras

Exhibition of 1855 by Dr Flynn, who prepared it by boiling coarsely powdered Rangoon stick-lac in several portions of water, until it ceased to yield any colouring matter, a small quantity of alum was then added to the filtered solution, after a few minutes, a small quantity of Liqui Potassa was used to throw down the alumina with the colouring matter, the fluid at the same time being constantly agitated. The precipitate was allowed to settle for a day, the fluid then drawn off and the sediment pressed into cakes and dried in the shade. This dye is usually obtained from the lac by treating the crushed lac with water to dissolve the colouring matter, but the lac should be gathered when the insect is within the lac concretions appearing as a small oval body consisting apparently of nothing but a soft red substance nearly liquid. If the lac is not gathered till after the insect has escaped from its resinous envelope, the quantity of colouring matter obtainable is very small. Dr McLeod, of Madras, prepared a superior lac dye, by digesting stick lac (crude lac) in the cold, in a slightly alkaline decoction of the leaves of Memecylon tinctorium, and the solution being applied to woollen cloth, after preparation with a mordant formed of a saturated solution of tin in muriatic acid, produced a brilliant scarlet dye — *M E J R, Powell's Hand-book, Econ Prod, Pangab, p 183*

LACE

Kanten,	DUT	(Gold or silver), Renda,
Dentelle,	FR	MALAY
Spitzen,	GER	Krusheno, RUS
Merletti, Pizzi,	IT	Encrjes, SP

At the Madras Exhibition of 1865, some very fine thread lace was contributed by the Edeyengoody Mission School, Trinnevelly, and by the Nagercoil Mission School, Travancore, so nearly equal in merit that a second class medal was awarded for each. The patterns of both were varied and tasteful, but the prices above those of European lace. The Cochin Local Committee exhibited some very creditable specimens of lace insertion and edging. Some excellent specimens of Gold lace; Cord Sashes and sword Knots were exhibited by the Madras Local Committee, deserving of honorable mention. Lace, is a term applied to two very distinct products, one consisting of gold and silver wire, or even silk thread, woven into ribands for embroidering hats and uniforms. The other is the well-known transparent network, in which the threads of the weft are twisted round those of the warp, it may be made of silk, flax or cotton, or even of gold and silver thread, and has usually a pattern worked upon it, either during the process of making the lace, or with a needle,

after this has been completed Much lace is made by machinery, but the highly esteemed genuine articles is made by hand Lace-knitting is considered to be a German invention, but lace worked by the needle is of far older date, and was probably an eastern invention, though it does not appear to have been known or practised in India Lace however, is enumerated by General Cullen as being made in the territories of the rajah of Travancore, and the Madras Central Committee, in their final report state that the lace of Nagercoil, though knit by natives of the country, was equal to the best French lace A few of the European residents are already aware of the superior quality of the Nagercoil lace, and use it, but its beauty is well-deserving of being more generally made known than it at present is This lace, when seen at the Great Exhibition, was much admired, and some said that it must have been made in France Samples of six different kinds were sent Gold and silver blond lace are both excellent of their kinds, but as the demand is limited, and fashion changeable, they might not always command a sale But the broad black lace on wreath-ground, and the broad white and fine lace on Brussels ground, and of the nature of Bedfordshire lace, were highly approved of by the best authorities The broad being thought worth four shillings, and the narrow worth two shillings a-yard—*McCulloch's Dictionary of Commerce, M E J R, Royle's Arts, &c of India, p 503*

LACE-BARK TREE, see *Daphne cannabina* *Thymelæa* *Daphne lagetta*

LACERTIDÆ A family of reptiles known as Land Lizards, of which the following genera and species occur in India —

Tachydromus—
sex lineatus, *Daud*, Rangoon Archipelago
meridionalis, *Gunth*, Cochin China, China
septentrionalis, " Ningpo
Cabrita *Lescheuaulsi*, *Milne Edwards*, Coromandel, Panjab

Ophiops *Jerdoni*, *Blyth*, Mhow
Acanthodactylus cantonis, *Gunth*, Ramnuggur

Under the family name Lacertians, Cuvier arranged—1st The Monitors and their subdivisions, namely, the Monitors properly so called, including the Ouans of the Arabs (*Varanus*), &c, the Dragons (*Crocodilus* of Spix, *Ada* of Gray), and the Sauvegades (Monitor of Fitzinger and Ameiva) 2nd The Lizards properly so called The second group comprises, according to Cuvier, the genera *Lacerta*, *Algyia*, and *Tachydromus*, but these are now arranged under other families—*Eng Cyc, Gunther's Reptiles*

LACHU LACHU, HIND Rheumatism

LACK, GR Lac

LACKER, a varnish either for wood or for brass, made with shell-lac and spirits of

wine That for wood, called hard-wood laker, may be in the proportion of 2 lbs. of lac to the gallon Another recipe is 1 lb of seed-lac and 1 lb of white resin to a gallon of spirits of wine For brass the proportions are $\frac{1}{2}$ lb of pale shell-lac to 1 gallon of spirit It should be made without heat, but simply by agitation for five or six hours It should then be left until the thicker portions have subsided, when the clear laker must be poured off, or if not sufficiently clear, it must be filtered through paper It darkens by exposure to light, so that paper should be pasted round the bottle to exclude it A pale yellow laker may be prepared from 1 oz of gamboge and 2 oz of Cape aloes, powdered and mixed with 1 lb of shell-lac For a full yellow, $\frac{1}{2}$ lb of turmeric and 2 oz of gamboge for a red laker, $\frac{1}{2}$ lb of dragon's blood and 1 lb of annatto The colour, however, is modified by that of the lac employed. Lakers may also be coloured by dissolving the colouring matters in spirits of wine, and adding the proper proportions of these to the pale laker, according to the tint required Mr A Ross prepares laker with 4 oz of shell-lac and $\frac{1}{4}$ oz of gamboge, dissolved by agitation in 24 ounces of pyro-acetic ether The clear liquor is decanted, and when required for use is mixed with eight times its volume of spirits of wine Hardwood laker is applied nearly in the same manner as French polish In lakering brass, the work must be cleansed from grease and oil, and if convenient, heated to the temperature of boiling water, when the spirit evaporates, and the varnish attaches itself more firmly to the metal, producing a brilliant effect If heat cannot be applied, the air should be dry and warm The lakering should follow immediately after the work is polished, otherwise it will become tarnished, and prevent the laker from adhering To prevent this tarnish, the work may be smeared over with oil, or kept under the surface of pure water, or wrapped closely up in cloths Before lakering, the oil must be carefully cleaned of with muslins, and afterwards with whitening applied with a rag or a brush In brass work factories, a lakering-stove, with a broad, flat top, is used for holding the articles which are to be heated preparatory to lakering, or a metal plate, supported by four legs like a table, and heated by a ring of gas-jets below, may be used Brass tubes may be heated for lakering by being filled with boiling water, the ends being stopped with corks In lakering the heads of a large number of small screws, they may be inserted in a piece of card, and heated over a charcoal fire or a gas flame, and the whole

be lackered at one process. In thin circular works, the friction of polishing gives the heat required for the process. The lacker must be laid on quickly and uniformly by means of a camel's hair brush, and as soon as one coat is applied, another must be put on, heat being used between the two coats if necessary. Circular works may be lackered on a lathe. The word lacquer is evidently derived from the Indian name for lac. The name occurs in Avicenna, who mentions it, as described by some, as the gum of a tree like the myrtle, and by others that it is a substance like to, and having some of the properties of, amber. It is mentioned in many Indian works, and is apparently alluded to by Ctesias. This substance is used for a variety of purposes in India, and it is the common material for uniting things together, as gum and glue are in Europe, toys of various kinds, lac chains gilt, and lac grindstones, are made from it. The term lacquer is applied to laying on or covering with a preparation of lac, but two different processes are usually confounded under this term. The one prevailing in Burmah and the southern parts of the Indian peninsula is from the balsamic juices of trees and was well-known to Dampier, in 1638, as he says, "The lac of Tonquin is a sort of gummy juice which drains out of the bodies or limbs of trees," and that "the articles lacquered are cabinets, desks, &c." Some chemical change, no doubt, takes place on exposure of these juices to the air. This kind of lacquered-ware was much appreciated in the last century, and was imported chiefly from China, much, however, was always prepared in Burmah, though that of Japan was always considered superior to any other. Both these and the lacquer of Burmah are prepared only from the juice of the *Terebinthaceæ* family of plants. The chief expense of the manufacture arises from the care with which successive layers of varnish must be laid on. Another kind of lacquer-work is rather of the nature of papier-mâché, covered with one or more layers of lac varnish. This is the case with the lacquered boxes from Cashmere and Lahore, so remarkable for the beauty and elegance of their patterns. At the Madras Exhibition of 1855, a series of lac-ware from Hyderabad consisting of bracelets, chains, neck ornaments, pin-cushions, purses, and other ornaments were exhibited through Dr. Smith, excellent of their kind, and well-finished. Some large and interesting specimens of this manufacture contributed from Kinnool, consisted of charpoys, trays, an almshouse and several boxes, and exhibited considerable proficiency in the execution and arrangement of the patterns, but too great a sameness of colour with a

preponderance of yellow. The joinery also admits of much improvement. In China, lacquered-ware was formerly exported in considerable quantities, but partly owing to the liability to injury on the homeward passage, and being superseded abroad by other things more substantial, the exportation has dwindled to a mere trifle. Such articles as are exported consist of those which have always been in request, as fans, waiters, boxes, tea-boards, tea-caddies, teapoys, &c. The patterns worked on them affect their sale, and the least mark spoils the varnish. The best kind of lacquered-ware comes from Japan. The beauty of the lacquered-ware of China owes its lustrous colouring to a composition of lamp-black and the clarified juice obtained from a species of sumach, called Rhin varnish or *R. vernicia*. Wood oils are obtained from other plants of the same family, and the different qualities of lacquered-ware are owing to the use of these inferior ingredients. The real varnish tree is described by De Guignes as resembling the ash in its foliage and bark, it is about fifteen feet in height, and furnishes the sap when seven years old, which is carefully collected from incisions in the trunk opened in the summer nights. The body of the ware is wood partially smoothed, or paste-board, upon which two or three coats of a composition of lime, paper, and gum are first laid and thoroughly dried and rubbed. The surface of the wood is also hardened by rubbing coarse clay upon it, and afterwards scraping it off when dry. Two coatings of lamp-black and wood oil, or in the finer articles, of lamp-black and varnish, are laid upon the prepared wood, and after drying, the clear varnish is brushed on, one coating after another, with the utmost care, in close and darkened rooms, allowing it to dry well between the several coats. The articles are then laid by to be painted and gilded according to the fancy of customers, after which a last coating is given them. The varnish is brought to market in brownish cakes, and reduced to its proper fluidity by boiling, it is applied to many purposes of both a varnish and paint, when it is commonly mixed with a red or brown colour. A beautiful fabric of lacquered-ware is made by inlaying the nacre of fresh and saltwater shells in a rough mosaic of flowers, animals, &c., into the composition, and then varnishing it. Another kind, highly prized by the Chinese, is made by covering the wood with a coating of red varnish three or four lines in thickness, and then carving figures upon it in relief. The great labour necessary to produce this ware renders it expensive. A common substitute for the varnish is the oils of the *Diyandia*,

Jatropha, Croton, and other members of the Euphorbiaceous family, expressed from their seeds by a variety of simple machines, consisting for the most part of different applications of power to cylinders and pestles by which the seeds are pressed or pounded. The oil, after pressing, according to DeGuignes, is boiled with Spanish white in the proportion of one ounce to half a pound of oil, as it begins to thicken, it is taken off and poured into close vessels. It dissolves in turpentine, and is used as a varnish, either clear or mixed with different colours; it defends wood-work from injury for a long time, and forms a good painter's oil. Boiled with iron rust, it forms a reddish brown varnish. In order to prevent its penetrating into the wood when used clear, and to increase the lustre, a pruning of lime and hog's blood simmered together into a paste is previously laid on — *Tomlinson, Royal's Arts, &c, of India, p 486, M E J R; Withams' Middle Kingdom, Vol II, p 121, Hon'ble Mr Morrison's Compendious Description*. See Lacquer.

LACKERED-WARE, see Japanned-ware, Lacquer-ware

LACKI-LACKI, MALAY Cannabis sativa
LACKMUS, GER Litmus

LACKSA, a weight in the Sooloo islands, the half of the picul, or 66 $\frac{3}{4}$ lbs — *Simmond's Dict*

LAC LAKE, was first made in Calcutta in the beginning of the nineteenth century, afterwards the Lac dye

LACOOCHA BREAD-FRUIT, Artocarpus lacoocha, Roxb

LACQUE, FR Lac

LACQUER, see Japan, Lacker varnish

LACQUER-WARE of Benares is good. Two kinds of resin are used, one called lal or lala, is sold at eight annas the seer, and is said to be brought from Mizapoor to Benares. The fine lacquer is made of a resin called gaharba, for a seer of which one rupee and two annas are paid. The beautiful China lacquer-ware, which is so universally admired, is made principally near Nankin, being considered far superior to that which is made in Kwau-tung and the other provinces. The ware is frequently used for articles of furniture, and the process of the manufacture of a table, which has a landscape with figures delineated on the top, in gold, may be thus described. The timber being first put together, and rendered perfectly smooth, is covered with transparent paper, besmeared with pork fat. As soon as this paper is quite dry, it is covered with paste made from a peculiar description of clay. When this substance has become completely dry and hard, it is rubbed down with a whetstone, to remove all inequa-

lities of surface, as soon as this process is complete, the lacquer is laid on, then allowed to dry and harden, when the process is again repeated three or four times more, the lacquer being allowed to become completely dry and hard between each several coating. The intended landscape is traced on the top of the table, by throwing a fine white powder, over paper, on which the landscape has been traced, by means of small perforations, thus forming the outline of the picture. A minute instrument, somewhat resembling a style, is drawn carefully over the perforations, by this means tracing the landscape on the surface of the table. The picture is then besmeared with a compound of size and red paint, the gold, first reduced to a powder, is then applied, the raised appearance of the figures being produced by means of a preparation of gum combined with other ingredients, the picture is allowed to become perfectly dry, when, if requisite, another coat of the lacquer or varnish is added. To prepare this lacquer-ware in perfection, requires a lengthened period, and a Chinese manufacturer mentioned that to produce a fine specimen, elaborately painted, six months ought to elapse between the commencement and the termination of the work, thus allowing time for each coat of lacquer to become thoroughly hardened before another is applied. The designs traced upon their porcelain or China are very inferior, but the colours used by the artists who paint these designs are far superior to any European colouring. Of all the works of art in which the Japanese excel the Chinese, the lacquer is the most striking. Some of that now made is very fine, but not to be compared with the real old lacquer, which is very rare, and is hardly ever brought into the market, except when some old family is in much distress for want of money, they then bring pieces of antique lacquer (which is as highly esteemed by them as family plate with Europeans) to be sold at Yedo or Yokohama. There are on some of the noblemen's estates, manufactories of lacquer, celebrated for their excellence and from which their owners derive great wealth. Articles made there are always marked with the crest or crests of the owner of the estate, so that that which is much sought after, such as prince Satsuma's lacquer, may at once be recognized by seeing his crest upon each piece. Old Japanese lacquer is, like good lace, inimitable, but an experienced connoisseur can at a glance pronounce upon its merits and reality. It is very difficult now to meet with a good old specimen, the market is stocked full of modern work, made expressly for Europe, now and then, however, a Daimio, very hard up, or a courtesan in temporary

embarrassment, sends secretly from Yedo a choice piece for sale, and it is astonishing to find the enormous price it will realise. Twenty, forty, sixty sovereigns or more are given for an old box not a foot square, but the sale is tacitly interdicted, indeed it is almost as disgraceful for a Japanese to put with old lacquer-ware, as it is for an English gentleman to dispose of his family-plate. The laque is vegetable: it is the sap or juice of a very handsome tree, *Rhus vernix*. But the manner of preparing it, and the mode of applying it to the perfection of those exquisite old specimens is, and is likely to remain, a secret for a long time. The bark of this tree, on being cut, yields a white milk, which becomes black on exposure to the air: the leaves, petals, and nearly every part of the tree yield also the same liquid. As one of the ingredients in its preparation, the oil of the *Bignonia tomentosa* is employed. If secret there was, it seems lost to us and themselves, for the modern laque is such a wretched imitation of the ancient, that is very difficult to admit that the same composition could have produced the two qualities. Ordinary laque has the consistency of treacle, and much the same colour, the first coating is thin and yellowish, the second of a brownish tinge, and the last (as I have seen it employed on my own furniture) a bright mahogany.

Colour Sticks for lacquer-ware, are used in the Panjab by the Khatri, or wood turner, to colour his ware when the turning process is complete. The stick consists of shell-lac, melted down with a certain proportion of wax and sulphur, and coloured by various simple or compound colours. They are applied by the hand. The operator holds the colour stick against the turned wood object while revolving rapidly, the heat produced by the friction melts the lac and the colour is deposited on the surface of the wood. The skill and fancy of the operator directs him either in laying on a uniform layer of colour, or else putting it on in little spots or touches, by allowing the colour stick only very lightly to touch the revolving wood, thus producing either a smooth uniform colour, or the pretty mottled appearance so often observed in lacquered ware. Two or three different colour sticks are often applied, giving the whole a marbled appearance of great beauty. The colour thus applied is spread, fined and polished, by pressing the edge against the turned object while revolving. The final polish is given by a rag with a little oil. The principal colours are of lac, crimson, or piment, red-lead, green, made of piment and Prussian blue, dark blue, indigo or Prussian black, white, brown or gold colour, light blue or

ulthamaine — *Hodgson's Nagasaki*, pp 28, 29, 31, 32, *Sun's China & the Chinese*, Vol 1, pp 400, 402, 403, *Powell's Hand-book*. See Lackey.

LACRE, Sp Sealing-wax

LACSHMI, sec Lakshmi

LACTUCA SATIVA, Linn

Choff,	EGYPT	Roman lettuce,	ENG
Lettuce,	EG	Kalu,	HIND
Garden lettuce,	"	Salada,	SING
Cos,	"	"	"

It is used by natives as a demulcent only. The lettuce is a garden vegetable, inodorous, of sensibly sensible taste, or slightly bitter. At the flowering time it contains a milky juice, which has acquired some celebrity under the name of Lactucarium, or Thuidace. Its seed, called Khas-ka-bij, is in Hindoo medicine regarded as a very cold remedy — *O'Shaughnessy*, p 406, *Powell's Hand-book*, Vol 1, p 355, *Dr Stewart*, p 127.

LADAK Ladak lies between Nari-khoi-sum on the S E and Balti on the N W to the N of Dras, Zaskari and Puring. Ladak territory lies between lat 34° 35' N, and long 75° 78' E. The Shyok and Indus rivers run through it. In its E and W course, the Indus descends from 14,000 feet at Dem Chok to 10,500 feet below Le, and at 8,500 feet enters Balti. Ladak is occupied by the Bhoti race. It is a province of Kashmir. Between the British territory and Ladak and the countries beyond, a trade exists in shawl wool and chinas, which are taken in exchange for opium, the produce of the Kulu hills, otter skins, cotton, piece goods and drings. The Bhoti, in the Ladak frontiers of the western Himalaya, salute by raising the back of both hands to a height even with the forehead and then repeatedly describing a circle in the air with them, by dropping the fingers downwards and turning the palm inwards. This is similar to the mahomedan practice of Billaen-lerai, where a woman is supposed to take upon herself all the evils which would befall the person whom she addresses. The Ladak country is called La tag in Tibetan, Ka-chim-pa, or Snow-land, Mai-yul Redland, or Lowland. It is bounded on the north by the Kua-koram mountains, which separate it from the Chinese district of Kotan, on the east and south-east, are the Chinese districts of Rudok and Chumuti, and to the south are the districts of Lahul and Spiti now attached to British India, but formerly belonging to Ladak. To the west lie Kashmir and Balti. Its greatest length is 290 miles and breadth 240 miles, and its whole area is 30,000 square miles. Ladak is politically divided between the rajah of Kashmir and the British. Ladak, anciently was called Kie-cha, by the Chinese, it is still

called Kha-pa-ehau or Kha-ehau, abounding in snow or snow-land, and the people as Kha-pa-ehau-pa or Kha-ehau-pa, men of the snowy land. Ptolemy's A-khassa regio, is no doubt Kha-ehau-yul, snow-land or Ladak. It is one of the most elevated regions of the earth, and the joint effect of elevation and isolation, amidst snowy mountains, produce perhaps the most singular climate in the world. The plains between 16,000 and 17,000 feet are covered with wild horses and hares and immense flocks of domestic sheep and goats, while the slopes of the hills up to 19,000 feet abound with marmots and alpine hares. Both meats and fruits are cured by mere exposure to the air, a sure indication of its intense dryness. It seldom snows and scarcely ever rains. Its mountain ranges stretch in parallel lines from south-east to north-west, determine the course of the rivers and form the natural boundaries of the country. The general aspect of Ladak is extreme barrenness, but many fertile tracts occur along the rivers, covered with luxurious crops. The yellow plains along the Indus, are covered with flocks of the shawl-wool goat, and all the principal thoroughfares of the country are dotted with numerous flocks of sheep laden with the merchandises of China and of India. No rain falls and but little snow. Burning heat by day is succeeded by piercing cold at night and everything is parched up by the excessive dryness of the air. During the short summer, barley ripens at 15,000 feet, although the temperature falls below the freezing point, every night. Ladak is in general of the buddhist faith. The valley of Le or Ladak proper, Zaskai, Dias, Suiu and Puniik are all buddhist. Cultivation goes on in Zaskai on the Indian side of the Indus, and at Nubia Nua 12,000 feet, on the north side of the Indus, Yul-chung 13,000 feet, and 14,000 and 15,000 feet at Phutaksha. Ladak is agricultural but enjoys a transit trade, and much labour has been expended in constructing roads through Kashmir, Jammu, Kullu, Lahul—leading to the Panjab, Kabul, Lhasa, Chinese Tartary, Khoten Yarkand, Little Tibet and Bilti. All these follow the lines of rivers, cross passes 18,000 feet high, and over rivers by ferries, by inflated skins, and suspension bridges. Three varieties of the sheep and three of the goat are domesticated in Ladak, and the domesticated Yak, is used for carrying loads. The Dso, hybrid between the yak and cow is a beast of burden. Rain fell ten times during the two years that Moorcroft remained at Leh. Its population amounts to 433 persons in the square mile. In Ladak, the nuns and monks bear a large proportion to the population. It was subject to L'hasa,

until A. D. 1834, when it was seized by Zorawar Sing, general of the raja of Jammu. Ladak is inhabited by a peculiar race who call themselves Bot-pa, who speak a peculiar language in Europe called Tibetan and who profess the religion of Buddha, under a hierarchy of monks called Lamas. The term Tibetan is unknown to the people as also to the Indians who call them Bhotiya and their country Bhutan. Ladak belongs partly to the Jammu Rajah and partly to the British, and is Bhut along the banks of the Chandra and Bhaga, but Hindu after their junction. To the north of the Ladak country, the people of Yarkand and Kotan speak Turki. To the west, beyond Bilti, the people of Astor, Gilgit and Hunza Nagar, speak different dialects of Dardic, while the Kashmiri have their own peculiar language. To the south, the people of Chamba Kullu and Bisham, speak a dialect of Hindi, and to the east and south-east, the people of Rudok, Chang Thang, and Gnam speak Tibetan only. Moorcroft lived for two whole years in Ladak, from September 1820 to September 1822. In Ladak proper, is the valley of Le, the main stream of Indus. Ladak, or the Bot Pa of Tibet, includes Spiti, Zaskai, Puniik, Suiu, Hembiko (Dias), Ladak proper or Le, Nubia, Rong, Rupshu and Hanle. The natural divisions of the country are seven, viz., (a) Nubia on the Shayok, (b) Ladak proper, on the Indus, (c) Zaskai on the Zaskai river, (d) Rukhu around the lakes of Tshomoru and Tshokai, (e) Puniik, Suiu and Dias or Hembaks, on the different branches of the Dias river, (f) Spiti on the river of this name, and (g) Lahul on the Chandra and Bhaga or headwaters of the Chenab. Ladak is the most westerly country occupied by the Tibetan race who profess the buddhist faith. Ladak is supposed by Major Cunningham to be the Cesi of Ptolemy. Chang-thang, Tib, literally northern plains, the Chitæ Scythæ of Ptolemy, north-east of Ladak. Major Cunningham, in his 'Ladak,' &c., remarks that "the water-fowl swarm on the lakes and on the still waters of the Upper Indus. I have, he says, shot the wild goose on the Thgyi Chummo and Chomoru lake at 15,000 feet, and Col Bates and I shot three teal on the Suiy Dal, a small lake at the head of the Bhaga river, at an elevation of upwards of 16,000 feet." Leh, the capital of Ladakh, is situated upon a rising ground, at an elevation of 11,000 feet above the level of the sea. Like the generality of the fortress-looking towns and villages in Ladakh, it has an imposing appearance from a distance. The old palace, fort and ruined wall on the face of a ridge are striking enough, but, in

common with every one of Gulab Singh's conquests, tyranny and neglect sadly chauged Ladak since the time of its legitimate rulers. The men, it is said, were chiefly employed in the sulphur and borax mines, so that the greater part of the cultivation and manual labour in and about Leh is performed entirely by women. At stated times caravans from Yarkand arrive with brick-tea, shawl wool, China silks, ponies, &c, which are exchanged for grain, English calicoes, and the like, so that Leh is but a market-place for Cashmere and Yarkand merchants. The buddhist monastery of Himis is 12,324 feet above the sea, in lat $33^{\circ} 59'$ north, and long $77^{\circ} 16'$ east. The people are of a cheerful disposition and often may be heard humming simple tunes. The richer Laho, wear silver and even gold pins. This refers to those parts of Ladakh near Kashmir, far on this side of Leh. At Leh itself and among the wandering Taitai tribes, the women dress with woollen or variegated petticoats, and tanned sheep or goats' skins as mantles. The principal ornament of the Ladakhi women is a head band hanging like a long tail, and studded all down with large tinquoises, this is called "berak" and often, even with common people, worth Rs 20 or 30. The great article of trade in Ladakh is the shawl wool from the further provinces. The route to Amritsar via Ladak is that which brings the trade of Yarkand and eastern Turkistan. There is also a route from Amritsar, Jalandhar or Ludhiana via Naurpur, Mandi and Kulru, to the same places. The Tibetan provinces of Ladak and Balti which continue, as formerly, appanages of Kashmir, have been very completely explored botanically by several travellers, their herbaria contain many plants found within the British boundaries. Buddhism was still prevailing in A.D. 1419, in Turkistan, in the cities of Turfan and Kamil, when Shah Rukh's ambassadors passed through, and Toghlaq Timur was the first mahomedan sovereign of Kashgar of the lineage of Chengaz. There are now many buddhist priests at the capital of Khotan, but mahomedanism had been extensively prevalent in East Turkistan for centuries prior to its conquest by the Chinese in A.D. 1757, and the buddhist priests and temples may have been since introduced. Nearly all Ladak is of the buddhist faith. The valley of Le or Ladak proper, Zaskar, Hembaks or Dias, Suru and Purik, Spiti, Nubra, Janskee, Roug, Rupshu and Hanle, are all buddhist. In the valley of the Upper Indus, that is in Ladak and little Tibet, the prevailing race is the Bhot sub-division of the great Taitai variety of the human race.

Lower down that classical stream, in Gilgit and Chilas, the remains of the old and secluded Durdoo and Dugheri races are still to be found, but both in Iskardo and in Gilgit itself, there is some mixture of Toorkaman tribes from the wilds of Pamer and Kashkar. The Dard race lying along the Indus, to the westward of Ladak, speak three distinct dialects. They use the Persiau character in writing Dardu, the three dialects of which are called Shina, Khajunah and Ainia. The Shina dialect is spoken by the peoples of Astor, Gilgit, and lower down in Chelas, Darel, Kohli and Palas on both banks of the Indus. The Khajuna, by the people of Hunza and Nager, and the Ainia in Yasan and Chinial. Astor has an area of 1,600 square miles, on the left bank of the Indus. Gilgit, in Thibetan Gylgyid, has an area of 2,500 square miles on the right bank of the Indus. Dard or Durd are supposed by Vigne to be the Dadicæ (*Δαδίκαι*) of Herodotus, and the people who now occupy the country called Dardu. Under the name of Chinese Tibet, for convenience, may be included the whole of the territory made up of the districts of Chauthan, Guari Khoisum, Chumuti, &c, which lie to the east of Ladak and march with the Spiti and Bussahir boundaries to the south. But little is known of this country, as the local authorities, though not at all objecting to being visited by the men of Ladak, Lahoul and Spiti, have the greatest aversion to the intrusion of any European. No actual violence is offered to the latter, but supplies are refused, and the head-men distinctly say that if the traveller insist on proceeding he can do so as he will not be opposed, but his advancing will be the death-warrant of those who allowed him to enter. The chief towns with which British trade has to do are Rudokh, to the east by south of the Pangong Lake at about $33^{\circ} 25'$ lat and $72^{\circ} 40'$ long, and Gardokh, lying between the sources of the Indus and Sutlej, at about $31^{\circ} 40'$ lat and $80^{\circ} 25'$ long. The latter is an important and prosperous city and a famous commercial entrepôt, where annually in August there is a very large fair. Through both these towns from Leh there is a route to Lhasa, the more direct one by Gardokh, being 1,350 miles in distance or $4\frac{1}{2}$ months' journey. By the route by Rudokh the Sokpo are said to have invaded Ladak in 1826-7, and again 3,000 Changpa in 1834, the latter rapidly retreating as the Kashmere troops approached. Shortly after both Rudokh and Gardokh fell under the dominion of Maharajah Gulab Singh, but disasters attending his army, in 1842, the old boundary between Ladakh and Chinese Tibet was once more re-established. Another

town, Shipki, is just without the Bussah frontier, and but 100 miles from the termination of the Hindustan and Tibet road at Serahun. From it there is a pretty regular communication with Simla, Rampore in Bussah and Kooloo. There is no possibility of forming an estimate of the trade entering the Panjab from Nari Khoison, but it is considerable. Its trade with Leh was calculated by Cunningham in 1854-5 to cover £48,365. One of its chief exports is the shawl wool from Chanthan in the vicinity of Rudokh, a tract of country long celebrated for the fine fleeces of its herds of sheep and goats. Bussah is the territory on either side of the Sutlej, which touches on Spiti to the west and Chinese Tibet on its northern flank. Kunawu, its largest subdivision, is in length about 70 miles by 40 and 20 broad at its northern and southern extremities, according to Mr. Davies, who in his Trade Report alludes to its genial climate beyond the influence of the periodical rains of India, the winters also being comparatively mild. "Grain and fruit," he says, "are produced abundantly, the poppy also flourishes." The people of the north are active traders. They proceed to Leh for Churns and to Rudokh for shawl wool giving in exchange money, clothes and spices. The mountain paths are scarcely practicable for laden mules, and merchandise is earned chiefly on the backs of sheep and goats. An annual fair is held in November at the capital of Rampore on the Sutlej. The town is of some importance as the point where the commercial routes from Leh, Gardokh and Simla meet, and also as a seat of the pushmenga manufacture. In 1840, the value of the pushmenga or shawl wool imported, was put down by Cunningham at about Rs 90,000. Trade from Bussah catches up the Hindustan and Tibet road at Serahun and passes by Kotghui to Simla, and from Rampore direct by Spiti to Leh or to Sooltanpore in Kooloo and thence to the Panjab.

Eastern Turkistan may be described as the country to the east of the Pamir steppe. It is bounded on the north by the Thian Shan range, on the south by the Himalaya and Kuen Luen, and on the east by the Great Gobi desert, which stretches away to the confines of China proper. For many years this province was held by the Chinese, but in 1862 an insurrection broke out, and by 1864, Yakoub Begi, the commander of the rebel forces, succeeded in completely ousting the Chinese and seating himself on the throne. He evinced no small powers of governing, was brave, energetic and prudent, and by his liberal treatment of merchants and his merciless severity to robbers, did all he could to

encourage trade. He was known under the name of "the Kushbegi" or commander-in-chief, but he assumed the title of Atahgh Ghazi, and he received with honour and distinction, Mr. Shaw, the gentleman who with Lieutenant Hayward penetrated into Yarkand, and he expressed a desire to send an envoy to the Viceroy of India. The chief towns in Eastern Turkistan nearest to British frontier are Yarkand and Khoten. Yarkand is the largest city in the territory and has a population exceeding 100,000 souls. It is also by far the most important. It stands between the branches of the Yarkand Daria (river) in long 71° north, by lat 42° east, and is encompassed by a wall eight fathoms high and 17 miles in circumference. There are numerous bazars, and also a large bazaar in the centre of the city. Yarkand lies 217 miles from Aksu, 270 from Khoten and about 200 from Kashghar by well-travelled routes. Khoten, Ilsa, Ilich or Ili lies to the south-east of Yarkand, in long 79° 25' north, by lat 37° 15' east, and is situated between, or rather above the junction of the Khoten and Kunakash rivers. It is surrounded by a low wall and has 18,000 houses, with eight scurs for the use of foreign merchants. Khoten is nearer than Yarkand to Kashmere, but the routes from and to the latter place are more generally adopted by traders. From Yarkand to Leh in Ladakh the distance is reckoned at very nearly 500 miles, while from Khoten to Leh it is about 350, and from Leh to Sultampur in Kooloo it is close on 250 miles more. The chief exports from Eastern Turkistan to Hindustan consist of silks, shawl-wool, churns, felts and ponies, and the imports are mainly in opium, red goat-skin, piece goods, chintzes, spices, sugar in a raw state and drugs. The shawl wool, termed in Eastern Turkistan "Toorfinnee" or 'Kuchance,' has only of late been brought into use in the manufacture of shawls. This Toorfinnee wool is quite as good, if indeed it is not better than the "pushmenga" exported to Kashmere from Chanthan. The natives of Ladakh deny the possibility of any approach at domestication of the Kiang, and state the young always died in confinement. The chief food of this species appears to consist of the stunted fescue grasses common on the plains and mountains, together with a red-flowered vetch, possibly *Oxytropis chilo-phylla* of Hooker. The speed of the Kiang is great, its action seems to consist of a long step or trot, which is never varied, with which a herd bounded down a steep hillside.—Dr. Latham's *Descriptive Ethnology*, Major Cunningham's *Ladak*, p 3 Adams, *Oleghorn's Punjab Reports*, pp

169, 190, *Mrs Hervey, Adventures of a lady in Tartary, &c, Vol 1, pp 278-9*, *Powell's Hand-book, Econ Prod Punjab, p 23*, *Hooker and Thomson's Flora Indica* See India, Hindoo, Hot Springs, Indus, Kailas or Gangri Range, Kha-chan-yul, Khal, Khor, Koros, Maryul, Pangking Lake, Ruk-chu, Sacrifice, Sakya muni, Shawl-goat, Sheep, Skardo, Skyiu, Spiti, Thoji-chaumo, Tibet

LADAMERA, also Lada China, MALAY Capsicum frutescens, *Linn* Cayenne pepper

LADAN, ARAB Ladanum or Labdanum

LADANG? MALAY? A patteille, a garden

LADANUM, LAT, or Labdanum The resinous exudation of *Cistus creticus*, *C. ladaniferus* and other *Cisti* See Laduam

LADARA, HIND Delphinium brunoniamum

LADDU, HIND A sweetmeat in balls Laddu is of two kinds, one called, "bundika," the other is "sada, plain, or maida ka" — *Powell's Hand-book, Vol 1, p 309*

LADIES of the hindoos. The Indian Minor protests against child-marriage, and attacks the clothes worn by native ladies 'We do not,' says this native newspaper, 'condemn the thin sari, because it is inelegant or unmanageable, or shows bad taste—we hate it because it is morally improper, and even scandalous It is sometimes so thin as to become wholly unfit for the purposes of dress, and when used by a lady, is a horror and an abomination. No one who has any sense of decency can bear the sight of a lady dressed in Santipuri millinery, which is the fashion of the day' *Englishman*

LADIES' BED STRAW, Pharnaceum mollugo

LADJA, see Brahmadica

LADKHANA, or Larikhana, twenty-one miles from Shikarpur, the road leads through jangal, and is unsafe Ladkhana a large, populous, and commercial town, the bazaars exhibiting great activity — *Masson's Journeys, Vol 1, pp 460-461*

LADRONE ISLANDS, the Grand Ladrone called, by the Chinese, Tyman-Shan, is in lat 20° 56' N long 113° 44' E 12 miles east of Macao, and 29 miles east of Canton factories It is steep and bold and 2 miles in circumference On its west side is the little Ladioue The Ladioues were the first islands seen by Magellan From these he sailed to the Philippines where, in the island of Mactan near Zebu, he was killed, as also was Barbosa Magellan's companions then visited Timor in 1522 and returned to Lisbon, making the first circumnavigation of the globe The opening of this archipelago to Europe was gradual Entering the utmost eastern confines of the archipelago, Magellan discovered the Ladioues, or Isles of Thieves They have since

been named the Marianas, but still deserve their original appellation, as the people of the surrounding groups stand in dread of their predatory inhabitants. On one of the Meaco-shimah isles walls have been raised and pierced with loopholes, as a defence against these roving banditti of the sea The Ladioues lie about four hundred leagues east of the Philippines Only one of them is now tenanted, and that by a small and savage tribe Plantations of caper trees are in perpetual bloom — *Bikmore, p 206*, *St John's Ind Arch, Vol 1, p 102*, *Vol 11, p 357*; *See E Belcher, Vol 1, p 84*, *Hoisingburgh*.

LADRONES, PORT The term applied by the Portuguese to the Chinese pirates, who commenced to gain power by the close of the 18th century. The Ladioues or pirates of the Archipelago consist wholly of the inhabitants of the free mahomedan states in Sumatra, Lingin, Borneo, Magudano, and Sulu, those natives who have remained uncontaminated by the doctrines of the Arabs never being known to engage in the like pursuits Europeans who were unfortunate enough to fall into their hands were generally murdered, while the natives who compose the crews of the captured vessels are sold for slaves — *M Earl, p 42*

LADUNUM, or Labdanum

Cistus creticus, Linn

Laden, Ladun,	ARAB	Ledanon,	GR
Ciste, Lademifere,	FR	Ladunum,	LAT

This resinous substance which was considered by old writers cephalic, pectoral and nervine, is now only used in the preparation of certain plasters It is not unknown to the mahomedan medical practitioners of lower India, and has a place in the Materia Medica of the Arabians amongst their Munzigat (Suppurantia) Ladanum, is sometimes written Labdanum, but incorrectly as it is the *Λήδανον* of the Greeks and the Ladun of the Arabs It is first mentioned by Herodotus (in, 112) as procured in Arabia, and used by the Arabs for fumigation The word is not Greek, but an Arabic word with a Greek termination, the Greeks also use the word *Λήδος* to indicate the shrub which produced the Ladanum — *Ans Mat Med, p 23* See Ladanum

LADURI, HIND *Nyctanthes arborescens*

LAE CHOW-FOO, in lat 37° 13' north, long 119° 50' east, lies at the southern part of the gulf of Pe-Tchee-lee It is a place of considerable coasting trade

LÆMODIPODES, Crustacea, comprising

FR.	Caprellens or Læmodipodes filiformes
	Caprella scaura, <i>Edw</i> , Mauritius
	Cyamus erraticus, <i>Edw</i> , on a whale
	„ ovalis, <i>Edw</i> „
	„ gracilis, <i>Edw</i> „

LÆMONENA, a genus of fishes of the Fam Gadidæ, which may be thus represented
Gadidæ,

18 Gadus,	1 Physiculus,	3 Molva,
2 Gadicus,	1 Uraleptus,	1 Hypsiptera,
1 Mora,	1 Pseudophycis,	2 Couchia,
1 Halargyreus,	6 Phycis,	5 Motella,
1 Strinsia,	2 Læmonena,	1 Raniceps,
3 Merluccius,	1 Halporphyrus,	1 Bregmaceros,
4 Lotella,	1 Lota,	2 Brosmius

LAG, HIND To, near to, connexion,
Lāgān, Lagna, marriage, connection

LAGEN, JAP The sap of *Arenga saccharifera*, *Labill*

LAGENARIA IDOLATRICA, *Don*, is held in great veneration by the hindoos in their religious ceremonies — *Don, Dichlamydeous plants*, *Lindley, Flora Medica*, *Eng Cyc*

LAGENARIA VULGARIS, *Serr*

Cucurbita lagenaria, *Linn*, *Roxb*, *Rheede*.

Charrah,	AR	Kabuli, Kaddu,	HIND
Kodu,	BENG	Bella shora,	MALEAL.
Lau,	"	Sorai ku,	JAM
Lavu,	"	Sorakaya,	TLL
Hunta, Kaddu,	DUK	Anapi kaya,	"
Kaddu,	"	Alabuvu, Anapa kaya,	"
Bottle Gourd,	ENG	Chetranapa kaya,	"
Gourd,	"	Sora kaya,	"
White pumpkin,	"	Anuga kaya,	"
Tumba,	HIND	Gubba kaya,	"
Toombe,	"	Kundānuga,	"
Kaddu,	"	Nclānuga,	"

The Bottle gourd, is commonly cultivated by the natives, to whom it is of some importance as food, of easy culture, but is seldom eaten by Europeans, being very coarse. In Tenasserim, the bottle gourd grows luxuriantly, and several varieties may be seen about the Indian cabins. One species grows abundantly in southern Asia. It is used for making the stunged musical instrument called the sitar. When dried it becomes hard, of a pale bay colour, and is used to contain water, and as floats and buoys and swimming aids when crossing rivers. In its wild state, this plant, or a variety of it, produces a poisonous fruit, and Dr Royle states that a very intelligent native doctor informed him that cases of poisoning have occurred from eating the bitter pulp. Some sailors also are said to have died from drinking beer that had been standing in a flask made from one of those gourds. Don says that the poor people among the Arabians eat the edible kind boiled with vinegar, or fill the shells with rice and meat, and so make a kind of pudding of it. The pulp of the fruit is often employed in poultices, it is bitter and purgative, and may be used instead of colocynth. The seeds, "Doodie seed," yield a bland oil, and they are given in headaches — *Jaffrey*, *Mason*, *O'Shaughnessy*, *Powell's Hand-book, Prod*, *Punjab*, pp 263-264, *Eng Cyc*, *Dr J*

L Stewart, M D, *Roxb Fl Ind*, Vol. iii, p 718, *Rheede*, *Voigt*, *Useful Plants*, p. 57

LAGERSTRÆMIA, a genus of plants of the natural family of Lythiaceæ, growing in the Peninsula of India, along the foot of the Himalaya to the northern parts of India, and from the Malaya Archipelago into China and Japan. The species are few in number, but most of them highly ornamental. Speaking of this genus, as they occur in China, Mr. Williams remarks that few trees in any country present a more elegant appearance, when in full flower, by far the most beautiful plants met with on the low ground, are the different species of Lagerstræmia. There are two or three varieties, having red, white and purple flowers, and in the summer months, when they are in bloom, they are quite the hawthorns of China, surpassing in their gorgeous flowers even that beautiful family. He generally met with them in a wild state, very near the sea shore. The whole of the species may be propagated by seed or cuttings in any garden soil. In the island of Hongkong, the most beautiful plants met with on the low ground, generally in a wild state, very near the sea shore, are different species of Lagerstræmia. There are two or three varieties, having red, white and purple flowers, and in the summer months when they are in bloom, they are quite the hawthorns of China, surpassing in their gorgeous flowers even that beautiful family. A little higher up is the beautiful *Ixora coccinea* flowering in profusion in the clefts of the rocks, and its scarlet heads of bloom under the Hongkong sun are of the most dazzling brightness. The ravines are crowded with ferns and creeping shrubs of different kinds, not however of much interest to the lover of ornamental flowering plants. Here, however, under the ever-dripping rocks, grows the beautiful *Chiata sinensis*, a plant with elegant foreglove lilac flowers, which is now in many of the gardens of England. The Tinoy forests are adorned with a smaller species of Lagerstræmia than the *L Indica*, but the flowers are equally elegant and quite as large. The *Pymma* or *Pec-ma*, *Burur*, is a very large and useful species tree, sometimes twelve or fifteen feet in circumference, and preferred for some parts of ship building to teak. The fruit is very small, firm, like a lemon, and very soni, wood, reddish, hard, tough, and durable. From the bark constantly exudes a yellow gum, resembling gamboge. The whole of the species may be propagated by seed or cuttings in any garden soil — *Eng Cyc*, *Fortune's Wanderings*, p 20, *Williams' Middle Kingdom*, p 285, *Riddell*, *Mason*, *Malcom's Tr in S E Asia*, Vol 1, p 185

LAGERSTRÆMIA, *species* Kuen-mou-nee or Pu-ma, BURM, is a Tavoy tree, wood used in building

LAGERSTRÆMIA, *species* Pyimma, BURM, is a splendid tree, abundant throughout British Burmah, wood used more extensively than any other, except teak, and used generally for the fittings of boats, sometimes for the hulls of canoes, for house posts, planking, beams, scauthing for roofs, euts, and a variety of other purposes. Large quantities are now employed for ordnance purposes. The wood of the light-coloured variety is less heavy and is said to be less durable. A cubic foot weighs 37 lbs. In a full-grown tree on good soil, the average length of the trunk to the first branch is 30 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 8 annas per cubic foot — *Dr Brandis, Cal Cat Ex of 1862*

LAGERSTRÆMIA, *species* Pyeu-maphoo, BURM, is a tree of Moulmein, wood used for making oars and for rough house-building — *Cal Cat Ex of 1862*

LAGERSTRÆMIA, *species* Pyeu-mazoot-gyee, BURM, a Moulmein tree, with a soft wood, used in the ordinary purposes of a building material — *Cal Cat Ex of 1862*

LAGERSTRÆMIA, *species* Thit-py-oo, BURM, is a light, but comparatively strong wood of British Burmah, colour white and pinkish, probably a valuable wood for furniture. Used for planking, breaking weight 153 to 179 lbs. A cubic foot weighs 30 to 38 lbs. In a full grown tree on good soil the average length of the trunk to the first branch is 80 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 4 annas per cubic foot — *Dr Brandis, Cal. Cat Ex of 1862*

LAGERSTRÆMIA GRANDIFLORA, *Hooker*

Dua-banga, HIND

In the Terai, east of Sihgootee, Bombay, Erythrina, and the Lagerstræmia grandiflora were found by Dr Hooker in full flower, and with the profusion of Bauhinia, rendered the tree-jungle gay, the two former are leafless when flowering. The Dua-banga is the pride of these forests. Its trunk, from eight to fifteen feet in girth, is generally forked from the base, and the long pendulous branches which clothe the trunk for 100 feet, are thickly leafy, and terminated by racemes of immense white flowers, which, especially when in bud, smell most disagreeably of asafœtida. Dr Hooker, is the sole authority for this tree, the Lagerstræmia grandiflora. — *Hooker, Him Journal, Vol. 1, p. 401*

LAGERSTRÆMIA INDICA, Linn

Velaga globosa, Gærtn	Lagerstræmia tsjinkin
Lagerstræmia alba	

Indian lagerstræmia,	Tsjinkin, Rumph	
Pyen ma,	BURM	Telanga cheena, TAM.
Chiuu henna,	HIND	Cheena pu, "

There are three varieties (a) rosea, (b) lilacina and (c) alba, of this small pretty shrub, which is common in gardens in Maulmain, and of easy cultivation. It has one of the most beautiful flowers in our Indian gardens, grows to the height of seven or eight feet, the flowers hang in bunches at the extremity of the branches, and are of a beautiful lilac colour. The white flowering species of the China melind, is a common shrub in gardens, and used for border hedges, it bears a small reddish flower and grows easily from cuttings at the commencement and during the rains — *Drs Mason, Ann Mat. Med, p 164, Riddell, Roxb, Voigt*

LAGERSTRÆMIA LANCEOLATA

Bodah,	HIND	Bondaga,	HIND.
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An erect tree with oblong lanceolate leaves, flowers small, white, appearing in April and May — *Riddell*

LAGERSTRÆMIA MACROCARPA,

Roxb, IV Ic III, Wall

Kha nong,	BURM	Bondarah,	MAHR
Pyen ma,	BURM	Nanah,	"
Ben teak,	ANGLO CAN	Cutchay cuttay,	TAM
Ven bugum,	CAN	Ven tikku maram,	"
Ven teak,	ENG	Chinnanangi,	TEL

This is a tree of the western side of India, common in Wynnad and on the western ghauts, very common in the Bombay forests, but less so to the north of the Savitree than to the south of that river. It is of large size with a long straight stem, and, for common purposes, where timber of inferior quality is sufficient, is very useful, being easily worked. It only bore 290 lbs, and on a second trial, it sustained 374 lbs. If stronger and more durable, the length and straightness of the stem would adapt it for spars. But, Dr Gibson thinks this wood is very fit for many household purposes, and for the decks of ships, &c, and it is much used in the Bombay dockyards, which forms a good presumptive proof that the wood cannot be very inferior. In the Madras Gun Carriage Manufactory, it is made use of for a variety of purposes. It has great "stiffness," and wooden bridges have been built of it. In Wynnad, it is prized for making coffee cases. It is said to be a tree of Moulmein, commonly known under the name of jarool, but this is doubtful — *Drs Wright, Gibson and Cleghorn, Mr. McIvor, Madras Catalogue Exhibitions of 1851 and 1862, Col Martland in Madras Cat. Ex 1862, Madras Exhibition Jury Report 1855, Voigt, 132.*

LAGERSTRÆMIA PARVIFLORA, R.

Lagerstræmia microcarpa, Wight

Nanah,	Bombay	Wundi mana,	MAHR
Tsam be lay,	BURM	Belli nundi,	"
Ven taku,	CAN	Nanah,	"
Ben teak,	ANGLO HIND	Bellinger,	MALEAL
Bakli, Dhan	Dhaura "	Cutch i catt maram,	TAM
Bondara,	MAHR	Chinna urgi,	TEL

This tree grows in the Northern Circars, in the Godavery forests, on the Neilgherries, at Courtallum, in the Dehra Dhoon, and in the Tavoy forests. Is common in Wynaad and on the western ghats, but is not common in the Punjab Suwalik tract. Dr Gibson says it is most common in the Dandele forest above, also not uncommon below, and reaches a large size. Wood prized for making coffee cases, for house-building, and masts for the dhow, pattamah, and other country vessels. It grows to ninety and one hundred feet long, and from twelve inches to three feet in diameter, it is perfectly straight and without branches, excepting at its top, the leaves are small and very thick. This wood is not so durable as the poon, but it may be considered of the same texture, although it is very much lighter in colour, and in this respect much resembles the American red oak. Its wood is tough and valued for its qualities in standing water. It is greatly in use for beams, rafters and boat timber. In the Nalla Mallai it has a light-brown, compact, hard, serviceable wood, and used generally. As a wood of British Burmah, it is not much used. A cubic foot weighs 40 lbs. In a full-grown tree on good soil the average length of the trunk to the first branch is 15 feet, and average girth measured at 6 feet from the ground is 5 feet. It sells, there, at 8 annas per cubic foot. Its timber is yellowish, elastic, and tough, and is valued for agricultural implements, &c. In the N W Provinces it is reckoned one of the best woods for buggy-shafts, &c. — *Roxb, Voigt, Edye, M & C, McIvor, Drs Gibson, Wight, Brandis, Mason, J L Stewart and Captain Beddome, Mr Latham*

LAGERSTRÆMIA PUBESCENS, Wall

La-izah, BURM

A very large tree of British Burmah, stem not always perfectly round, and inclined to form buttresses, timber valued for bows and spear handles, also used for canoes and cart wheels. A cubic foot weighs 53 lbs. In a full-grown tree on good soil the average length of the trunk to the first branch is 100 feet, and average girth measured at 6 feet from the ground is 12 feet. It sells at 8 annas per cubic foot. — *Dr Brandis, Cal Cat Ex 1862*

LAGERSTRÆMIA PYMMAH, McCl

Pymmah nee,	BURM	Red pyymmah,	ANGLO-BURM
Pymmah,	"		

This common and valuable timber is found all over Pegu, in the Mayagie forests, and on the Choungs Kayoo, Thabyed and Thenat in abundance, but ceases a little below Tounghoo and Piome. At all the lower stations from Piome and Tounghoo downwards, it ought to supersede the use of teak. It stands without a rival in strength. It is a red-coloured wood, strong, and adapted for house-building, and valuable in ship-building and next to teak, it is in greater request than any other description of timber, as it is not injured by white ants. The Burmese gun carriages are made of this wood. Its fault is its liability to shakes. It is a different species from *Lagerstræmia reginæ*, but the posts of an old wharf at Tavoy, which were of this Pymmah wood, stood erect for twenty or thirty years, though house-posts often decay in the ground in a much shorter period. Capt Dance says Pymmah Nee or Red Pymmah, is very abundant all over the Tenasserim and Mutaban provinces, and found of maximum girth 6 cubits, and maximum length 30 feet. When seasoned it floats in water, and is a tough wood, very good for helves, and already used for such, and for other ordnance purposes. He says that the great fault of pyymmah is its liability to shrink and warp when exposed to the heat and sun, but it has not been killed and left standing as teak has been, otherwise the tendency to warp might disappear. Dr. McClelland seems to regard the white wood tree as *L. reginæ*, and the red wood as *L. pyymmah*, which Dr. Brandis treats as two varieties of *L. reginæ*. — *Dr McClelland, Capt Dance, Select Records Govt of India, Foreign Dept, No 19, pp 10 and 42*

LAGERSTRÆMIA REGINÆ, Roxb

L. Flos reginæ, Retz | Adambea glabra, Lam

Jarool,	VLRYAC	Mota bondara,	MAHR
Timin,	Bombay	Tannana,	"
Arjuno,	BENG	Nanna,	"
Pym mah,	BURM	Adamboe,	MALEAL
Khr moungh-thway,	"	Stotulari,	SINGH
Halee dasul,	CAN	Muruta gass.	SINGH
Queen Lagerstræmia,	ENG	Cadah pur,	TAM

This is a large tree of Ceylon, the peninsula of India, Coimbatore, Cauana, Sunda, in the mountains north-east of Bengal, in the Jynteah hills, in Pegu and Tenasserim, Amherst, Tavoy and the Meigui Archipelago, and when in flower, is most conspicuous. In full blossom, in the morning, a tree looks as if mantled with roses, but the flowers change through the day to a beautiful purple, making it appear at evening, if seen from a short distance, like a bower of English lilacs. It is not uncommon in the warm, moister parts of the western and southern parts of

Ceylon, up to an elevation of 1,500 feet. In Canara and Sunda, it grows near the banks of rivers below, and reaches a large size. It is common in the jungles, below the ghats, south of the Savitree river, but is hardly found north of that and never in the inland Bombay jungles. In Ceylon its wood is used for water casks and buildings, in Coimbatore and in Hyderabad, this tree is more celebrated for its large handsome flowers than for its timber, which last, however, is used for common purposes. Its timber from the Bombay forests, is reckoned rather good, and is used, being generally crooked, for the knees, &c of native boats. In the Madras Gun Carriage Manufactory it is used for light field cheeks, felloes, cart naves, framing and boards of waggons, limbers, platform carts, ammunition box boards and heavy field cheeks — *Voigt, Thwaites, Dis McClelland, Riddell, Wight, Brandis, Mason and Gibson, Mr Mendis, Captain Dance, Major Benson, Col Martland in Madras Cat Ex of 1862; Dr Hooker's Him Jour, Vol II, p 327, Roxb, II, 505*

LAGETTA LINTEARIA, HIND Daphne cannabina

LAGG ^{Sokota} is the capital of Lagg and Wasta, in Abyssinia and is a place of considerable size. — *James Paul Paper*

LAGGAN, or Lakkeu, ARAB A dish, which is sometimes placed under a candlestick to intercept any wax that might fall on the carpet, the lower part of a lantern or dish, the paste or dough of bread is often kneaded — *Ouseley's Travels, Vol I, p 247*

LAGHAR or Hobby, and her mate the Jaghai, is the only long-winged hawk generally used in the Sindh country, she is large, and black-eyed with yellow legs, black claws and a tail of a cinereous white colour. She is a native of Sindh, moults during the hot months from April to October, and builds in ruined walls and old mimosa trees. The Laghai is flown at quail, partridge, curlew, bastard-ousterd and hares, the best sport is undoubtedly afforded by crows, only she is addicted to carrying the quarry, and is very likely to be killed by her angry enemies. Carrying is the technical word for walking off with the wounded bird — *Burton's Falconry Valley of the Indus, pp 13 to 16*

LAGHME, HIND Caroxylon griffithii

LAGHUBRAHMI CHETTU, TEL Tigonella coniculata, L — R, Vol III, p 389

LAGHU KAUMUDI, a Sanskrit and English Grammar, Muzapore, 1849.

LAGHUNA, HIND Hyelaphus potcinus, Sundev Hog-deer

LAGHUNAI, HIND, PUSHTU Daphne

oleoides, Shanda laghune, HIND, is the Buxus sempervirens

LAGKAME, HIND Caroxylon griffithii, Moq

LAGMAN, see Inscriptions, Kabul

LAGOMYS BADIUS On entering Tibet, Dr Hooker found the ground burrowed by innumerable marmots, foxes, and the "Goomchen," or tail-less rat, Lagomys badius, sounding hollow to the tread, and at last becoming so dangerous that he was obliged to dismount and walk. Other tail-less rats, as Lagomys hodgsoni, are plentiful, and Lagomys togli, common on the Cashmere ranges. One or both may be the Pharaoh's mouse mentioned by Marco Polo. The lagomys is said to be eaten by certain tribes in Tartary — *Hooker, Him Jour, Vol II, p 156, Adams.*

LAGOMYS NEPALENSE, inhabits Nepal

LAGOMYS RUFESCENS, Gray, a little quadruped found on the mountains of Afghanistan, and perhaps onward to the Hindu Kush, but which is very unlikely to inhabit the Indian side of the passes — *Cal Rev*

LAGOON Many shallow salt water lagoons known as back waters, run close around the shores of the Bay of Beugal and of the Arabian Sea, some of them from twenty to fifty miles long, — they afford great facilities for a safe traffic along the coast line, the violence of the mousoons and the few sheltered harbours on the eastern coast of the Peninsula, rendering navigation perilous at all times and often impossible. The Marine Lagoons or backwaters of the coast of India, are quite dissimilar from those of the Coral islands. In the latter, the surf beating loud and heavy along the margin of the reef, presents a strange contrast to the prospect beyond — the white coral beach, the massy foliage, and the embosomed lake, with its tiny islets. The colour of the lagoon water is often as blue as the ocean, although but fifteen or twenty fathoms deep, yet shades of green and yellow are intermingled, where patches of sand or coral knolls are near the surface, and the green is a delicate apple shade, quite unlike the usual muddy tint of shallow waters. "These garlands of verdure seem to stand on the rims of cups, whose bases root in unfathomable depth. Seven miles east off Cleimont Tonnere, the lead ran out to eleven hundred and forty-five fathoms, (six thousand eight hundred and seventy-feet) without reaching bottom. Within three-quarters of a mile of the southern point of this island, the lead had another throw, and, after running out for a while, brought up for an instant at three hundred and fifty fathoms, and then dropped

off again and descended to six hundred fathoms without reaching bottom. The lagoons are generally shallow, though in the larger islands sounding gave twenty to thirty-five, and even fifty and sixty fathoms"—*Gosse's Natural History*, p 94, *Cheever's Sandwich Islands*

LAGOON ISLAND, see Coral, Polype

LAGUNÆA PATERSONIA, *B M syn Hibiscus patersonii*, DC

LAHAD, AR In mahomedan sepulture, the grave is dug as usual, and at the bottom, at its side, a niche called Lahad, is made into which the body is placed — *Wils*

LAHANGI PIR, see Wasso

LAHARI, also known as Lahori or "Lari Bundel," stands on the western Pitti or branch of the Indus delta. Bakai is Bakkai, the fort in the Indus between Sakka and Rori, where the Indus was bridged for Lord Keane's army by Major George Thomson in 1838. Ujah is Uchh on the Chenab, below Bhawalpur — *Yule Cathay*, Vol II, p 404

LAHARIYA, agricultural brahmins in the North-Western Provinces of India

LAHAURA-HA-NOCHE, a dialect spoken by the Kakui. See Kakui

LAHEJ, the most southern district of Aden, reaches nearly as far north as Taéz, and is occupied by the Soobailia, Abadali, Foudtheli and Honshebi tribes. The natives call the capital El-Howta

LAHINI, see Inscriptions

LAHMONG-BONG, LEPCH *Neopus malaiensis*, *Remwardt*

LAHN, HIND Lees of wine, added to the molasses to promote fermentation in distilling

LAHNA, HIND Species of *Sueda* used for camel fodder, also for soda burning

LAHNI, HIND A kind of land

LAHORE, the chief city of the Panjab, is built on the left bank of the Ravi river, and has about a hundred thousand inhabitants. It was annexed to the British Government on the 16th Dec 1845, and was occupied by the British, 22nd Feb 1846. The treaty of Lahore was dated 9th Mar 1846. Arrian states that the first city taken by Alexander after leaving the confluence of the rivers was inland 400 stadia, or 46 miles, distant from the Akesines, and that it was captured by assault, and General Cunningham infers that this city was Kot Kamalia. Old coins, found in great numbers, show that Depalpur was in existence as early as the time of the Indo-Scythians, and General Cunningham is inclined to identify it with the Dardala of Ptolemy, which was on the Sutlej to the south of Labokla and Amakatis, or Lahore and Ambakassi. Lahore has been the capital of the Panjab for nearly nine hundred

years. It is said to have been founded by Lava, or Lo, the son of Rama, after whom it was named Lohawati. Both Jay Pal, and his son Anand Pal, the successive antagonists of Mahmud, are called rajas of Lahore by Ferishta. This Hindoo dynasty was subverted in A D 1031, when Lahore became the residence of a mahomedan governor under the king of Ghazni. Upwards of a century later, in A D 1152, when Bahram was driven from Ghazni by the Afghans of Ghori, his son Khusru established himself at Lahore. But this new kingdom lasted for only two generations, until A D 1186, when the sovereignty of the Ghaznavi was finally extinguished by the capture and imprisonment of Khusru Malik, the last of his race. Milton notices Lahore as one of the towns in the far east, when indicating the various nationalities, thus,

the flow'r and choice
Of many provinces from bound to bound,
From Arichosia, from Candaor east,
And Margiana to the Hyrcanian cliffs
Of Caucasus
From Samarchand by Oxus, Temir's throne
To Agia and Lahore of Great Mogul,
Down to the Golden Chersonese—
And utmost Indian Isle Taprobane

Bernier, marching from Delhi to Lahore with the camp of the emperor says, he never saw a town or village all the way. The revenue of the province of Lahore, in the reign of Aurungzeb, was, according to Bernier, £2,500,000 per annum. Lahore has within its walls numerous wells. It is surrounded with a substantial brick wall, some twenty-five feet in height, and sufficiently broad for a gun to traverse on it. It has many circular towers, and divers sided bastions, at regular intervals. There are many gates, as the Murchi Daiwaza, the Lohai Daiwaza, the Delhi Daiwaza, the Atak Daiwaza, &c. The last is also called Daiwaza Tanksala, or the Mint gate, an appellation that led the Jesuit Teisenthaller into the error of supposing that in his time one of the city gates retained the name of Taxila. At the Lohai Daiwaza was a large piece of ordnance, called the Baughli. In the neighborhood of Lahore are many large and delightful gardens, the fruit trees, flowering shrubs and plants, are, however, those common in Hindustan. About three miles north-east of Lahore, is the renowned and once delightful garden of Shalimar. There are still the marble tanks and fountains. Amritsar, however, has become the great mart of the Panjab, and the bankers and capitalists of the country have taken up their abodes there. As men, physically speaking, the natives of the Panjab are superior to those of Hindustan proper. Their

limbs are muscular and well-proportioned, and they have a stoutness of leg and calf, seldom seen in Hindustan. Instances of very tall stature may be rare, the general standard being a little above the middle size. The Sikh are certainly a fine race of men, particularly the better classes. Their females, are seldom permitted to go abroad. They wear extraordinary high conical caps, producing a curious effect, with trowseis. The dress of the men is peculiar, but not inelegant, consisting of the Panjab pagri for the head, a vest, or jacket, fitting close to the body and arms, with large bulky trowseis, terminating at the knee, the legs from the knee being naked. About the middle of the nineteenth century, chiefs began to wear full trowseis, but at one time the maharajah and his court could scarcely be said to wear trowseis at all. Over the shoulders, a scarf is usually thrown. Generally speaking, these articles of dress are white. The Sikh are cleanly in their linen, in which particular they advantageously differ from their mahomedan compatriots. Their scarfs are usually trimmed with a coloured silk border, and sometimes scarlet shawls, or other showy fabrics, are employed. The Sikh allow the hair of their heads to attain its full growth, and gather it up into a knot at the crown, agreeably to the old Jetic fashion. By pressing it tightly back from the forehead, they somewhat elevate the upper part of the face, which imparts a peculiar cast to the countenance. The country between Ferozpur and Lahore is for the most part cultivated, and covered with fields of wheat and groves of date, mango, acacia, peepul, &c. The famous old mussulman city of Kussoi is worth a visit, were it only to examine its fallen grandeur. Among its old temples, ruined walls, and broken aqueducts, are to be traced, the remains of a once important town, which the great Runjeet Singh levelled with the ground when employed in consolidating the Khalsa dyuasty. The Cheuab river at Wazeerabad has little of the majesty and appearance observed in its course through the Himalaya, the roaring mountain torrent is transformed into a muddy river, whose banks are often almost level with the plain, especially in the neighbourhood of the city above-mentioned, where annual inundations leave great swamps in which wild-fowls congregate during winter. The Masjid of Padshahi and Vazir Khan mosques are particularly splendid. The Sona, or Golden Masjid, also claims attention, from the attraction of its gilded minarets and cupolas. The manufacture of armour, swords, guns and the like, once had its grand centre at Lahore, but when the Sikh rule passed away, the

demand ceased. The artisans have recently all gone into the Gujrat and Gujranwalla districts, where they develop their art in works of peace, and now, instead of Sikh armour, inlay caskets and studs, vases, paper-cutters, letter weights and other fancy articles are produced. There are still persons at Lahore who can work magnificently in inlaid armour, and do so occasionally at the call of the collectors of articles of vertu, but in Lahore it is almost impossible to get the articles above enumerated as made at Sealkot, Gujrat, or Nizamabad—*Cunningham's Ancient Geography of India*, pp 197, 198, 206 to 214, *Milton's Paradise Lost*, *Mason's Journeys*, Vol 1, pp 408, 411, 415, 433, *Cunningham's History of the Panjab*, Vol 1, p 31, *Powell's Hand-book, Econ Prod, Panjab*, p 9, *Adams*. See India, Inscriptions, Jat, or Jet, or Jut, Kabul, Khetri, Khyber, Panjab, Shawlgat, Sikhs.

LAHOREE-SUBOO, BLNG Chenanthus chemi

LAHORI BANDAR is called by Ibn Batuta, Lahari, also Laharya, probably Lari, from Lai, the local name of the southern portion of the province of Sind. Lahori Bandar, or Lari Bandar, succeeded Debal as the seaport of the Indus. Debal was unknown to Ibn Batuta A.D. 1333.

LA HOUL-O-LA-QOOWUT, &c, ARAB, meaning there is no power or strength but in God, are the commencing words of a mahomedan invocation—*Heikh*

LAHSAN, GUZ, HIND, DUK Garlic. Lahsan-ka-tel, HIND Garlic oil

LAHSUNA, SANS Garlic

LAHUL is a British province in the valleys of the head waters of the Cheuab, the bed of which is nowhere below 8,500 feet of elevation. It is everywhere surrounded by lofty mountains, except towards its north where it is coterminous with Kishtwar. To the south it is bounded by the mountains north of Kulu, where it is crossed by the Rotaug pass, elevated 13,200 feet, an exceptional depression, the rest of the chain being very lofty. To the west, a portion of the Himalayan axis divides it from the Tibetan province of Spiti and is crossed by the Kulzum pass, elevated 14,850 feet, and to the north a continuation of the same axis separates it from the Tibetan province of Zaskar and is crossed by the Baralacha pass, elevated 16,500 feet. Lahul is the southern district of Ladak, comprises the valleys of the Chandra and Bhaga Rivers. It belongs to the British. The peaks of the mid-Himalayan range, are in height from 16,203 to 21,786 feet, and its bases from 13,000 to 16,700 feet, and the snow line is at 16,665 feet. The

great mass of the Lahul range is granite. The people of Lahul are said to be of mixed origin. Mrs Hervey says she never saw an uglier race than the Lahul people of both sexes, and she did not even see one pretty child. The Lahuli seemed, however, (ugly and dirty though they are,) to be a simpler and better race than the Kulu people. Their features are essentially Tartar. They speak a language not intelligible to the natives of the neighbouring talooqa of Kulu. The Lahul coolies will only carry most absurdly small burthens, women and children are much more employed in this capacity than the grown men. Lahul is divided from Kulu by a range of snowy mountains. It comprises the upper course of the two streams, Chaudin and Bhaga, which uniting under the common name of Chaudabhaga, form one of the principal rivers (the Chenab) of the Punjab. The country is rugged and inhospitable. For six months, snow covers the ground. The inhabitants descend to the more genial temperature of Kulu, and return with the commencement of summer. The soil yields only one crop a year, and the grains produced are buck-wheat and barley peculiar to the country. Spiti is a region almost similar, except perhaps the cold is still more severe and the people less civilized even than in Lahul. It is surrounded on all sides by lofty mountains inaccessible for half the year, and the mean elevation of the valley (along the river Spiti) is not less than 10,000 feet above the level of the sea. The people belong to a kindred race with those of Lahul. The language is almost identical, but the customs and religious institutions are not analogous. Here also the resources of the land are locked up for more than six months in the rigorous winter. The inhabitants are obliged to remain during this inclement season, to the lower and more genial latitudes in the valley of the Sutlej. The produce of the land in Lahul and Spiti does not suffice for the wants of the population. The people of Lahul import grain from Kulu, and the valley of the Sutlej supplies the additional demands in Spiti. The crops in both taluqa are the same. The barley of Spiti is hexagonal or six-sided, and the grain large and succulent. In Lahul, there are few indigenous trees. That which gives character to the district is *Juniperus excelsa*, or pencil cedar, the Shukpa of Lahul, and Lewar of Kunawar. It forms small forests, especially on the southern slope of the hills at an elevation of 9 to 12,000 feet. The tree seldom attains 30 feet in height and 6 feet in girth, but Thomson mentions one perhaps 40 feet high, and Cleghorn measured one below the monistay at Kyelang, 13 feet in girth. The

back is red, separating into laminae like birch, and apparently a good material for brown-paper. The wood is used for house and bridge building, and is adapted for ornamental cabinet work, it is fragrant, hard, and less odorous than W. Indian cedar, of this tree Jacquemont wrote, (*Voyages, tom p 373*), "C'est là qu' on fait avec le bois de *Juniperus* mboien les vases de toute espèce, qui servent à contenir l'eau et le lait en Kunawar, et qui s'exportent en Ladak et à Gao." The ground below the trees is generally rocky, bare, or covered with a strong smelling Artemisia, large thistles, or various species of rose. A wild yellow Persian rose, *R. eglan-terina*, here finds its eastern limit. The Kail or Som-slung, *Pinus excelsa*, is the largest tree in Lahul, but is less frequent than the pencil cedar. On the left bank of the Chaudin, about three miles above the junction, there is a forest of this tree, and a small patch occurs above Kaidang, from which the Moravian mission house was built—Mrs Hervey's *Adventures of a lady in Tartary, Vol 1, pp 124-25*, *Powell's Hand-book, Econ Prod, Punjab, pp 229-230*, *Hooker and Thomson's Flora Indica, Vol 1, pp 208, 209*, *Cleghorn, Punjab Report, p 150*, *Thomson's Travels, p 257*, *Jacquemont's Tr, p 373*. See Bahu Lacha, India, Kohistan, Ladak, Maynil.

LAHUNTOUW, see Tin

LAHURA, HIND *Tectona undulata*

LAHURI HURMIL, see Hoomul

LAI, HIND *Tamarix dioica*, also *Arundo species*

LAILA, HIND *Salix babylonica*, also *Salix tetrasperma*

LAILA, see Krishna

LAILAH, AR A night. Alif-Lalah-o-Lailah, the Thousand and One nights, the Arabian Nights

LAILAT-UL-KADR, or night of power, occurs on the night of the 27th Ramzan, and in it the Koran is supposed to have been sent down from heaven—*Herklot's Qanoon-i-Islam, Wilson's Glossary*

LA-IL-LA-HAH, IL-LUL-LA-HO, Mahomed ooi-Russool Oollahay, there is no deity except God, and Mahomed is the prophet (or messenger) of God. This is the first part of the mahomedan creed, but the same words occur in the mahomedan azan or call to prayers, viz. Alla-ho-akbar! Alluh-ho-akbar! Ush-ud-do-un, la-il-la-ha, il-ul-la-ho. Ush-ud-do-un, li-il-la-hu, il-ul-la-ho. O Ush-ud-do-un, Mahamed-ur-rasul Ullahay. Hy-ul-us-sawat! Hy-ul-us-sawat Hy-ul-ul-fallah! Hy-ul-ul-fallah. Us-sul-la-to Khar-un-min-nun-nowm Allah-ho-akbar! Allah-ho-akbar! La-illa-ha illul-la-ho! The

translation of this azan by which the mahomedan muazzin, five times daily, calls mahomedans to prayers, is God is great! God is great! I bear witness there is no other deity but God. I bear witness there is no other deity but God, and I bear witness that Mahamad is the prophet of God. Come enliven your prayers. Come, enliven your prayers. Come for refuge to the asylum, Come for refuge to the asylum. Prayer is preferable to sleep, Prayer is preferable to sleep. God is great, God is great. There is no deity but God.

LAINBHA, BURM Bignonia, *species*

LAINE, FR Wool

LAINE DE CHEVRON, FR Camel's hair.

LAING, SAMUEL, a member of Parliament, succeeded, in 1861, on Mr Wilson's death, to the office of finance minister in India, and his is a name which Indian history should not utter without praise. Possessed of vast abilities, a home-bred fundamental knowledge of finance, cautious in manner, and ready in argument and writing, he gave great satisfaction in India, but Sir Charles Wood's letters induced him to resign. By submission, Mr Laing might have served India longer; but, by independence, he really served it most — *Thurlow*, p 19

LAINYA, HIND, of Salt-range, Tamara gallica, syn of T Indica

LAIRI, HIND An inferior ruby or garnet, or even pink topaz or amethyst

LAI-ZAH, BURM Lagerstroemia pubescens, *Wall*

LAJAWARD, GUZ, HIND, PERS Ultramarine Azure, Lapis lazuli Artificial ultramarine is valued at Rs 4 a seer

LAJWARDI, HIND Raug, Ultramarine blue, French blue

LAJUK, also Lajalu, SANS, HIND Mimosa pudica

LAJWANTI, HIND Mimosa pudica

LAK, or Lakh, AR, PERS, GUZ, HIND One hundred thousand

LAK, see Kurdistan

LAKA, RUS Lac

LAKA, a dye of Sumatra, said to be from Tamaris major, *Rumph*

LAKADA, SINGH Lac

LAKARA, MAHR Wood of Timber

LAKAR-BAGH, HIND Hyena

LAKE, Lord, commander-in-chief in India, in the beginning of the 19th century gained the famous battle of Laswari over the Marhattas

LAKES are comparatively rare in British India, but large "Jhils" are occasionally to be seen, especially in the river streams of the Ganges and Brahmaputra. For the most part

they are not very deep, but their surface is very variable. Artificial lakes or tanks are frequently met with, their numbers throughout the country testify the importance attached to them by the natives. In the Himalaya, also, there are but very few lakes. That of Namtal, in Kamaon, (6,520 feet), the Vullai lake, in Kashmir (5,126 feet), and the Chin lake, near Simaggen, at about the same height, suffice to exhaust the category of those deserving mention. Glacier lakes, which are accumulations of water formed by one glacier obstructing the outlet of a higher one, are of much more frequent occurrence. At times, the wall of ice breaks away before the pressure of the swollen waters, when the lower lands become suddenly inundated, and the torrent rushes on with uninterrupted violence for miles, exercising a marked influence even down to the lower parts of the rivers. Two of the most elevated glacier lakes are the Deo Tal, in Garhwal (17,745 feet), and the Namtso, or Yunam, in Lahul (15,570 feet). The following are lakes of western Tibet and Turkistan —

Aksae Chin	ft. 16,620	Tsomoriri	ft 15,130
Tso Gyagar	15,693	Nimr kar	15,100
Tso Kar, or Khauri		Hanle	14,600
Talau	15,684	Tso Gam	14,580
Mure Tso	15,517	Tso Rul	14,400
Kiuk Kiol	15,400	Tso Mitleil	14,167
Mansaraur, or To		Upper Tsomogna	
Mapan	15,250	lari	14,050
Rakus Tal, or Tso		Lower Tsomogna	
Lanag	15,250	lari	14,010

Throughout British India, there are few natural inland lakes or seas deserving of note, none, certainly, which could be used for purposes of commerce, and most of them only fit for purposes of irrigation—the largest natural waters in the country are equalled, and in many cases, surpassed by the magnificent lakes which have been formed in several places by throwing embankments across great valleys, there are, however, extinct basins of lakes in the Deccan. Marine Lagoons or Back waters occur along all the coast of the western peninsula of India.

Lake-ab-Istada, literally Standing water is between Hamoon and the Kabul river, and is a receptacle for the waters of Affghanistan. It varies greatly in size at different seasons.

Chilka Lake, in Ganjam, is 35 miles long and about 8 broad with numerous islets.

Colair Lake, is a marine lagoon in the northern Circars of Madras Presidency.

Lake Debur, is in Udipin.

Issyk-Koul Lake is amongst the mountains bordering between Central Asia and China.

Kashmir Lake is near the capital. Its shores have an unrivalled loveliness. The gardens on the northern aspect have been there from the time of Jehangir, and to the south is the Takht-i-Sulman with the

fort of Sinuggur on its summit. The lake is everywhere shallow, its water of a brilliant blue colour and great purity with numerous long waving water plants and grasses waving beneath the surface, and on its surface are numerous "lahd" or floating gardens consisting of wood rafts fixed by poles and covered with earth, and cultivated with flowers.

Lonai Lake, about two miles in circumference, is a body of water low down in the crater of an extinct volcano.

Munchar Lake, in Sind, was described by professor Orlebar, Postans, Knight.

Pulicat Lake, is a marine lagoon, skirting the bay of Bengal, north of Madras, in the Nellore collectorate.

Oodi-Sagur Lake. The Banis river issues from the Oodi-Sagur lake of Rajputnah and passes within a mile of Cheetore. There are two grand reservoirs within six miles of each other, the Peshola, or internal lake, having an elevation of eighty feet above the external one, and the Oodi-Sagur, whose outlet forms the Banis. The Peshola may be called the parent of the other, although it is partly fed by the minor lake at the villa of Suhalea-La-bur. Both are from twelve to fourteen miles in circumference, in some places thirty-five feet deep, and being fed by the perennial streams from the Aravalli, they contain a constant supply of water. From the external lake to Cheetore, the fall is so slight that few locks would be required, and the soil being a yielding one throughout, the expense of the undertaking would be moderate.

Samber Salt Lake, in lat $26^{\circ} 53'$, and long $73^{\circ} 57'$, is twenty miles long, and one and a half broad.

Tso-Gam Lake, in eastern Ladakh in Tibet, is a salt lake, 14,580 feet above the sea, and in lat $33^{\circ} 10' N$, and long $78^{\circ} 34' E$.

Manasarawara Lake, or Tso Mapan, is a salt lake, $30^{\circ} 28'$, $81^{\circ} 26'$ in Guani Khozum, about 15,250 feet above the sea — *Strach*.

Tso-Mutal Lake, in Pangkong, in Tibet, is a salt lake in lat $33^{\circ} 25' N$, and long $78^{\circ} 40' E$, and is 14,167 feet above the sea.

Tso-Mognala Lake, in Pingkong, in western Tibet, is a salt lake, in lat $33^{\circ} 39' 48'$, and long $78^{\circ} 38' 30' E$, and 14,010 feet above the sea. It is about 120 miles long from E to W.

Tso-Moriri Lake, in Rupchu in western Tibet, is in lat $32^{\circ} 45' 24' N$, and long $78^{\circ} 16' 36' E$, and 15,130 feet above the sea.

Utal Lake, see Khiva Kharat.

Walar Lake is in the vale or Cashmere — *Burst's Catalogue*. Col Dixon, *Land As Trans Vol III*, p 181, *As Jour*, Vol XVII, p 372, *Tod's Rajasthan*, Vol II, p 627.

LAKH, HIND. A hundred thousand, a

vaguely great number, a multitude, as expressed by our word millions, is expressed by the Hindi term Lakh, Crore. The Tibetans, to express a multitude, use 84,000 Khag-Ching, a hundred thousand millions. The Chinese, Wan, or 10,000.

LAKH, HIND. Lac derived from the word lakh, a hundred thousand, from the multitude of insects that congregate together. It is sold in the form of chapra-lakh, shell-lac, fused-lac, dami or seed-lac, and kham-lac, lac gathered in a crude state.

LAKHIA, see Jell.

LAKHIA, HIND. Rhus acuminata.

LAKHIA RANA, by assassination, mounted the throne of Cheetore in S 1439, (151373). His first act was the entire subjugation of the mountainous region of Merwara, and the destruction of its chief stronghold, Benatgurh, where he erected Bednore. But an event of much greater importance than settling his frontier, and which most powerfully tended to the prosperity of the country, was his discovery of the tin and silver mines of Jawana, in the tract wrested by Khantsi from the Bhils of Chuppan. Lakha rana has then existence is superstitiously alluded to so early as the period of the founder. It is said the "seven metals (haft-dhat)" were formerly abundant, but this appears figurative. Their is no evidence for the gold, though silver, tin, copper, lead and antimony, were yielded in abundance (the first two from the same matrix), but the tin that has been extracted for many years past yields but a small portion of silver.

Lakha Rana defeated the Sankh Rajpoots of Nagaichul, at Amber — *Tod's Rajasthan*, Vol I, p 274.

LAKHIA-BAG'HAR, HIND of N India, Hyena.

LAKHI, HIND. Red leather dyed with "lakh" at Nimpur, &c.

LA-KHIRAJ, ARAB. A term applied in India to land, free from rent or public taxes, cut free-land.

LAKHON, see Laos.

LAKHNOU'I. This is the well-known city of Gau called by Humayun, Jannatabad, and supposed by some to be the Gaugu Regia of Ptolemy. It stood on the left bank of the Ganges about twenty-five miles below Rajmahal — *Cal Rev*, Jan 1871, *Rennell*, p 55.

LAKHTEI, HIND. *Conium maculatum*.

LAKMUNA, BENG. *Atropa mandragora*, Linn.

LAKPAT KANDHI RAO, see Kandeh.

LAKRA, HIND. Wood or Timber.

LAKRA-BAG'H, HIND Hyær

LAKREHAN, a river near Nujeebabad in Bijnour

LAKRI, HIND Wood Medrakri, HIND, is Tetianthea monopetala, and Tiorakri In India, rhyming doublets are of common occurrence and are not confined to proper names, to a certain extent they may be made colloquially at will upon a variety of substantives Thus chauki-auki means "chairs," simply chauki or, at most, "chairs and tables," lakri-akri, "sticks and stakes"

LAKSHA, SANS Lic

LAKSHMANA, the faithful brother of Rama See Meghnad, Meharun, Rama, Vishnu

LAKSHMANA, HIND Diptera torakri

LAKSHMI This sea-born goddess of beauty and prosperity, the consort, or sakti of Vishnu, was obtained by him at the churning of the sea She is painted yellow, sitting on the lotus or water lily, and holding in her hand, sometimes the kamala or lotus, at others, the shell or the club of Vishnu At her birth she was so beautiful that all the gods became enamoured of her, but Vishnu at length obtained her She is considered as the hindoo Ceres, or goddess of abundance Lakshmi has various names—among which are Sri or Sris, the goddess of prosperity, called Padma or Kamala, from the lotus or nymphæa being sacred to her, also Rembha, the sea-born goddess, Varahi (as the energy of Vishnu in the Varaha avata), Ada Maya, the mother of the world, Narayani, Vidgami, Kamali, &c The goddess was the daughter of Bhrgu, but, in consequence of the curse of Durvasa (an incarnation of Siva) upon India, she abandoned the three worlds, and concealed herself in the sea of milk, so that the earth no longer enjoyed the blessing of abundance and prosperity Lakshmi as the consort of Vishnu is the sakti, or active energy, of the preservative power She is considered as the goddess of riches, and would be invoked for increase of wealth by a desiring hindoo rather than Kuvera, the Pluto of their pantheon she might, therefore, be naturally considered as the appropriate consort of the deity of wealth, but Major Moor did not see her represented in that capacity The followers of Vishnu esteem Lakshmi as the mother of the world and then called her Ada Miya, and such Vaishnavas as are Saktas, that is, adorers of the female energy or nature active, worship her exclusively as the symbol of the Eternal Being As Rembha, the sea-born goddess of beauty, she sprang as one of the fourteen gems from the ocean, when churned by the good and evil beings for the

amrita, or immortal beverage She then assumes the character of the Venus Aphrodites of the Greeks, who, as Hesiod and Homer sing, arose from the sea, ascended to Olympus, and captivated all the gods "It may be contended," he continues, "that although Lakshmi may be figuratively called the Ceres of Hindustan, yet any two or more idolatrous nations, who subsisted by agriculture, might naturally conceive a deity to preside over their labours, without having the least intercourse with each other, but no reason appears why two nations should concur in supposing that deity to be a female, one at least of them would be more likely to imagine that the earth was a goddess, as, indeed, is the case with the hindoos in the existence of Prithivi, and that the god of abundance rendered her fertile Besides, in very ancient temples near Gaya, we see images of Lakshmi with full breasts, and a cord twisted under her arm, like a horn of plenty, which looks very like the old Grecian and Roman figures of Ceres" Sir William Jones has addressed a hymn to Lakshmi, "the world's great mother," that cannot be perused by an oriental student without great profit, nor by any one without unqualified admiration In the argument he calls her Lakshmi or Sri, the Ceres of India, the preserving power of nature, or, in the language of allegory the consort of Vishnu, or Hari, a personification of the divine goodness Some represent her as the daughter of Bhrgu, a son of Brahma but, in the Merindeya Purana, the Indian Isis, or Nature, is said to have assumed three transcendent forms, according to her three guna or qualities, and each of them to have produced a pair of divinities, Brahma and Lakshmi, Mahesa and Saraswati, Vishnu and Kali After whose intermarriage, Brahma and Saraswati formed the mundane egg, which Mahesa and Kali divided into halves, and Vishnu, together with Lakshmi, preserved it from destruction A third story supposes her to have sprung from the sea of milk, when it was churned on the second incarnation of Vishnu, who is often painted reclining on the serpent Ananta, the emblem of eternity, and this fable, whatever may be the meaning of it, has been chosen as the most poetical The other names of Sri, or prosperity, are Hempriya, Pedmalaya or Pedma, and Camala, the first implying the wife of Vishnu, and the rest derived from the name of the lotus In the Siad'ha or obsequies in honour of deceased ancestors, Lakshmi is, among most other deities, earnestly invoked, particularly when a votary, by gifts to brahmins, is "desirous of obtaining celestial bliss for the defunct." A donation of a milch cow

is attended by many appropriate ceremonies, finishing with prayers, the acceptor holding during the recital the sacred animal by the tail. The boon-granting cow, so honoured in the preceding extract, is called Surabhi, and her descendants are much revered by all classes of hindoos above those that may be denominated base. It is common for brahmins and others, to feed a cow before they take their own breakfast, ejaculating as they present their food, "Daughter of Surabhi, framed of five elements, suspicious, pure, holy, sprung from the sun, accept this food of me, salutation unto thee!" Or, if he conduct the line to grass, "May cows, who are mothers of the three worlds and daughters of Surabhi, and who are beneficent, pure and holy, accept the food given by me." In marriage ceremonies a cow is one of the actors. "The hospitable rites are conducted by letting loose a cow at the intercession of the guest, a barber, who attends for that purpose, exclaims, 'the cow! the cow!' Upon which the guest pronounces this text—release the cow from the fetters of Varuna. May she subdue my foe, may she destroy the enemies of both him (the host) and me. Dismiss the cow, that she may eat the grass and drink water. When the cow has been released, the guest thus addresses her, 'I have earnestly entreated this prudent person, saying, kill not the innocent harmless cow, who is mother of Rudras, daughter of Vasus sister of Adityas, is the source of ambrosia, &c.' "It is evident," continues Mr. Colebrooke, "that the guest's intercessions imply a practice, now become obsolete of slaying a cow for the purpose of hospitality." In the *Hitopadesa*, p. 110, the earth is called Surabhi, and the learned translator (Wilkins) notes the name to be not usually so applied, although the earth may well be called the cow of plenty. Many writers have noticed the superstitious veneration that some sects of hindoos have for cows and calves. The custom, so universal in India of using cow-dung for floors and walls, can, however, scarcely be considered as a superstition, for it is used for floors by all sects, as well as hindoos, as the most cool and cleanly article. Once a week, perhaps, it is common to rub over earthen floors with fresh cow-dung mixed up with as much water as will render it easy to spread, this is done, not only in tents and temporary houses of gentlemen, but sometimes over the floors of the out-houses of Europeans as well as natives. This smell, which is not at first unpleasant, quickly goes off, and no floor is so cool and comfortable, nor so obnoxious to fleas and vermin. Cow-dung is plastered over the cooking-place before the meal of a per-

son of a high class be cooked in camps, or on journeys, a space of 10 or 12 square feet is so purified, and is easily polluted by the approach of impure persons or things, in which vexatious case the food becomes unholy. The ashes of cow-dung are also of a very purifying nature, and hindoos, of almost all ranks and degrees, men and women, occasionally, or frequently use them, mixed sometimes with other ingredients, to mark their forehead, necks, arms, &c. Sometimes men, especially religious mendicants or penitents or those having some claims to sanctity, are rubbed all over with these ashey mixtures, and make a curious sky-blue appearance. Mahadeva is frequently painted blue, or rather of an ashey colour, and the classes just noticed perhaps imitate that deity, or Krishna, also a deity of a blue or black hue. The ceremony of Kai-hagni is obtained from the use of the cow-dung—on one occasion of its performance it happened, according to a legend, that a crow, named from her friendly disposition, Mitia-caca, was present, and immediately flew and imparted the welcome news that a hindoo who performs the kaihagni, goes to heaven. This expiation consists in the victim covering his whole body with a thick coat of cow-dung, which, when dry, is set on fire, and consumes both sin and sinners. Until revealed by the crow, this potent expiation was unknown and it has since been occasionally resorted to, particularly by the famous Sancara-charya. The friendly crow was punished for her indiscretion, and was forbidden and all her tribe to ascend to heaven and were doomed on earth to live on carrion. The crow is reckoned a bird of ill omen in India, still Malabar females are sometimes named Kaka, the name in that dialect, as well as in Sanscrit, for the crow. The females of Malabar are, more than others, called after animals. Mani, the alligator, is a name among them. But the greatest, or, at any rate, the most convenient, of all purifiers, is the urine of a cow. Hindoo spirits of impurity abhor this sin expelling sanctifying liquid. Images are sprinkled with it, no man of any pretensions to piety or cleanliness would pass a cow in the act of striding without receiving the holy stream in his bedewed fingers, marking and crossing his forehead, shoulders and breasts. If the animal be retentive, a pious expectant will impatiently apply his finger, and by judicious tickling excite the grateful flow, if heedless, however, he may perhaps, by super-excitation, receive a greater boon than the descendant of Surabhi was implored to yield. The name of this goddess is also given to the last stalks of grain which the hindoos, as the

Scotch, carry home from the field and preserve until next harvest. With all who desire that prosperity attend their Lakshmi, of whom the Roman prototype is Ceres, it receives their adoration. The Mahiatta cultivators are attentive to her worship, and when the rabbi crops are well above the ground, they proceed to their fields, where they place five stones around a tree, on which they set pots of vermilion and some wheaten flour which they worship as the Panch-Pandu. In the evening they take a few stalks of Sorghum, with a lamp surrounded by a cloth, to their homes, which ○ ○ ○ ○ ○ they

regard as Lakshmi. It is an interesting sight to see the wives of the cultivators each returning to her home with her lit-up basket of Sorghum. The ceremonial is performed on the 28th day of the moon, "amas," which, in 1867, fell on Christmas day.

In Rajputana in one festival, Lakshmi is depicted by the type of riches, evidently the beneficent Anupurna in another garb, and the agricultural community place a corn-measure filled with grain and adorned with flowers as her representative, or, if they adorn her effigies, they are those of Padma, the water-nymph, with a lotus in one hand, and the pushu (or fillet for the head) in the other. As Lakshmi was produced at "the churning of the ocean," and hence called one of the fourteen gems, she is confounded with Rembha chief of the apsaras, the Venus of the hindoos. Though both were created from the froth (sua) of the waters (ap or up), but they are as distinct as the representations of riches and beauty can be. Lakshmi became the wife of Vishnu, or Kan'ya, and is represented at the feet of his marine couch when he is floating on the chrotic waters. As his consort, she merges into the character of Saraswati, the goddess of eloquence, and here we have the commutation of Minerva and Apollo. As of Minerva, the owl is the attendant of Lakshmi, and when we reflect that the Egyptians, who furnished the Grecian pantheon, held these solemn festivals, also called "the feast of lamps," in honour of Minerva at Sais, we may deduce the origin of this grand oriental festival from that common mother-country in Central Asia, whence the Dewali or festival of lamps radiated to remote China, the Nile, the Ganges, and the shores of the Tigris, and the lamps and fireworks of the Shab-i-burat of the mahomedans of Islam is but "the feast of lamps" of the hindoos. In all these there is a mixture of the attributes of Ceres and Proserpine, of Plutus and Pluto. Lakshmi partakes of the attributes of both the first, while Kuv'ia, who is conjoined with

her, is Plutus, as Yama is Pluto, the infernal judge. The consecrated lamps and the libations of oil are all dedicated to him, and in Rajputana, "torches and flaming brands are likewise kindled and consecrated, to burn the bodies of kinsmen who may be dead in battle in a foreign land, and light them through the shades of death to the mansion of Yama." In some parts of northern India, Lakshmi is a personification of the luni solar year, in the same manner as Durga is that of the Solar one, but this allegory is rejected by the pundits of the Canonic, who likewise deny what some pretend, that she lends occasionally her name to the Moon, and even to Jupiter. The representative of Ceres, amongst the hindoos, is Lakshmi. Amongst the Rajputs, Gouri seems to be the analogue of Ceres, and the festival of the Aha'ia or Muhoorat ka Shikai,—the slaying of the wild boar, is in honour of Gouri or Ceres—*Ind's Rajasthun*, Vol. 1, p. 597, *Cole Myth Hind*, p. 60, *Works*, Vol. xiii, *Colebrooke's As Res*, Vol. vii, pp. 276-293, *Moor's Pantheon*, p. 143, *Wilford*. See Lal'ah Arab Pearls, Ballaji, Brahma or Huanya-ghaibha, Chandia, Hindoo, Inscriptions, Kama, Kuima, Lakshmi, Mahadevi, Maya, Prithivi, Ramanaudi or Ramawat, Ravana, Sukta, Sacti, Salagrama, Sita, Sri Sampradaya, Tii pati, Vairuutha, Vidya, Vishnu.

LAKSHMI-BALAJI, see Sri sampradaya
LAKSHMI NARAYANA CHETTU,
TEL *Cuminum asiaticum*, *Herb a toxicarium*,
R, ii, 134, a substitute for squill

LAKSHMI NARAYANI, see Salagrama
LAKSHMI TULASI, *Ocimum*, *sp*

LAKIMPUR HILLS, 27° 21', 94° 1', in Assam, N of Lakimpur on the right side of the Bihmaputia, between the Londa and Subansiri rivers. Average height of the prominent peaks is about 7,000 feet. The top of these hills are just covered with snow in winter. Lowest snow limit in winter is 6,800 feet.—*P. C. Bruce*.

LAKSMANA SENA, see Inscriptions
LAKU-CHAMMA, TER *Aitoeapus lacoocha*, *Roxb*

LAKUCHAMU, SINGH *Aitoeapus lacoocha*, *R*, iii, 524

LAL, also Pila mooigh-kes, HIND *Celosia cristata*

LAL, HIND, PERS Ruby

LAL, HIND Red

LALA, HIND Su, master, a respectful appellation for the Kaetace

LALATA DITYA, see Damara

LAL BAGH, HIND, PERS Ruby garden

LAL-BARYALA, BENG Sida rhombifolia

LAL-BEG, see Bhungee

LAL DHATURA, HIND *Datura fastuosa*,
Mull, *Roxb*, *Willd*

LALGACH MARCH, HIND *Capsicum*
frutescens, *Linn*

LAL-GOOL-MAKHMAL, BENG *Gom-*
phrena kermesina

LAL-GURANIA ALU, HIND *Dios-*
corea purpurea

LAL-JAM, BENG *Ardisia nuceps*.

LAL-JHAO, HIND *Tamarix dioica*

LAL KADSAMBAL, HIND *Canavalia*
gladiata, *DC*, *Roxb*, *W & A*

LAL KAMAL, HIND *Nelumbum spe-*
ciosum, *Willd*

LAL-KAMALUTA, BENG *Quamochi-*
penitum

LAL-KESHOORIYA, BENG *Beigia*
verticillata

LAL KHAIR, MAHN *Acacia sundia*, *DC*

LAL KUNWAR, a public singer

LAL-KURUBEE, BENG, HIND *Nerium*
odoratum

LAL LAMBA MIRCH, BENG *Capsi-*
cum frutescens, *Linn*

LALL-JUARI, HIND *Sorghum vulgare*

LALL MIRCH, HIND *Capsicum frutes-*
cens, *Linn*

LAL-BETOO, BENG *Chenopodium pur-*
pureum

LAL-BICHHUUTEE, BENG *Nettle*, *Bieh-*
meria interrupta

LAL BUN-LUNGA, BENG *Jussiaea vil-*
losa, *Lam*

LAL-CHAMPA-NUTI, BENG *Amaran-*
tus ruber

LAL-CHIRCHIRI, HIND *Achyranthes*
aspera, *Linn*, *Roxb*

LAL CHITRA, HIND *Plumbago zey-*
lanica Blistering plumbago, Root of Plum-
bago rosea

LAL CHANDAN, DUK *Pterocarpus sau-*
thimus, *Linn* See Sander's wood

LAL DANA, HIND *Centimeteroschita*

LALGLAH, a river which rises in the table-
land of Orissa, near the source of the Bonds-
dun, and runs south into the Bay of Bengal
Length, 133 miles

LAL-GURU, the familiar name of the
lakshasha Aronikant, worshipped by the
bhangi race of northern India

LALITA-VISTARA, a life of Buddha,
compiled 1,400 years after he died It is one
of the most popular books of the buddhists,
and is part of the buddhist Canon

LALI WARUN, HIND *Tulipa stellata*

LALAH, in Hindustan, is the name for the
Kayast of Bengal 'If other employments
fail a sudra,' says Menu, he should subsist
by writing—*Travels in Hindustan*, Vol 1,
p 388

LALAH-KHU, literally tulip disposition,

in Beluchistan, an expression of endearment,
synonymous with darling, pet, &c—*Pottin-*
ger's Travels, Beluchistan & Sindh, p 91

LALLA ROOKH, so Kosti or Kusti, or
Custee, Shalamm literally tulip tree

LALLOOP, in Manipore, statutory
labour given as tax

LAL MITTEE, or Red earth, is a term
applied to ordinary soil and to moorum,
moorum being indiscriminately applied to de-
composing trap, soft sedimentary rock, or
anything which is too hard for agricultural,
and too soft for building, purposes Red earth
is found lying immediately over greenstone,
or some similar variety of hard trap—
Carte's Geological Papers on Western In-
dia, p 185

LAL SHAKRKAND-ALU, HIND *Bi-*
tis edulis, *Choisy*

LAL-SUMBUL, HIND Red sulphuret
of Arsenic

LAL JOOR, HIND *Cymbidium*, *Spreng*

LAL-LANKA MIRCH, BENG *Cyrene*
or chili-pepper, *Capsicum frutescens*

LAL UNTLEYA, BENG *Amarantus atro-*
purpureus

LALLY, Count de, arrived in India in
1758 as commander-in-chief and commissary
of the king for all the French possessions
in India The father of count Lally, Follandil,
was an Gerard O'Lally, an Irishman, who hav-
ing defended Limerick, took service with the
French He formed the "Irish Brigade," and
his son, Thomas Arthur, at the age of
one (1702) was a private in the French
army, and at the age of forty-three (1745)
saved France at Fontenoy His charge and
that of his brigade, the command of which he
had inherited from a grand uncle, Count Dil-
lon, decided the day, which had been won by
the stolid, unmovable English advance Lally
served in Russia with credit, in the force
raised to assist the Jacobite rebellion, and
under Marshal Saxe, who regarded him as a
future Marshal de France, and on the 31st
December 1756, when fifty-four years old, he
he was appointed commander-in-chief of the
French possessions in the east He was then
in the vigour of his powers, a perfect disci-
plinarian, a general by instinct, and by train-
ing, a statesman Full of genius, and knowl-
edge, and thoughtfulness, his wonderful ca-
pacities were, however, all neutralized by that
stingy spirit which Garibaldi once denominated
"the disease of militarism," which in all ages
has betrayed itself in the French army Lally
was unable to comprehend the existence of a
state of things such as forced itself upon his
attention immediately after he had landed in
India The institution of caste appeared to
him to be simply an excuse of which men

availed themselves to escape toilsome occupation. He at once reversed the policy of Dupleix. That able administrator had been careful to respect native prejudices, his whole policy in fact had been a policy of conciliation. But Lally, confident in his strength, tried to ignore the existence, as a nation, of the millions of Hindustan. When men whose caste forbade them to labour refused to act as coolies, they were at once impressed, and driven to their tasks. The native inhabitants of Pondicherry were, in this way, condemned without distinction to all sorts of labour. Brahmins were compelled to carry the loads then caste forbade them to touch, and were yoked with the pariah and soodia to draw carts. The result was an universal panic in Pondicherry. When de Leyrit and the Council remonstrated, they were treated as accomplices who had been bribed. When he returned from the conquest of Fort St David, he returned to a city, the European and Native inhabitants of which were alike struck by a paralysis of terror, and imbued with a feeling of savage hatred. Of these two feelings he himself was at once the cause and the object. His officers petitioned that Bussy should command them in the field. When before Madras his officers shrank from an assault out of hate for him, and at last, deserted by his fleet, with a mutiny in his army, and an object of active hatred to every officer under his command, he was compelled to raise Bussy to the active command. After the battle of Wandewash, in which colonel, afterwards sir Eyre Coote, totally defeated him, he was compelled, with mutinous troops and hostile population, to defend Pondicherry. Without reinforcements, or supplies, or forage, detested by his officers and so hated by the population that they tried to kill him, he defended the town for months against a superior army, compelling even the admiration of the besiegers, who could not comprehend how a man so detested could have held the reins so long. By the 1st May 1760, the French Army was confined almost to the limits of Pondicherry, and the place was virtually invested by sea and land. Even then, Lally never for a moment showed the slightest sign of despair. For the nine months that followed, though thwarted by intrigues and opposition within the walls, by the discontent of some of his troops, and the faithlessness of others, he still maintained a lofty mind in difficult circumstances. All this time he was surrounded by those whom he had made his enemies, he was ill, harassed and opposed. The regiment of Louiane had been reduced to 327 men, that of Lally to 230, whilst the enemy had received large reinforcements. Finally, all

resources having been exhausted, and having but four ounces of rice left for distribution to each soldier, he agreed on the 14th January to capitulate, but the English refused to grant him terms, and he was compelled to surrender at discretion (16th January 1761). The following extract from the letter of an English officer who was present at the siege, will show the straits to which Lally was reduced before he gave in. 'Our Artillery,' he says, 'performed wonders, but the want of every necessary within was what chiefly wrought in our favour. The inhabitants had subsisted for a long time upon their elephants, horses, camels, &c. I can assure you for a truth that a dog sold for 24 rupees, of this miserable provision, there did not remain enough for one day longer, when the English took possession of the place.' Again referring to Lally, he says, 'it is a convincing proof of his abilities, the managing so long and vigorous a defence, in a place where he was held in universal detestation.' As he marched out of the citadel of Pondicherry, he was saluted with a loud and general hiss, and was loaded with the most abusive and opprobrious epithets. The Intendant of his army who followed him, an old half blind man, upwards of seventy years of age was killed on the spot. Lally himself would have shared the same fate but for the opportune appearance of some English hussars. He returned to France, and found himself an object of suspicion to the Government he had served so zealously. For twelve months he occupied himself in prayers for an inquiry, but obtained only an investigation, was condemned on two charges,—insolence to His Majesty's other officers, which was true, treason to His Majesty, which was false,—was haled forth in a dungeon to his execution, and cognizant to the last of his one misfortune, died exclaiming, "'Tell my judges that God has given me grace to pardon them, if I were to see them again, I might no longer have the forbearance to do it'." An English officer, writing of him at the time he was a prisoner at Madras, says—'Monsieur Lally is arrived amongst us; notwithstanding his fallen condition he is now as proud and haughty as ever. A great share of wit, sense, and martial abilities, obscured by a savage ferocity, and an undistinguished contempt for every person that moves in a sphere below that of a general, characterize this odd compound of a man.'—*The Career of Count Lally, a Lecture by Major G. B. Malleson, Calcutta Le Page & Co*

LAL MIRCH, Guz, Hind, Duk Capsicum frutescens, Cayenne pepper, Capsicum annuum Capsicum fastigiatum

LAL-MOORGA, Beng Common cocks-

comb, *Celosia rubra*

LAL-MURGII-KES, HIND *Celosia cristata*, *Linn*, *Roab*

LAL NUTI, BENG *Amarantus atropurpureus*, *Roxb.*

LALO, FR, of Maurit *Abelmoschus esculentus*, *W & A*

LALPOORA, see Khyber.

LAL PADMA, *Nelumbium speciosum*

LAL-PADMA-KU-RUBEE, BENG *Nelium rosea plenum*

LAL PIARA, BENG *Psidium pomiferum*, *Linn*

LAL-SABUNEE, BLNG. *Trianthema rubellum*

LAL-BABUNI, *Trianthema obcordifolium*

LAL-SAG, HIND *Amarantus gangeticus*, *Linn*

LAL SEM KI PHALLI, DUK. *Labiata vulgaris*

LAL-SHAK, BENG *Amarantus gangeticus*, *Linn*

LAL-SHAKRKAND-ALU, BENG *Batatas paniculatus*

LAL-SUBUJUYA, HIND *Canna indica*

LAL-SOORJYU-MUNI, BENG *Hibiscus hirtus*

LAL SUFRI-AM, HIND *Psidium pomiferum*, *Linn*

LAL-SURBUJUYA, BENG *Canna indica*

LAL-SUMBULKHAR, DUK. Red sulphuret of Arsenic.

LAL TUR, HIND, var of *Cajanus indicus*, *Spreng*

LAL-UNTIYA, BENG. *Amarantus atropurpureus*, *Roxb*

LAMA, correctly blama, is the Tibetan word for a superior. The Dalai Lama, literally ocean superior, is the highest in rank of the Tibetan lamas. He resides at Lhasa. He is viewed as an incarnation of the Dhyano Bodhisatwa Chenesi, who is supposed to effect his re-embodiment by a beam of light which issues from his body and enters the individual whom he selects for his re-descent. The honorific title of Lama, (*blama*) strictly belongs only to the superiors of convents but is applied also to ordained priests. The Tibetan priests are ordained to celibacy, but as they live under the same roof with nuns, this prohibition is probably not followed out. The Khanpo is a head Lama, and these are the superiors of the larger monasteries. The Dalai Lamas are selected by the clergy, but, since 1792, the Chinese government influence the election, to obtain the sons of families known for their loyalty. In Bhutan the Khanpo have made themselves almost independent of the Dalai Lamas, and the ruler of Bhutan, the Dharma Rinpoche

or Dharma Rajah, yields but a loose obedience. Lamas are very numerous, at Lhasa and its vicinity, Dr Campbell gives a list of 12 principal monasteries, inhabited by a total of 18,500 Lamas. In Ladak, there are about 12,000 Lama in a population of 158,000. There has been some misapprehension regarding the Buddha and Bodhisatwa, the regeneration of the Grand Lama being considered as an exceptional case of a Buddha returning amongst mankind. Mr Hodgson, (pp 137, 138,) truly calls the "divine Lamas" of Tibet, Arahants, but he believes "that a very gross superstition has wrested the just notion of the character to its own use," and so created the "immortal mortals, or present palpable divinities of Tibet." Fra Oriazio says that "Lama sempre sana coll' istessa anima del medesimo (any-c'ub) oppure in altri corpi." Remusat was not aware of this fact when he stated "Les Lamas du Tibet se considerent eux-mêmes comme autant de divinités (Bouddhas) incarnées pour le salut des hommes." But the explanation which Major Cunningham received in Ladak, which is the same as that obtained by Fra Oriazio in Lhasa, is simple and convincing. The Grand Lama is only a regenerated Bodhisatwa, who refrains from accepting Buddhahood, that he may continue to be born again and again for the benefit of mankind. For a Buddha cannot possibly be regenerated, and hence the famous epithets of Sathagata. "thus gone," and Sangata "well gone," or gone for ever. The ordinary monk or priest in Tibet is the Gylong, above whom are the Llama or presidents, and below whom are the Tshaba and Tuppy. The Tuppy is a probationer who is admitted into the establishment to which he would attach himself at the age of 8 or 10 and receives instruction accordingly. At 15, he becomes a Tshaba, and at 24 a Gylong, provided his acquirements be satisfactory. There are two sects, the Gylupka, who dress in yellow, and the Shammai in red, the Shammai Gylong being allowed to marry. So also the Great Lama of Tibet is regarded as immortal, though his spirit occasionally passes from one earthly tenement to another.

Tepa is the "Lama Yungjung," the private guru, or high priest of the "Grand Lama." He is also appointed by order of the emperor, and is sometimes an avatara Lama, but not always. His office is to teach and train the Grand Lama in childhood and youth, and lead him, if he can, afterwards. He is indeed an important personage in the Buddhist world, being no less than the keeper of the Grand Lama's conscience. The nomination to this post being in the hands of the emperor,

furnishes an interesting clue to the extent of the imperial power over the church of Tibet.

The Che Kap Kempu Lama is a churchman of great influence in the Government. He appears to represent the Grand Lama in the council of state and in the deliberations of the Shapée. He may be called Secretary or Minister for the church, and the Shapée may, correctly enough, be called the Financial, Judicial, Revenue and Home Secretaries, or ministers.

The Tibetan Treasury is managed by two officers named Jhassa, both are Lamas, and act conjointly, although one of them is Treasurer on behalf of the "Grand Lama," and the other on behalf of the Noume-ben or temporal estate. They are assisted by two Sub-Treasurers styled Shangjotes. Four officers designated Da-puns, are the commanders of the Tibetan Troops, and act as Civil and Political Commissioners on occasions of frontier or other disturbances, they are Thibetans, and not Lamas. The ordinary course of official promotion is from a Da-pun to a Shapée, of equal rank, to the Da-pun is the Che-pun, who is, however, a civil officer and acts in all departments as Deputy to the Shapée. Shate Shapée, was the energetic Commander-in-Chief of the Tibetan army which opposed the Nepalese under Jung Bahadur. The Shapée is often employed as Commissioner on deputations in civil affairs either Judicial or Fiscal, and all the cases sent up by the Police for trial before the Shapée are forwarded through this officer. All appointments to the offices above noted, require the confirmation of the emperor.

A religious exercise much practised by the Buddhist, is that of going round the convent, prostrating himself at every step. Sometimes an immense number of devotees will be going through their act of devotion at the same time, one after the other, and they will include all the neighbouring buildings in their prostrations. The feat must be performed all at once without any interruption, even that of stopping for a few moments to take nourishment, and the prostrations must be perfect, that is to say, the body must be extended its whole length, and forehead must touch the earth while the arms are stretched out in front, and the hands joined. Before rising also the pilgrim must describe a circle with two lam's hooves which he holds in his hands. Some content themselves with taking a walk round the convent, rolling all the while between their fingers the beads of their long chaplet, or giving a rotatory movement to a kind of praying mill, which turns with incredible rapidity. This instrument is called a Chn-Koi, that is, "turning prayer," and it

is common enough to see these fixed in the bed of a running stream, as they are then set in motion by the water, and go on praying night and day, to the special benefit of the person who has placed them there. The Taitais also suspend these convenient implements over their domestic hearths that they may be put in motion by the current of cool air from the opening of the tent, and so twirl for the peace and prosperity of the family. Another machine which the Buddhists make use of to simplify their devotional activity is that of a large barrel turning on an axis. It is made of thick pasteboard, fabricated of innumerable sheets of paper pasted one on another, and upon which are written in Tibetan character the prayers most in fashion. Those who have not sufficient zeal or sufficient strength to place on their backs an immense load of books, and prostrate themselves at every step in the mind, adopt this easier method, and the devout can then eat, drink, and sleep at their ease, while the complaisant machine does all their praying for them. As a penance, or under a vow, a Lama will open his belly, take out his entrails and place them before him, and then return, immediately to his former state. This spectacle, atrocious and disgusting as it is, is very common in the Lama convents of Taitai. The Bokte who is to display his power, as the Mongols say, prepares himself for the act by long days of fasting and prayer, and during the whole time he must maintain the most absolute silence, and refrain from all communication with men. In Tibet, the remains of the sovereign Lamas are deposited entire in shrines prepared for their remains which are ever afterwards regarded as sacred and visited with religious awe. The bodies of the inferior Lama are usually burnt and their ashes preserved in little metallic idols, to which places are assigned in their sacred cabinets. Ordinary persons are treated with less ceremony—some are carried to lofty eminences where there are left to be devoured by ravens, kites, and other carnivorous animals. But they also have places surrounded by walls where the dead are placed. The Mongols sometimes bury their dead, often they leave them exposed in their coffins, or cover them with stones, paying regard to the sign under which the deceased was born, his age, the day and hour of his death, which determine the mode in which he is to be interred. For this purpose they consult some books, which are explained to them by the Lama. Sometimes they burn the corpse, or leave it exposed to the birds and wild beasts. Children who die suddenly are left by their parents on the road. In Spiti, in the north-west Himalaya, when a

person dies, the body is sometimes buried, or buried or thrown into the river, or cut into small pieces and burnt, admonitions are made over the body to the departed spirit, such as do not trouble yourself, you cannot enter it (meaning the dead body,) in summer it quickly becomes corrupt, in winter it freezes and is too cold for you—*Fra Orazio in Novu Jour Asiat*, t xiv, p 408, n, , *Jour des Savantes*, Mar 1831, p 263, *The Bhilsa Topes*, by Major Cunningham, p. 67, *Lubbock's Orig of Civil* p 236, *Huc's Recollections of Journey*, pp 117, 125, 126, *Timhowski's Journey to Peking*, Vol II, p 312, *Moorcroft's Travels*, Vol II, p 12 See Koko-khotou, Kouien, Kuuawei, Ladak, Sakyn muni, Skardo, Sikh, Tibet

LAMAJJAKAMU, SANS, or Vattiveru, TEL Andropogon muricatus, Retz

LAMAK, or Lamak chan, MALAY Tallow

LANANZA, HIND Cedrus deodara

LAMA SERAI, see Kouien, Koko-khotou

LAMAY or Lamkay Island, is about 3½ miles long with high yellow cliffs to the westward It is in lat 22° 19½' N, long 120° 27' east

LAMB, HIND Eragrostis, sp

LAMB The vegetable curiosity known as the Tatarian Lamb, is thus apostrophised by Dr Daiwin —

Cradled in snow, and fanned by Arctic air,
Shines, gentle Brometz thy golden hair,
Rooted in earth each cloven hoof descends,
And round and round her flexible neck she bends,
Crops the gray coral-moss, and hoary thyme,
Or laps with rosy tongue the melting rime
Eyes with mute tenderness her distant dam,
Or seems to bleat, a Vegetable Lamb

The plant about which these fables have gathered seems now to be referred to the fern genus Cibotium, formerly to Aspidium The English Cyclopædia says, "The Rhizoma of Aspidium brometz presents a rude resemblance to an animal It is covered with a silky down, and when cut into has a soft inside with a reddish, flesh-coloured appearance, sufficient to account for the origin of the fables with regard to its animal nature—*Yule Cathay*, Vol I, p 145

LAMBA, TIBETAN A priest, a monk Europeans usually spell it L'lama

LAMBA, HIND Aristida depressa

LAMBADI

Binjai,	HIND	Lambani,	KAR
Lamballe,	TIL	Lamban,	MAHR
Lomballe,	"	Lambara,	HIND, DUK
Lombadie,	"	Ilambadi,	TIL

Travelling gun merchants, better known as Binjai The Binjai style themselves Gohin

LAMBAR, or Lambardai, HIND The village head-man who collects the revenue from the proprietors of his village, and pays it into the tahsil—he is a sort of middleman

between the officials of Government and the body of proprietors and rent-payers he is called in Hazara, &c, mustajin, and in other parts, as also generally before British rule in the Punjab, mukaddam It is an Anglo-Indian word from number and du, and in Bengal, is a farmer who settles with the Government In the Mahatta country this work is taken by the potail

LAMD-DOR, HIND Cold from fibre of Calotropis gigantea

LAMBOK, an island east of Bali island, and only differs from Bali in the circumstance of the natives professing the mahomedan religion The town of Bali Labogee, on the east side of the island, is more frequently visited by British ships than any other native port in the Archipelago, as vessels from New South Wales often call here on their voyage to China for the purchase of rice In 1829 some Dutch cruizers visited this island and that of Bali, in order to buy slaves, which were required to recruit their army, and about one thousand were procured, at the rate of twenty dollars a head They are, also, visited occasionally by French vessels from Bombon for the same purpose The natives of both islands devote their whole attention to agriculture, and large quantities of rice are exported to China and the Archipelago Hides, tobacco, cocoanut oil, and coffee, are also exported, the cotton produced in the island is of an excellent quality, being considered the best in the Archipelago It is manufactured into calico, but the tedious process of cleaning and spinning the raw material renders it very expensive British and Indian calicoes, therefore, meet with a ready sale Lambok strait, is formed by the island of Bali to the west, and that of Lambok to the east The rajah of Lambok has the title of Anak Agong, which means son of heaven The indigenous inhabitants of Lambok, are called "Sassak" The people of Lambok believe that some men can turn themselves into crocodiles, which transformation they adopt in order to devour their enemies The Sassak indigenes of Lambok, are a Malay race, hardly differing from those of Malacca or Borneo, and have been converted to mahomedanism, but the ruling race are brahminical and from Bali The men are jealous and strict with their wives, infidelity is punished by the couple being tied back to back and thrown into the sea, where crocodiles devour the bodies Even a married woman accepting a flower, or betel, from a stranger, has been punished by death with the kris, and any one found without leave within the grounds of a house, is kneeled and his body thrown out to the street The

people frequently do amok, but it seems to be deliberately done. On one occasion, a person doing amok killed 17 people before he could be killed. In war, a whole regiment will agree to amok, and then run on with such desperate resolution as to be very formidable to men less excited than themselves — *Wall*, pp 161, 173-174, *Mr Earl*, pp 89-91

LAMBRUS ECHINATUS, L longimanus, L serratus, see Panthenopidae

LAMB-SKINS

Peaux de agneaux, Fr. | Anakbiri kulit, Malay
Lammfell, Ger | Pielles de corderos, Sp
Pilli agnelline, It

Lamb-skins are used in Persia and Tibet dressed with the wool and made into caps. Lamb-skins sell at Lch for one rupee each, lambs are much cheaper if bought alive. In Europe lamb-skins are used in the glove manufacture — *Adventures of a Lady in Tartary*, &c, *Mrs Harley*, Vol 1, p 355

LAMBTON, Colonel, Surveyor General of India, wrote on the measurement of an arc on the meridian in As Res, Vol xiii, p 1, Ibid, 1816, Vol xii, p 285. Method for extending a geographical survey across the Peninsula of India, Ibid, 1801, Vol vii, p. 312. Measurement of an arc on the meridian on the Coromandel Coast, Ibid, 1805, Vol viii, p 137, Ibid, 1816, Vol xii, p 1. Account of Trigonometrical operations across India, connecting Fort St George and Mangalore, Ibid, 1808, Vol x, p 290 — *Dr Buss's Cat*

LAMECH, see Kolistan

LAMELLICORNIA, a section of the Order Coleoptera

ORDER COLEOPTERA

SECTION LAMELLICORNIA

Gen (1) *Euchrus mickleyi*, *Westw*

Syn

L. macleyanus, Burm | *Cheirotonus mickleyi*, *Hope*. Of a brassy green colour, male 2½ and female 2 inches long, inhabits the Assamese and Himalay regions, forelegs, disproportionately long and bent

(2) *Luchirus dupontinus*, *Burmester*

Syn

E. l. lineatus, *Waterhouse*

Inhabits the Philippine Islands, length 2½ inches

(3) *Dynastes hirtwickii*, *Hope*

Inhabits Nepal, length about 2 inches

(4) *Juninos ruckeri*, *Saunders*

Inhabits the Himalaya, length 1½ inches

(5) *Heterorhinus nigritarsis*, *Hope*

Syn

Cetonia nigritarsis, *Hope* | *Cetonia mutabilis*, *Hope*

Inhabits Landour, its favourite resort is wild indigo

(6) *H. hopei*

Syn

H. bengalensis

This resorts to the wild indigo. *H. bengalensis* is supposed by Dr Benson to be the female

(7) *H. anthracina*, *Westw*

Inhabits upper India, length 10½ lines

(8) *Bombodes urasus*, *Westw*

Inhabits the Himalaya

(9) *Peperonota harringtonii*, *Westw*

Inhabits the Himalayas

(10) *Parastasia rufo picta*, *Westw*

Inhabits Sylhet and Assam

LAMES DE ECORCE DE CITRON, Fr. Lemon peel

LAMIACEÆ, *Lindl*, the Mint tribe of plants, the Labiate of Jussieu, comprising 11 Gen, 299 species, viz, 80 Ocimeæ, 38 Menthaeæ, 8 Monardeæ, 4 Satureiæ, 7 Melisseæ, 12 Scutellariæ, 25 Nepeteæ, 93 Stachyæ, 11 Prasieæ, 18 Ajugeæ. Dr Royle recommended the introduction of the pepper-mint plant, with the essential oil of which the natives are well acquainted from its common use in cholera. Species of Anisomela, Diospita, Elscholtzia and Pogostemon are used as substitutes for their European allies. The only plant of this family much cultivated in India is the *Diaccephalum toyleanum*, or Balungoo, the seeds of which, Tukhm bilungoo, are very generally used in India for the preparation of mucilaginous drinks. *Colens barbatus* is a very aromatic plant of India, of the family Labiate. The strongly scented *Plectranthus rugosus*, the Punu or Pismu, is a plant of Kaghlan — *Royle*, p 303, *O'Sh*, pp 91-192

LAMGHAN, see Kolistan

LAMINARIA SACCHARINA, *sp*

Gillar Patti, Gillur ka Patti, Hind

Is officinal at Lahore and in Cashmere. The fronds are procured from Thibet, where they are reported to grow in a salt lake, but some maintain that they are brought from the Caspian Sea. The plant probably grows in all the salt lakes of High Asia, also it is probably brought from the sea through China. It is imported from Yarkand and via Kashmir. It contains much iodine, and acts as an alterative in scrofulous affections and enlargement of the thyroid gland or goitre (gilla or gal) a common disease in many parts of the Himalaya. It washed and hung up, a saccharine substance exudes. It consists of long ribbon-like pieces. Dr Cayley states that 16 seers of this were imported from Yarkand to Le in 1867. It is highly esteemed in Japan, where it is extensively used as an article of diet, being first washed in cold water and then boiled in milk or broth. — *Hornberger*, p 297, *Powell's Handbook*, Vol 1, p 384, *Dr J L Stewart's Punjab Plants*, p 269, *Simmond's Comml. Product*, p 379

LAMJAK, Hind. *Andropogon iwarancus*, *Cymbopogon iwarancus*

LAMLUM, see Chaldea, Mesopotamia

LAMMA ISLAND, lies off the S W side of Hong-Kong

LAMMAY, Burm. In Amherst, a timber used for house posts, it is a red, light, but useful timber, like sandal wood, and is free from attacks of insects — *Captain Dance*

LAMMERGEYER or Bearded-vulture,

the *Gypaetus barbatus*, is without doubt, the "Roc" of Arabian Nights and the "Nisser" mentioned by Bruce in his Travels in Abyssinia — *Adams*

LAMMSFELLE, GLR Lamb-skins

LAMOCH ISLANDS, four in number, on the South Coast of China

LA-MOO, BURM A small tree, like a willow, twelve or fifteen inches in diameter, growing only near salt water, and generally on the very edge. The blossom is very beautiful, a little like a thistle, very fragrant, pale-green, large umbrella-shaped pistil, innumerable stamens, no corolla, but a thick calyx, which remains, and holds the fruit like a dish. Monkeys are fond of the fruit, and are often seen in the tree. The natives use it in curry — *Malcom's Travels, Vol 1, p 181*

LAMP

Dipa,	BENG	Fanus Charagh,	PRRS
Lampe,	FR, GLR	Lampadu,	RUS
Charagh,	HIND	Dwipa,	SANS, TEL
Lucerna,	IT	Lampara,	SI
Pahlakandillumpa,	MALAY	Vallak,	TAM

Lamps are formed of various material and shapes, in them liquid inflammable bodies are burned, for the purpose of producing artificial light. Those in most common use in India are Argand lamps. Lamps are arranged for burning materials which are fluid at ordinary temperatures, in order to produce light. Such are the oils. A feast of lamps was held by the Egyptians in honour of the goddess of war. The Jews had a feast of lamps. The Hindoos have a feast of lamps, at the same period of the year as that of the Jews, in honour of Kartakeya, or Scanden, the god of war, and the Rujputs, in honour of Lakshmi. The Parsi religionists have a feast of lamps. The Chinese have a feast of lanterns, on which occasion are many inscriptions on the lanterns, a usual invocation is Tien-tee, Sau-sheei, Vaulin Chin-tsai, Oh! heaven, earth, the three limits, and thousand intelligences, hail! — *Roberts, p 17, Faulkner*. See Lakshmi, Dipawali, Dewali

LAMPA, HIND *Andropogon aciculatus*

LAMPADU, RUS Lamps

LAMPARA, SP Lamps

LAMP BLACK

Kohl,	AR	Arang-para,	MALAY
Noir de fumée,	FR	Kajal shahi,	PERS
Kienuss,	GER	Negro de humo,	SP
Kajal,	HIND	Mai,	TAM
Nero di fumo,	IT	Katike,	TEL
Negro-fumo,	It		

Lamp-black is obtained by burning the impurities left in the precipitation of tar and pitch, and collecting the deposit in the form of soot. The finest kind is procured by collecting the smoke from an oil-lamp. It is used in the arts, particularly in the manufacture of painter's ink. The mahomedan women of Arabia,

Egypt, Persia and India stain their eye-lashes with it. Mahomedan men use antimony for this purpose — *McCulloch, Herklotz*

LAMPE, FR, GLR Lamps

LAMPEAN or Laban a wood of Java, light but durable, and affords materials for the handles of the spears or pikes borne by the natives

LAMP-OIL,

Charagh khatel, HIND | Vallak venuru, TAM

The kind of oil used in different parts of the world for burning in lamps varies with the sources of supply, and these are numerous. In Great Britain, whale oil, boiled from the subcuticular fat of the whale, was long used, and still is to a certain extent, although the general introduction of coal gas has lessened the demand for it. Oils obtained from seeds by pressure are used for artificial illumination in different parts of the world. In Paris, oil of rape-seed and oil of poppy-seed are clarified for lamps by filtration through cotton wool, and other processes. In the south of France and in Italy an inferior kind of olive-oil is used, as also the oil of *Arachis hypogæa*, or earth-nut. In Italy, lamp-oil is expressed from the stones of the grape. In Piedmont, walnut-oil is used, in India, coconut, castor, poppy, sesamum and ground-nut oils are in use, on the eastern and southern coasts of the Mediterranean and in China, oil of sesamum seed, and in tropical countries, coconut oil (which at the temperature of Britain is a white solid-like tallow) is burnt often in lamps made of the shell of the coconut and of bamboo. Much of the lamp-oil used in China is expressed from the seeds of *Cimelia oleifera*, cultivated for the purpose, as is also a shrub, *Croton sebiferum*, from the fruit of which a solid oil is obtained by expression. Seal oil is used by the Esquimaux. The essential oils are too volatile for lamps. Petroleum and naphtha from fossil vegetable matter are used in localities which produce them. Naphtha, the most liquid of the oils, is also prepared by distilling fossil vegetable matter, and is well-adapted for burning. In Genoa, the streets are lighted with naphtha from the adjacent territory of Amiano, and some years ago it was obtained by the distillation of pit coal, for the purpose of burning in the street-lamps of London. Alcohol, or spirits of wine, is often used as a source of heat, on account of its clean flame, no soot being deposited — *Tomlinson*

LAMPONG The size of these districts of Sumatra is about 12,926 square English miles. Their maritime boundaries are formed on the south by the Indian Sea and the Straits of Sunda, and on the east by Java, whilst the rivers Masuji and Pisang bound it on the

north and west Tobacco is planted here and there, but it does not constitute an article of export The leaves do not grow very large, but have a fine flavour The inhabitants of the Lampoung deem then tobacco better than that of Java and will not buy or use the latter It is probable that the difference consists more in the preparation of the produce than in the plant itself In the markets, tobacco is sold according to the weight of the copper money The pliable rattan and the cane are found in considerable quantities, and are exported to Singapore and Batavia The cane (*Calamus rotang*, *L*) is called in the Lampoungs "semambu" The country is very rich in species of these, and allied genera The inhabitants of Tarabug enumerated besides the semambu, the following species —

Rottan	Rottan	Rottan
Bubuwarorbu-	Suti,	Peledes,
war buwar,	Uring,	Sesak,
Bunku,	Balk,	Tungal,
Kommoran,	Kuyu,	Bobris,
Semuly or Je-	Lakki,	Minu
mang,	Sabuk,	

Calamus diaco, *L*, is only first found further to the north-west, in the plains of Palembang, "Dammai kacha," also called "Dammai mata kuching," for some years maintained a high price in the European market Other sorts are used for candles and flambeaus, as scarcely any oil is burnt in the interior Some periods of the day are even named according to the time of lighting the resin flambeaus In Tarabug are the following kinds of dammai —

Dammai kacha or mata kuching, from a high tree which grows in the vicinity of the southern coast

Dammar kuyung used for flambeaus	
„ Assem,	„ Hulu tupay,
„ Bainti,	„ Bunu,
„ Sebutu,	

Kauwing or bangbang, is probably the thick oil, tough and quickly drying of the *Heinandia sonora*, called "buka" by the Bugis

Dammar tahala

Dammai Selunay, from the Mengmawan tree, which is the wood most sought after in the Lampoungs for building

Dammai tambikat,	
„ Sah-siep,	
„ Kenbutul,	
„ batu or serem for flambeaus,	
„ dagin mena, which runs of itself from the trunk,	
„ Mahalu, makes a good cement	

The Lampoungs possesses three species of ape which are not found in Java The Orang-utan appears to be even less native than on

Java Besides tigers and panthers, two smaller species of cats also occur, which are strangers to the island of Java, as also another kind of *Viverra* and *Mustela* The Malayan bear and the elephant are also wanting on Java In place of the rhinoceros of the last we find there the *Rhinoceros sumatrensis*, and in place of the *Cervus tusa* we find there the *Cervus equinus* The tapir probably has its habitat towards the frontiers of Palembang, and on the other hand, the bunteug (*Bos sudaicus*), which is spread over the whole of Java, is wanting The bear is called "gemol" in the Lampoungs The beautiful *Argus pheasant* occurs, which it is difficult to export, because it easily sickens and dies on the voyage Its eyes are first affected, afterwards follows a complete blindness, then a swelling of the whole head and throat, and shortly afterwards it dies The natives call the bird ku-wau Its manner of living agrees entirely with that of the peacock Of the foreigners the Bugi are most numerous, and they principally reside at Telok Betong, Meugala and Sung Kebo The Lampoung people differ little from the Sundaes on Java, and clearly belong to the same race They are not larger and are less muscular than the latter In particular we do not find amongst any of them the round broad faces, short legs, and the coarse large feet, which are so frequently met with amongst the Sundaneses The difference is most marked in the women who are favourably distinguished in the Lampoungs by finely formed feet and hands, by a fairer colour of the skin and a softer and slightly pensive expression of the eyes That the colour of the skin is less dark-brown, may be ascribed to the circumstance that the women pass the greater part of their lives in well-closed houses The dress of the men is exactly the same as in the west of Java The Lampoungs far ones delight much in fire, which, however, they only wear so long as they remain unmarried As wives they do not make any further use of their ornaments They wear bands for the forehead, which consist either of resin-beads strung together and covered with silver or gold and are called jelemu, or are made of a thin strip of bamboo, to one end of which their gold leaves are sewed while the other remains loose This kind is called kembany pandan A circlet of gold leaf in the form of a hoop is called Kandu Keda The bracelets which consist of the before-mentioned beads, are called piko those of gold or silver leaves, gale pepe, those of resin rings covered with gold, gelang Necklaces, of gold leaf or silver leaf, gold and silver thread, tah gula

Bangles, or ankle rings of gold or silver, galo chalu

Em-needles, with gold or silver crowns, chundok

A girl who would be fully adorned, must affix silver nails to her fingers. There are very short ones called singan, and very long ones, which look like claws, called tanggan, which are principally used in dancing.

All the houses in the Lampongs stand on high posts. They are built so beautifully, so strongly and so fitly, especially in the interior of the country, that we cannot sufficiently admire the patience, activity and art of the inhabitants, particularly when we consider what small mechanical means the builders have at their service and how few and rude are the instruments which they employ. The houses consist altogether of wood with the exception of the floor, but including the roof, which is made of good shingles (singap).

Exports from the Lampongy Districts in the year 1843

From whence	PEPPER				SAHONG				
	Coffee	White	Black	Cotton	Damarac Kacha	Kolleket or Groucheoue	Puth Sahari	Kuhit Glam	Kanyu Kammung
Teloh Befong	1,072	389	13,427	4,060	4,013	188	29	20	43
Mengala	615		968	163			1		
Sirung Kibo	29	173	2,349	125				11	
Total	1,716	562	16,746	4,348	4,571	188	30	21	43
Of which to foreign ports	1,062	6	1,137	6					

Kolleket is the native name for croatchoue, Pukh salim is the bark of the Aly crystallata, which is much used in the Archipelago as a medicine. Kulit glam is used by leather-curers. Kany Kammung, the wood of different Murraya is used for canoes and bundles of weapons, principally of knives. The export of pepper increased in 1844. The import of money in the same year amounted to —

	Silver	Copper
Teloh Befong—Java R.	550	51,515
Mengala		3,616
Sirung Kibo		12,115

The Lampongy nation, which occupies the portion of the south western side of Sumatra which lies opposite to Java, derived from it only by the Straits of Sunda, have a peculiar alphabet, which consists of 19 substantive letters with double or triple consonants making them up to 44. It has a great deal of that angular form and irregular form which characterizes the other Sumatran alphabets.—*Journal of the Indian Archipelago, Vol. —, No. 12*

LAMPYRIFORMIS CYANIVLETRIS, Blyth, Syn L. nitens apud Ruppell, from Abyssinia, nec nitens (L.) of S. Africa, from which it differs in having a conspicuously shorter bill, and various details of colouring. In L. nitens (sciss), the whole plumage is glossy aeneous or steel-green, brightest on the wings and mingled with steel-blue on the head and neck. The abdominal region being of the same hue as the back, but an admixture of steel-blue is observable on the tibial plumes, axillaries, and under wing-coverts, shoulder of the wing (under the scapularies) bright steel blue or purple, tipped with amethystine, which forms a distinct band.

LAMPYRIDES, are a tribe of the Malicoedermones Coleoptera, including the glow-worm and fire-fly. The fire-fly is the name given to species of *Photinus* and *Luciferus*, of the order Coleoptera, and to the *Eulagria* of the tropics. *E. lateralis* is of South America, *E. caudellum* of south east of Asia. The latter resort to moist places. The *Lampyrus* fire-fly is the *Mouche lumineuse* of the French. The Romans styled the luminous insects by the common names noctilucæ and luciola. Glow-worms are common in all parts of India. The glow-worm of Ceylon is the female of the *Lampyrus*, and attains a size of nearly three inches. Mr. Moir reports that he found phosphorus in glow-worms, as well as a system of prisms in transparent lenses, above the luminous matter. The fire-fly is a little luminous beetle, a species of *Lampyrus*. The lower part of its body has some apparatus for emitting a bright phosphorescent light.

Usually it is emitted in flashes at intervals of a second, and it is interesting to guess where the creature in its flight will next show itself. But occasionally the light is continuous. A splendid species of *Lampyrus*, was observed by Mr. Adams at Sarawak, when placed around the finger, it resembled a superb diamond ring.

LAMTENG in Sikkim. Here birds are scarce, with the exception of alpine pigeons (*Columba leuconota*), red-legged crows, (*Corvus graculus*, *L.*), and the horned pheasant (*Meleagris satyria*, *L.*)—*Hooker's Him Jour*, Vol. II, p. 37.

LAMUJA, *Cucurbita citrullus*, *Linn*

LA MUSCADINE, Fr. *Diy 10t*

LAMUT, MALAY Ant

LAMYIT ISLANDS, consist of one large and many small, on the east coast of China. The small islands lying N E of the large, are called the Eighteen Yit islands.

LAN, BURN Fathom

LANA, IT, LAT, SP Wool

LANA, HIND *Ballota limbata*, also *Auratum muricatum*

LANA, HIND of the Panjab, salsolaceous plants used for camel feeding and soda burning *sajji*, *barilla*. The chief of these plants are

Baggi lana, also *Chhoti lane*, *Suaeda fruticosa*

Kuti lana, *Withania coagulans*

Shori lana, *Anabasis multiflora*

Gori lane, *Anabasis multiflora*, also *Caroxylon fætidum*

Metra lane, *Anabasis multiflora*

Moti lane, *Caroxylon fætidum*

Peshak lane, *Suaeda fruticosa*

Lauebai, is *Oithanthera viminea*

LANA DYE, see *Dyes*

LANANG, HIND of Kanawai *Vitis vinifera*

LANAS, MADURESE *Ananas sativus*, *Schult*

LANAULI, in lat 18° 45', long. 73° 26', in the Dekhan, east of the Bhor ghat. The mean height of the village is 2,307 feet eastward.

LANCA, in Hindoo cosmogony, one of the four imaginary cities which are supposed to lie under the equator at 90° distance from each other, viz, 1st, Yavucoti, 2nd, Lanca, 3rd, Romaca, and 4th, Siddhapuri. Bo-nacoti is stated to be the 3rd, but the pundits have rejected that spelling. Lanca is considered by all manner of Indian Astronomers, to lie under the first meridian, to which all computations should be referred, though several, and particularly the Telugu people, refer to that of Rameswara. Towards the north, and under the same meridian

as Lanca, the Sastha states that there are two other cities and a great mountain, viz, Avanti (supposed to be the same as Ujam or Oogem), Rohitaca, the mountain, and Sannihita sarah, which in former, or rather fabulous, times, were the seats of colleges and observatories. The meridian of Lanca lies in 75° 53' 15" (5h 3' 33") east of Greenwich, and 73° 33' (4h 54' 12") east of Paris, Warren-Kala Sannihita.

LANCAVA This group of islands, off the Malay Coast, consists of three large and many smaller, extending nearly N W and S E; from lat 6° 8' N. They are high bold islands, particularly Lancava, the centre one, which has on it a high peaked hill. The Laddas which form the east and south parts of the group are high barren islands.

LANCEROTA, see *Polyandry*

LANCEWOOD a commercial name, in use in most countries to indicate a light, elastic wood. The Lancewood of Tenasserim, is from a tree which produces a timber possessing the properties of Lance-wood. It is not uncommon in the Tenasserim provinces, but it belongs to the dog-bane tribe, and is not at all related to *Guatteria virgata*, the Lancewood of commerce. The Meenaban or Pavetta Indica?, one of the Cinchonaceæ, is called Moulmein Lance-wood, but it is not equal to Lance-wood in elasticity, and beyond being useful for handles of tools, and such purposes, Major Benson thinks its qualities have been generally overrated, besides, it is susceptible to the attacks of insects. The *Guatteria virgata* of Jamaica, is much valued as a Lance-wood on account of its exceeding even ash in lightness, strength and elasticity. It is chiefly used for shafts of carriages. Lancewood of Australia, is the *Backhousia australis*, a myrtaceous tree. Lancewood of commerce, is the *Guatteria virgata*. Lancewood of Maulmain, is from a tree found all over the Provinces which yields a wood that the residents at Maulmain sometimes call lance-wood tree. The Karen make bows of it, but prefer *Cassia fistula*. Dr. Mason never met with the tree in flower, but thinks it a species of *Dalbergia*, one of the Apocynaceæ, though it may possibly be a *Cassia*—*Dr. Mason, Faulkner*.

LAND-CRABS, see *Gecarcinus*, Crustacea

LAND According to Manu, "cultivated land is the property of him who cut away the wood, or who cleared and tilled it," and this ordinance is binding on all the hindoo race which no international wars or conquests has overturned.

LANDGA, HIND *Canis lupus*, *Linn*. A wolf

LANDOUR, a town in the Merut district of the N W. Provinces. The height of

Landom above Mussoorie is 300 feet, and the difference of temperature 3°. On the ascent from Rajpoot at the foot of the hills to Landom, the traveller passes through a vegetation which graduates insensibly from the tropical into that of temperate regions. The Dhoo contains numerous forms which are strictly tropical, such as among forest trees the *Acacia elata*, which extends up along the Tairai from the banks of the Irawadi. The *Saul* or *Shorea robusta* and species of *Pterospermum*, &c &c, while the slopes of Mussoorie and Landom are covered with forests of oak and rhododendron together with the other temperate forms generally associated with them. The pine and the deodar forests which constitute the characteristic features of Simla, and add so much to the beauty of the station are nowhere seen at Landom and Mussoorie. This is chiefly owing to their lower elevation, and partly to their situation on the outermost ridge of the Himalaya overhanging the Dhoo.

LANDSE, the term applied by the Singhalese to anything English or European. It is a corruption of Hollandische, Dutch — *Ten- nent's Christianity in Ceylon*, p 103

LANKEEKA WANLOO, in Tehngana, a caste of Sudras

LANE TSURU, HIND *Xanthium strumarium*

LANGA, or Lunga a piece of cloth used by the men of several Indian races, as a lower garment, applied like a petticoat. Where the langa or petticoat is not worn, pajama or trousers take their place. These are sometimes worn loose, as in Oude and Bengal, and elsewhere as tight as they can be made. The cutting out of these tight trousers is no easy matter, for they have several gores on the inside of the thigh, and are contrived so that they are flexible, however tight, and do not hinder the wearer from sitting cross-legged. With the trousers, which are tied at the waist, are worn the angia or cholee bodico, the koortni or shirt, and the dopatta or scarf.

LANGA-CHO, see Kunawu

LANGAET, see Jangam

LANGAHA, a tribe following mahomedanism, proselytes from the Solanki Rajpoots, one of the four Agnicula races. Probably they inhabited the district of Lumghan, west of the Indus. It is curious and interesting to find that the Solanki gotia acharya, or 'genealogical creed,' claims Lokote as their settlement. The use of the word Pathan by no means precludes their being hindoos.

LANGALI, SANS. A name of several plants, *Gloriosa* and *Commelina* and the cocoanut tree.

LANGAN TREE, *Nepheleum longanum*,

Cambess. Its fruit is occasionally imported into England from China.

LANGAR, AR, PERS, HIND Anchor. *Langh kharassi*, HIND Cable.

LANGAR NIKALNA, HIND Literally to take out an anchor. This is a ceremonial performance of a vow by mahomedan men and women, usually given effect to on the fifth k'hun, i.e., the tenth day of the mohurrum. Wealthy mahomedans take out an anchor annually whether for a vow or not.

LANGARU, TEL Anchor.

LANGE PFEFFER, GER Long pepper.

LANGAR KIANA, HIND An almshouse.

LANGHEE In Hongkong, bees are useful in producing honey, and in Afghanistan they are semi-domesticated as in Europe. The Langch bee of Borneo, and one of smaller size called Nuang, produce valuable honey. They generally place their nests underneath the larger branches, and the Dyaks to remove the honey and honey-comb ascend the trees by means of a rail of bamboos.

LANGHIA The musicians in Sindh are of two kinds. 1, the Khalwat or respectable singers, 2, the Langha, or Musai, the bards of the country — *Burton's Sindh*, p 302.

LANGKWA, MALAY Galangal.

LANGOOR MONKEY, is the *Semnopithecus schisticus* and is usually seen in herds in pine and oak forests. The animal is common in the Choi forests and similar situations on the western ranges. It is dark-slaty above, below, pale-yellow, tail, long and tufted, hump on the crown of the head, short and diverging. There is considerable variety of coloring, the young incline to brown, and the old become more or less hoary. The bandar, *Macacus rhesus*, is the most common monkey. The Entellus monkey, *Semnopithecus entellus*, is ash-gray on the upper parts, darker on the shoulders and lower part of the back, tail, grayish-brown, hands with a slight shade of black, body slight, limbs long and slender, tail lengthened. This species and the langoor are mistaken for each other.

LANGOTA, HIND A cloth passed between the thighs and fastened to a string before and behind. Langota-dost, a friend from infancy, from the days when they wore the Langota.

LANGSAB, or Langsat, or Langsch, a species of *Lausium*. See Duku, *Lausium*.

LANGSHU or Langshui, HIND *Juniperus communis*.

LANGTAM, a range of mountains covered with perpetual snow, in lat 28° north, and long 97° to 98° east.

LANGTANG or Langthang, HIND *Scopolia pæalta*.

LANGUAGES of eastern and southern Asia are very numerous. The number of words in the languages of civilized races is no doubt immense. Chinese, for instance, contains 40,000, Todd's edition of Johnson, 58,000, Webster's dictionary, 70,000, and Flügel's, more than 65,000. The great majority of these words, however, can be derived from certain original words, or roots which are very few in number. In Chinese there are about 450, Hebrew has been reduced to 500, and Professor Max Müller doubts whether there are more in Sanscrit. But the number of words used in the conversation or writing of any persons, is very limited. M. D'Oisey assures us that an ordinary agricultural labourer has not 300 words in his vocabulary. When Labillardiere inquired of the Friendly islanders, the word for 1,000,000, they seem to have thought the question absurd, and gave him one which apparently has no meaning, when he asked for 10,000,000, they said 'loole,' which is left unexplained, for 100,000,000, they replied 'nonsense,' and for higher numbers, they gave him certain coarse expressions, which he gravely published in his table of numerals. The principal languages, from the Fin and Hungarian in the west to the Japanese in the east, have many phonetic characters in common, particularly that of vocalic harmony. But with all the Oriental languages those who would acquire them, encounter their first difficulty in the variety of writing characters in use, and a second difficulty in the discordant manner in which, when a foreign character is used, or indicated by foreigners, the powers of the letters are employed. Dr John Borthwick Gilchrist's attempt to form a universal writing character, in his "Missionary's portable christmas-box and cosmopolitan's seasonable new-year's gift," did not succeed, and up till this time, it continues a matter of discussion whether in the efforts to diffuse knowledge by means of printed books, the writing characters in use by the peoples of the south and east of Asia should be continued, or whether the Roman letters should be employed to represent them. In this Cyclopædia, in which the Roman letters have been used, there has not been any system of spelling rigidly followed. The book is one of reference, to which all nations may resort, and as even those who use the Roman characters give widely dissimilar powers to different Roman letters, the attempt to follow a uniform system of spelling Asiatic words has even been avoided. Also, where the orthography of a word has been so generally adopted, that it may be said to have become a European word, no attempt has been made to disturb it, as 'Tinnevely,' not 'Tu na-

véléi,' 'bamboo,' not 'bambu.' Undoubtedly, a great difficulty to the English reader arises constantly from the discordant and inconsistent methods of spelling Native words and names, by means of the Roman characters, and practical utility requires that that system should be adopted, which is most widely received by English Orientalists, and employed in the most valuable works. Two modes have been proposed and largely followed, of indicating by the Roman letters, the characters in use for the vernacular tongues of India. The one put forward by Sir William Jones, about the year 1788, was an analogous classification of the letters, the other proposed by Dr John Borthwick Gilchrist, in the early part of the nineteenth century was the representation of the sounds of the vernacular letters by equivalents of similar enunciation according to the powers of the letters as given by the English people, in other words the one principle is analogy, the other pronunciation. The latter principle is well adapted for expressing the Oriental characters in English letters in such a manner that English readers unacquainted with the Oriental characters would be enabled to articulate the words with a very near approach to their correct pronunciation, but it is for the most part unsuitable for all other of the European nations who use the Roman letters. The principle of analogy adopted by Sir William Jones retains the original letters with certain distinguishing marks and permits the learned men of all Europe to follow the word to its source, and it has been generally followed by the learned. The most recent writer on the subject was professor Horace Hayman Wilson in his Glossary, and he considers that the characters in the English alphabet have enabled him to represent letters in nine alphabets of thirteen different languages of British India. But, to do this, he has, by diacritic points and marks, and by compound letters, increased the English alphabet from 26 to 70 characters, nineteen of the English letters having two to six forms, *b, c, e, i, j, o, p* and *u*, each two, *g, h* and *l*, each three, *d* and *k*, each four, *a, r, s, t* and *z*, each five, and *n* has six forms, and he has even recommended other additions. Dr W. W. Hunter does not follow out any plan.

The subjoined vowel-system which is that substantially of Sir W. Jones, H. H. Wilson, Shakespear, and Wilkins, has simplicity and authority in its favor. The short vowels are unaccented, the long have an acute accent or a straight line above them—

a as in 'about'	i as in 'thin'
ā as in 'mast,' (in Urdu and Bengali as in 'ball')	ī as in 'pique'
e as in 'hen'	ē as in 'not'
ē as in 'fete.'	ō as in 'note'
	ū as in 'full'

u as in oo in 'fool'
ai as i in 'thine'

ei—n somewhat narrower
sound
ou as in 'bough'

Consonants are recommended to have the same powers as in the ordinary English alphabet, and double letters are each to be pronounced distinctly, as in Italian

y sounds as in 'you' | gn as in 'poignant,' 'Spag
g " as in 'go' | noletto,
j " is in 'join' | ng as in 'thing'

h to have always a separate sound, except in *ch* as in '*church*,' *sh* as in '*she*,' *dh* as *th* in '*though*,' *c* whether for *h* or *s*, being superfluous, need not be used, nor *x* for *ks*. But, although the three consonants, C, Q, X, are called superfluous in English grammars, Q, historically represents the Hebrew ק, and Arabic ق, hence it has been generally so employed by the learned. The English always have *u* after Q. In Qâl (قال) the Q is a deep soft K, formed at the root of the tongue.

Some writers, the latest of whom is H. H. Wilson, advocate the propriety of each language having its own natural alphabet, as if a new alphabet had been born with every tongue. But the single alphabet of Phœnicia has been modified for all the languages of Northern Africa, except that the Tuarek of the Great Western Desert have an alphabet of native growth. The Roman, Grecian and Hebrew have together all the consonants needed for Arabic, except three. The Greek type, now in use, has not the forms which alone were known to Demosthenes and Æschylus. Moreover, Mahammed did not write with the very characters of the modern Arabic, and the Roman characters may serve for most tongues. When, in Europe, they began to print Greek, they copied all the contractions of the manuscripts. After that, it was customary in dictionaries to give Anglo-Saxon quotations in type which was copied from the hand writing of the Anglo-Saxon MSS.—German quotations in the modifications of Gothic type used in Germany, Danish in that used in Denmark and so forth. Gradually these trammels have been thrown off, all but the Greek type. With proper care in selecting letters, almost every word of any tongue could be distinctly articulated according to the English pronunciation, independently of the terms that precede and follow it, but the English pronunciation would not correspond with that of the Dutch, Italians or Spaniards, &c.

As to the original of the Chinese characters, it is known that, in transacting business before the commencement of the monarchy, little cords were used, with sliding knots, each of which had its particular signification. These are represented in two tables by the Chinese called Ho-tu and Lo-shu. The first

columns who inhabited Se-chwen had no other literature besides some arithmetical sets of counters made with little knotted cords, in imitation of a string of round beads, with which they calculated and made up all their accounts in commerce.

Dr Pritchard, Professor Max Müller, Professor Steinthal and Prof. of Farnal have each attempted to classify the languages in use, and the writings of Chevalier Bunsen, of Pietet, of Burnous, Rask and Hunter have aided much towards the general arrangement. In Dr Pritchard's classification he has four groups or dynasties of language, three of which are confined to Europe and Asia, a fourth being common to Africa and those parts of Asia which are near that continent. The first of his four groups is the Indo-European, sometimes termed Indo-Germanic, and by late writers the Arian or Iranian languages. He considers that the Indo-European languages and nations may be divided into many different groups, in the order of their affinities for instance, but he regards the most obvious division to be a geographical one, and he styles his first, the eastern group, which, by many writers has been termed exclusively the Arian family of tongues. It includes all the idioms of the ancient Medes and Persians, who named themselves Arian, and their country Eriene or Iran, and likewise the Sanscrit with all the Prakrits, properly so termed, and the Pali of India. Among the former was that ancient Persian language in which one particular set of the cuneiform inscriptions was written. This dialect was so near the Sanscrit that the inscriptions have been interpreted through the medium of that language.

The Zend lays claim to a still higher antiquity since the Zend is said by Burnous, Professor Wilson and others who have studied it most successfully, to be more nearly allied to the very ancient dialect of the vedas, which preceded the classical Sanscrit, than it is to this last more cultivated speech. How this claim is to be reconciled with the comparatively recent date of all extant compositions in the Zendish language, remains, he considers, to be explained. But that the high castes or "twice born" classes of the Indian race, as they term themselves, the brahmins, the chetia and the vaysia hindoo, were of the same stock as the ancient Persians, may be regarded as a fact established by the affinity of their languages.

Chevalier Bunsen's names differ from those of Dr Pritchard. He classes one group as the great Asiatic-European stock of languages, which he sub-divides into eight families, viz, 1, Celts, 2, Thracian or Illyrian, 3, Arme-

man, 4, Asiatic-Iranian, 5, Hellenico-Italic, 6, Slavonic, 7, Lithuanian tribes, and 8, Teutonic. His fourth or Asiatic-Iranian, or the Iranian stock as represented in Asia, he again sub-divides into

1 The nations of Iran proper or the Arian stock, the languages of Media and Persia. It includes the Zend of the cuneiform inscriptions and the Zend Avesta the younger Pehlevi of the Sassanians and the Pazend, the mother of the present or modern Persian tongue the Pushtu or language of the Affghans belongs to the same branch

2 The second sub-division embraces the Iranian languages of India, represented by the Sanscrit and her daughters

His Semitic stock of languages he constructs from the following nations who form another compact mass, and represent one physiologically and historically connected family, the Hebrews, with the other tribes of Canaan or Palestine, inclusive of the Phœnicians, who spread their language, through their colonization, as that of the Carthaginians, the Aramaic tribes, or the historical nations of Aram, Syria, Mesopotamia and Babylonia, speaking Syrian in the west, and the so-called Chaldaic in the east, finally, the Arabians, whose language is connected (through the Himyaritic) with the Æthiopie, the ancient (now the sacred) language of Abyssinia. He calls this second family, by the name now generally adopted among German-Hebrew scholars, the Semitic. Chevalier Bunsen further remarks as the first lesson which the knowledge of the Egyptian language teaches that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning. He adds that the researches of our days have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity. Those researches have made it more than probable that the Tartar, the Mantchu and Tungusan belong to one great stock, that the Turkoman, as well as the Tshude, Fin, Laplander and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other.

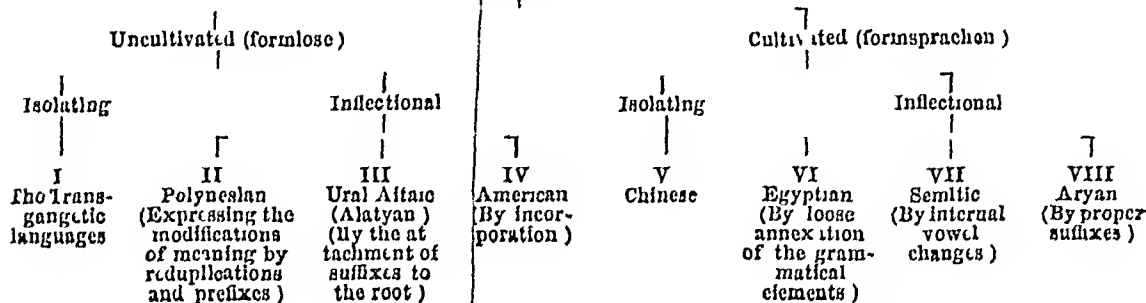
The Iranian family of language seems to be called Arian, by Mr Fariai, it is the Indo-European and Indo-Germanic of some philologists. Pictet and Burnous called it Arian from the Sanscrit word Aīrya meaning noble, Rask called it Japhetic. According to Mr Fariai, it has 8 divisions,

Hindu,	Greek,	Lithuanian,	Teutonic,
Persian,	Latin,	Sclavonic,	Celtic,

Of these it is uncertain, whether Celtic or Sanscrit represents the older phase. But it is known that all of them are the daughters of a primeval form of language which has now ceased to exist, but which was spoken by a yet undivided race at a time when Sanscrit and Greek had as yet only implicit existence.

A simple symmetrical and precise classification of languages has been elaborately established by Professor Steinthal in his *Charakteristik der hauptsächlichsten Typen des Sprachbaues*. He proposes to divide them all into two great classes, viz, culture-languages and uncultivated languages, and, each of these he would divide into two classes, viz, the isolating and the inflecting. Taking the uncultivated first under the isolating class he proposes to place the Transgangeitic, and under the inflecting he would place three divisions: 1, the Polynesian, which expresses all the minor modifications of the meaning, all distinctions of declension and conjugation, by reduplications and prefixes, 2, the Ural Altaic (which Fariai calls the Alaitan), which expresses them by annexing separate words after the root, and 3, the American, which expresses them by amalgamation. The cultivated languages are similarly divided: 1, into the isolating, represented by Chinese, 2, into the inflectional, under which head he places, i, the Egyptian, which achieves a sort of inflection by a loose addition of grammatical elements, ii, the Semitic, by internal modification of the root, and iii, the Aryan, throughout which the formal elements have been reduced to mere conventional suffixes, such, for instance, as the letter S, which is our all-but-universal sign for the plural number. The table of the two classes may be expressed as follows —

Languages



In illustration of the tongues spoken, this is Our Lord's Prayer in nine of the languages of Southern Asia

[illegible]

Our Father, which

art in heaven,

Hallowed be thy

name Thy king-

dom come Thy

will be done in earth,

as it is in heaven

Give us this day our

daily bread And

forgive us our debts

as we forgive our

debtors And lead

us not into tempta-

tion, but deliver us

from evil For thine

is the kingdom, and

the power, and the

glory, for ever

Amen

ای پدر ما کہ بر اہو ہا الہی فی

آسمان ہسی بعدیس اسموات لہندس

اسم باد شاپ اسم باد شاپ

چما نک بر آسمان چرسی

اسما و علی الارص

خبرنا کما عطا

الموم واعزلنا خطانا

چما نک دیوں خورش کا

نبرد اراں خورش

میں بخشم دیوں فی العارک لکس بجما

تا رہا بکس مکس لکس

والقدرة والجلال

رہا کہ ناد شاپ

و قدرت و جلال ہمیشہ

ار آن سب آمین۔

ಆ-ಕಾಶಮಂಚ ಪುಂಡೆ

ಮಾತಂತ್ರಿ ನೆ ನಾಪುಮು

ಪರಿಸ್ಥ ಪರಪಳನುಗಾ

ಕ - ನೆರಾಜ್ಯಮುಪುನು

ಗಾಕ - ಆ-ಕಾಶಮಂಚ

ಯೆಲಾಗ್ ಆಲಾಗುನನೆ

ಭೂಮಿಯಂಚು ನೆರಿ

ತುಮು ನೆರಪೆನುಗಾಕ-

ಮಾತಂಚು ನೆರಿ

ಕುಡಯುಕೆಯಮು - ಮಾ

ಬುಣನುಲನು ಮುಮು

ಮುಂಚೆಪ್ರಕಾರಮು

ಬುಣಮುಲ ಕುಮಿಂಚು

ಮು - ಮುಮುನು

ಮಾತಂಚು ಕುಡಯುಕೆಯಮು

பரமண்டலங்க

எல்லிருக்கிற எங்

கன பிதாவே - உம

முடைய நாமம் ப

ரிசுத்தமாய வண்

ங்கப்படுவதாக - உ

மமுடைய இராச

சியம் வருவதாக - உ

உமமுடைய சித்

தமபரமண்டலத்

திலே செடயப்படு

கிறதுபோல சூமி

யிலேயும் செடய

ப்படுவதாக - இன

றைக்கு எங்களுக்

ಪ್ರಗ ಕ ದ ಲ್ಲವ ಸಂ

ಮ ಕಂಜಿಯೆ - ನಿಮ

ಕಿಸರಂನ ಯೆಲ್ಲರೂ

ಪಾರ ಮಾಧೀಕ ಪಾಗಿ

ಪು ಕಿಸಲ-ನಿಮ ರಾಜ್ಯ

ಬರಲಿ - ಸ್ವಗ ಕ ದ

ಲಿ ರಾಜ್ಯಂಗೆ ರಾಂಗೆ

ಭೂಮೀಕ ದಲ್ಲ ನಿಮ

ಸಂಕಲ್ಪ ಸಿದ್ಧಿಸು ಕುಡೆ-

ನಮ ಡನಕಟ್ಟೆ ಖಾ

ರಾರವಂನ ನಮಗೆ

ಖಂಡುಕೆಡಿ ನಮನಾ

ಲಗಾರನಾವು ಮಂನಿ

ಸುವ ರಾಂಗೆ ನಮ

ದಣಗಣಂನ ನಿವು

ಪ್ರಮಿ ಸಬೇಕು - ರಾ

ಜ್ಯ - ಕ ಕಿ - ಮಹಿಮೆ

ಯೆಲ್ಲಾ ನಿರಂಶರವಾ

ಗ ನಿಮದೇಯಾದ ಕಾ

ರಣ ನಮ ಮನಸಂನ

ಕವಲವದಿಸದೆ ನಮ

ಗೆ ಕೇಡುಬಾರದಂಗೆ

ದ್ದರಿಸರಿ - ಕಥಾಸ್ತ

ಅಮ

ಮಹಿಮೆಯುಲಮ

ಕಕೇ ಎಂದೆನ

ಹಾಕತುಮುಲಾ

ಯಿರು ಕಡೆನ

ಅಮ

ಅಮ

The Lord's Prayer was published in 1518 in fourteen languages, by Bibliandio, in 1591 in twenty-six languages, by Rocca (Bibliotheca Apostolica Vaticana, a finitæ Angelo Rocca Romæ, 1591, 4to) in 1592 in forty languages, by Megiseius ("Specimen XL Linguarum et Dialectorum ab Illeonymo Megiseio à diversis auctoribus collectarum quibus Oratio Dominica est expressa" Francofurti, 1592), in 1593, in fifty languages, by the same author (Oratio Dominica L diversis linguis," cura H. Megisei Francofurti, 1593, 8vo) The Bible has been printed and distributed in India in twenty-five different languages, in ten of which between six and one hundred thousand copies have been printed, and in Tamil 1,560,950 have been issued since 1706, when the Bible was printed in that language The Bible was printed and issued in Bengalee in 1796 and in Malayalam in 1816 The whole of the copies printed in the twenty-five Indian languages is 4,772,621

The languages in use in the south and east of Asia have been thus classified —

- 1 *Reflecting types* — Arabic, Sanscrit
- 2 *Compounding types* — Bask, Finnic, Magyar, Turkish, Circassian, Georgian, Mongolian, Mantshu, Javanese, Ngoko-Javanese, Kiama, Malay-Javanese
- 3 *Isolating types* — Chinese of Nankin, Amoy, Pekin, Shanghai and Canton, Japanese
- 4 *Chinese frontier and Thibet* — Gyami, Gyarung, Takpa, Manyak, Thochu, Sokpa, Hoipa, Tibetan
- 5 *Nepal (West to East)* — Serpa, Sunwai, Gurung, Muimi, Magar, Thaksya, Pakhya, Newai, Limbu
- 6 *Kinanti Group, East Nepaul* — Kiantai, Rodong, Rungchenbung, Chingtangya, Nachheireug, Waling, Yakha, Chouiasya, Kulungya, Thulungya, Bahungya, Loholong, Limbiehlong, Balali, Sangpang, Dumi, Khaling, Dungmah
- 7 *Broken tribes of Nepaul* — Daihi, Denwar, Pahi, Chepang, Bhiamu, Vayu, Kuswar, Kusunda, Tharu
- 8 *N E Bengal* — Lepcha (Sikkim), Bhutani or Lhopa
- 9 *Eastern frontier of Bengal* — Mumpu, Mithan Naga, Tablung Naga, Kham Naga, Angami Naga, Namsang Naga, Nowgong Naga, Tengsa Naga, Aboi Mui, Sibsagor Mui, Deoria Chutia, Singpho
- 10 *Aiakan and Burmah* — Burman written and spoken, Khyeng or Shou, Kami, Kumi, Miu or Toung, Sak
- 11 *Siam and Tenasserim* — Talam or Mon, Sgau Karen, Pwo Karen, Toungh-

thu, Shan, Annamitic, Siamese, Ahom, Khanti, Laos

12 *Central India* — Ilo (Kol), Kol (Singlibum), Sautali, Lhumij, Uiaon, Mundala, Rajmahali, Gondi, Gayeti, Rutluk, Naikude, Kolumi, Madi, Madia, Kumi, Keikadi, Khond, Savala, Gadaba, Yeu-kala, Chentsu

13 *Southern India* — Tamil, ancient and modern, Malayalam do do, Telugu, Kannataka, ancient and modern, Tuluva, Kuigi, Toduva, Toda, Kota, Badaga, Kurumba, Iula, Singhalese

The inhabitants of Mesopotamia consist of the Arab, Osmanli, Turk, Kurd, Turkoman, Syrian, Jew, and Christian Arabic is the general language, Turkish, Kurdish, Chaldee, Syriac, and Syro-Chaldean dialects being the exceptions The sunni muhammedan religion is prevalent, but in Upper Mesopotamia there are many christians of the creed of Nestorius, (some of whom have become Roman Catholics), and Jacobite as well as Roman Catholic Syrians The races that have ruled in Mesopotamia have been many and from the most remote times and remnants are still to be traced of former dominant peoples in the varied languages still spoken Professor Rawlinson believes that Chaldea was a part of the great Mesopotamia plain, bordering the Persian Gulf on the south, with Arabia on its west, and the limit between lower and upper Mesopotamia on the north

Modern Arabic is written in the same dialect, in Egypt, in Syria, in Bagdad, in Constantinople, at Algiers and at Zanzibar, whether it be a mercantile letter, a State proclamation, an advertisement, or a letter in a newspaper, and it is understood by every body The learned men who write novels or other books of Belle's Lettres may be aiming to bring back a classical style, but their dialect is less trustworthy as actually modern Poetry also, may be ever so antique, just as in the decline of Greece the learned wrote poetry in Homeric dialect Similarly to Italy which has local dialects strongly distinguished, though the language of literature is but one, so is it with Arabic The local dialects of Algiers, of Cairo, of Aleppo, of Bagdad, have marked diversities, as those of Sicily and Milan, but Mecca seems to set the law in Arabic literature, as Florence in Italian The writing characters anciently in use in these regions are known from the sculptures which remain The Arrow headed character was that used on the sculptures of Nineveh and is still occasionally used in writing Arabic, as also is the Cufic or Kufic which had its origin in the town of Kufa, but the Nashk, and Talik characters are now usually employ-

ed The Nashk-tahk and the Shafia and Shakastah forms are also used for the Persian language and largely for the Urdu or Hindustani tongue, which for nearly three hundred years, up to the latter part of the 19th century, was, amongst all the military classes, the lingua franca or camp tongue of what is now called British India. There are, still, however, on sculptures near Aden, inscriptions in the Himyaritic and other characters. The Sanskrit and Pali languages have ceased to be spoken in any part of India, but both of them are in use as the sacred languages of the brahminical hindoos and the buddhists. The characters which have been used for Sanskrit, as seen inscribed on sculptures, have been the Kutila as at Vijayamunder, in Udayapuri and on a stone slab from a temple at Ranode and at Oojein. An old form of character is engraved on the Allahabad column, and that on one of two bronze tridents found at Gopendara in Garhiwal was in this old character, the other being in nearly modern Deva-Nagari. The latter has been largely employed in writing Sanskrit in somewhat differing forms and as it is now used, but another form of it is known as Kanouj-Nagari. The character on the Allahabad column is Deva-Nagari in transitu, identical with that of the Gaya inscription, and also, like Mr. Wathen's inscriptions from Gujarat and those of Mahabalipuram. The character of the Gaya inscription, is known to be of the eleventh century. A seal was found at Aseerghat in Kaudesh, engraved with a Deva Nagari, resembling the Gaya or Gouri, approaching the Allahabad. That on the Bhutan Lat or pillar at Ghazipur, is not pure Sanskrit, nor easily intelligible, but its character is the same as Allahabad No 2, or Kanouj Nagari, with numerous mis-spellings. At the ancient village of Maguta, district of Bhushan, on a stone slab, is an inscription in Sanskrit verse, the language and poetry superior to anything seen by the Bengal Asiatic Society's Pandit, Kamalakanta. The character used in the inscriptions, is called the Kolda, and is midway between the Deva Nagari and the Gauri. Some of the vowel inflections wanting. The inscriptions at the Buddha Gaya vaulted cavern, or Nagarjun, are in old Pali, of date, B C 280 to B C 247, and the character used in the inscriptions, old Lat. Those at Mathura near Bettiah, at Bahar, and at Rediah, are in Pali, of date, 315 B C, and the character used in the inscriptions is old Pali.

The characters used in the Inscriptions found on ancient sculptures in Southern Asia and India, may be briefly named as under —

Allahabad Lat
Allahabad Gupta,
Amravati,
Aramean,
Arian or Bactrian,
Bengali,
Bhilsa,
Chridæo Pehlvi or Parthian
Devanagari,
Gujarat Copper Plate,
Gujarati modern Alphabet
Kistna,
Kufic,
Kutla,
Lat, or Indian Pali
Nerbudda,
Pali, old, of the Burmese,
,, modern,

Palmyrene,
Parthian,
Pehlvi,
,, modern Alphabet,
,, Sassanian,
Phoenician of M de Leynes
,, Numismatic of ditto,
Punic of M de Luynes,
Punjabi,
Sah Kings of Saurashtra,
Semitic,
Sinitic,
Syriac, 5th century,
,, modern,
Telugu,
Tibetan,
Western Caves,
Zend

Mr H T Prinsep gives the following list of transitions of the Indian Alphabet from the time of Asoka, with some of the most marked local varieties at present in use, viz, those used in the sculptures of

Asoka's edicts of the 3rd century B C	Nerbudda,
Western caves,	Kistna,
Sah inscription at Girnar,	Teluga, modern,
Gupta inscription at Allahabad,	Tibetan, modern,
Vallabhi Plates from Gujarat,	Square Pali,
Kutla inscription of the 10th century A D, at Bareilly,	Gujarati,
	Punjabi,
	Kashmiri,
	Bengali,
	Devanagari,

and he gives the following ten modifications of the Sanskrit alphabet from B C 543 to A D 1200, viz,

Fifth century B C, Rise of Buddhism
Uncertain, Western Caves
Third century B C, Sanskrit inscriptions of Asoka, Junagiri
Second century A D, Gujarat dated Plates
Fifth century A D, Allahabad inscriptions of the Gupta dynasty
Seventh century A D, Tibetan alphabet formed from Sanskrit
Ninth century A D, Kutla inscriptions from Bareilly, A D 992
Eleventh century A D, Bengali alphabet as now modified Adisui, 1065 A D
Modern Devanagari alphabet
Old Pali alphabet of the Burmese, compared with A D, 200

N W India — The languages spoken in the western border of India, between it and Affghanistan, and of India adjoining Affghanistan, are dialects of Hindi, but sufficiently distinct to be called Sindhi, Panjabi and Kashmiri. The late Lieut Leech indeed has given vocabularies of seven languages spoken on the west of the Indus. The western border tribes are still mostly under patriarchal governments. In the south are the various Baluch tribes in the territories to which they give their name and whose language is said by Captain Ravey to be a mixture of Persian, Sindhi, Panjabi, Hindi and Sanskrit. The Brahmin tribes in Saharwan and Jhalawan, whose great chief is the Khan of Khilat, ethnologists consider to be of the same Scythic stock as the Dravidian races in

the south, and infer from this that the passage of Dravidian tribes from Turan was along the valley of the Indus

The Persian language of Persia, is met with all over Affghanistan, the great families speak it, and most of the correspondence is carried on in that tongue, the people are acquainted with it, but they prefer speaking the Pushtu, the language of their nation, which is a mixture of ancient Persian, Arabic and Hindustani. They have a few works in this language, but they read Persian authors by preference, and have, through them, formed imperfect ideas of geography, astronomy, medicine and history, but these works, full of fictions and deficiencies, have not materially assisted in developing their faculties. According to Captain Raveity, the people who dwell about Kabul and Kandahar, Shorawak and Pishin, are designated B'i-Pushtun or Upper Affghans, and those occupying the district of Roh, which is near India, are called L'i-Pukhtun or Lower Affghans. Persian is the official language of Affghanistan, but the Pushtu is alike the common tongue of the uneducated people, of the families of the Sadozi kings, and of the dwellings of the amir. There are, however, two divisions of the Affghans, termed Pushtun and Pukhtun, who speak Pushtu and Pukhtu respectively. The Pushtu being the western dialect with affinity to Persian, and the Pukhtu the eastern with many Sanskrit and Hindi words. The Pushtu is spoken, with slight variation in orthography and pronunciation, from the valley of Pishin south of Kandahar to Kafiristan on the north, and from the banks of Helmand on the west to the Attock Sudhu or Indus river, on the east, throughout the Sama or plain of the Yuzufzye, the mountainous districts of Bajawar, Bannikora, Snwatt and Buner to Astor on the borders of Little Tibet, a tract of country equal in extent to the entire Spanish peninsula also, throughout the British districts of the Derajat, Bann Tak, Kohat, Peshawar and the Sama or plain of the Yuzufzye, with the exception of Deira Ghazi Khan, nine-tenths of the people speak the Affghan language. Since the invasion of Mahmud of Ghazni, in the eleventh century, there has been a constant influx into India of Affghans, as conquerors and settlers, and this has been so great from particular districts that some tribes have altogether disappeared from Affghanistan. In some localities in India, the Affghan settlers are said to have preserved the Pushtu almost in its purity up to the present day, having from the outset mixed amongst themselves. In some parts of Bundelkund and in the territory of the nawab of Rampur, whole towns

and villages may be found in which the Affghan language is still almost exclusively spoken and is the medium of general communication. Captain Raveity considers that although, on numerous points, the Pushtu bears a great similarity to the Semitic and Iranian languages, it is totally different in construction, and in idiom also, from any of the Indo-Sanskrit dialects.

The Arabic language of Arabia, is known to the learned mahomedans of Affghanistan and India, Sanskrit to the learned brahmins, but in India, neither of these tongues are spoken. The few Affghan zemindars settled in the north of the province of Sindh, still use the Pushtu of their forefathers, but the dialect is not sufficiently diffused among the people to be included in the languages of Sindh. The same is the case with pure Panjabi, it is confined to the small number of Sikhs who are settled in the different cities and towns. The generally known tongues of Sindh are, the Beluchi, the Jataki, the Persian, the Sindhi and Brahuiki.

The Beluchi is a rude mountain dialect, spoken throughout the country called Beluchistan, and by those hill tribes who have migrated to the plains of Sindh. It belongs to the Indo-Persian class of languages, and though uncultivated, is said to be very ancient. It is remarkable for its similarity to modern Persian, one-half of the words appear mere corruptions, or possibly similar forms of the polished tongue. Like its neighbouring dialects, Brahuiki and Pushtu, the vocabulary contains a few Sanskrit and Arabic roots, together with a considerable proportion of other words. The latter, however, appear not to be the remains of an aboriginal tongue, otherwise they would be those expressing primary ideas. They are probably a new element, introduced by isolated position and the want of a standard of language. As must happen among a people divided into clans, and separated from each other, the dialect abounds in diversities of words and idiom, and being naturally poor, it borrows many vocables from the neighbouring countries. Its literature is confined to a few tales, legends, war songs, and the productions of the bhat or Beluch bards. Few Europeans have hitherto been tempted to learn Beluchi, easy as it would be to any one acquainted with Persian and Sindhi, and this is the more to be regretted as a critical knowledge of it might be valuable to students of the old and obscure Iranian languages, such as the Zend, Pehlvi, Dari, the dialects of the Dsatu, and others known only by name. It has been said of the Paisee sacred volumes, that in them "there is scarcely a single radical of any importance,

which may not be traced to a corresponding term in some living dialect of Persian" The Jataki, also called Siraiki, from Siro, or Upper Sindh, where it is commonly spoken by the people, and Beluchki, on account of its being used by several of the Beluch clans settled in the low country, is a corrupted form of the Multani, itself a corruption of the Panjabi tongue. It is extensively used throughout the province, and is spoken by probably one-fourth of the inhabitants. As usual it abounds in varieties of dialects and contains little or no original literature, except a few poetical pieces, and short tracts on religious subjects. The Langha or Sindh bards seem to prefer it to their own language, and many well-educated natives, especially Beluchi, have studied it critically, and composed works in it. The celebrated Arabic hymn, generally known by the name of Dua Suiyani, the Syriac or Syrian prayer, from which language it was borrowed by Ali, or, as is more generally believed, by Ibn Abbas, has been translated into Jataki, and is learned by heart as a talisman against accidents and misfortunes. The Jataki dialect is usually written in the Nastalik, and sometimes in the Nashki character. In the former, the system of denoting the cerebral and other letters which do not belong to the Arabic alphabet, is the same as in Urdu. The Persian is, in Sindh, the language of literature, ceremony, office and epistolary correspondence. The origin of the Sindh dialect appears to be lost in the obscurity of antiquity, but there are ample reasons for believing it is as old as any of the vulgar tongues of modern India. It belongs to the Indian class of languages, and is directly derived from the Sanscrit, yet is a perfectly distinct dialect, and not, as has been asserted, a mere corruption of Hindustani. It is spoken with many varieties from the northern boundary of Kattyawar as far as Bahawalpur, and extends from the Brahui mountains to the desert which separates Sindh from the old western frontier of British India, and these limits well agree with the mahommedan accounts of the extent of empire belonging to the Rasis or hindoo rulers of Sindh. The classical or literary language is that of Lari, or Southern Sindh, the other principal dialects are,

1st The Siraiki, or language of Siro, Upper Sindh, admitting a mixture of Jataki and Beluchi words.

2nd The Kachi, spoken in Cutch, and made to approach the Guzerathi.

3rd The Thareh or Jesalmeri, the language of the people about Omerkot, the Thari and Jesulmeri, also used by the

Shikari, Dedhi, and the other outcaste tribes of Sindh. It borrows largely from the Marwari, and has its own written character and religious compositions.

4th The Takkaiawa-j-i-boli, or dialect of the hill people to the west of Sindh, corrupted by a mixture of Brahui and Beluchi terms, as well as possessing many names of things and idioms unintelligible to the people of the plains.

The Sindh is superior to most of the dialects of Western India in various minor points of refinement and cultivation, as, for instance, in the authorized change of terminations in poetical words, the re-duplication of final or penultimate letters to assist the rhyme, and many similar signs of elaboration.

The Brahui language, according to Dr Caldwell is mainly Punjabi with a Dravidian element. According to Mr Campbell is mainly Arian (Indo-Persic) with a Turanian element. The typical Brahui are certain tribes in Saharawan and Jhalawan. The higher classes of Brahui are sunni mahomedans, are stout, squat, have short thick bones, with round faces and flat lineaments, with brown or even red hair and beards. They have, both in feature and speech, indications of a Turanian element. They are hardy, often migratory. Their political chief is the khan of Khilat.

The Rind and Mughsee are settled in Kutch Gandava, to which fertile plain they have emigrated at different periods from the province of Mekran, and have become incorporated with the Jut, or cultivators of the soil, as the subjects of the khan of Khilat, a few of these likewise reside in the hills to the north-east of Kutch Gandava and skirts of the desert north of Khilat. The sub-division of the Brahui tribes amount to about ten, and those of the Rind and Mughsee each amount to double that number.

The Brahui are divided into an indefinite number of tribes and khel, and are an unsettled and wandering race, always residing in one part of the country, during summer, and emigrating to another for the winter season. They likewise change their immediate place of resort many times every year in search of pasturage for their flocks—a practice rare among the Beloochi. They differ so much from the Beloochi in external appearance that it is almost impossible to mistake one for the other. The Brahui, instead of the tall figure, long visage, and raised features of their fellow-countrymen, have short, thick bones, with round faces and flat lineaments, and Lieutenant Pottinger had not seen any Asiatics to whom they bear any resemblance, for numbers of them have brown hair and beards. The Kamburane, the

chief tribe, are divided into three distinct gradations of rank called Ahmedzye, Khanees and Kumbhanees. The first supplies the khan, the Khanees are of the secondary rank of chiefs. The word Kumbhanees includes all the remainder of the tribe, but in common is applicable to the whole body. They receive wives from, but do not marry their daughters into other tribes. Writing of the original settlement of the Belooch and Bihuni tribes in the country, it is said, that when Mahomed, the successor of Subaktagin the first sultan of the Ghaznavi dynasty, turned his arms towards India, he subjugated the whole of the level district west of the Indus, to the very foot of the Bihuni mountains. His son, Mussood, extended these conquests still more westerly into Mekran, he adhered, however, to his father's plan of not ascending the lofty ranges, and all subsequent invaders of Sind, seem to have been guided by their example. The Beluchi ascribe their origin to the earliest mahomedan invader of Persia, and are very desirous of being supposed to be of Arabian extraction. They spin the idea that they are derived from one stock with the Affghans. The affinity of the Beluchikee to the Persian language affords of itself strong evidence in favor of this position, (viz that they came from the westward) to back which, we still see that the majority of the Beluchi nation still dwell on the western frontier, but neither their features, manners, nor language, bear the slightest similitude to those of the Arabs. In the beginning of the fifth century of the Hejra, the Seljuk Tartar appeared in Khorasan, and in the short space of ten years, wrested that kingdom from the house of Ghaznavi. It was ceded to Alp Arslan, and constituted a part of the Seljukide dominions, until the extinction of that race, about 150 years posterior to Toghril Beg having assumed the title of emperor. In the lapse of time, the Beluchi are alluded to both by that general term and particular tribes, and as dwelling in the very districts which they people it this hour. We learn from Greek and Asiatic historians that, as invading armies became dismembered, either by the death of their generals or a defeat, the barbarians who composed them wandered over the country until they found an advantageous place to fix themselves, or entered the services of some more fortunate chieftain than their own as mercenaries. Such in his opinion, were the Beluchi, and various circumstances go to prove that they are of Turkoman lineage. Their institutions, habits, religion, and in short, everything but their language, are the same, this last anomaly is easily explained. The Seljuk rulers had long settled in Persia,

where they naturally adopted the colloquial dialect, and brought it with them on their expulsion by the Khwarizm kings. The unrelenting enmity of these kings forced vast hordes of them to fly from Persia after they had been colonised there for many years. The fugitives are said to have gone to Scistan and the neighboring countries, which are those of Sind, Scistan, and the Bihuni mountains.

The languages of India from the Himalaya to Ceylon, belong to two essentially different stocks, viz the Tamulian, such as Kannatic, Telugu, Malayalam, Tulu, and Tamil, and languages of undoubted Sanskrit origin or the Arian or Sanskrit stock. The affinity between the Telugu and Kannatic is so great that in order to make the correspondence complete it frequently suffices to change in initial or an inflection, and Ellis shows both these languages to be cognate with Tamil. Again the Tamil-speaking inhabitants of the Coromandel coast can make themselves intelligible when they get into the districts on the western coast of the peninsula, where Malayalam is vernacular. So the language of Tuluva on the coast of Canara, has a strong resemblance to that of Malayala, though the Tuluva speaking race are unable to understand their Malayalam neighbors. The languages or dialects of the aboriginal mountain races occupying the Neilgherries, are Tamulian, and the Kodagu of the mountains of Coorg is a dialect of Tulu. On the crest of the high range, extending from Cochin to Cape Comorin, and reaching to 8000 or 9000 feet above the sea, Francis Buchanan found that the rude tribes spoke a dialect differing only in accent from Tamil. The language of the mountaineers of Rymahil dividing Bengal from Bihar, abounds in terms common to the Tamil and Telugu, and Mr Hodgson, after comparing the vocabularies of seven languages now spoken by rude tribes in Central India, pronounced all of them to belong to the Tamulian stock, while the Bihuni, on the mountains of Sind, are said to have a language very like that of the Toda. Thus a closely allied family of languages extend over all Southern India, cropping out on the hill tops in Central India, on the mountains in the west, and perhaps also traceable on the southern slopes of the Himalaya. According to Bask, Singhalese belongs to the same family, and Lassen states that the languages of the Laccadives and Maldives come within the same category. In the North, however, we meet with languages of a different family, springing from those Arian conquerors who during the thirteen centuries preceding the Christian era, migrated from Central Asia,

in eating, drinking, chewing of snuff, and praying, about the middle of the space before the house. At four o'clock in the afternoon, men brought out the body of the gusti wrapped in fine linen, and placed it on the left of the two central platforms. A priest of Mataiam removed the cloth from the body, while young persons hastened to screen it from the public gaze. They threw much water over the corpse, washed it, combed the hair, and covered the whole body with champaka and kananga flowers. They then brought a white net. Women brought out the wife of the gusti with her arms crossed. She was clothed with a piece of white linen only. Her hair was crowned with flowers of the *Chrysanthemum indicum*. She was quiet, and betrayed neither fear nor regret. She placed herself standing before the body of her husband, raised her arms on high, and made a prayer in silence. Women approached her, and presented to her small bouquets of kem-bang spatu, and other flowers. She took them one by one, and placed them between the fingers of her hands, raised above her head. On this the women took them away and dried them, on receiving and giving back each bouquet, the wife of the gusti turned a little to the right, so that when she had turned quite round, she prayed anew in silence, went to the corpse of her husband, kissed it on the head, the breast, below the navel, the knees, the feet, and returned to her place. They took off her rings. She crossed her arms on her breast. Two women took her by the arms. Her brother (this time a brother by adoption) placed himself before her, and asked her with a soft voice if she was determined to die, and when she gave a sign of assent with her head, he asked her forgiveness for being obliged to kill her. At once he seized his kris, and stabbed her on the left side of the breast, but not deeply, so that she remained standing. He then threw his kris down and ran off. A man of consideration approached her, and buried his kris to the hilt in the breast of the unfortunate woman, who sunk down at once without uttering a cry — *Journ Ind Arch*, No ix, Vol v, p 537, No viii, August 1858, *Keppel's Ind Arch*, Vol ii, pp 144, 145, *Wallace*, Vol i, pp 73, 156, 161, 172, 174, *The island of Lombok by K Zollinger, Esquire*.

LOMPEN, DUT —?

LOMRI, also Loomi, Noomi, DUK *Vulpes bengalensis*, *Shaw*. A fox.

LON, HIND Salt hence Loni, the saline inflorescence on damp walls.

LONA, PORT, SP Canvas.

LONA, SANS *Portulaca oleracea*, also *Stipagrostis plumosa*.

LONAR, a salt pit.

LONCHURA, a generic name given by Colonel Sykes to some birds of Java, now arranged by authors into the genera *Erythrura* and *Munia*.

LONDON CLAY, see Clay.

LONG, DUK, HIND *Caryophyllus aromaticus*, *Linn* Cloves.

LONG CARDAMOM, ENG *Elettaria cardamomum*, *Wh and Mat*.

LONGEE or Lungi, HIND Long pieces of cloth, made of silk or silk and cotton, used as sashes or turbans, or as a scarf thrown over the shoulders and upper parts of the body, or are wrapped around the lower part of the body. Some of them, the manufacture of Sind, are very beautiful and rich where the loom-made goods, consist of turban, dhoti, loongee, kamiband and sarree — *Pottinger's Travels, Beloochistan and Sinde*, p 28.

LONG-EET, see Ling-eet.

LONGEVITY Rabbits live 7 years, squirrels and hares, 8 years, a fox, 14 to 16 years, cats, about 16 years, a bear lives rarely more than 20 years, a wolf likewise 20 years, hogs the same, the rhinoceros lives but 25 years, cows live to about 25 years. A horse has been known to live 62 years, but the average duration is about 25 years. Elephants are said to live upwards of 100 years. Of the longevity of snakes nothing is known. The races occupying British India are short lived compared with those of Britain and advance more rapidly to old age, both physiologically and pathologically. Thomas Cain died 28th January 1858, aged 207, was born in the reign of Richard II, in 1381. He lived in the reigns of ten sovereigns. There died, in 1801, a Russian soldier who had served in the "thirty years' war," and who was nearly 200 years old. Saunt Mungo, otherwise called Kentigern, founder of the Bishopric of Glasgow, a Scotchman, died aged 185 years. Others died as under —

Peter Crarten,	Hungarian, 185
Henry Jenkins	English, 169
Joseph Surrington	Norwegian, 160
Thomas Damme	English, 155
Thomas Parr	English, 152
Drakenborg	Dane, 146
J Essinghym	English, 141
George Wunder	German, 136
Douglas Gorgen	Swede, 120
Mittelstadt	German, 125
Maria Williams	Russian, 115

Joseph Surrington retained till his death the free use of all his senses, and of all his intellectual faculties. He left at his death a young widow and several children, of whom the eldest was 103 years of age, and the youngest 90 years. Of old Parr everybody has heard, though why he should commonly be cited as the most notable example of longevity it is not easy to say, seeing, as we have indicated, that not a few

have lived to a much greater age than he did. Paul had seen nine kings succeed to the throne of England. At 103 years he attended to his occupation, and threshed in the barn. He was married at 120. At 152 the king called him to London, and treated him magnificently, but he succumbed in the midst of his triumph. The "post-mortem," made by the celebrated Harvey, showed that all the organs were perfectly sound, and that the death of the old man was but accidental, and the result of an indigestion. Douglas Guigen took a wife at the age of 85, and had eight children. Mittelstadt married at 110 years, and had likewise several children. Maria Williams lost, for the first time, a tooth at the age of 100 years, but another came in its place. At 103 she lost a second, which was likewise replaced. In recent times a soldier at Berlin, the first to have conferred upon him the decoration of the Cross of St. George, was living in 1870, aged 130 years.

LONGICORNI, see Coleoptera, Insects

LONG ISLAND, see King Island, Kishm Island

LONG-LEAVED BASSIA, *Bassia longifolia*, *Willde*. Grows in the peninsula of India

LONG PEPPER, ENG *Chavica 10x-buighu*, *Mig*

Dar-Filfil,	AR	Tabi,	MALFAL
Pih poh,	CHIN	Chabai jawa,	MALAY
Pih po li,	"	Lada-punjang,	"
Poivre long,	FR	Filfil i daraz,	PERS
Lange Pfeffer,	GER	Pippali Krishna,	SANS
Pepili,	GUZ	Tipili,	SINGH
Pepe lungo,	IT	Pimenta larga,	SP
Chabi jawa,	JAV	Tipili,	TAM
Piper longum,	LAT	Pippallu,	TEL

This kind of pepper is the produce of *Piper longum*, a perennial plant, a native of Bengal, Siam, &c. The fruit is hottest in its immature state, and is therefore gathered whilst green, and dried in the sun. It is met with in entire spikes about an inch long, possessing a darkish brown, or gray colour. It has a weak aromatic odour, an intensely fiery, and pungent taste, and its properties correspond closely with those of black pepper. — *Faulkner*

LONG-PEPPER ROOT

Pih poh mu, CHIN | Pih-pul, HIND

In China deemed to be stimulant, tonic and peptic. — *Smith*

LONG-ROOTED TURMERIC, ENG *Curcuma longa*, *Roxb*, *Rheede*

LONG-STAPLED COTTON, ENG *Gossypium barbadense*, *Roxb*

LONG TELIYA, HIND, see Mitha tela, Bish.

LONIA, HIND *Portulaca oleracea*, *Linn*

LONICERA, *sp* Phut, HIND. A plant of Kaghan

LONICERA CHINENSIS, see *Caprifolium sempervirens*

LONICERA HYPOLEUCA, *Dne*

Kharmo, CHEVAB | Zhiko, SUTIEJ
Kodi, " | Rapesho, "

LONICERA LESCHENAULTII, *Wall*

Honeysuckle, ENG | Mouli queda, TAM

A twining villous shrub, native of the Neilgherries, found in many gardens of the Deccan where it grows in great luxuriance, it is easily propagated by cuttings or layers. White gives *L. ligusticum* — *Jaffrey, Riddell*

LONICERA SEMPERVIRENS, *DC*
Syn of *Caprifolium sempervirens*

LONICERA XYLOSTIUM

Jim tung, CHIN | Kin yin hwa, CHIN

Its flowers, stalks and leaves are valued by the Chinese as a dis-culent application to carbuncles, abscesses, swellings, sores. Its dried flowers, smell like tobacco. — *Smith*

LONKA, a distinct sect of hindoos who worship the 'One' alone, and 'not in temples made by hands,' which they never enter. The mountain top and sylvan solitude are deemed by them more fitting places to pour forth their homage. They credit the missions of the twenty-four tirthankara of the Jains, considering them as superior mortals, whose sanctity and purity of life gained them the divine favour and the reward of "moolkt," or beatitude. — *Tod's Travels*, p 357

LONTAR, MALAY *Borassus flabelliformis*

LONTAR, the largest of the Banda group of islands. The Banda group consists of ten islands, the largest of which is Lontar or Great Banda. It is crescent-shaped, and Pulo Pisang, Banana Island, Pulo Kapal, and Ship Island lie in the hollow of the crescent and form the arc of a circle. Within this arc are three other islands, the highest of which is Gunong Api, next Banda Nena, N. E. of which is Pulo Kiakka or old woman's island. Di Abieu, a Portuguese commander, was the first European who visited them. This was the nut-meg group, and for nearly a hundred years the Portuguese monopolized the trade. In 1609, the Dutch attempted to take these islands, but the war lasted 18 years, and the natives who survived all fled to the neighbouring islands. The Dutch had to cultivate these islands with slaves, and when slavery was abolished, with convicts, of whom in A. D. 1865 there were about 3,000. Almost all the island is covered with nut-meg trees, grown under the shade of the *Canarium commune*. Banda and its three islands enclose a secure harbour, and the water is so transparent, that living corals and minute objects are seen below. The inhabitants are much mixed, and about three-fourths are

mixed races, Malay, Papuan, Arab, Portuguese and Dutch. But the aborigines, doubtless were Papuans, and a portion of them still exists in the Ke islands, to which they emigrated when they first took possession of Banda. Of the birds, is a very handsome fruit-pigeon, *Carpophaga concinna*, which feeds on the mace and is found also in Ke and Matabello, and a small fruit-dove, *Ptilonopus diadematus* — *Bikmore*, p 221, *Waldace*, Vol 1, pp 289 to 291

LONTARUS DOMESTICA, syn of *Boerhaavia flabelliformis*

LONTARUS SYLVESTRIS, *Rumph*, syn of *Corypha utan*, *Lam*

LONTHOIR, see Java

LONY, see Kumbi

LOOAH-KAM, GUZ, HIND Haidwale

LOOANGARH GOREE, a river near Meluu in Almorah.

LOOBAN, HIND Olbanum. See Bala-modeudion

LOO-CHIN, Gong

LOO-CHOO or Liu-chu Islands, lie to the N E of the Patchu group and consist of one large island surrounded by smaller ones, the large island being of considerable size and well-peopled. It extends from lat 26° 3' and 26° 53' N, and long 127° 34' and 128° 25' E, being 58 miles long and about 10 or 12 miles broad. In language and physical form, the Luchu islanders resemble the Japanese, their buddhism being more imperfect and their manners more simple. The people in the small islands between the Luchu group and Formosa, are Japanese rather than Malay. Dr. Collingwood speaking of the Kebalan, of Formosa, to whom he showed a copy of the 'Illustrated London News,' tells us that he found it impossible to interest them by pointing out the most striking illustrations, which they did not appear to comprehend — *Dr Latham's Ethnology*, *Dr Collingwood in Trans Ethn Soc, N S, Vol vi*, p 139, *Lubbock, Orig of Civil*, p 29

LOOHOO Before Macassar, or Bone, had so much as a name, Loohoo was the most powerful, and the largest kingdom of Celebes. For in addition to Loohoo proper, most part of Bone, and Bolee Bolee, were under its sway. The Macassar empire, including Tello, and Sanderebony, before it was conquered by the Dutch, extended from Bolee Bolee, in the bay of Bone, to the point of Lassem, and thence to the point of Torathea or Tanakeke, also thence along the west shore to Tanete, or Aganouchce — *History of Celebes*, pp 3 and 4

LOOCIAN, a race occupying the country between China, Siam, Cochin-China and Birmah. They are arranged into the Thaug Dam

or black bellies, whose men at the age of fourteen to sixteen years, have their bodies tattooed over with four needles with figures of men, flowers, elephants, tigers, serpents and other animals. Sometimes a person falls sick or even dies under the process, but a young man cannot obtain a wife till he is tattooed. The Thaug Khao or White Bellies retain their skin untouched. Their boundaries are, on the north, the frontiers of China, on the south, the kingdom of Siam, on the east, they reach to Cochin-China and Tong King, and on the west, they touch the Burman empire

LOOD, also Loot, DUT Lead

LOODII, SANS Cediela toona

LOODIANAH, a district in the North-West of British India

LOODI, one of the foreign tribes, in Sind'h others are the descendants of Haroon, Mukiani, Loodi (now known as Loodia) Habshi, Sidi and Jungiani.

LOODOOMA, BHOT Decaisnea

LOOEE, HIND. A grey woollen cloth from Afghanistan

LOOER, a river in Comillah.

LOOI, HIND Flannel

LOOKIMDER, a river near Jonkui in Gwahoi

LOOKKEE, TEL In the Nalla Mallai, a fine grained wood, of a greyish colour; found in small quantity — *Mr Latham*

LOOK KONG, or Landscape island, in the Gilolo Passage, in lat 1° 45', long 128° 10' E, is of moderate height, well-wooded and of pleasing aspect. See Pulo Gasses

LOOKING GLASS PLANT, ENG *Hemitelia littoralis*, *Art.*, DC, *Roxb*

LOOM

Aba Aba Kudu, MALAY

The hand-loom is in use in most parts of the South Eastern Asia and the Archipelago, but the fly-shuttle is rarely used. Both cotton and silk fabrics are woven

LOOMRI or Noomri, or Looka, is a grand sub-division of the Baluch race, and is mentioned by Abul Fazil as ranking next to the Kulmani, and being able to bring into the field three hundred cavalry and seven thousand infantry. Gladwin rendered the name Nomuidy, and was followed by Rennell. The Noomri or Loomri also styled Looka, a still more familiar term for fox, and are affirmed to be of Jit origin — *Tod*.

LOONA, BLNG *Anona squamosa*

LOONAR LAKE, in the circle of Marker, south of Beiar, about 45 miles north-west of Hingohie, in lat 20° N, is at the bottom of a crater-like depression, about 510 feet below the level of the surrounding country, and is 3 miles in circumference with a depth

varying from 5 feet to 14, according to the season of the year. Former observers could not discover scoria or lava, but Dr. Bradley in 1851 is said to have found both. The Sichel hills terminate in the neighbourhood of Lonar, near what appears to have been a vast crater in the centre of the great basaltic district. It is the only instance of a volcanic outburst discovered in this immense plutonic region of the Dekhan, and it is a nearly circular or oval depression, in a country composed of tabular and nodular basalt. From Lonar the basaltic district extends to the south as far as Beder, to the west, 200 miles to Bombay, and northward, to the banks of the Nerbudda, near the ancient cities of Indoor and Mhyssur, reported to have been buried at a remote period under volcanic eruptions. To the east, the great basaltic country of Berar extends to near Hyderabad and as far as Nagpore, and the Sichel range passes in a south-east by east direction to the confluence of the Wurdah and Godavary, and towards the eastern ghats. Hot springs and streams, loaded with carbonate of lime, occur along the line of elevation of these mountains at Mahoor, Ujannah, Kun, Bynah, and at Badiachellum, a short distance above the pass through which the Godavary reaches the alluvial plains of the coast. The lake is about 510 feet below the level of the surrounding ground, in a crater of 5 miles in circumference, the bottom being about 3 miles in circumference and surrounded by luxuriant vegetation, springs of clear soft water occur close to the lake, which has evidently been extending its bounds lately, as numerous dead trees are standing within its margin, and a well of sweet water, protected by a wall, is now completely surrounded by the water of the lake. An intolerable stench of sulphuretted hydrogen is emitted by the lake during the heat of the day, and its waters prove destructive to vegetable life, though flocks of duck and teal dot the surface of the lake. There are two saline springs near the centre of the lake, and about $\frac{1}{2}$ a mile apart. These never become dry. It is supposed that the murate of soda from this source, coming in contact with the carbonate of lime which abounds in the vicinity causes the deposition of the carbonate of soda or natron salt in a greater or less state of purity. The depth of the lake near the salt springs varies from 6 feet during the hot months to 12 or 14 feet during the rains. The salt is raised by divers, who bring it up in their hands. It is much prized and finds a ready sale in both Berar, Nagpore, Kandesh, and Poonah, to which places it is carried in bamboo baskets and retailed by dealers. The lake was regularly worked up to 1856, in which year 2,136 candies of the different salts were raised, valued at Rs. 60,081. In 1853, Major Johnston raised 35 candies, valued at Rs. 1,161-4-0. The sulphuretted hydrogen, especially during the heat of the day, rises in millions of bubbles to the surface. The carbonate of soda or natron salt deposit is raised by diving, the purest being found close to the springs, and the following are the names of the principal varieties: 1, Dulla, carbonate of soda containing 83.8 per cent of soda, 2, Nimuk Dulla, nearly pure salt, containing 92.8 per cent of chloride of sodium. Dulla and Nimuk dulla are used for dyeing silks, fixing colours, as medicine, and in the manufacture of bangles, of which there are two manufactories near the lake, where 600 or 700 are made by each man daily, 3, Kharpani, contains 72 per cent of carbonate of soda, is used in fixing the red dyes of cloths, 4, Pappur contains 72 per cent of carbonate of soda, is used in making bangles, in baking the cake called papun, and in medicine as an antacid, 5 and 6, Bhoolat are neutral carbonates of soda containing 29 and 27 per cent of it is a deposit on the margin of the lake, and used in the manufacture of soap. The average quantity is 213 candies per annum, valued at Rs. 608. — *Carter's Geological Papers on Western India*, p. 53, *Dr. G. Smith and J. E. Mayer in M. F. J. R. of 1857*, *A Paper by Dr. Buist in Trans. Bombay Geogr. Society*.

LOOND, Loondkhor, see Khyber Pass.

LOONKE, literally salt water river, is a term applied to several rivers in British India. One of the Loonke rivers rises in the Aravalli mountains, near Pokan, in lat. 26° 37', and long. 71° 46'. It runs west, nearly parallel with Aravalli range and enters the Rann of Cutch, by two mouths, the principal of which is in lat. 24° 12', long. 71° 11', after a course of 320 miles. It receives the Rutee, 88 miles, Sokree, 130 miles, and about 19,000 square miles are drained. The river, notwithstanding the great width of its bed, in some parts of its upper course, appears to be scarcely anywhere continuously navigable, being full of micaceous quartzite rock, banks low, and little above the surrounding level. The Kigga, which rises in the Siwalik, passes Humsa Hissar, and flows under the walls of Bhutran, at which place they yet have their wells in its bed. Thence it passed Rungmahal, Bullah and Phoolah, and through the flats of Khadal (of which Dera-wal is the capital), emptying itself according to some below Ootah, but according to Abubakat (whom Colonel Tod sent to explore in 1809, and who crossed the dry bed of a

stream called the Kaggai, near Shahguth), between Jessulmer and Rori Bakker. If this could be authenticated, it might be said at once that, united with the branch from Dura, it gave its name to the Sangia, which unites with the Looni, enlarging the eastern branch of the Delta of the Indus. Perhaps the most remarkable features in the desert, is the Looni, or Salt river, which, with its numerous feeders, has its source in the springs of the Aravalli. Of Marwar it is the barrier between the fertile lands and the desert, and as it leaves this country for the Thul of the Cholamrace, it divides that community and forms a geographical demarcation, the eastern portion being called the Raj of Sooe-Bali, and the western part, Parkin, or beyond the Khai, or Loomi. — *Report, Royal Commission*

LOONGEE, a pheasant? of the Himalayas

LOONGI, HIND. A silken girdle, in use in Sindh or a scarf are worn by men. Loongies are of cotton, of silk, and of silk and cotton. Many of the borders of the loongies, dhotees, and sarees are like plain silk ribbons, in some instances corded or ribbed, in others flat. The Snee, Boonee, Batta, Joie, Ekpatta, Gomcha, &c., of Dacca, are now entirely made of imported British yarn.

LOONIA also Loomika, also Loomya, BENG. Small purslane, Portulaca oleracea

LOO POO, CHIN. The government of China is conducted by the Nuy Ko, or Interior Council Chamber, in which there are four chief councillors, two of them Tartars and two Chinese, who bear the titles of Choung-thang and Ko-laou. The Tartar minister presides. The Loo-poo are six boards for the conduct of government business, and the provinces of the country are each under a governor, or, where two provinces are united, a Governor General.

LOORY, but correctly Nuri in Malay, and Noi in Javanese, is the generic name for "parrot." The sub-family of parrots, to which naturalists have given the name of Lorius, is not found in any island of the Archipelago west of New Guinea, nor at all in the Philippines. The loories of naturalists are, in fact, confined to New Guinea and its adjacent islands. — *Crawford's Dut*, p. 222

LOOSE FLOWERED ALPINIA, ENG. *Alpinia galanga*, Suz

LOO SHAI, a race dwelling south of the Kookee, and south-west of the Komnaga in the Tipperah territory, in lat 23° 30' N, and long 92° 30' E. They dwell at the sources of the Kunnaphoola or Chittagong river. In the beginning of 1871, the Looshai made a prolonged raid on the

North-East Provinces of British India, but were driven back by a large force of native soldiers.

LOOT, HIND. Plunder

LOOTEE BAZAAR, literally signifies "plundering the bazaars or shops," but it implies no more than a general rising of the inhabitants. This ancient usage is still preserved in Persia. — *Malcolm's History of Persia*, Vol II, p. 6

LOPHIANTUS RUGOSUS?

Ho-hung, CHIN. | Ho ken, CHIN.

Its rough leaves are used by the Chinese to scour metallic vessels, and are given in infusion, in disorders of the stomach and bowels. — *Smith*

LOOT PUTIAH, HIND. The leaves of the garden cress, *Lepidium sativum*

LOPA. The Lepcha of Sikkim and Lopa of Bhutan are buddhist Tibetans. The Lepcha are a dirty, good-natured people, resembling in character the Mongol, beyond the Chinese wall. — *Campbell*, 148

LOPEZIA CORDATA, a genus of pretty plants, annuals and biennials, their colours are purple and red, raised from seed and grown in any good soil. — *Riddell*

LOPHIADÆ, a family of fishes which includes the Anglers, Fishing Frog, or Sea-Devil, and the Frog-Fishes

LOPHOBRANCHII, an order of fishes, comprising,

1 Solenostoma,	| 7 Hippocampus,
1 Pegasus,	| 14 Syngnathus

LOPHOTIDÆ, a family of fishes of one genus Lophotus

LOPHOPHORUS IMPEYANUS, the monal pheasant of the Himalaya, is double the size of the pheasant of Great Britain. The male has a crest of great beauty, head and throat has metallic green wings and plumage, steel-blue, and tail, reddish brown. The hen bird is smaller, of a dull brown and white throat.

LOPHOSPERMUM SCANDENS, a beautiful climbing plant with large, purple, or rose-coloured bell-shaped flowers. This plant is of fast growth, and well-adapted for covering trellis work, easily grown from seed at the commencement of the rains, and lasts throughout the year, the soil should be rich and light. *L. scandens* and *L. hendersonii* are herbaceous climbing plants with pink bell flowers, raised from seeds and cuttings, require sandy soil, or they will not flower freely, natives of Mexico. — *Riddell*, *Jaffrey*

LOPHYRUS CORONATUS, see Colum-bida

LOPHYRUS GIGANTIA, see Agama

LOPISIP BARK, a dye-wood of Celebes

and other islands of the Eastern Archipelago. Specimens of *Lopisip* bark, bunchong bulu wood, and the gaju gum (from undescribed plants), have been introduced into England. They are said to furnish excellent dyes in the Asiatic islands. Native dyes from Annam have also been imported, viz, thittel and the-dan, yielding red dyes, ting-nget and ieros, affording dark-purple dyes, and thit-nan-weng, a chocolate dye.

LOQUAT

Eriobotrya japonica, Lindl | *Mespilus japonicus*, Thunb
Lu kuk, CHIN | Yang ma, CHIN
Yung mai, " | Loquat, HIND

This small tree of Japan and China, is now introduced all over the Deccan and in the Punjab. It also grows in great perfection in New South Wales. It bears fruit twice in the year, and is highly esteemed both for deserts and preserves. The finest fruit is produced at the second crop, at the end of the cold season, and requires protection day and night, from birds in the former, and flying foxes in the latter. The fruit is of a yellow colour, with thin skin, a sweet acid pulp, one or two seeds in the centre—sometimes more. The seeds grow easily, and the fruit appears to be capable of great improvement. In Ajmere, it is cultivated in gardens but does not thrive well. It is very common in China and is often mentioned by Fortune, who found it growing at one place, along with peaches, plum, and oranges, and at another, with the Chinese gooseberry "*Averrhoa caribæhola*," the wanghee "*Cookia punctata*," and the longan and leeches. In China, the fruit of *Citrus olivæformis*, *C. madagascariensis* are also called Lu-kuh.—*Fortune, Tea Districts*, pp 7, 30, *Dis Riddell, Irvine, Med Top*, p 195, *Voigt, Cleghorn, P R*, p 81.

LOR, HIND *Ehretia aspera*

LORA, see Kakei

LORAH, a river about 80 miles long, rises in the Shawl table-land, in lat 39° 49', long 67° 20', and runs south-westerly, until lost in the sands of the desert of Khorasan. In April the water which is briny is 7 or 8 yards wide and 2 feet deep. It is crossed on the route from Shawl to Kandahar.

LORANTHACEÆ, Lindl. An order of plants comprising, 1 genus and 2 species of *Loranthus*. Dr Wight gives in *Icones*, however, *L. amplexifolius*, *L. capitellatus*, *L. elasticus*, *L. euphorbiæ*, *L. lageniferus*, *L. longiflorus*, *L. loriceoides*, *L. memecylifolius*, *L. neilgherensis*, *L. tomentosus*, *L. wallichianus*. In Tenasserim many of the trees are covered with different species of the parasitical genus *Loranthus*, so abundant in most tropical climates, and the numerous small red flowers of one or two species in four forests

are quite ornamental. One species of *Loranthus* is called Kyee-honng by the Burmese.—*Mason*

LORANTHIUS FALCATUS

Wotu, Ceylon | Voh, badamke, Tet
Badamke, Vadamke, Tet

Natives of Mysore sometimes use its bark in place of betel nut in conjunction with chnum, it tinges the saliva and mouth red.—*Buchanan, Mysore, Ann Med Med*, p 269

LORANTHIUS LONGIFLORUS, Desf

Pand, Beng, Kymara | Pand, Beng
Bunda, Panjab | Amut, Sathaj

A handsome parasite with branches sometimes 6 or 7 feet long, large broad leaves, and orange-coloured flowers. It is found in the Punjab Himalaya, chiefly on the eastern rivers, from 1,500 to 3,000 feet, and occasionally higher.—*Dr J L Stewart*.

LORCHA, a vessel in use in the Chinese seas, sometimes employed in war.

LORD, Dr P B, Author of Medical Memoirs on the plain of the Indus, in *Bom Geo Trans*, 1836, 1838, Vol 1, 293. On the medicines found in the bazars of Sind in *Bom Med and Phys Trans*, Vol 14, 127. He was a Bombay medical officer, and was killed in battle at Pinwandum, in 1841.

LORD NORTH ISLAND, on the N W of New Guinea, in lat 3° 24' N, long 131° 20' E, small, low and woody.

LORD OF THE WHITE ELEPHANT, a title of the king of Burmah.

LORD OF THE OXEN, or Shorn Pati, a title of the king who drove Serimanns back across the Indus.

LORDS OF RELATED BEINGS. Mann describes these as being produced by one of the hindoo triad, but in a legend they are ascribed to the joint powers of the three great personified attributes of Brahma, Vishnu and Siva. They are, in places called Mann, in other passages they are considered as Brahmachari, or Prayapati, and as Rishi.—*Moore*, p 91.

LORD'S PRAYER was published in 1548 in fourteen languages, by Bibliandio, in 1591 in twenty-six languages, by Rocca (Bibliotheca Apostolica Vaticana, a letter Angelo Rocca Rome 1591, lto) in 1592 in forty languages, by Megiserus (*Specimen XI. Linguarum et Dialectorum ab Hieronymo Megisero à diversis autoribus collectarum quibus Oratio Dominica est expressa* Francforti, 1592), in 1593, in fifty languages, by the same author (*Oratio Dominica L diversis linguis*, cum H. Megiseri Francforti, 1593, 8vo). The Bible has been printed and distributed in India in twenty-five different languages, in ten of which

between six and one hundred thousand copies have been printed, and in Tamil 1,560,950 have been issued since 1706, when the Bible was printed in that language. The Bible was printed and issued in Bengalee in 1796, and in Malayalam in 1816. The whole of the copies printed in the twenty-five Indian languages is 4,772,621.

LORI, or Ground Parakeets, the sub-family Platycercinæ of the family Psittacidæ, and order Scansores or climbers, which may be thus shown

Order I — Scansores or climbers

Fam. Psittacidæ

Sub-Fam. Cacatunæ, 2 gen., 5 spec., viz., 1 Calyp torhyncus, 4 Cacatua.

Sub-Fam. Psittacinæ, Parrots, 3 gen., 13 sp., viz., 1 Coracopsis, 2 Tanygnathus, 10 Palæornis

Sub-Fam. Platycercinæ, Ground Parakeets, 2 gen., 2 sp., viz.,

1 Aprosmictus, 1 Platycercus

Sub-Fam. Lorinæ, Lorries, 4 gen., 1 sub-gen. and 13 sp., viz.

Section 1, tongue not filamented

2 Electus, 3 Loriculus

Section 2, tongue filamented

3 Lorius, 4 Eos, 1 Trichoglossus. See Kama Louri

A very handsome scarlet LORI was obtained by Macgillivray, closely allied to LORUS domicellus, a bird widely spread over the Indian Archipelago — *Macgillivray's Voyage*, Vol 1, p 211. See LORI.

LORICATI, see Cottus, Crocodilidæ, Dactylopterus

LORICULUS ASIATICUS, see Birds, LORI

LORIS GRACILIS, Geoff

Lemur tardigradus, Schreb

Stenops gracilis, Vander Hoeven

Nama theivanga, SINGH | Tha-vanga, TAM
Thei-vanga, TAM

The LORIS gracilis inhabits India and Ceylon. It is a species of a genus of mammals, belonging to the family Lemnidae. Its Tamil name thavangu, means "thin-bodied," and hence a deformed child or an emaciated person has acquired in the Tamil districts the same epithet. The light-coloured variety of the loris in Ceylon has a spot on its forehead, somewhat resembling the "nāmam," or mark worn by the worshippers of Vishnu, and, from this peculiarity it is distinguished as the Nama-tha. Its eyes are extracted by the Singhalese as charms and for love potions — *Tennent, Horsfield*

LORIUS DOMICELLA, see Psittacidæ.

LOSH, HIND Symlocos cratægoides

LOSCHAD, RUS Hoise

LOSHOON, BENG Allium sativum, Linn

LO-SHU, CHIN As to the original of the Chinese characters, it is known that, in transacting business before the commencement of the monarchy, little cords were used, with

sliding knots, each of which had its particular signification. These are represented in two tables by the Chinese called Ho-tu and Lo-shu. The first colonies who inhabited Se-chwen had no other literature besides some arithmetical sets of counters made with little knotted cords, in imitation of a string of round beads, with which they calculated and made up all their accounts in commerce — *Astley's Collection of Voyages*, Vol IV., p 194, *Lubbock, Orig of Civil*, pp 29-31

LOSHUN, BENG Garlic

LOSUR, HIND Astiantha, sp

LOT, by his younger daughter, begat Moab-Chemosh, Num XXI, 29, was their particular deity. The other son was Ben Ammid

LOTA, HIND. A small metal pot, made of brass or copper or iron tinned, used for drinking and ablution by hindoos and mahomedans

LOTAK, HIND Tribulus alatus

LOTA-KHAR, HIND Cyanide of potassium

LOTA-SAJJI, HIND The best kind of banana

LOTE TREE, ENG Koonoor, HIND

LOTI-PITTA, TEL Camelus

LOTOS, see Vedas

LOTTIPITTA ALLI, TER Isolepis articulata, Nees, Scirpus alt, R, 1, 214

LOTUL, HIND ? Osyris Wightiana

LOTUS, ENG

Nufar,	ARAB	Kangwell,	DAKH
Padma podoo,	BENG	Kangevelka,	DAKH
Komol,	"	Tamare,	TAM
Ponghuj	"	Yerra tamare,	TEL
Juen-ngau,	CHIN	Tellani padmam,	"
Kammal,	HIND	Kamala,	SANS
Padam,	"	Padma,	"
Ambuj,	"	Nilofar,	PERS, SIND
Kangwel,	"	Ban tamara,	MALEAL
Sal kammal,	"	Bakla koofli ?	PERS ?

The lotus is a very sacred flower among the hindoos, it enters into all the ornaments of brass vessels used in the temples, it is alluded to in the most popular poems, and the poets say, that the lotus was dyed by the blood of Siva, that flowed from the wound made by the arrow of Kama, the Indian Cupid, as in *Midsummer-Night's Dream*, Act II

Yet marked I where the bolt of Cupid fell

It fell upon a little western flower —

Before, milk white, now purple with Love's wound
And maidens call it love-in-idleness

The lotus flower is also considered an emblem of beauty, and in the Ratnavali, or, the Necklace—a Sanscrit play written in the twelfth century, Vasantaka says to his lady-love My beloved Sagatika, thy countenance is as radiant as the moon, thy eyes are two lotus-buds thy hand is the full-blown flower, and thy arms its graceful filaments. In hindoo

theogony, the lotus floating on the water, is an emblem of the world the whole plant signifies both the earth and its two principles of fecundation Lotus is, however, a name given to three plants, the *Nelumbium speciosum* or Egyptian Lotus figured on the ancient monuments of Egypt and India It is now extinct in Egypt but grows in the south of Asia and in the islands of the Archipelago One lotus of the ancients was the *Melilotus officinalis*, and the lotus of the lotophagi is by some thought to be the fruit of the *Zizyphus lotus*, *Desfontaines*, but by Munby, supposed to be that of *Nitaria tridentata* Pliny and Sprengel say the lotus of the lotophagi is the *Celtis australis*, *Linnaeus* Lotus leaves and fibres are supposed to be of great cooling efficacy in allaying the fever of passion

Nymphæa lotus of India, the nenoufa of the hindoos and nufai of the Arabs is that usually called the lotus, its stem is extensively used as an article of food among the Kashmirians When the plant has come to maturity, and the leaf has begun to decay on the water, the stem is tender, and when well-boiled is said to be palatable and nutritious The plant or plants referred to by classical authors under the name of lotus is however a subject which has engaged the attention of numerous commentators as well as of botanists To the difficulty of ascertaining the identity of a plant but imperfectly described, has in this case been added that of the same name having been applied to several very distinct plants Fee, in his 'Flore de Virgile,' enumerates no less than eleven to which the name Lotus was applied Among the herbaceous, are the *L. sativa* and *L. sylvestris* of Dioscorides, the first, he states, is also called *L. trifolium*, it is supposed by some botanists to be *Melilotus officinalis*, and by others to be *M. cœrulea* Di Sibthorp has fixed upon *M. messaneensis* as the plant The *L. sylvestris* of Dioscorides, also called *L. libyon*, a native of Libya, and about two feet high, with leaves like those of *L. trifolium*, and fruit like that of feengreek, is thought to be the *Trigonella* relation of Sibthorp, which he found in Asia Minor and in Cyprus Both kinds are described by the Arabs under the names of Haudachocha, or Hundkooke, *Garch and Thusf*

The celebrated D lotus, a native of Africa, and now common in the south of Europe, bears a small yellow sweetish fruit about the size of a cherry, and has by some been supposed to be the famous lotus of the lotophagi, but this is more likely to have been the jujube, called by botanists *Zizyphus lotus* Lotus of the ancients is also supposed by Mr Munby to be the *Nitaria tridentata* of Desfontaines,

and is called Damouch by the Arabs of the desert of Soussa near Tunis Its berries have intoxicating qualities The fruit of the *Zizyphus lotus* is dry and unpleasant, and that of the *Celtis australis* is unlikely to have been the article used by the Lotophagi

The Lotus flower on the ancient monuments of Egypt, is that of the *Nelumbium speciosum* It is now however extinct there, but Speke found the Nympha thickly covered with them The Nile was a sacred river many of its plants, as the *Faba ægyptiaca*, a species of bean, and the lotus, were sacred also, and the former on account of its resemblance to a boat, and the latter from its well-known quality of always floating above the surface of the water, were adopted very generally as symbols of the ark The Egyptian priests were accustomed to crown themselves with the lotus From Iamblichus we learn, that a man sitting upon the lotus, surrounded with mud, was an emblem of the sun, and from Plutarch, that the sun was represented by the symbol of an infant sitting upon the same plant "It is manifest," says Faber, notwithstanding the physical refinements of Iamblichus and Plutarch upon these hieroglyphics, that something more must be meant by them than the mere natural sun, and I apprehend that in both cases, the person, who sits upon the lotus, is the great solar patriarch Noah, and that, in the latter, he was represented as a child, in allusion to his mystical second birth In the Japanese mythology we find the same symbol the goddess Quannwon is represented sitting upon the same aquatic plant In China, the deity upon the lotus in the midst of waters, has been long a favourite emblem and the god Vishnu, in the hindoo mythology, is still represented in the same manner In connexion with this diluvian emblem, Drina is mentioned by Strabo, Artemidorus and Pausanias, by the title of Limnatis or the maritime deity, in an ancient inscription in Crete she is also called regina undarum, the queen of the waves, and Orpheus invokes her under the appellation of the preserver of ships The Lily, of I Kings, vii, 26, the emblem of the Israelites is supposed to be the lotus Lotus is the symbol of buddhism The mystic lotus, with the hindoos is sacred to Likhsum the wife of Vishnu, hence called Kannali — *Wilson's Hindoo Theatre*, p 296, *Hind Theat*, Vol ii, p 276, *Chow Chow*, p 199, *Eng Cyc*, *Heliodorus*, l, x, p 457, *Lamb de Myst*, sect vii, p 181, *Plut de Iside*, p 355, *Faber, Myst of the Cabiri*, Vol i, p 311, *Kœmpfer's Japan*, p 595, *See plates of the first and third Avatar in Maurice's Hist of Hind*, Vol i, *Strabo's Geog*, lib 8, p 361, *Ar-*

tem Onnoc, lib 11, cap 42, *Paus Achaic*, p 375, *Grut*, p 37, *Oiph Argon*, lib 1, v, 569, quoted in *Milner's Seven Churches of Asia*, p 87. See Krishna, Vishnu

LOTUS JACOBÆUS, tolerably ornamental plants, closely allied to the *Cytisus argenteus*, and grown in a similar manner

LOUGH DIVER, a name for *Mergus albellus*

LOUKADA, TEL Bigelowii lasiocarpa, *W & A*, 1344, *Spermacoce stricta*, *R* 1, 370

LOUK-KA The green dye of China, the "louk-ka," "lo-kao," or "king-lok," was first made known to Europe in 1845, since which time, scientific men have prosecuted inquiries regarding it. Its price in China has continued steady at 24 dollars the cattis. In China, the green cloths dyed by this material, are called hou-sai, but are known to the trade as so-lo-pou, green colour cloth, when dyed by the bark ughou-lo-se (green nymphæa colour,) and nghou-lo-pou (green nymphæa cloth,) that is, cloth dyed with the lo-kao of the colour of the leaves of the nymphæa. Each piece of hou-sai, is one foot or one foot one inch broad, and in 1848, cost from 50 to 53 cents. In addition to the lo-kao, the French Consul, M. Montigny, sent one green dye stuff called pih-chou-elle, ten cattis of which cost 4,920 sapeques and another called toug-loh, green paint said to be prepared from the no-me, fifty cattis of which cost 20,800 sapeques. Lo-kao or loukao, in Chinese signifies green glue or green lac, and all who have sent samples of the green dye itself, call it lo-kao or lo-kiao. In Canton it is louk-ko, in Fokien, lok-kor and lek-ko. The first considerable consignment of the green dye was received in Paris in 1853, since which date, it has become an article of trade. At the Universal Exhibition held at Paris in 1855, samples of green dye were exposed, and Dr Royle subsequently stated that there are three kinds of the green dye of China or green indigo. The first from China, the second from the Burman empire, and the third from Assam. That from the valley of the Brahmaputra, in Assam, is called roum, and is extracted from a species of *Ruellia*. This plant, the specific name of which is not known, or a nearly allied species is cultivated with the same object in Pegu and Burmah. It is altogether different from the bila-roum, the product of the *Wrightia tinctoria*, *R. Brown*, which by some is supposed to be the *R. comosa*, *Wall*, the *Ebermareria axillaris*, *DeCand*. Others point to the *R. comosa*, *Roxb*, which is the *R. encoma*, *Steudel*, and the *Buterea ulmifolia*, *DeCandolle*. MM Edan and Remi, in 1854, reported that they had procured a

very fine green from the fruit of the lo-za, but were unsuccessful in regard to the bark. Mr Fortune informed Mr Edan that without doubt the bark of the lo-za was employed to furnish the stuff with which to dye cloth green, and that the fruit was used in the preparation of green paint for paper. These points were repeated by M Remi in 1855. All the experiments hitherto made with the bark and the leaves of the *Rhamnus chlorophorus* and *Rhamnus utilis*, have not been decisive. M Persoz has succeeded in extracting a yellow dye from the bark of *Rhamnus chlorophorus* and the berries of the *Rhamnus utilis*, but he could not discover a trace of the green dye in the extracts prepared from the berries of both kinds, which were sent to him by the Agri-Horticultural Society of India. Nevertheless, the united testimony of Fathers Helot and Aymen, MM Annand-tizon, Edkins, Fortune and Remi, is to the effect that it is the bark of the branches, and perhaps also of the roots of the *Rhamnus chlorophorus* and *Rhamnus utilis*, but especially of the former, that gives to the green dye that brilliant colour which it assumes under the influence of artificial light. The fruit, at least that of the *Rhamnus chlorophorus*, probably yields a green colouring matter analogous to the bladder green, and differing from the true green dye both in colour and properties. The Chinese declare that other species of the same genus have dyeing properties. The Pe-mu lo-chou, is the *Rhamnus chlorophorus*, *DeCausne*, and the hong-pi-to-chou, the *Rhamnus utilis*, but, until some European chemist shall have discovered traces of the green dye in some of the parts of the plants, the flowers, the berries, the seeds, the leaves, the bark or the root, it cannot be asserted that the plants are really those the Chinese use to dye their cottons with or from which they prepare the lo-kao. There are some European plants which dye a green colour, the blue-flowered Scabious, is used for that purpose in Sweden. The *Melissa officinalis* yields under the action of spirits of wine, a permanent green dye, and the *Mercurialis perennis* yields a permanent blue-green. The green dyes from the *Ruellia*, *Justicia tinctoria*, *Lour*, *Adeuostemma tinctorium*, *Cass*, *Sansevieria laete-virens*, *Ham*, *Asclepias tingens*, *Roxb*, *Melissa officinalis*, *Linn*, have not yet been examined. Various plants stated to yield a green dye, colouring matter have been examined, but in vain for the green dye of China, these are the *Arundo phragmitis*, *Linn*, the artichoke, deadly night shade, wild cherivil, ash tree, lucerne, *Lycopersicum esculentum*, *Mill*, *Mercurialis perennis*, *Linn*, *Ronabea arborea*, *Blanco*,

the groundsel and the common field clover. M Michel obtained tolerable greens from the berries of *Rhamnus catharticus*, *Linn*, and *Rhamnus alaternus*, *Linn*, but not improving by artificial light. He found that cloth taken out of the bath with a light nankeen dye, and plied at night on the grass, had assumed towards morning and long before it was exposed to the rays of the sun, a deep green colour. A damp atmosphere and dew were found to increase the intensity of the tint. The lower side near the grass was scarcely at all colonised, and a cloth left all night in a dark room was found in the morning to be unchanged. M Perroz found the fruit of a buckthorn to yield a pretty lilac or silk. The green fruit of the *Rhamnus infectiorius*, *Linn* (Avignon berries, *R saxatilis*, *Linn*), Persian berries of *R alaternus*, *Linn*, and *R amygdalinus* *Desf*, afford a yellow colour. The fruit of the *R fiangula*, *Linn*, gathered in July and August before they are ripe, yield according to Dambourney and Lenchs, a fast and brilliant yellow, according to Buchoz, a green, and when they are ripe, in September and October, they dye a purplish blue without any mordant, and green, violet and blue-violet, or blue according to the nature of the mordant employed. Dambourney obtained on wool, from the juice of the ripe berries fermented, very fine and fast greens, varying from an apple to a dark-green. The colouring matter of the berries of the *R. infectiorius*, is yellow before they are ripe, and dark-purple-red so soon as they have attained maturity. Buchoz notices similar peculiarity in the fruit of the *R catharticus*, before ripening it yields a saffron-red, after maturity, a green, known as a bladder-green, and still later a scarlet. According to Waldstein and Kitaibel, the green berries of *R tinctiorius* have dyeing properties similar to those of the fruit of *R catharticus*, but more esteemed by the dyers. The inner bark of *R infectiorius* dyes yellow, when fresh brown-red, when dry. The dry bark of the *R fiangula* yields a brown or dark-red, and the fresh a yellow dye, and its root as well as the bark and seeds of *R catharticus*, a yellow and volatile colour named Rhamno-xanthine, which is dissolved by the alkalis and converted into a magnificent purple. The bark of *R catharticus* and *R alaternus* dye yellow, the wood of the latter species dyes dark-blue, and the root of *R infectiorius* a brown. The leaves of *R alaternus* yield a yellow colour, and those of *R fiangula*, a greenish yellow. A mixture of the cuttings of *R alaternus*, which yield a dark-blue, with the fresh bark of the same buckthorn and of *R catharticus*, *R fiangula*,

and *R infectiorius*, which contain a yellow colouring matter, ought to produce a green. The European *Rhamnus* contain a volatile principle, and nearly the same changes take place in the colouring matter of the several species, from red to violet, to blue, to green, and to yellow. The lo-kao possesses similar qualities, and it is possible that the green dye, so remarkable when exposed to light, is a compound of blue and yellow having separately the same property and united in the bark of *R chlorophorus*. But M Rondot suspects that the supplementary yellow requisite to produce the green of lo-kon is not obtained from one of the *Rhamnus*, but from the hong-chi, the fruit of *Gudenna*, or the hom-ho, the flower bud of the *Styphnolobium japonicum*. In 1855 when Mr Robert Fortune was sent to China by the E I Company to procure tea plants for the nurseries in the Himalaya, he was particularly directed to give his attention to plants of that country stated to produce a green dye. Accordingly he sent seeds and samples to the Agri-Horticultural Society of Bengal, from which numerous plants have been forwarded to all parts of India. It seems established that the trees from which the green dye is prepared are two species of *Rhamnus*, one wild, called by the Chinese white skin, and which grows in abundance in the vicinity of Kiating and Ningpo. The other is called yellow skin by the Chinese, is cultivated at Tsoh-kron-pang, where some thirty men are employed in the preparation of the dye stuff. The flowers, leaves, roots, bark and fruit have all been indicated as the part of the plant from which the lo-kou was prepared. Mr Fortune sent to India and to England plants of both the cultivated and wild species. The wild species is a shrub and is called hom-bi-lo-za, from the circumstance that when its bark is boiled in water, a white scum is formed, which subsequently passes to rose-hom-bi, meaning red-scum bark. The *pe-pi-lo-chou*, or *Rhamnus chlorophorus*, is cultivated between 25° and 36° of N L, but more especially about the 30° and 31° of N Lat. The *hong-pi-lo-chou* or *Rhamnus chlorophorus*, is mentioned as high as N L 39 and down to N L 30°. This seems the hardier buckthorn and capable of withstanding the severe frosts of Tchi-li, but it is evident that both species exist in abundance in the northern parts of the province of Tche-king, over a space of 45 square miles — *Report on the Green dye of China*.

LOUNG-KIO, a bird of Chinese Tartary described by M Hue. It is about the size of a quail, of an ash colour, with black spots, its eyes of a brilliant black, and surrounded

with a bright sky-blue rim. Its legs have no feathers, but are covered with long rough hair, and its feet are not like those of any other bird, but resemble those of the green lizard, and are covered with a shell so hard as to resist the sharpest knife. This singular creature, which seems to partake at once of the character of the bird, the quadruped, and the reptile, is called by the Chinese Loung-kio, that is, Diagon's Foot. They generally arrive in great flocks from the north, especially when much snow has fallen, flying with astonishing rapidity, so that the movement of their wings is like a shower of hail. When caught they are extremely fierce, the hum on their legs bristles up if you approach them. — *Huc's Recollections of Journey*, p. 92

LOUR, a river near Mattee Cottah in Syliet

LOUR, the inhabitants of Luristan, a Persian province joining the pashalik of Bagdad on the east, and extending to the Bachtayan mountains — *Baron de Bode's Travels in Luristan*, *Sir H. Rawlinson's Memoir Trans. Geog. Soc.*, 1839, *Ferriar, Caravan Journeys*, p. 8. See Lur, Luristan

LOUREIRO, J. de Father Loureiro, a native of Portugal, author of the *Flora Cochim-Chinensis*, 1 vol., 1790, resided for thirty-six years in the kingdom of Cochim-China, whither he proceeded as a missionary, but finding that Europeans were not permitted to reside there without good cause, he entered the service of the king as chief mathematician and naturalist. The *Flora Cochim-Chinensis* was published at Lisbon, in two volumes quarto, in 1790, and a second edition edited by Willdenow, with a few notes, appeared in octavo, at Berlin, in 1793. In the herbarium of the British Museum there are several small collections, which are of great importance to the Indian botanist, especially one containing many of Loureiro's plants, which are not readily recognizable, at all events as to species, by the descriptions in the *Flora Cochim-Chinensis*. There are also considerable numbers of specimens forwarded to Sir Joseph Banks by Roxburgh, Hamilton and Russell, which are occasionally of use in determining the species described by Roxburgh. The British Museum also contains König's collections and manuscripts, Kämpfer's Japan and other plants, and Hermann's herbarium. — *Hooker and Thomson's Flora Indica*

LOUSE-WORT, *Delphinium staphisagria*

LOUZ, ARAB *Amygdalus communis*, Sweet almond

LOUZAN, MALAY *Amygdalus communis*

LOUZ UL MUER, AR *Amygdalus communis*, *Linn.*, Bitter almond

LOVE-APPLE, or tomato, the *Lycopersicon*

esculentum, is a native of South America and of a genus of the same family as potatoes. There are two sorts, single and double. They may be sown immediately the rains commence, in beds, afterwards transplanted in rows, two feet apart, and trailed upon sticks of a strong description. If the soil is good, they will grow to seven or eight feet in height. The double, which are the finest, if sown in June, ripen in October. The lower branches should be pruned, and a succession of crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains. — *Jaffrey*

LOVE KIÆ, SIAM Guava tree

LOVE LIES BLEEDING, *Amarantus*

LOVI LOVI, SINGH *Flacourtia inermis*, *Roxb.*

LOWANG ISLAND, one of the Chusan Archipelago, is $9\frac{1}{2}$ miles long and 6 miles broad

LOWANNA, see Kuteh or Cutch, Lohana

LOWD, see Dyes, Lodh

LOWER BENGAL, a term applied to the districts in the proximity of Calcutta

LOWI, MAHR *Artocarpus lacucha*, *Roxb.*

LOWLAND SCREW PINE, *Pandanus fucatus*

LOXA, see Bark, Cinchona

LOXIA CURVIROSTRA, the common Crossbill, has the circuit of northern regions, all Europe, Afghanistan, is an irregular visitor in Britain and in America, it has been obtained so far south as in the Bermudas. A much smaller species inhabits the Himalaya, the *L. Himalayana*

LOXIA BIFASCIATA, the European White-winged Crossbill of N. Europe and Asia, in the Himalaya, is rare in Britain. Another species is *Loxia pityopsittacus*

LOZA DE BARRO, SP Earthenware

LOYARI, BING *Andropogon bladhii*

L'R PUKHTUN, also L'i Pushtun, a term applied by the Affghan race to their language. See Affghan, India, Language.

LU, see India

LU, HIND *Symplocos eaiatagoides*

LUA, COCHIN-CHINA Rice

LUANG PHRA BANG, a Laos district on the Mekong which has largely extended its powers towards the north and carries on trade with Siam, Cochim-China and a Chinese race called Lo-Lo. See India

LUAR, HIND *Tecoma undulata*

LUBAN, in lat $13^{\circ} 44' N$, $101\frac{1}{2}$ miles long, is the largest island of a detached group fronting the south-west end of Luzon and the north-west end of Mindoro. It is high in the middle but low at each extreme

LUBAN, ARAB, DUK, GUZ, HIND, MAL, PERS From Greek Libanos, Benjamin,

Olibanum, resin of *Boswellia thurifera*, frankincense, *Styrax benzoin*

LUBANAH, HIND A caste of agriculturists, also grain carriers, settled in Bagui and Kantul, they live in villages, sometimes mingling with other cultivators, and sometimes having a village exclusively to themselves. They are sudra hindoos, originally from Guzerat, and are a quiet and inoffensive race, differing widely from the Banjara, though engaged in the same trade. The Lubanah are also cultivators, but follow no other occupations—*Malcolm's Central India, Vol. II p. 152*

LUBANI AOD, DIK Benjamin

LUBECK ISLAND or Bawean, one of the Carimon islands, is in lat $5^{\circ} 19' S$, long $112^{\circ} 46' E$, and is about 30 miles in circumference. See Lubek

LUBAR, HIND *Phytolacca decandra*

LUBBAT-UT TUARIKH, see Abdul Latif

LUBBAY are in large numbers on the Eastern Coast, chiefly between Pulicat on the north, and Negapatam on the south, then head-quarters being at Nagor, near Negapatam, the burial place of their patron saint Nagor Meer Sahib, to whose shrine numerous pilgrimages are made by the tribe. They are believed to be the descendants of mahomedans and hindoos, and are by some supposed to have come into existence during the mahomedan conquest, when numbers of hindoos were forcibly converted to the mahomedan faith, but the prevailing belief is that, like the Moplah of the Western Coast, they are descendants of Arab merchants and the women of the South of India. They are mahomedans and practice circumcision. Physically, they are good-looking, tall, well-made, and robust, are sometimes inclined to obesity, of light complexion and well-developed limbs, not unlike the Moplah of the Western Coast in their general configuration. The cranium is singularly and strikingly small, the eyes are slightly oblique and not wanting in expression, cheek bones prominent, lower jaw, large and heavy, beard in some instances full and long, but in most cases decidedly sparse. They generally wear the Loongee, a cloth loosely wrapped round the wrist and extending below the knees, they also wear bright-coloured jackets, occasionally turbans, the most frequent head-gear being a skull cap, fitting closely to a shaved head. Like muslimans they live freely on animals and vegetables, making use of all kinds of flesh meats, saving pork for which they have a religious abhorrence. Their language is Tamil, though some talk a little Hindoostanee. They are exceedingly industrious and enterprising in

their habits and pursuits, there being hardly a trade or calling in which they do not try to succeed. They make persevering fishermen and good boatmen. They are lapidaries, weavers, dyers, mat-makers, jewellers, gardeners, businessmen, grocers, boat-makers and owners, and merchants. As regards the leather and horn trade, they excel as merchants, in short, there are few classes of Natives in Southern India who, in energy, industry, and perseverance, can compete with the Lubbay. The Lubbays of Tinnevely are said to be descendants of Arab traders, who settled on the sea coast towns some three or four centuries ago, and formed connections with the lower caste Tamil women—*Dr. Bilderbeck and Wilson in Mad Gort Pro*

LUBEK of Avicenna, *Cordia myna*, *Linn*

LUBEK, the old name of the island of Bawean, forming a portion of the residency of Sonmbiya, lies about sixteen Dutch (forty-eight English) miles to the north of Ujong Pangka, in $5^{\circ} 90'$ South latitude, and $112^{\circ} 38'$ W longitude (Greenwich), and contains about 36 square (Dutch) geographical miles, 44 English miles. It is one of the common islands and is about 30 miles in circumference. The country in general is very mountainous, and it is only near the sea that some plains are found, on the largest of which, about $3\frac{1}{2}$ miles in circumference, the principal village Singkapur is situated. The Bawean race are probably descendants of the Madurese, whose language with a few modifications prevails, though they differ from them in dress, but in this respect agree closely with the Bugi. The inhabitants of the dessa Dipanga employ the Javanese language—*Journ Ind Arch., Vol. V, No. 7*. See Bawean, India, Jiti, Lubek

LUBRUNG, see Kunawer, Singlipo

LUBUH-AN, see Kyan

LUBUNG, also Lubungu, *BENG* Clove tree, *Engelm. euryphyllata*

LUBUNGU-LATA, *BENG* Climbing limonia, *Limnanga scandens*

LUCEPARA ISLAND, in lat $5^{\circ} 10' S$, and long $127^{\circ} 21' E$, a group of five low isles in the Moluccas

LUCEPARA ISLAND, in lat $3^{\circ} 13\frac{1}{2}' S$, long $106^{\circ} 10' E$, is about a mile in extent, at the southern entrance of Banca Strait. It is covered with tall trees

LUCERN, *Medicago sativa*. See Grasses

LUCERNA, *IT* Lamp

LUCERNARIADZE, see Zoantharia

LUCHA KOL, see India, Kol

LUCHANNU, *HIND* *Oxalis sensitiva*

LUCH-CH-HA, *HIND* A necklace worn tight round the neck

LUCHIII, HIND A sweetmeat

LUCH-KA, see Mohun-Punkhee, Juhaz

LUCHU, see Archipelago, India, Loochoo, Luehu

LUCHUAN, see India

LUCIFER TYPUS, see Stomapoda

LUCIOCEPHALIDÆ, is a family of plants of one genus Luciocephalus

LUCK, is the past tense and past participle of the Anglo-Saxon "læcean," to catch, and means anything caught. Thus the haul of the fisherman would be his "luck." At times almost fruitless, at times, so successful that the nets seem ready to break, such strange results are inexplicable to him except on the ground of some mysterious fate working in particular places at particular seasons. Thus to the fisherman, luck does not mean mere chance. His use of the word is not so far off the way in which it has been used in the early translation of the Psalter given in the Book of Common Prayer. In the last verse of the 129th Psalm it is said, "The Lord prosper you we wish you good luck in the name of the Lord." Nevertheless his superstition comes out in the way he watches for omens of this good luck. Sometimes at the beginning of a voyage a turbot will leap out of the net upon the deck. Immediately the crew gather round it, intent upon watching it as it lies fluttering, gasping for breath. Should it manage to throw itself quite over, the anglers are delighted, they will make a hundred pounds by the voyage. If by some extraordinary effort of nature it throws itself over again, then joy knows no bounds. An old fish-wife sells her first lot of herrings and the purchaser gives her a silver shilling. She spits upon both sides, and puts it away in the deepest recesses of her innermost pocket. That silver shilling was an omen of good luck, but it is not wise to parade her happy fate, lest some Nemesis should meet it in a moment, so she appears to treat it with contempt and hides it out of sight. The word used by the hindoo, for luck, is the name of the goddess Luchmi or Lakshmi, or from the Sanscrit word Luchmee. The hindoo phrase, she is the Lutchmee to her man, signifies that she is the source of good luck to her husband — *Great Yarmouth and its Fishermen in Golden Hours, The Hind, Vol II, p 344*

LUCKAIREE, a small river of Banda

LUCKIAH, a river near Moraparah in Dacca

LUCKMUNA, BLNG Atropa acuminata, *Royle*

LUCKNOW, the chief town of Oudh. It is about 50 miles from Cawnpore. Its population is estimated at 300,000. It was taken by the Indian rebels in 1857. It was entered

on the 25th August 1857 by generals Havelock and Outram and was relieved by general Havelock on the 25th September 1857. The second relief of Lucknow was effected by Sir Colin Campbell on the 17th November 1857, its final capture occurred on the 19th March 1858. Lucknow was so named by Rama, in compliment to his brother Lachshman.

LUCKPUT, a fort $2\frac{1}{2}$ miles in circumference on the bank of the Koreo river, at the western extremity of Cuch. The stones from which it was built, have been taken from Wagam-chaoia-ka-Ghad, a ruined city of the Chaoia Rajputs.

LUCON, or Luzon, the great group of the Philippines, although contiguous to the proper Indian Archipelago, differs materially in climate and the manners of its inhabitants. It extends over fifteen degrees from near lat. 5° to 20° north, and consists of many islands to which only Lucou and Mindanao are of great size. The bulk of the people are of the same tawny-complexioned, dark-haired, short and squab race, as the principal inhabitants of the western portion of the Indian Archipelago. The focus of the aboriginal civilization of the Philippines, as might be expected, has been the main island of the group, Lucou. This is a corruption of the Malay and Javanese word *lasung*, meaning a rice-mortar. The Spaniards are said to have asked the name of the island, and the natives, who certainly had none, thinking they meant a rice-mortar, which was before the speakers at the time, answered accordingly. In the Philippines are many separate nations or tribes speaking distinct languages, unintelligible to each other. The principal languages of Lucou are the Tagala, the Pampanga, the Pangasman, and the Iloco, spoken at present by a population of 2,250,000, while the Bisaya has a wide currency among the southern islands of the group, Leyte, Zebu, Negros, and Panay, containing 1,200,000 people. Mr Crawford tells us that it does not appear, from a comparison of the phonetic character and grammatical structure of the Tagala, with those of Malay and Javanese, that there is any ground for fancying them to be one and the same language, or languages sprung from a common parent, and only diversified by the effects of time and distance, and that an examination of the Bisaya Dictionary gives similar results. There are negroes in several islands of the Philippine Archipelago, especially of the principal island, Lucou, and in Negros, said to take its Spanish name from them — *Crawford's Malay Gram and Diet, Vol I, p 163*. See Archipelago, India, Luzon, Monsoon, Typhoon.

LUCRUBAU, SEEDS

Ta fung tsze, CHIN

Seeds of the Chanmoogia odorata

LUCULIA GRATISSIMA, one of England's common hot-house ornaments, grows in profusion on the dry micaceous rocks at the Tambul river in East Nepal, also in Sylhet, its gorgeous heads of blossoms scent the air, and Thunbergia convolvulus and other climbers, hung in graceful festoons on the boughs — *Hooker's Him Jour*, Vol 1, p 193

LUCULIA PINCEANA, makes a gorgeous show in the Khasia hills in October — *Hooker's Him Jour*, Vol 11, p 286

LUD or Ludi, a Semitic race, i. e., the original inhabitants of Asia Minor, Pontus and Cappadocia as far as the Halys where the historical Lydians were seated. The race which settled west of Aphyaxad, is the representative of the Semitics who went into Asia Minor and settled there, but afterwards passed the Halys, when they founded the Lydian empire. The Greeks were acquainted with the Patriarchs of this race, under the names of Nimus and Bel (Assur and Elam)

LUDAR, Bau Ludai, HIND Abies smithiana

LUDDOO, HIND A sweetmeat

LUDDOO-BANDHNA, HIND Folding hands, a mahomedan ceremony

LUDEA, a river of Almorah

LUDHIANA, a town, in L 30° 55' 4, N long 75° 50' 2 E, in the Panjab, district of Subind, near the left side of the Sutlej. The level of the Sutlej, 893 feet above the sea — *Schl, Heim* See Loodhiana

LUDUMA, BHOT Decaisnea

LUDUT, HIND Codonopsis ovata

LUDWIGIA DIFFUSA, *Ham*, L jussæoides, L oppositifolia, L Perennis, *Linn*, L zeylanica, PERS, are syns of L palustris, *Roxb*

LUDWIGIA PARVIFLORA, *Roxb*

L jussæoides,	<i>Wall</i>	L oppositifolia,	<i>Linn</i>
L diffusa,	<i>Ham</i>	L zeylanica,	<i>Pers</i>
L perennis,	<i>Linn</i>	Jussæa caryophyllæa,	<i>Lam</i>

Karambu, MALEAL | Bun lubunga, BENG

This plant grows in Bengal, the peninsula of India, and is common in stagnate water, in Tenasserim. It is used in medicine — *Mason*

LUZU COUNTRY, extends westward beyond the Noulung, and is inhabited by a tribe of that name. Their village consists of a dozen log houses. The Luzu are barbarous in their habits and mode of life. Except the christian converts, who have adopted the ordinary Chinese costume, and whose pursuits are those of industrious and peaceable cultivators, the rest of

the tribe are a terror to their neighbours, against whom they carry on a continual warfare. In religion they sacrifice fowls to propitiate the evil spirit. In appearance they are darker than any others of the neighbouring tribes and wear their hair long. Their costume, consists of a girdle of cotton cloth or skins—at least, the warriors of the tribe, on their way to fight in Yunnan, had no other garments except a few of the leaders who wore cloaks of leopard, goat, or fox skins hanging from their shoulders. Their arms, like those of the other tribes consisted of knives brought from the Khamti country, on the borders of Assam, spears and cross-bows. They owe no allegiance and pay no tribute to the Chinese authorities, but occasionally serve as voluntary allies for the sake of plunder and could muster about 1,200 fighting men.

LUFFA, a genus of plants belonging to the natural order Cucurbitaceæ, which owes its name to the Arabic word for Luffa egyptiaca, viz, "louff," "loof"

LUFFA ÆGYPTIACA

L pentandria, *Roxb*, W | Momordica luffa, *Wild*
and A, W Ic

A remarkable kind of gourd when quite ripe, within, it has no pulp but is dry and filled with netted fibres, very much interwoven. It is used in Turkish baths as a scrubber. It is a useful product, and if cultivated would probably find ready sale. It is of easy culture and should be trained on a raised mudwa, or platform, similar to the snake-gourd, &c — *M E J R*

LUFFA AMARA, *Roxb*

Luffa plukenetiana, *Sei*, in D C Prodromus

Tito dhundul,	BENG	Kurella,	HIND
Hairy momordica,	ENG	Adavi bira,	TEL
Luffa amara,	FR	Cheti bira,	"
Luffa bittora,	GER	Chedu bira,	"
Kerula,	HIND	Sendu birakai,	"

Every part of this plant is remarkably bitter, the fruit is violently cathartic and emetic. The juice of the roasted young fruit is applied to the temples by the natives to cure headache. The ripe seeds either in infusion or substance are used as emetics and purgatives — *Roxb's Fl Ind*, Vol 11, p 715

LUFFA BINDAAL, a climbing diœcious plant, a native of Hindustan, leaves toothed and 5-angled, male flowers in racemes, female flowers solitary, fruit round, echinate, with long, straight, ciliate bristles. It is considered in northern India a powerful diætic in cases of dropsy — *Roxb Fl Ind*, 11, p 717, *O'Shaughnessy*, p 546

LUFFA BITTERE, GER Luffa amara

LUFFAFA, AR, HIND, PERS A sheet used in shrouding the dead, a cover, an envelope, properly lafafa

LUFFA FOETIDA, CavLuffa acutangula, *Roxb., W. & A., Rheede*Cucumis acutangulus, *Linna, Roxb*

Turri, Turri,	HIND	Acute angled cucumber,	
Chaul-turai,	"	Angular fruited Luffa,	
Kalitori,	"	Pichingali,	MALEAL
Jhinga,	"	Pikunkai,	TAM
Jhingo,	BENG	Birakaia,	TEL
Tha bwat-nha-wai,	BURM		

This gourd may be easily recognized by its ten sharp ridges with a little butter, pepper and salt, it is little inferior to green peas. The leaves are a favourite pot-herb and are esteemed very wholesome—*Mason, Roxb, Voigt*

LUFFA PENTANDRA, R, W & A., W Ic

Luffa ægyptiaca		Luffa potola, <i>Sen</i>	
L. catupicinna, <i>Sen</i>			
Dhoondool ghooza, BENG		Putula,	HIND
Tha bwot, BURM		Palo,	NEPAL
Gusali turai, DUK		Khyar,	PERS
Ghiaturai, HIND		Turi,	SIND
Ghir tori, "		Neti bua, Nune bira	TEL

Five stamened, much cultivated in the rains. It is a long gourd with a striped skin, considered by the natives a delicious vegetable. *L. pentandra*, *L. acutangula*, *L. clavata*, and *L. racemosa*, are cultivated or found wild in all parts of India—*Genl Med Tep, p 209, O'Sh, p 346, Roxb*. See Cucurbitaceæ, Gourd

LUFFA PLUKENETIANA, Sen in D C Prods syn of *Luffa amara, Roxb*

LUFFA TENERA, Vern Kaiwa turai, HIND, receives from Royle, the name of Kali-tori—*O'Shaughnessy, p 346, Powell's Hand-book, Vol 1, p 348*

LUFFE AMERE, Fr *Luffa amara*

LUGAR, HIND *Hordeum hexastichum*

LUGGUN, HIND A large flat hollow utensil in the form of a basin

LUGGUR or Laghai, the female, Juggui or Jaghai, male, a large sparrow-hawk, native of Sind, with dark eyes, trained for the season, and then let loose

LUGHAN, see Kaffi

LUGHAR, a loyal and well-affected tribe of Affghans who live near the Kosah tribe, partly in the hills and partly in the plains. Their country extends from Fidoie southwards about 30 miles. In these hills is situated the town of Sukkee Luwai, a place of some sanctity, and venerated by both hindoos and mahomedans. An annual fair is held here. The pass which runs by this point is one of the chief thoroughfares to Kandahar, and the route traverses the Khutian country to the westward. The Khutian and the Kosah were greatly favored by the government of Sawun Mull, who desired to use them as a counterpoise against other tribes. See Jellalabad, Khyber, Kabul, Kohistan.

LUGHMAN Within the last three centuries there were people called Ghabai in the Kabul countries, particularly in Lughman and Bajui, and in the days of Baber there was a dialect called Ghabai. We are also told that one of the divisions of Kafiistan was named Ghabiak. But it does not follow that the people called Ghabai then professed the worship of fire

LUHEA PANICA'FA In Brazil the bark of this evergreen climber is used for tanning leather

LUHUD-CHURNA, lit, filling the grave, a mahomedan ceremony

LUHUPPA, a rude tribe near the source of the Iravadi. See India

LUH-YING, of China, are the troops of the green standard. Accustomed as we are in other countries to see armies employed either in attacking foreign states, or in defending their own against invasion, the list of responsibilities imposed on the Luh-ying, as a police force, it is to be regarded in the light rather of an immense constabulary than of a fighting army. Some small bodies of it are detached on the west frontier to assist the Banner garrisons in maintaining the Imperial authority over regions subjected to it at a comparatively recent period—*Wade's Chinese Army, p 73*

LUI-CHEW-FU, see Tonking

LUI, HIND Flannel

LUI-SHIN According to the Chinese, Lui-shin is the spirit that presides over thunder, the Jupiter of the Chinese. This figure has the wings, beak and talons of an eagle. In his right hand he holds a mallet, to strike the kettledrums with which he is surrounded, whose noise is intended to convey the idea of thunder, whilst his left is filled with a volume of undulating lines, very much resembling those in the hands of some of the Grecian Jupiters and evidently meant to convey the same idea, namely, that of the thunderbolt, or lightning—*Baron Macartney's Embassy, Vol 1, p xxxiii*

LUJJALOO, BENG Sensitive plant, *Mimosa pudica*

LUK, HIND *Typha angustifolia*, also in Peshawar, &c, coarse rice, and also used to make reeds and flags in a river, also in Bunnoo, coarse grass. See Lukh

LUK, Rus Onion

LUK, is the Belooch word for a pass or defile, called Kohtul in Persiau—*Pottenger's Travels in Beloochistan and Sindh, p 151*

LUKAT, HIND The "loquat" or fruit of *Mespilus*, or *Eriobotrya japonica*

LUK-CHAR, see Dyes

LU-KEU The Sanghin river, is also

called Lu-ken and Yung-ting. It flows a few miles to the west of Peking, over which stood the bridge which Marco Polo describes. The Venetian calls the river Pul-i-sangan, which, as Marsden suggested, looks very like the Persian Pul-i-sanghin or stone bridge, but as the name Sangkan-ho, (said to mean river of mulberry trees) is also recognized in Chinese books, the origin of the latter part of Marco's appellation seems doubtful—*Kl and Pauth, Marco Polo, i, 31, in Yule Cathay, Vol II, p 261*

LUKII, HIND *Typha angustifolia*, a reed or flag, which is much used to make floor-mats, resembling the matting made out of *Typha elephantina* in the plains—*Poull's Hand-book, Vol I, p 517* See Luk

LUKHEER, also Koot Lukheer, red dye wood or bark of Hindustan

LUKIMPUR, see India

LUKKEE, a range of hills in Sindh, length about 50 miles, runs S E from Jutted towards Hyderabad. The centre of the range is in lat 26° N, long 67° 50' E. Highest part 1,500 to 2,000 ft. Between Lukkee and Schwan the mountains have a nearly perpendicular face, towards the Indus, above 600 feet high. They are of recent formation, and contain a profusion of marine exuviae. Inge fissures traverse this range, and hot springs and sulphureous exhalations are of frequent occurrence.

LUKKEER, see Hot-springs, Khyber

LUKMUNA, also Lukmani, BENG, HIND *Atropa acuminata* and *A. inindragora*

LUKOOCHIA, BENG Bread fruit tree, *Artocarpus lacoochia*

LUKSHMI, a hindoo goddess, the Sakti or female energy of Vishnu, as the goddess of prosperity, she is styled Kamala

LUKSHMI-CHARA, SANS The latter word means deserted

LUKSHMANA, SANS The beautiful, from Lakshma, a fortunate sign

LUKUT is the chief tin-producing basin in the south of the Malay peninsula. It has a large population of Chinese, Malays and Binua, and its importance has induced the king of Salangor for some time to reside there. From Lukut, good Malay paths lead to the Langat on the one side, and Simujong on the other—*Journ Ind Arch, December 1850, p 754*

LULI, GUZ Anchor

LULI, PERS A dancing girl, a kept woman, a common woman. See Gypsies

LULLETPORE, in Bundelcund, noted for the ferruginous spherules which occur in the sandstone strata there

LULLYÉ, MAHR *Acreia amara*

LULU, ARAB A pearl

LUMBA CARALA, Duk *Momordica charantia*

LUMBANG-NUT TREE, A gro-Malay *Alenites trilobis, Forst*

LUMBARI, also Lumbadi, and Lom-bah, chiefly migratory grain merchants, spread all over India, from the Panjab to Cape Comorin. The Lumbahs are Carriers. In some districts they are addicted to thieving and robbery, and are believed to practice witchcraft, human sacrifices, secret murders, witchcraft, sorcery. Their religion is a mixture of hinduism and mahomedanism, and their priests control the bands. Their dress, language, habits, and customs are peculiar. They are sworn to secrecy as to their habits, manners, doings and ceremonies, and do not let strangers into their secrets. The Lumbah grain carriers pursue all the avocations of the Brynni, with whom, however, they do not enter into intimacy. The language of Baria is a notorious plunderer. In the rainy season they make ghunny cloths, and engage in field labour. Their language is said to be intermediate between the Hindi of Malabar and the Malabar. They do not enter into intimacy with the Lumbah. The Lumbah speak a dialect of the Hindi.

LUMBILLA, see Kunawer

LUMBERDAR, HIND Corruption of Numbardar

LUMBODURA, a name of the hindoo god Ganesa, from Sans, lumbi, long, and oodari, the belly

LUMBOO ?—Buchanania latifolia

LUMGUM, see Kuki

LUMINOSITY of Sea water, which in the deep, is of a deep violet-blue, but often in the ocean are luminous sparks or points of light, also a soft liquid, general, and wide-spread, effulgence. Occasionally are moon-shaped patches of steady light and instantaneous recurrent flashes, and a milky sea is often seen. There are many minute ocean creatures, Entomostheia and others, which are luminous at night. Often the globular noctiluca are to be seen, they are $\frac{1}{16}$ to $\frac{1}{32}$ of an inch in diameter, and pyrosoma are also supposed to be causes. The cause of the milky sea is not known, but a bucket of water brought from onchada small Entomostheia, Megalopas, minute Medusæ, small Pteropods, Annelids, Globigerinae, &c, and all night the crustacea give forth bright spots of luminous light. It is the small Crustacea (Entomostheia) and small Medusæ (Medusidæ) which seem to exhibit the more prominent luminous properties—the larger Medusæ (Lucernidæ) as Aurelia, Pelagia, Rhizostoma, &c—the Physophoridae, the Pteropoda or Velella, nor the Physalia, or Portuguese man-of-war. The

Protozoæ, Noctiluca, however, retain their luminosity so long as they retain organic contractility. In the majority of cases of luminous Annelids, the light manifests itself in scintillations along the course of the muscles alone, and only during their contraction. With the glow-worm (*Lampyrus*) there is neither combustion nor phosphorus, but the light is the product of a nervous apparatus and dependent on the will of the animal. The *Squalus fulgens* of the south seas gives forth a bright phosphorescent light, resembling that of the *Pyrosoma*. The *Geophilus fulgens* is a luminous centipede. A species of *Agaricus* of Australia emits light sufficient to show the time on a watch. The tunicated mollusc, *Pyrosoma*, gives forth a livid greenish phosphorescent glow. The *Salpæ*, *Cleodora* and other points of dots are luminous. On the night of October 30th, 1772, Dr Foster saw a very beautiful exhibition of this sort of sea-light, off the Cape of Good Hope, at a few miles distance from the shore, and while a fresh gale blew. Upon examining, like Mr Forskal and Mr Niebuhr, a bucket of the water on which it was displayed, he was convinced that it proceeded from living animalcules. Dr Sparmann observed, in the years 1772 and 1775, that the *Mollusca* and *Medusæ*, both phosphorescent animals, were diffused in such masses near the surface of the ocean, and moved with such a rising and falling motion, as seemed perfectly adequate to the production of the phenomenon. The *Noctiluca* of the Ocean are so minute, if seventy of them ranged in a line would only make an inch, and millions could be contained in a wine glass—*M de Quatrefages, Kolliker* quoted by *Collingwood, Bennett's Gatherings, Niebuhr's Travels, Vol 1, p 441, Hartwig*.

LUMNITZERA LITTOREA

Pyrranthus littoreus, Jack

A tree of Puto-Dinding and Penang

LUMNITZERA RACEMOSA, Willd

Jussiaea racemosa, Rottl

Petaloma alternifolia, Roxb.

Combretum alternifolium, Herb, Madr

Pyrranthus albus, Wall

Bruguera madagascariensis, Rheede, DC

Hmaing,
Yen yai,

BURM | Kara kundal, MALEAL
" |

This tree grows in Madagascar, also in salt marshes on the Sunderbuns, in the delta of the Ganges, on the banks of salt water creeks in the Koukan, on the western coast of India, and Malay peninsula. Its strong and durable wood is used for posts and other purposes in house-building, but, in Calcutta, chiefly for fuel—*Roxb Fl. Ind, Voigt*

LUMPEN, GER Rags

LUMRI, the country of the Bulfut tribe of Lumri, extends in the direction of Kara-chi until, parallel to Tatta, they are met by the Jukia, another Balooch tribe. The Bulfut boast of comprising twelve thousand khana, or families, and as many fighting-men. The Bulfut tribe of the great Lumri community, are denominated Lumri Barani in contradistinction to the Lumri tribes of Las, called Lassi. In the public records of Sindh they are called Namadi, by which designation they are mentioned in the treaty between Nadir Shah and Mahomed Shah of Delhi. There are two important divisions, the Bappakhani, and the Amalani. The Lumri are addicted to the use of opium—*Masson's Journeys, Vol II, pp 152-155*. See Kelat, Loomri, Noomri.

LUMUT, see Tin

LUN, HIND Salt

LUN, HIND, or lumi of Muisee hills, Cotoueasti baccillaris, Indian mountain ash

LUNA, also Meba, BENG Anona squamosa

LUNA, see Chandia, Lunai races

LUNATIC

Majzub,
Majnun,
Dewana,

ARAB
HIND
"

Lunatico,
Alunddo,
Paiti,

ITAL, SPAN
" TAM

In Asiatic countries, lunatics are numerous. St Luke viii, 27, mentions that there met him out of the city a certain man, which had devils long time, and wear no clothes, neither abode in any house, but in the tombs. A deranged person at liberty in the streets is almost a singular object in Britain, but it is a very common sight in India, where such unfortunate beings wander about in all manner of dresses, frequently without any dress at all, some perish while wandering from place to place.

LUNAK or Luniya, a pot herb, *Portulacca oleracea*, also *P quadrifida*, *Chenopodium album*, and *Suaeda fruticosa*.

LUNAK DYNASTY, the Rajput races, sprung from the moon, Soma, or Chandia, through Yadu or Jadu, are called Yadu or Jadu. It has eight branches, of which the Jhaleja and Bhatti in Cutch and Jeysulmu are the most powerful. The dynasties which succeeded the great beacons of the Solar and Lunar races, are three in number, 1st, The Suryavansa, descendants of Rama, 2nd, The Induvansa, descendants of Pandu through Yudishtira, 3rd, The Induvansa, descendants of Jaisandha, monarch of Rajgriha. The Bhagvat and Agni Poojana are the authorities for the lines from Rama and Jaisandha; while that of Paudu is from the Raj-Taim-gim and Rajaoli. The existing Rajput tribes

of the solar race claim descent from Lava and Cush, the two elder sons of Rama, and Col Tod does not believe that any existing tribes trace their ancestry to his other children, or to his brothers. From the eldest son, Lava, the rana rulers of Mewar claim descent, so do the Buggujai tribe, formerly powerful within the confines of the present Amber, whose representative now dwells at Anupsheli on the Ganges. From Cush, descended the Cushwaha princes of Niwai and Amber, and then numerous clans. Amber, though the first in power, is but a scion of Nirwar, transplanted about one thousand years back, whose chief, the representative of the celebrated prince Nala, enjoys but a sorry district of all his ancient possessions. The house of Maiwar also claims descent from this stem, which appears to originate in an error of the genealogists, confounding the race of Cush with the Causika of Canouj and Causambi. Nor do the solar genealogists admit this assumed pedigree. The Amber prince in his genealogies traces the descent of the Mewar family from Rama to Sumitra, through Lava, the eldest brother, and not through Cush, as in some copies of the Poonians, and in that whence Sir William Jones had his lists. Whatever dignity attaches to the pedigree, claimed by the Amber prince, whether true or false, every prince and every hindoo of learning, admit the claims of the princes of Mewar as heirs to 'the chain of Rama', and a degree of reverence has consequently attached, not only to their person, but to the seat of their power. When Madajee Sindia was called by the rana to reduce a traitorous noble in Cheetore, such was the reverence which actuated that (in other respects) little scrupulous chieftain, that he could not be prevailed on to point his cannon on the walls within which consent established 'the throne of Rama'. The rana himself, then a youth, had to begin the attack and fired a cannon against his own ancient abode. Bryant, in his Analysis mentions that the children of the Cushite Ham used his name in salutation as a mark of recognition, and 'Ram, Ram,' is a common salutation in the hindoo countries, the respondent often joining Seeta's name with that of her consort Rama, 'Seeta Rama'. In the early ages of the Solar and Lunar dynasties, the priestly office was not hereditary in families, it was a profession, and the genealogies exhibit frequent instances of branches of these races terminating their martial career in the commencement of a religious sect, or gotra, and of their descendants reassuming their warlike occupations. Thus, of the ten sons of Ikshwaku, three are represented as abandoning

worldly affairs and taking to religion, and one of these, Caun, is said to be the first who made an agnihotri, or pyreum, and worshipped fire, while another son embraced commerce. Of the Lunar line and the six sons of Purohita, the name of the fourth was Rech, "from him the fifteenth generation was Harita, who with his eight brothers took to the office of religion, and established the Causika gotra, or tribe, of brahmins." In the very early periods, the princes of the Solar line, like the Egyptians and Romans, combined the offices of the priesthood with kingly power, and this whether brahminical or buddhist. Many of the royal line, before and subsequent to Rama, passed great part of their lives as ascetics, and in ancient sculptures and drawings, the head is as often adorned with the braided lock of the ascetic, as with the diadem of royalty. Feishta, also, translating from ancient authorities, says, to the same effect, that "in the reign of Mahiraj, king of Canouj, a brahmin came from Persia, who introduced magic, idolatry, and the worship of the stars" so that there is no want of authority for the introduction of new tenets of faith. Even now the rana of Mewar mingles spiritual duties with those of royalty, and when he attends the temple of the tutelary deity of his race, he himself performs all the offices of the high priest for the day. In this point a strong resemblance exists to many of the races of antiquity — *Tod's Rajasthan, Vol 1, pp 27-46*. See Pandu dynasty, Chapdia Vansa, Magadha, Mlechha, Solar race.

LUNA RASA, SINGH. Muriatic acid.

LUNAWARI, in Guzerat, its chieftain is of the Bagela race. See Koimarpal.

LUNCTA, see Kuki, Lunkta.

LUNDI RIVER. Babar Khana, is the name of the tract of land lying between the Lundi Nala on the north, and the Tabia-nala and Gau Nala on the south. It includes Kachakot, and extends about one mile on each side of it to the east and west, embracing the great mound of Serik-i-Pind on the north-west, and the Gangu group of topes and other mounds on the east — *Cunningham's Ancient Geog of India, p 116*. See Khyber.

LUNG, a piece of cloth, generally of silk and cotton mixed, sometimes of silk and gold, used as waist-cloths, and supposed to be the Zonæ of the Pempus — *Burton's Scinde, Vol 1, p 101*. See Loongi, Lungi, Dhoti.

LUNG, BENG, HIND. *Eugenia caryophyllata*.

LUNGA, HIND. In Kangra, a method of rice cultivation by sowing seeds.

LUNGAMU, SANS. Dabba chettu, TEL. Citrus medica, L. "The citron," but Heyne calls it the clove orange, and the citron he

makes Likucha, but Wight and Brown make Likucha a syu of Lakucha

LUNGAR, HIND Salt-makers, qu luniyai

LUNGEH, PERS, HIND Waist-cloth

LUNGGA, see Daood-puti

LUNGGAR, HIND, (lit anchor), a string of flowers or leaves, Lunggar-uikalua, a mahomedan ceremony

LUNGGOI, Lunggota, or Lunggoti, a strip of cloth worn on the lower part of the body it passes between the legs See Lungoti.

LUNGGREE, a large shallow pan

LUNGHOTI JOGI, or Juggai jogi See Jogi or Yogi

LUNGI, HIND Aigis pheasant

LUNGI, HIND A cloth worn by mahomedans on the lower half of the body, a petticoat, a scarf It is the dhoti of the hindoos

LUNG-KHA, the dialects of the Lung-Khe and Shindu, have special affinities with the Kyu, Khy-eug and Kumi The Kun language also pertains to this group The more eastern tribes, such as the Lungkha (perhaps the Luukta, a branch of the Kuki) of the upper Koladan, and the Heuma or Shindu, and the Khon or Kun who are amongst the feeders and beyond the Koladan, are too little known to be referred with certainty to any particular branch of that family, although it is probable that the latter are allied to the Kuki, Kumi, &c The Lung-kha are said to be composed of an offshoot of the Heuma of the Shindu (Shentu, Tsendu or Shiamdu) and two tribes called Lung Khe and Bowug jwe which it subdued Captain Tickell says that the feeders of the Mi-Khyoung, the principal eastern affluent of the Koladan, descend from masses of high hills about lat 21° 50' N, inhabited by the Kun See India

LUNGNAOUHEANG, CHIN, or dragon's brain perfume Borneo camphor, product of Dryobalanops aromatica of Borneo and Sumatra

LUNGOTI, HIND A narrow piece of cloth worn in India by hindoos and mahomedans, which is passed between the thighs and tucked in, before and behind, to a waist string It's object is to conceal the parts, and it is worn by the men and boys of all the races in British India, whose habits of life necessitate then appearing uncovered in public The women and girls of British India, however poor, never wear the Lungoti, but girls wear, suspended from a string, a silver or gold ornament, shaped like a leaf of Ficus religiosa

LUNGU, BENG Clove tree, Eugenia caryophyllata

LUNKA-SHIJ, BENG Euphorbia tiracalli

LUNI, HIND Cotoneaster obtusa

LUNIA, HIND, SANS Portulaca oleracea

LUNI-SOLAR, see Lunai dynasty, Vicramaditya, Vishaspati or Vaiahaspati

LUNIYA, HIND Portulacca oleracea

LUNKA-MIRICH, BENG Red pepper, Capsicum frutescens

LUNKA-SHIJ, BENG Spurge, Euphorbia tiracalli

LUNO, SINGH Allium cepa, Linn Onion

LUNUMIDELLE, SINGH The common bread tree of the western parts of Ceylon A cubic foot of its wood weighs 15 feet, and it is said to last 8 to 20 years The small sticks and branches are used in common buildings, and as out-riggers for dhomes and fishing boats, the timber for pannels of carriages, buoys, targets, &c —Mr Mendis

LUNUS, see Chandia, Saraswati

LUP, or Luff, HIND, is as much as two hands joined can hold, but in Benares, Delhi and the Doab, it means only one handful in Scotch, Luff or Loof, signifies the hollow of the hand, and hence is derived the term Love, used in the scale of the Game of Whist, when the adversaries score none It originally meant that they have so many love (luff) i e, so many in hand —Jamieson's Scottish Dict, Elliot Supp Gloss

LUP, see Kelat

LUPA LUPA, MALAY Fish-maws

LUPAR RIVER, see Kyan.

LUPEA TRANQUEBARICA, Edw

Lupea pelagica, Leach | Lupeagladicator, Fabricius
L. sanguinolenta, Edw

LUPINUS ALBUS

Zurmish HIND | Taimuz, HIND

Said to be brought from Egypt, and used as a cathartic Said to be useful in leprosy and internal heat —Powell's Hand-book, Vol 1, p 342

LUPINUS BICOLOR. These flowering plants blossom during the latter end of the cold season, and should never be sown until the rains are over Some of the species are very delicate, but the small blue, white lupin, rose lupin, and Egyptian, flower freely Some of the species are very common in Egypt, and grown for food, the seed being ground into flour Is propagated by seed, and should be sown in pots, and if in beds, about one foot apart

LUPINUS COCHIN-CHINENSIS, Lour. Syu of Crotalaria retusa, Linn

LUPINUS TRILOBATUS, Cav Icon Syn of Cyamopsis psoraloides

LUPPOLI, or Biuscandoli, It Hops

LUPTA, HIND Lanicum semiverticillatum

LUPUS, LAT The Wolf See Canis

LUPUS AUREUS, Kämpfers, Syn of Canis aureus, Linn

LUR The Lur of Luristan are a great family, their principal divisions being the tribes of Koghlu, the Lek and the Kurd. They are not of Arab or Turkish descent, but seem to have always occupied the hilly country which runs from the south-east to north-west of Persia. See Loui, Luristan, Mamaseri.

LURAH, HIND of Kuhrt, an inferior land.

LUREN WOOD, of Java, resembles the naugha, but is rare, though in some tracts it furnishes the only timber. It is used in the neighbouring islands, particularly in Sumatra.

LURI, or Lur tribes. See Gipsies, Luristan, Zingari.

LURI BAZURG is occupied by the Bakhtiari.

LURISTAN extends westward for about 270 miles, from the borders of Fars, in 31° $51'$ N latitude to those of Kermanshah, about 34° $5'$, with an ordinary width of about 70 miles, and a superficies of nearly 19,500 square miles. Being along the Bakhtiari range, it is chiefly mountainous, although there are some plains toward the opposite side, which are well-watered by the numerous affluents of the Karun, the Dizful, and the Keiklah rivers. The province is divided into Luri buzurg and Luri koehuk, the latter being westward of the river Dizful, and the former near the plains of Khawm and Ahshai on the borders of Assyria. The Wali (anciently the Atabeg) resides in Khorramabad, which is the seat of this government. Here a fort occupies the crest of an isolated rock, which rises in the centre of a precipitous pass, and the town is on the south-western face, near the commencement of the rich plain. This place probably represents the Diz Siyah, or Koh Siyah, which originated the title Cossæan. The latter, or Luri Buzurg, is generally known as the Bakhtiari country, which, like the other portion, was subject to the atabegs, whose fastness, Mungasht, occupies a detached mass of scarpèd rock which is deemed impregnable. This part of the country contains two grand fire-temples, one near the ruins of Manjik, (probably that of Manu, and the story of Abraham and Nimrod is traditionally with this spot,) and the other called Masjid-i-Sulmani Buzurg, on the river Karun, one of the temples of Diana. It contains also the ruins of several cities, such as Manjanik (near Mungasht,) probably representing Selencæ, Mil Amir, or Eidy, and Susan, on the Karun (Shushan, and also called Dimeh-i-Akbar), and among the ruins is in abundance of arrow-head inscriptions. The last-mentioned town is supposed to represent Elymais, or Sosirate, the capital of the province from whence the hardy Cossæi spread their conquests over Susiana and the dis-

tricts eastward. The Elymæans inhabited mount Zagros, which is on the southern confines of Media, and overhangs Babylonia and Susiana. The mountainous region extending from the Turkish frontier on the west, to the dependencies of Behbahan on the east and south-east, is known by the name of Luristan, (the country of the Lur tribes) which is divided into the greater and the lesser, or Luristan-Buzurg and Luristan-Kuehuk. According to ancient writers, it would appear that since the remotest ages of the world, these mountains have constantly been the seat of an uncouth and warlike race of men, who set at defiance the authority of the Medes and the Persians, and in whose fastnesses, Alexander of Macedon on the eastern extremity, and, at a later period, Antigonus on the western boundary, met with such unforeseen impediments and strong opposition at the hands of the mountain clans. So far at least we know, that we must look to this region for the site of ancient Elymais. The first pages of the Holy Scriptures teach us that the land of Elam was a powerful and warlike kingdom under Chedorlaomer, in the early period of the world. It is in the fastnesses of the Elymites that Diodorus Siculus, Justin, and Pliny place the rich temples dedicated to the goddess Anaitis, which tempted the cupidity of the Seleucids and of the Parthian monarchs. Luristan-Buzurg, or what the Persians call the Fars-i-Kadim, is occupied by the strong tribe of the Bakhtiari, and one may infer that the Bakhtiari are the ancient occupants of the soil. Their dialect, with some modification, is said to be common to all the tribes of the Zagros range. The principal tribes are the Lur (of whom the Bakhtiari form part,) the Lek, and the Kurd. At the time of the Affghan invasion of Persia, in the beginning of the 18th century, Kassim-Khan was a Bakhtiari chief. The two principal tribes of the Bakhtiari are, the Ch'hai-lang and the Haft-lang. The Faiteh, a tribe of the Ch'hai-lang, is subdivided into three or four shifts. These wild tribes profess outwardly the muhammedan creed, and are of the Shi'ah sect, like many other Persians, and as indifferent to matters of religion as the generality of the nomadic tribes of Persia. The Bakhtiari bear a very bad reputation among the Persians. The chief occupation of the Bakhtiari, like those of all nomadic tribes, consists in tending large flocks of sheep, which form their chief support and greatest source of wealth. These flocks, during the winter season, retire to the warm plains of Arabistan, and on the approach of spring are driven by slow marches over the mountains into the plains of Fereidan and Ch'hai-Mahal.

Independently of the advantages, which the Bakhtiyan together with the Kashgai, a powerful Turkish tribe from Fars, reap from the wool and the milk of their flocks, the sale of their sheep is an abundant source of income to them in summer. The Bakhtiyan have a hardy race of horses, of a middle stature, about the usual size of the Arab horse, and a good deal of the blood of the latter runs in their veins. They are exceedingly fleet, sure-footed, and soft-mouthed, very manageable also, and capable of climbing up mountains with the agility and fearlessness of mountain-goats. Among the richer Bakhtiyan are many Chab-Arab horses, which are taller than the Nejd Arab, and resemble more those of the island of Bahrein. The Chab-Arab horse is justly prized in Persia, and Baron de Bode never witnessed a greater display of beautiful Arab-blood horses than on the plains of Mal-Amu at the camp of the Bakhtiyan chief Muhammed Taghi-Khan, for at the Court of the Shah of Persia the Turkoman horses are preferred to the Arab, and among the former the Tekeh breed is the most esteemed for its size, power, and faculties of endurance. In appearance the Bakhtiyan look rather fierce, owing, probably to the mode of life they lead, the features of their face are cast in a rough mould, but although coarse, they are in general regular. Their black eyes look wild and expressive. The complexion of their face, as well as the other parts of the body which happen to be exposed to the sun, is exceedingly dark, with some nearly of a mahogany colour. The two black tufts of hair behind their ears give them, if possible, a still darker appearance. The Bakhtiyan are muscularly built, and are chiefly of a middle stature. It will have been seen from the above that Luristan, or the land of the Lur, embraces the greater portion of the mountainous country of Persia, extending from the Turkish boundary on the west, to the limits of Isfahan and Fars on the east and south-east. These mountains are occupied by an uncouth and wild race of men, bearing different appellations, but apparently springing from one original stock,—the old Zend. The low country, lying to the south of this chain of mountains, with the towns of Shushtar, Dizful, and others, together with the land of the Cha'b-Arabs, is denominated Khuzistan or Arabistan. Shushtar is greatly fallen from its former importance. Ahvaz, the winter capital of the Arsacidae or Parthian kings, is a heap of ruins. The plough is levelling with the soil, the only remaining mounds which point to Jondi-shapur, while Susa, the rival of Babylon and Ecbatana, the vernal residence of the King of Kings, hides

its ancient ruins under thick grass and waving reeds as if ashamed that common mortals should see how low it has fallen from its pristine greatness. Even prior to the dawn of profane history, before the sun of Nineveh and Babylon had risen in the east, Elam, as Scripture tells us, was already a nation, whilst in later days, the same country, under the name of Elymais, attracted towards its rich temples the cupidity of the Greek and Parthian conquerors. Luristan is divided into two provinces. Luri-buzurg and Luri-kuchuk, or the greater and the lesser Luristan. The former is the mountainous country of the Bakhtiyan, stretching from the frontiers of Fars to the river Dizful, the latter is situated between the river and the plains of Assyria, being bounded to the north and south by Kermanshah and Susiana. The province of Luri-kuchuk is again divided into two districts, Pesh-koh and Pusht-i-koh, the country before and behind the mountains, Cis and Trans-Alpino Luristan referring, of course, to the great chain of Zagros, and Pusht-i-koh thus represents the Massabadan of the geographers, except that perhaps at present its northern frontier is somewhat curtailed. The Luristan mountains west of Link, between Shuster and Isfahan, and from Shuster to near Kermanshah, are occupied by the Bakhtiyan tribe who often wander to other parts. The Mehmasani have branches in Seistan, and the hills of Luristan. Luristan-kuchuk is bounded on the north by Burujird and Kermanshah, the river Dizful separates it on the east from the Bakhtiyan of Luristan Buzurg, but the boundary line on the south and west is much more uncertain, is the Lur tribes, in their winter migrations, disperse with flocks over the plains of Dizful, lying to the southward of their mountains, and meet with the wandering Arabs on the Turkish frontier on the west in the vast Assyrian plains. Luristan-pesh-koh, lies east, and Luristan-pusht-i-koh, west of the Great Zagros chain. Luristan-kuchuk is, thus, divided into Pesh-koh and Pusht-i-koh.

The four principal tribes who occupy the former are the

Silasile, {	Lek tribes {	Amrah, {	Lur tribes
Dilfun, {		Bala gheriveh, {	

The Silasile and Dilfun, who belong to the Lek race, amount to about 30,000 Khanah or families, of which the latter constitute the greater half, although the former are reckoned the more powerful of the two, probably also the more unmanageable. The Amarah were formerly very numerous, but have been much reduced since Agi Muhammed Khan, the founder of the present Kajar

dynasty, transplanted them into Fairs. After his death, it is true, the greater part returned, but their force was broken. A portion of the Amalah Iljat was found by De Bode encamped at the foot of Mount Istakli, in the plains of Peisepolis. They are styled worshippers of violence, who always submit tamely to any sort of authority, good or bad, whereas the other Lur tribes cannot easily brook oppression. Their number is held to be between 2,000 and 3,000 families, but it appears to be rather underrated. The Balagh-eiveli, although not strong in a numerical point of view, as they do not exceed 4,000 families, are reckoned a very troublesome tribe. The Pusht-i-koh tribes who bear the name of Ferli, are less numerous than those of Pesh-koh; Mr Rawlinson estimates them at 12,000 families. They consist of the Knid, Dinaived, Shahnou, Kalliu, Badiai, Maki. Independently of the tribes mentioned in Pesh and Pusht-i-koh, there live in the plains of Huin, between Buzard and Khoiremad, the Bajilan and the Baur-e-vened, who belong to the Lek family. The Lur, or Luristan, as they are sometimes called, like their Bakhtiyar neighbours, are greatly addicted to plunder.—*Baron C. A. De Bode's Travels in Luristan and Arabistan*, Vol II, pp 4-7, 61-4, 69-71, 76-88, 90-93, 270, 286, 289, 290, 293, *Ferri's Journ*, p 498, *Rawlinson*, Vol IX, part I, p 86 of *the Royal Geographical Journ*, *Strabo*, XI, pp 522, 524, and XVI, p 744, in *Euphrates and Tigris*, by Col Chesney, p 206.

LURKA KOL, see Kol

LUS, is not much higher above the sea, than Sind. Its population may amount to twenty-five thousand souls, of which nearly one-third are wandering families, who change their places of residence as convenience or inclination prompts: they are all of one tribe, though known by the four different appellations of Numu, Judgal, Jokhya, and Jethi, which latter is the most commonly used term, and literally applies to a husbandman: the habits of these people are indolent in the extreme, and they are fond of smoking bhang (cannabis sativa) and other intoxicating drugs, and loitering away their time in idle amusements.—*Pottinger's Travels in Beloochistan and Sindh*, pp 29-30. See Kelat, Las.

LUSBAH, see Khuzistan, or Arabistan

LUSCINIA, a genus of birds, the species of which, *L. philomela*, and others are known as nightingales. In southern Asia, the birds familiarly known as 'Bulbuls' must not be confounded with the Persian Bulbul, which is a species of true nightingale (*Luscinia*), a genus very closely related to some of the small thrushes of America. There are no

true nightingales wild in India, but the 'Shama,' *Cereotrichas macrourus*, undoubtedly the finest song-bird of this part of the world, is not unfrequently designated the Indian Nightingale, a misnomer which only leads to confusion. It is common to India and the Malay countries, there is a second species (*C. luzoniensis*) in the Philippines, and a third (*C. erythropterus*) in Africa. The *Otocetes cinclenchyna* is also termed Shama in the Madras Presidency. The esteemed Indian songster is le Mele tricolor de longue queue of Levaillant, *Oiseau d'Afrique*, pl 114.—*M. Blyth*. See Birds.

LUSHANNO, HIND *Oxalis sensitiva*

LUSHINGTON, General Sir James Law, G C B, died on the 29th of May 1858. Was the son of the Rev James Stephen Lushington, vicar of Newcastle-upon-Tyne, and prebendary of Carlisle Cathedral. He was brother to the Right Honourable Stephen Rumbold Lushington, who was for many years chairman of "ways and means" in the House of Commons, and subsequently Governor of Madras. He was born at Bottesham, Cambridgeshire, in 1779. He was in the military service of the East India Company as colonel of the 3rd Madras Light Cavalry, and was made a general in the army in 1854. He was elected a director of the East India Company in 1827, and was deputy chairman in 1836-7, and chairman in 1838-9. He represented Petersfield, Hastings, and Carlisle at various times in the Commons House of Parliament.

LUSHOON, BENG Garlic

LUSHTO, see Affghan, India, Languages

LUSIAD, a book written by an exile from Portugal, the Grotto, in which he resided, is only a brick and mortar enclosure between two rocks, there is no view from it to the sea, not of anything else, except the tops of some struggling trees growing in the shrubbery below.—*Frederick's Antipodes*, p 244.

LUSORA, BENG, HIND *Cordia myra*, *L*

LUSPA, a river near Rillote in Almorah

LUSSUN, GUZ Garlic

LUSTRAL CEREMONIES are deemed very important by Brahmins, and are attended to, as prescribed in their books, with a degree of minute particularity that cannot but appear ridiculous to those not interested or informed on the points to which such lustrations are supposed to have reference, indeed there is no end to lustral ceremonies, to which the Romans also gave the greatest attention. Images are frequently bathed with water, oil, &c. Lingas are constantly washed. It may be matter of opinion, whether the goddess Nandina of the Romans, who presided over the lustral purification of infants on the ninth day of their age, has any probable connection

with Nandi, a hindoo attendant on the Linga and Yoni—objects peculiarly connected with lustral ceremonies,—or with Nandina, a cow Nandina, was, from her office, a form of Diana, who appears identified with Devi, whose relation-ship to Nandi is known in some ceremonies dedicated to her, the ninth day is particularly marked. In a great many hindoo ceremonies, lustrations make a part. Spoons and the aigha are therefore in extensive use. The aigha in a circular form, is called Patia, and is an attribute to Devi. It is sometimes called pana patia, and is seen in many drawings borne by her and others of her family, apparently both as a drinking and ceremonial utensil. The lustral spoons are called Siuva and Diuvā, in Sanscrit by the Mahattas and other hindoos, Pulaphi and Achwan, and have different forms according to the rites or objects of adoration. One of the spoons represents Naga, the holy serpent, overspreading Ganesha, on the other, the Naga overspreads the image of a deity, and on another, the spread hood of the snake appears to cover Hanooman. The aigha, is a vessel shaped like a boat, used by the hindoos in lustrations, it is of spout-like form, so that liquids may be poured from it. Lustral ceremonies are deemed very important by brahmins, and are attended to as prescribed in their books, with the most minute particularity. The hindoo Sth'nanam, after child-birth, is performed on the 16th day. In this purificatory rite the mahomedans adhere to the Hebrew forty days. Amongst the hindoos, the Sth'nanam is the religious rite of purification, and ordinarily performed once daily, in the early morning. Their evening ablution not involving the head, but from the neck. The Abhirangana Sth'nanam, is that, generally twice a week, in which the head is anointed with oil, and corresponds to the anointing of the Jewish ceremonial, and to the Indian mahomedan's Sai-Nahana, or head-washing, of which perhaps the initiatory, head-washing rite of certain craftsmen in Britain is a remnant. As, possibly may, similarly, be the feet-washing of the British marriage ceremony. In Britain, the bride's feet are washed, and in the south of India, the engaged son-in-law performs the ceremony palil-kal-kazhu-viṇadu (TAM) of washing his intended father-in-law's feet. The lustration of the Jews, is described in Mark vii, 2-4, where he mentions that when the Pharisees saw some of the "disciples eat bread with defiled, that is to say, with unwashed hands, they found fault, for the Pharisees and all the Jews except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the

market, except they wash, they eat not, and many other things there be, which they have received to hold, as the washing of pots and pans, brazen vessels and of tables." And, up to the present hour, the hindoo ritual is almost identical. Along the banks of the Ganges, at every large place, crowds of men and women are to be seen at certain hours of the day, bathing close together in a state of nudity. In Japan, there are bathing houses, in which, at Hakodadi, both men and women of the lower ranks assemble. Mr Hodgson tells us that on one occasion at Yedo, the bathers of both sexes indiscriminately sallied out to see them pass, from some twenty of their common cells, in all the natural simplicity of our first parents' costume before their expulsion. On another occasion when Mr Alcock went, preceded by a band of music, to the Governor's Yumun, all the bathers of both sexes came out, unabashed and without the slightest idea or reflection that they were naked, to gratify their curiosity by a good long gaze on the novel spectacle. But, latterly, if a European attempt to draw the curtain before the bath-house, he is received with storms of abuse, and told very plainly to go about his business.—*Moore, p 394, Wanderings of a Pilgrim, p 265*

LUTAIN ? HIND Willughbeia edulis

LUTA-MUHOORIE, BENG Digeia mucicarpa

LUTCH KOTTE ELLE, TAM Pisonia monidifolia

LUTCHMAN TERTA, see Oniza sativa

LUTI, PERS A buffoon, distinguished by his four-pointed hat or fool's cap.—*Ouseley's Travels, Vol 1, p 184*

LUTI-AM, BENG Willughbeia edulis, R

LUTIANA, ASSAM Alstonia scholaris, R B, Don

LUTKUN, BENG, HIND Bixa indica, B orellana

LUTKUN-MAHBUN, HIND A silk twist for the choontee

LUT PUTIAH, DUK Water cress

LUT QUA, CHIN Baecaurea pierardi, Bu

LUTRA CHINENSIS, Gray

Lutra indica, Gray | Lutra vulgaris
L. tuayensis, Hodgs

This Chinese otter. It has a near resemblance to the otter of Europe.—*Horsfield*

LUTRA NAIR, Fr Cuv

Niu-Nai,	CAN	Jul Manjar, or Water
Datwu Bekh,	"	cat, MAHR
Pani kutta, or Water		Ind, Hadr,
dog,	DUKH	Anjing Ayer, MALAY
Otter,	ENG	

The Indian otter. It is found in both Peninsulas of India and in Nepal.—*Horsfield*

LUTRA SIMUNG, *Raffles*

Lutia birang, *Fischer* | Mustelulutra, *Musden*
 Anjing nyei, *Malay* | Simung, *Malay*

An otter of Sumatra, *Horsfield*

LUTRARIA, see *Pyloriden*

LUTUMUR, see *Khybei*

LUTUNG, see *Simade*

LUVUNG, *GLZ, Hind* Cloves

LUVUNGA, *BLNG* Eugenia canyophyllata, *Thun*

LWAY-LOIUG, a Karen tribe met by Mr Tracey dwelling south of the Ka-khyen, on the edge of the table-land west of Lake Nyoung Ywe, two degrees north of Tounghoo. They dress like and are doubtless a branch of the Red Karen—*Mason, Burmah*, 641

LUZ, *HLB* Sweet almond, see *Lour*

LUZAR, *Burm* A log of a certain length

LYCAON, see *Cams*

LYCHAS CORSICA, and *L. fulgens*, flowering plants, scarlet, white. The first is an extremely showy flower, and ornamental either in a border or pot. It seldom exceeds eighteen inches in height, and after flowering, it cut down, will shoot out and blossom again. The seed should be sown either in or after the rains—moderate care is all that is necessary—*Riddell*

LYCIUM, a genus of plants of the natural order Solanaceæ, the nightshade tribe, of which *L. barbarum*, *Linn*, of Asia, Africa and Europe, *L. chinense*, *Mill*, of China, *L. europæum*, *Linn*, of the Himalaya, are known to occur in the Himalaya and China

LYCIUM EUROPEUM, *Linn*

Kangn, Kungu, *Beas* | *Mral*, *PANJAB*
 Gangei, *Hind* | *Chirchitta*,

A small thorny plant of the Punjab, browsed by camels and goats and used for fuel and wattling—*Dr J L Stewart*

LYCODIDÆ, a family of fishes—comprising, 9 Gen of Lycodes, 1 Gymnuch, 1 Uronectes

LYCODONTIDÆ, a family of reptiles, comprising—

Lycodon auleus, *Linn*, Ceylon, S India, Ceylon, Burmah, Andam in

Lycodon striatus, *Shau*, Annamites

Lycodon anamillensis, *Gunth*, Annamites

Tetragonosoma effrene, *Cantor*, Penang

Leptorhizaon gara, *Indi*

Ophites sub cinctus, *Boul*, Penang

Ophites ulbofuscus, *D & B*, Malacca, Sumatra

Cercaspes caninata, *Kuhl*, Ceylon

LYCOPERDON, one of the Fungi. *Polyporus oblectans*, *Geaster limbatu*, *Geaster mammosus*, *Erysiphe taurica*, a *Boletus* infested with *Sepedonium mycophilum*, *Scleroderma verrucosum*, an *Æcidium*, and a *Uromyces*, both on *Mulgedium tataricum*,

about half-a-dozen agaves, one at an altitude of 16,000 feet above the Nubra river, a *Lycoperdon* and *Morchella semilibera*, which is eaten in Kashmir, and exported when dry to the plains of India, make up the list of fungi in the Punjab

LYCOPERSICUM, the Tomato, or Love apple, the produce of South America, a genus of the same family as potatoes, a delicious vegetable, cultivated in many gardens. There are two sorts, single and double, may be sown immediately the rains commence, in beds, afterwards transplanted in rows, two feet apart, and trailed upon sticks of a strong description. If the soil is good they will grow to seven or eight feet in height. The double, which are the finest, if sown in June ripen in October. The lower branches, should be pruned, and a succession of crops may be kept up until April. The small single tomato, with a slight protection from the dry winds, will continue until the rains—*Riddell* See Love apple

LYCOPERSICUM ESCULENTUM, *Mill*

Solanum lycopersium *Linn*
Pomum amomum *Blacki*

Walungu,	Bombay	Thak keli,	Hind
Khyamiyphung,	Pien	Tomati,	Malay
Love apple, tomato, &c		Maharistamati	Si ch
Wolf peach,		Sam Takah pallam	Law
Thak keli	Hind?		

The tomato is used as a vegetable

LYCOPODIACEÆ, *DC* The Club moss tribe of plants comprising 2 Gen, 7 sp, viz, 6 *Lycopodium*, 1 *Isotes*

LYCOPODIUM, an inflammable powder used in fire-works, obtained from a common moss-like plant—*Hatterston*

LYCOPODIUM, or Club moss. A genus of plants belonging to the natural order Lycopodiaceæ. It has 1-seeded 2-valved capsules, or 3-valved containing powder. The green woods of Tenasserim southern provinces are often carpeted with the club moss, or ground pine. Mr Fortune, when travelling on the hills of Hong-Kong, a few days after his first arrival in China, met with a most curious dwarf Lycopodium, which he dug up and carried down to Messrs Dent's garden, "Hm-y th," said the old compradore when he saw it, and was quite in raptures of delight. All the other coolies and servants gathered round the basket to admire this curious little plant. I had not, says Fortune, seen them evince so much gratification since I showed them the "old man Cactus," *Cereus semilis* which I took out from England, and presented to a Chinese nurseryman at Canton. On asking them why they prized the *Lycopodium* so much, they replied, in Canton English, "Oh he too much a handsome, he grow only a leete and a

leete every yen and suppose he be one hundred yen ould he only so high,' holding up then hands an inch or two higher than the plant. This little plant is really very pretty, and often naturally takes the very form of a dwarf tree in miniature which is doubtless the reason of its being such a favourite with the Chinese"—*Mason, Fortune's Wanderings, page 95*. *L. aristatum*, *cernuum*, *Hookeri*, *imbricatum*, *phlegmarium* and *Wildenowii* occur in India. See *Ferns, China sinensis*.

LYCOPODIUM CLAVATUM, of the British moor, grows at Chakoong in the Lachen Lachooing valley, Sikkim, and amongst mosses, the superb Himalayan *Lyelha eripa*, with the English *Lumina hygrometrica*—*Hooker, Him Jour, Vol. II, p. 19*.

LYCOPODIUM WILLDENOVII, see *Edgeworthia chrysantha*.

LYDIAN, and other languages of lesser Asia, and perhaps also the Thracian and Macedonian tongues were altered to the Hellenic or Pelagic Greek. See *India, Ind*.

LYDD, the Diospolis of the Greeks.

LYE BRAHUI, the turkish.

LYELLIA CRISPA, grows at Chakoong in Sikkim, in the Lachen Lachooing valley, it is one of the most remarkable mosses in the Himalaya mountains, and derives additional interest from having been named after the late Charles Lyell, Esquire, of Kinnordy, the father of the eminent geologist—*Hooker, Him Jour, II, p. 19*.

LYGODIUM SCANDENS, one of the most elegant climbers on the Tera-serim coast is a terrestrial species of fern, easily recognized by its habit of running over other plants, and by the fringed margin of its leaflets, from which it is sometimes called "fringed fern." An allied species is found in the United States—*Mason, Travoy*.

LYLAT-UL-QADAR, *Arabic*. The Night of Power, occurs on the 27th night of the month Ramzan. Mahomedans sit up all night, burning frankincense-pastiles, repeating a particular prayer called "Nafil," reciting in praise of the Almighty, reading the Koran, and proclaiming the Azan. It is a period of great solemnity—*Herkl*.

LYLA, a wolframium fluoride.

LYL-O-NUHAR, see *Tasbeeh*.

LYLAT-UL-MOOBARAK, the blessed night.

LYMNÆA HOOKERI, *Reeve*. The waters of the Lachen in Tibet contain many shells of this species of *Lymnæa*. This is the most alpine living shell in the world, many specimens being from nearly 17,000 feet elevation—*Proceedings of the Zoological Society, No. 204, Hooker, Him Jour, Vol. II, p. 156*.

LYMO, *Chinese*. Printing, in China, is by a system of stereotype, the types being made from the pen tree wood, called by them *ly-mo*. Then paper is made from refuse paper, rags of silk and cotton, rice-straw, the liber of a species of morus, but principally of bamboo.

LYN-WAAT, *Dutch*. Linen.

LYNX. The Caracal, or Indian lynx, called the *Sinh-gosh* or black-ear, his immense speed, runs into a hare as a dog into a rat. It often catches crows as they rise from the ground, by springing five or six feet into the air after them. It is in eastern custom of great antiquity of naming certain feline animals, as the Chita and the Caracal or *Sinh-gosh*, the Lion, too, as it would appear, was named in ancient times, and in Britain the Otter is still abundantly employed in fishing for its master, as *Comorants* are in China. On the plains of Chinese Tartary or *Tchimgaria*, Mr. Atkinson passed what he designates "large flocks of wild Turkeys," by this term, of course, *Bustards* he meant, and doubtless the European *Otiscunda*. Elsewhere, whilst among the Kalmuk of the border of the Oulam-koum desert, he remarks—Noticing it no great distance several flocks of large birds feeding on the plain, a Cossack and myself started in pursuit, accompanied by two Kalmuk leading horses. The Kalmuk gradually approached the birds by going round in a circle, and we were all well sheltered by the horses. At length the men stopped, the Cossack and myself lay flat on the ground, and having obtained a good sight, two of the flock were presently stretched dead on the plain. As the others did not fly far, our pieces were re-loaded, and we again approached the birds with equal success, but this time the flock went far away. We now gathered up our game and ascertained them to be four fine *Bustards*. Next morning the party were still more successful, for two Deer and eight *Bustards* were added to the haul. In the same vicinity "Pheasants" were obtained, probably the true *Phasianus colchicus*, or perhaps the kindred race of the *Hindoo Kush*. See *Felis*.

LYNX-STONE, *Eng*. Amber.

LYN-ZAAD, *Dutch*. Linseed.

LYPODIUM SCANDENS, see *Ferns*.

LYRIOCEPHALUS SCUTATA, see *Agam*.

LYSIAS, see *Greeks of Asia*.

LYTHRACEÆ, *Lindley*. The Loosestrife tribe, comprising 11 genera, 21 sp., viz.,

1 <i>Rotala</i>	2 <i>Lythrum</i>	1 <i>Grisler</i>
2 <i>Amelchia</i>	1 <i>Cuphea</i>	5 <i>Jagerstrœmia</i>
3 <i>Ammannia</i>	1 <i>Gloria</i>	1 <i>Dunabanga</i>
3 <i>Nesaea</i>	1 <i>Lawsonia</i>	

LYTHRUM FRUTICOSUM, *Linn Syn* of *Gislea tomentosa*, *Rorb.*

LYTHRUM HUNTLERI Hunter's Loose-strife, is a native of the East Indies. The leaves are opposite, the calyx tubular and 6-lobed, the stamens 12, and the style subulate. The petals, six in number, are of a very beautiful red-colour, and are used for dyeing in India. The hardy perennial species of *Lythrum* are handsome garden-flowers,

they grow in any common soil, and are easily propagated by dividing at the root. The seeds of the annual kinds require to be sown in most situations in the spring—*Don* *Dichamydeous Plants*, *Babington*, *Manual of British Botany*.

LYTTA GIGAS, see Cantharides.

LYTTA VESICATORIA, see Cantharides.

M This letter of the English alphabet has representative letters in Arabic, Persian, Urdu, Sanscrit, Hindi, Mahatti, Gujarati, Bengali, Uriya, Telugu, Tamil, Kannata and Malyalim. Some nations, however, are unable to sound the letter M, and in its place they use a B. On a mummy from Memphis and on the sarcophagus of Amymtæus we find the name of the god Ammun Ra written Oben-Ra and this is the spelling used on a plate of ivory found among the ruins of Nineveh, to which distant city the Egyptian style of Art had made its way two centuries earlier—*Shurpe's History of Egypt*, Vol I p 200

MA HIND Mother, a respectful address to a woman

MA-ABAR, mentioned in Briggs' *Fenisha*, Vol I p 373, means the place of crossing over, a place of passage or ferry, and has very generally been supposed to be Malabar, as well from the resemblance of the names as from the position of the latter country in reference to Arabia but there is no doubt that the appellation really applies to the tract on the Eastern coast of the peninsula extending north from Rameshwari

It is possible that this Arabic name was originally a corruption of Marawa, the name of the hindu state which adjoined Adam's Bridge, and the chief of which state was called Setu Pati, "the lord of the bridge" Ritter puts Malabar on the west coast, and Lassen (iv 838) says that the name with Ibn Batuta signifies the southernmost part of the Malabar coast, but both learned authors are certainly wrong. Kunstmann, again, says "it has been recently pointed out that the name applies neither specially to the south-west coast nor to the south-east, but to the whole southern apex of the peninsula." It is, however, clearly used for the south-east coast, as Abulfeda precisely says, it commences from Cape Comorin—*Elphinstone's History of India*, Vol II p 47 *Gilde-meister*, pp 56 and 185 quoted in *Yule's Cathay*, Vol I p 80, 81. See Maissen's Marco Polo, p 626 note

MAAJUN, any intoxicating confection made of hemp, butter, charas, or dhatura seed, mixed up with sugar and sweetmeats. Maajun is used by the natives, generally of the higher classes, for the three purposes of Kaif (intoxication), Kuwwat (aphrodisiac tonic) and Imsak. *Burton's Sindh*, p 170. See Majoon

MAAL HIND *Populus balsamifera*

MAALIM AR A seaman, a sailor

MAAM-POO, TAM Mango

MAA-PHAL, Duk Galls, properly Maephall

MAASH, AR Hind Food, livelihood 'Bad-maash,' an evil liver, Be-maash, without employ, Madad-i-Maash, aid to subsistence a pension

MAAT KOLUPOO TAM Tallow

MAAZAM, son of Amungzeb, on ascending the throne assumed the title of Bahadur Shah. He defeated and slew his brother Azam in a battle near Agra and died in 1712 at Lahore, aged 72, after a reign of 5 years. He was succeeded by his son Ferokhsir

MABALI, or Mahabali, a king who was trodden down into hell by Vishnu in his Vamana-avatara

MABALIPURAM See Mahabalipuram, Seven Pagodas

MA-BAP HIND Father and Mother

MABA BUXIFOLIA PERS

Fernexia buxifolia, Roxb Cor Pl

Trumbel,	TAM	Utti chettu,	TEL
Pishanna,	TEL	Nalla muddee,	"
Pismika,	"	"	"

A small tree of the Cincar mountains and of the forests of the Godavery, furnishing a dark coloured wood, small but remarkably hard and durable—*Voigt, Beddome Fl. Andh*

MABHERI, or China manabheri, TEL Anisomeles Malabarica *R B* Ajuga fruticosa, *R w* 2

MABOLO—? *Diospyros discolor*

MABWA Gtz *Bassia longifolia Willd*

MACACUS, a genus of mammals, of the family Simiadae, of which there are several species in India, the Malay Peninsula and Eastern Archipelago

Macacus Assamensis McCLELLAND

Macacus pelops, HODGSON

A native of Assam, of a bluish gray colour, dark brownish on the shoulder. This is a very different species from the tropical kind seen in Nepal. On arriving at Lamtang, in Sikkim, Dr Hooker saw a troop of large monkeys gambolling in a wood of *Abies brunoniana*, this surprised him, as he was not prepared to find so tropical an animal associated with a vegetation typical of a boreal climate—*Hooker Himal Jour*, Vol II p 37

Macacus cynomolgus LINN

Simia cynomolgus, LINN	Cercopithecus cynomol
the male	gus, MULLER
S aygulah, L female	
Hue lipped monkey, ENG	Jakko of Sailors, ENG
Egiot Monkey, "	Kia, MALAY
The common Macac, "	

MACAO

This monkey occurs in the Nicobar islands, Tenasserim and all over the Eastern Archipelago. It is intelligent, good natured, docile and easily trained to the performance of amusing tricks. In advancing age it becomes sullen, morose and mischievous. There are many varieties of it, and Dr S Muller regards *Macacus* of Belanger, and *Macacus* of F Cuvier as varieties of this Macac.

<i>Macacus nemestrinus</i>	LINN
<i>Simia nemestrina</i> , LINN	<i>Inuus nemestrinus</i> , ERNL
" <i>platypygus</i> , SCHREB	Papio "
" <i>calpolegus</i> , RUFFLES	" "
Pig-tailed monkey, ENG	<i>Brah septotung</i> , SUMATRA
Brah, PENANG	" <i>calapi</i> , "
Brah, SUMATRA	" <i>putih</i> , "

This Macac occurs in Penang, the Malay Peninsula, Sumatra, and Borneo. There are three varieties of it. It is good natured and intelligent. The natives of Sumatra have taught it to climb the cocoanut palms and throw down the fruit, to select the ripe from the unripe fruit and pluck no more than its master desires.

Macacus pileatus SHAW

Rilawah, SINGH

This appears peculiar to Ceylon.

Macacus radiatus GROEFON

<i>Cercocebus radiatus</i> , GLOFFR	<i>Cercocebe toque</i> , GLOFFR
<i>Simia sinica</i> , LINN	Bonnet chinois of BUFFON
Bandu, HIND	Mungri, CANARFSH
Wannur of the MAH	Koti, TEL
Makadu, MAHR	Vella mnuthi, MALEAL
Keida of GHAS	Madras monkey
Bonneted monkey, ENG	

When young, this monkey is wild and inoffensive, and soon acquires a knowledge of various feats of agility and tricks. It is the most inquisitive and mischievous of its tribe and its powers of mimicry are not surpassed by any other. With age it becomes more sullen and less amenable to discipline.

Macacus Rhesus AUDER

<i>Cynocephalus rhesus</i> , LATR	Rhesus, AUDER
Papio rhesus, OGILBY	Mannon, BUFFON
Bandar, HIND	

A native of Bengal, Nepal, Assam. It is docile and affectionate — *Jerdon's Mammals of India*, p 12 *Horsfield and Moore's Mammalia Catalogue*.

MACKOE, HIND *Solanum nigium* qu Makai?

MACAO city, called Gaou or Ou-Moon by the Chinese, is in lat $22^{\circ} 11\frac{1}{4}'$ N and long $113^{\circ} 33'$ E, 18 miles east of Canton. It is regularly built on a high peninsula, which terminates the island of Macao to the southward. There are several forts

MACARANGA TOMENTOSA

on the hills round the city. It is a salubrious locality and under the Government of the Portuguese. Macao stands upon a promontory belonging to the island of Sheang-shin, a narrow isthmus separating them. At one period the Chinese had a fort, most carefully guarded, at this spot, to prevent foreigners from visiting the interior. The town is built upon two hills, which meet at right angles. In the sixteenth century, Macao was given up to the Portuguese by the emperor of China, as a reward for services performed by them, when they joined their forces with those of the Chinese, against some daring pirates, who then, infested the neighbouring islands. It seems that they had temporary shelter on shore. The most interesting object now to be seen at Macao, is the cave of Camoens, the author of the *Lusiad*, Camoens wrote this exquisite poem at Macao, where it is asserted by contemporaneous authors he had been banished for some political offence. The cave, in which folks say the poet wrote the *Lusiad*, is situated at the summit of a rock, over which is erected a very elegantly tasteful temple, in which is placed a fine bust of Camoens, on the walls are inscribed some of his choicest lines in the original, to which is also added, a Chinese translation. Some of these lines are descriptive of the boundless sea lying beneath and the visitor is at a loss whether most to admire the truthfulness of the description, or the sublimity of the prospect — *Horsburgh Davies' Chinese Sir's China and the Chinese*, Vol I, p 127.

MACAQUE Fr the Macac monkey. See *Macacus Simiæ*.

MACARANGA INDICA — R W

Vutta thamai, TIM | Putta thamai, MALEAL

This tree grows on the Neilgherries and is common in Travancore. It produces a light crimson coloured gum which is used in medicine, and for taking casts — *Drury's Useful Plants*.

MACARANGA ROXBURGHII — Wall

Osyris peltata, Roxb W Ic | Boddichettu, TEL

This is marked by Voigt as a shrub of the Cincars. The Telugu name indicates it as a tree. All the young parts of this plant are covered more or less with soft resinous adhesive matter, smelling strongly of turpentine — *Voigt*.

MACARANGA TOMENTOSA — W Ic

Kanda gas, SINGH

This tree is very abundant in Ceylon, up to an elevation of 3,000 feet. It grows, also in Travancore and exudes a gum of charac-

MACASSAR

ter similar to that of *M Indica* — *Thw En Pl Zeyl*, p 274 *Drury's Useful Plants*

MACARONI

Bugha, PERS | Siwin, HIND, Sun, HIND | Siman, "

The macaroni in use by the people of Persia and India, is prepared by themselves. That used by most European households in India is imported—though cooks also make it for ordinary use

MACASSAR The Macassar race differ from the Bugi or Wugi, in having larger and more open features, as well as in the peculiar ruddiness that is mixed with the brown tincture of his skin. The hair is suffered to fall down and float loosely upon the shoulders, and has a red tinge, oftentimes, by way of correspondence with the rest of the person. The truth of this circumstance has been questioned, because red hair and a dark complexion were thought incompatible with each other. Such an opinion is, however, not affected by this instance, for here the hair is not yellow nor orange, but its ends have a deep red hue, while the rest is black. The little boys and girls of the Macassar race seen running about in troops, are often very handsome, while the lineaments of the latter are sometimes not only faultless in design, but they have withal a shade of thoughtfulness and melancholy, which is rightly esteemed to be the last touch and finishing stroke of personal beauty. These promises of future loveliness vanish before maturity, perhaps for the want of education, which, while it bestows unfading charms upon the mind, tends to model and perpetuate all the perfections of the body. In some of their productions of skill, as in the manufacture of gloves and baskets, the workmanship for delicacy and fineness cannot be surpassed. Their writing character is the same as the Bugi, with a deficiency of three or four letters. Many can read and all would learn, if they had books. They value themselves as being of a more ancient and noble stock than the Bugi, but they esteem it creditable to understand that language, so that a translation of the Scriptures in this admired and far-famed dialect, would serve for almost the whole of the humanized portion of Celebes. It is said that Dr Leyden translated a Gospel into the Bugi. The more curious plants of Macassar, are the *Muabilis jalapa*, and the *Damasonium indicum*. The gomuto is very common — *Journal of the Ind Arch*, October 1852, p 575, Vol VI, No 10 *Voyage of the Hummaler in 1857*, By the late G Tradescant Lay, Esq Singapore Free Press 1837

MACE

MACASSAR STRAIT is about 354 miles in length, from the south end of Great Pulo Laut, to Point Kammungan, and generally from 135 to 105 miles wide — *Hoersburgh*

MACASSAR OIL, this is supposed to be the oil of the *Carthamus tinctorius* seed, the safflower. See Oil

MACASSAR POISON *Hernandia sonora*

MACAW TREE, is the *Acrocomia scolopampa*, Mart. The value of the Macaw tree of the West Indies is chiefly owing to its fruit, which yields an oil. In the process of extraction the fruit is slightly roasted and ground to a paste, first in a mill and then on a levigating stone. This paste, having been heated, and mixed with 3-10ths of its weight of boiling water, is put in a bag, and pressed between two heated plates of iron, it yields about 7-10ths or 8-10ths of oil. The oil, if discoloured, can be purified, when melted, by filtration. It is then of the consistence of butter, of a golden yellow hue, has an odour like violets and a sweetish taste. If well preserved it will keep several years, if spoiled, it loses its golden hue and delightful aroma. It is frequently sold in the shops as 'palm oil' and enters largely into the composition of toilet soaps. It might be usefully introduced into the East Indies — *Seeman*

MACE ENG IR

Talassan	AR	Bunga-pala also
Dra deip-p'ho-bwen	BAM	Bunga bua-pala MATAY
Foely, Foche, Mus-		Bez baz, PLUS
caat bloom,	DUT	Macis, PORT
Flori de muscade,	FR	Jatiputi, SANS
Macis	FR GLR LAR	Wassawassie, SING
Muskaten-bluthe	GLR	Macio, Flor de noz
Jawanti, Japuti	GUZ	moscado
Jawati, Japuti, Janntri,		Jadiputi, TIV
	HIND	Japuti, TEL
Kambangpala,	JAV	

Mace is the aril or arillus of the nutmeg and forms around the shell of the nutmeg. It has a pleasant aromatic smell, and a warm bitterish pungent taste, it is a favourite medicine of the hindu physicians, who prescribe it in the slow stages of fever, &c. It is imported into India from Singapore, Batavia, and the Banda Islands. Mace is fleshy, branching, and when recent of a bright scarlet colour, but in the process of drying it changes to yellow, orange yellow, or what is considered best, golden yellow, and becomes transparent and horny. It is prepared by drying in the sun for some days. The aril is sometimes flattened out, and dried in a single layer, but frequently it is pressed together, in which case it forms two layers. The Dutch sprinkle mace with salt water prior to packing it in sacks. As

MACHA-RANG.

there are two kinds of nutmegs, so are there two kinds of mace, the produce of the same plants, thus, there is true or cultivated mace, and false or wild mace, but London dealers distinguish three sorts of true mace

Penang Mace is flaky and spread and fetches the highest price The annual quantity produced in Penang is about 130 piculs (of 133½ lbs each)

Dutch or Batavian Mace, is a fleshy sort, scarcely fetches so high a price as the Penang mace

Singapore Mace, is a somewhat inferior kind

Wild or false mace—The mace of the male or false nutmeg is distinguished from the true mace by being formed of three or four regular bands united at the summit The chemical properties of this article are analogous to that of the true mace, but the oil is so inferior in proportion, that the male mace is but of little commercial value Owing to its comparative cheapness, false mace is used in India only among the poorer natives It is procurable in most bazaars under the name of "Ramputi," is of a dark red colour, and deficient in flavour and aroma Under the microscope, mace presents a structure very distinct from that of the nutmeg itself Much difference is observed in the quality of samples The duty on genuine mace is 2s 6d the pound The imports into Great Britain between 1847 and 1851 ranged from 16 to 34 tons, of which only 8 or 9 tons were retained for home consumption—*Faulkner M E J R Food and its Adulteration*, p 412 *McCulloch's Commercial Dictionary*, p 770, *Mason's Penassem* *Pouell's Hand Book*, Vol p 302 *Poole's Statistics of Commerce*, p 221

MACE OIL

Jaiwantry, or Jai-puti ka tel, HIND | Wassa Wasitali, SINGH | Jaiputi tailum, TAM

A brown coloured, highly fragrant almost solid oil, largely used as a liniment

MACEDONIANS There were Grecian military colonies established at Alexandria ad Caucasum, Augæum, and Bazina, and garisons at Nysa, Ora, Massaga, Peucelotis and at Aornis, a mountain range, supposed to be the mountains of Mahaban in the Pir Panjal or Mid-Himalayan range See India, Inscriptions, Kifi

MACHA-KAI, TAM Galls, the old Calculus cysticus

MACHANA, HIND Euryale ferox, *Salisb*

MACHAN, JAVAN a tiger, *Felis tigris*—*Linn*, hence Machan batchi, Jav and Machan koombang, Jav *Felis pardus*—*Linn*

MACHA-RANG BENG HIND also Machaiang koiol, Machaiang-manga, and Ma-

MACHIN

charya Pandion halæetus, *Linn* Halætns fulviventris—*Viellot*

MACHARAS A reddish brittle gum-resin It is sometimes stated to be obtained from the *Moringa pterygosperma* It is considered by the natives a temperate remedy, is used as an astringent in diarrhoea and special diseases, also for pain in the loins and cholic Usually given moist—*Pouell's Hand Book*, Vol I p 333

MACHA REWA, a river in Garrawaia, the principal affluent of the Sher It rises in the Seom district, but its course is chiefly through the Bachai sub-division of the Nar-singhpur district Coal is exposed in the river-bed two miles above its junction with the Sher

MACH'HI, or Mach'hi-mai GUL A fisherman, usually of the Koli tribe Mach'hua BENG A fisherman, a vender of fish

MACHI'DA A small chiefship attached to the Sambalpu district It is situated some twenty-five miles north-west of Sanibulpur, and consists of only five villages, with an area of some five or six square miles, and a population of 539 souls

MACHI KAIA TEL Galls

MACHILUS MACRANTHA N ab E M glaucescens—*W Ic* | Oolooloo grs SINGH

This large tree grows in the Central and South-western Provinces of Ceylon at an elevation of 1,500 to 4,000 feet The timber is useful for building purposes—*Thw En Pl Zeyl*, p 254

MACHILUS ODORATISSIMUS NRES²

Badia, Ploia f BEAS | Chan, Chandua of Ravi Mitpattai, Muskru, Shalanglu Taura of CHENAB | Baghol, Shu of SULEJ

A tree of the Punjab Himalaya up to 4,050 and 7,000 feet—*Dr J L Stewart, MD*

MACHIN, or Maha-china, "Great China," the name by which Hindus anciently styled the Great Empire of China, and still vernacularly used by them But it is often used pleonastically coupled with Chin to denote the same thing, "Chin and Machin," a phrase having some analogy to the term Sind and Hind, used to express all India, also similarly to Gog and Magog, applied to the northern nations of Asia The use of a double assonant name, sometimes to express a dual idea but often a single one, is a favourite oriental practice As far back as Herodotus we have Crophi and Mophi, Thym and Bithym, the Arabs have converted Cain and Abel into Kabil and Habil, Saul and Gohah into Talut and Jalut, Pharaoh's magicians into Risam and Rejam, of whom the Jewish traditions had made Jaanes

MACKINTOSH

and Jambies, whilst Christian legends gave the names of Dismas and Jesmas to the penitent and impenitent thieves in the Gospel. Juga and Nalgah was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing, e.g. Zabulistan and Kabulistan, Koli Akoli, Longa Solaŋga, Ibn Sibi, Kessin and Owan, Kunia Muria, Ghuz and Mighuz, Mastia and Cistia (Edisi), Aitag and Kartag (Abulghazi), Khanza and Muiza (Rashid), Iian and Tuian, Cit and Mecit (Rubin-quis), Sandor and Caudor (Marco Polo), etc.

The name of Achin in Sumatra appears to have been twisted in this spirit by the mahomedan mariners as a rhyme to Machin, the real name is Ateheh. In India, such rhyming doublets are not confined to proper names to a certain extent they may be made colloquially, at will, upon a variety of substantives. Thus chauki-anki means "chairs" simply (chanki), or, at most, "chairs and tables," lakhi-aki, "sticks and stakes"—*Quatremere's Rashid*, pp 213—246, *D'Averac*, p 534, *Piarres d'Or*, I p 399, in *Yule Cathay*, p cxix and cxx.

MACHI-PARNA, also Machi-pati, TEL *Artemisia Indica*.—*Willd*

MACHIS See Jut

MACH KOROL, Koral BENG *Haliætns fulviventer*, *Viel*

MACH MANGA BENG *Haliætns fulviventer* *Viel* *Poliætns ichthætns*, *Hoist*

MACHNA A streamlet of Bartool

MACHOOFI HIND *Polygonum aviculare*

MACHR HIND Musquito

MACHU-KOTA See Kattywai

MACHULAK A plant with yellow flowers and succulent root found in the neighbourhood of Laya and Bakkar, west of the Indus. The root is employed as a horse medicine.—*Masson's Journeys*, Vol II p 128

MACIO, SP Macis, GER Lar Mace

MACKENZIE, Col C of the Madras army, was Surveyor General of India, a celebrated geographer, antiquary, linguist, and naturalist. A biographical sketch and literary career of him, by Sir Alexander Johnston, was given in the London As Trans vol I 333, 334.—*Dr Buist's Catalogue*

MACKENZIE, Major General Cohn, an officer of the Madras Army who distinguished himself in the British wars against the Afghans in 1838 to 1843. He was the means of releasing the British prisoners taken before and after Cabul.

MACKINTOSH, Captain A, 27th M N I Author of History of Ramoosies in the Deccan in Madras Lit Trans vol II 105,

MACPHERSON

138 Account of the Mahadeo coolies in Bom Geo Trans vol I 139 Account of the Maibhoo or black clothed mendicant devotees in Mad Lit Trans vol III 9

Dr Buist

MACKOE, ? Makai, HIND ? *Solanum nigrum*

MACLURA TINCTORIA, D Don

Broussonetia tinctoria Kun | *Morus tinctoria*, Linn

This tree, one of the Urticaceæ, grows to the height of thirty or forty feet, a yellow dye is obtained from the wood, known as Fustic wood in commerce. It has been introduced into the Agri-Horticultural gardens Calcutta.—*Jaffrey, Voigt*

MACNAGHTEN, Elliot, formerly of the Indian Bar, Chairman of the E I Company, fourth son of the late Sir Francis Workman Macnaghten, formerly a Judge of the Supreme Court at Madras from 1809 till 1815 and at Calcutta from that date till his retirement in 1825, and brother of Sir William Macnaghten, envoy at the court of Shah Shooja-ul-Moolk, who was killed at Kabool, December 21, 1841, and also of Mr Francis Macnaghten, of the Bengal Civil Service, sometime Secretary to the Board of Trade, and third Government Agent at Calcutta. Mr Elliot Macnaghten was for many years an officer of the Supreme Court at Calcutta. He returned to England in 1839. He was elected a Director of the Hon East India Company in 1812, and filled the office of Chairman in 1852-53. Mr Macnaghten was born April 1, 1807.—*Illustr News*

MACOWA, an island in L 16, 58 L 41 ° 20' E

MACROB KHAN, was the governor of Cambay at the time of Sir Thomas Roe's embassy, and is well known for his inveterate hostility to the English. Properly Makarab Khan.—*Cal Rev Jan 1871*

MACPHERSON, Sir John, came to Madras at the age of 22 and served the Nabob of the Carnatic in various capacities. He returned to England, secured a seat in Parliament, but returned to Calcutta as second member of Council. His economy of the public monies obtained for him a baronetcy, and on the resignation of Warren Hastings he held the government for 22 months.

MACPHERSON, Major Samuel, a Madras officer, eldest son of Dr Macpherson, Professor of Greek in King's College, Aberdeen, was born in 1806. While engaged in the Trigonometrical Survey of Oussa, he became acquainted with the Khonds, one of the many remarkable tribes that linger almost unknown in the fastnesses of the vast Indian Peninsula. This race, practising

MACRODACTYLÆ

horrible rites, the origin of which is lost in the darkest antiquity were known to offer up periodical human sacrifices to the deity who presided over the fields and gave them fertility, and he entered upon the task of reclaiming this race, and succeeded in calling public attention to them by a report on their history and condition, addressed to the Indian Government Lord Dalhousie afterwards named him political agent at the Court of Scindiah, where his character his conciliatory demeanour towards the natives and his consideration for their feelings gained him the entire confidence of the maharajah and of his enlightened minister Dinkur Rao This influence proved of the utmost value during the mutiny Compelled to fly from Gwahior after the massacre of the British officers there he still continued to direct, from Agra, the councils of Scindiah, and kept him faithful and steadfast in his allegiance to the British Government, when threatened in his very palace by an exasperated soldiery and a furious mob Through his sagacious advice the powerful contingent of the maharajah was induced to remain inactive at Gwahior, in the most critical moment of the rebellion He died on the 15th April 1860 *The Madras Daily Times and Spectator*, Thursday July 19, 1860

MACREIGHTIA BUXIFOLIA, PERS

Kaloo habaraleya-gass SINGH

Of this there are four varieties α , β miclophylla, δ angustifolia, var α . and β grow in the hot drier parts of Ceylon, var. δ in the Ambagumowa district, and near Ratnapoora Var. δ on the banks of rivers *The En Pl Zeyl* p 183

MACREIGHTIA OBLONGIFOLIA, *Thur*
A small tree of Ceylon, near Ratnapoora, and in the Singherajan and other forests between that place and Galle — *The En Pl Zeyl* p 183

MACROCLADUS, SP

Yen khyen, BERM | Karen cabbage palm ENG

A wild palm is found in many parts of the Tenasserim Province, which the Karens often cut down for the unexpanded bunches of young leaves round in its summit, and which has the taste of cabbage The tree does not, however, belong to the same genus as the cabbage tree of America, but from the imperfect specimens of its fructification that Dr Mason saw, appears nearly related to Griffith's genus *Macrocladus* — *Mason*

MACRODACTYLÆ, a tribe of birds,

Fam Rallidæ, 7 gen 15 sp viz

1 Porpyrio, 1 Gallinex, 8 Porzana 1 Ortygometra, 2 Rallus, 1 Gallinula; 1 Fulica

MACROPODIDÆ

MACROPHTHALMUS, a genus of the crustacea, viz

Macrophthalmus transversus, *Edw* Pondicherry
" *pumilus*, *Edw* Mauritius
" *depressus*, *Edw* Red Sea

MACROPIPER METHYSTICUM, its root, or rhizome, is used, in the south Seas, in the preparation of the ava' drink It is chewed spat in a bowl, and allowed to ferment and drunk In the Samoan islands, the large ava-bowl is made from the tamanu, *Citrophylum inophyllum*, and occupies a conspicuous place — *Capt Elphinstone L-shane Islands of the Western Pacific*, p 46

MACTRA a species of *Mactra*, or sand clam, is fished up near Macao

MACROPODUS PUGNAX *Cantor*, Plakat of Siam, occurs numerously at the foot of hills at Penang Like the rest of the family it is capable of living for sometime out of water The Siamese inhabitants with whom a variety of this species is a great favourite, keep the fishes in jars with water, where the larvæ of musquitos is their food, and denominate them 'Pla kat,' Pla, fish, kat, a fighter The real fighting fish, however, the exhibition of whose combats is a popular amusement with the Siamese, appears to be a variety of the present species, produced by artificial means, like the varieties of the golden carp of China, and Dr Cantor names it *Macropodus pugnax*, *Fur*. When the fish is in a state of quiet, with the fins at rest, its dull colours present nothing remarkable But if two are brought within the sight of each other, or if one sees its own image in a looking glass, the little creature becomes suddenly excited, the raised fins and the whole body shine with metallic colours of dazzling beauty, while the projected gill membrane, waving like a black veil round the throat, adds something grotesque to the general appearance In this state it makes repeated darts at its real or reflected antagonist But when taken out of each other's sight, both instantly become quiet A gentleman at Singapore was presented with several by the king of Siam They were kept singly in glasses with water, fed with larvæ of musquitos, and lived for many months The Siamese are as infatuated with the combats of these fishes as the Malays are with their cock fights, and stake on them considerable sums and sometimes their own persons and their families The license of exhibiting fish fights is farmed, and affords a considerable annual revenue to the king of Siam — *Cantor* See Fishes

MACROPODIDÆ a tribe of Brachyurus Decapodous crustacea, of the Order Deca-

MACROTOMIA

podes of Milne-Edwards, Legion Podopthalmiens, as under—

TRIBE Macropodidæ

Egeria arachnoides, *Edw* Coromandel Coast

„ *herbstii*, *Edw* Asiatic Seas

„ *indica*, *Edw* Indian Ocean

Doclea ovis, *Edw* do

„ *hybrida*, *Edw* Coromandel Coast

„ *muricata*, *Edw* E Indies

See Crustaceæ

MACROPTERIGINÆ, a sub-family of Buds of the Family Cypselidæ, as under—

Sub-fam Cypselinæ, 3 gen 11 sp viz, 3 *Acanthylis*, 6 *Cypselus*, 2 *Collocalia*

Sub-fam Macropterginæ, 1 gen 3 sp viz, 3 *Macropteryx*, *coronatus*, *klecho*, *comatus*

MACRORHAMPHUS SEMIPALMATUS—*Jerdon* This wading bud is larger than *M. griseus*, with the three anterior toes connected at base by membranes, of which the inner is equally developed with that connecting the middle and outer toes of *Himantopus candidus* and *H. leucocephalus*, the outer being rather more so. Bill exactly as in *Scolopax*, its terminal fifth smooth and tumid in the living bud, becoming shrunken and papillose soon after death. Length 13 in of which the bill to forehead measures $2\frac{1}{8}$ in, expanse of wings 21 inch, closed wing $6\frac{1}{2}$ in, tail $2\frac{1}{8}$ in, tarse $1\frac{1}{4}$ in, middle toe and tail $1\frac{1}{2}$ in, hind toe and nail $\frac{9}{16}$ in. Bill dusky, dull caraneous towards the base of the lower mandible, legs and toes lead coloured—*M. Blyth's Report*

MACROTARSIS, a genus of buds of the Family Charadriadæ, thus,

Fam Charadriadæ

Sub-fam Cursorinæ, 2 gen 2 sp viz, *Cursorius coromandelicus*, *macrotarsis bitortuatus*

Sub-fam Esacinae, 2 gen 2 sp viz, 1 *Esacus*, 1 *Ædicnemus*

Sub-fam Vanellinae, 4 gen 6 sp viz, 1 *Hoplopterus*, 1 *Sarciphoerus*, 3 *Lobivanelus*

Sub-fam Charadriinae, 2 gen 2 sub-gen 10 sp 1 *Squatarola*, 2 *Charadrius*, 1 *Eudromias*, 6 *Hiaticula* See Birds, p, 517

MACROTOMIA Of this genus, the *Benthamia* D C, and *Macrotomia euchroma* II F, et T occur in the N W Himalaya

The *M. euchroma* is the *Lithospermum euromon* of Royle, and the *Onosma echioides* of Linnæus. The Rattan-Jot or Gao zaban. The bruised root of one or other or both is locally applied to eruptions, and is sent to the plains as the officinal rattanjot, *Potentilla Nepalensis*, which is also used, in dyeing wool. Royle assigned rattanjot to *Li-*

MADAN

lithospermum vestitum (See *Geranium nodosum*) In Lahoul, Spiti, and Kanawar, it is used by the Lambas to stain images, and as a red dye for cloth, being applied with ghi or the acid of apricots—*D. J. L. Stewart, M. D.*

MACROURA, or Macruia, the scientific name for that section of Crustaceans which have the abdomen, usually called the tail, long, in contradistinction, from that section (*Brachyura*) which have the tail short. The common lobster is an example of a Macrourous Crustacean, and the common crab of a *Brachyurus* Crustacean—*Eng Cyc* See Crustacea

MACROXUS, *Scimus rufonger*

MACULLA, is the principal commercial depot on the south coast of Arabia. It is in lat $14^{\circ} 30' 40''$ N and long $49^{\circ} 6'$ E. Maculla and Shuhui are the two principal slave ports on the southern coast of Arabia. The slaves from Zanzibar and from the Somali and Denkali coasts were annually brought there. On the 14th May 1863, Brigadier Coghill, concluded an engagement with nakib Salah-bin-Mahomed of Maculla and nakib Ali Najee of Shuhui, in which they agreed to abolish and prohibit the export and import of slaves. *Horseburgh Treaties, Engagements and Sunnuds*, Vol VII p 308

MAD AR rise, extension Mad-o-Jazir, flood and ebb Mad is often used in the complimentary phrases of letters as Mad-o-zillaho,—may your shadow increase

MADA CHETTU TEL *Avicennia tomentosa*, *Linn*

MADAD AR HIND a compound of betel leaf and opium

MADAD, AR aid, assistance, Madad-i-maash, an addition to ones means, a pensionary aid. Ya Ali madad, Help oh! Ali

MADAGASCAR, a great island off the S E coast of Africa from which it is separated by the Mozambique channel

MADAKPOR, a migratory race of the Central Dekkan, known also as the Kelikati

MADAL, See Dyes

MADALA, MALEAL Madalam Pallam, TAM *Punica granatum*

MADAN a race of Arabs, well known along the banks of the river. They are fixed, not migrating like other Arabs, they exist upon the produce of their immense herds of buffaloes which, with a few sheep and cows, form all their property. They live in huts formed of split reeds, along with the animals that form their support, and which they scarcely exceed in intellectual endowments. It is from the notorious un-

coarseness and brutality of their habits that the other tribes of Arabs give the name of Madan, that is, ignorant, from two Arabic words, signifying not wise—*J B Fraser*, p 79

MADAN a village with turquois or fiozah mines, in the declivity of a mountain, two miles from the village. The fiozah striatum was not plentiful in this mine, it appeared in some places in very narrow seams. There are many different minerals intermixed with the fiozah and most part of the rock contained none ore, which sparkled when broken. The fiozah is cut by means of a small wheel, which is turned by one hand while the stone is applied by the other, till sufficiently polished. It is then fixed to the end of a small piece of stick, with sealing-wax and exposed for sale—*Mohan Lal's Travels* p 174-175

MADANA, a name of Kama, the hindu god of love. In the hindu religion, festivals are held on the 13th and 14th of the month Cheyt, in honour of Kama, the god of love. Madana, he who intoxicates, with desire, Kama, are both epithets of the god of love. The festivals on the 13th and 14th are called Madana tiodasi (thirteenth) and chatridasi (fourteenth). On these days, the rajpoots of Oodiyapur sing hymns handed down by the bards, "Hail! god of the flowery bow, hail! warrior with a fish on thy banner, hail! powerful divinity, who causeth the firmness of the sage to forsake him. Glory to Madana, to Kama, the god of gods, to him by whom Brahma, Vishnu, Siva, and India, are filled with emotions of rapture." There is no city in the East where the adorations of the sex to Kama deva, are more fervent than in Oodiyapur, the city of the rising sun—*Tod's Rajasthan*, Vol I p 577

MADANA, HIND *Dactyloctenium Aegyptiacum*, also *Spermacoce hispida* *Linn*

MADANA, SANS *Gardenia dumetorum*

MADANA^a ANAPA CHETTU, CARICA papaya, *L* so called in Ganjam and Vizagapatam

MADANA or MODINA, *Madana budata kada*, *Madana grandis*, TEL *Spermacoce hispida*, *L* *S seabia* 1 371—*Rheede*, ix 76—B1 741

MADANA GANTI, TEL *Alternanthera sessilis*, *R B* a creeper growing near water, on the margin of tanks, &c

MADANA GINJALU, TEL *Linum usitatissimum*, *L* Linseed

MADANAMU, SANS *Datura* sp?

MADANA SEKU, TEL *Cryptolpis reticulata*, *Wall* the Hill people of Vizianagram make cordage and also a kind of cloth from the fibre

MADAPHALAMU, TEL *Citrus* sp also (*Madiphala*)

MADANU, or Shan, of Kanawan and Pangi, *Salix alba*, white willow

MADAORKATI, See *Cyperaceæ*

MADAPOLLAM, a cotton fabric, manufactured in the Madras Presidency. The export-trade in madapollams and long cloths has been unimpaired by the goods laid down by the British manufacturer, in all the bazaars of India

MAD APPLE, *Solanum melongena*

MADAR, HIND *Calotropis gigantea*, also *C procera*. The stalks of both of these plants yield a strong fibre used in making fishing lines, the silky floss of the seeds in the seed-pod has been woven into a fine silk-cotton like fabric and has been employed to mix with silk, and the juice furnishes a substance very like gutta serena in many of its qualities

MADAR, BENG Coral tree, *Erythrina fulgens*

MADARA-GASS, SING *Cluytia collina* *Rob*

MADARE HIND *Leptopus cordifolius*

MADAR-PATI, BENG *Maranta dichotoma* *Wall*

MADARU, a servile race in Coorg, who make baskets. The Madagari, pied slaves of Coorg, are, seemingly identical—*Wils Gloss*

MADDANG KAMENHJIR, a Penang wood used by the Chinese for making boxes

MADDANG TANDAK, a Penang wood of a dark brown colour. Not used

MADDAVA MEEN, TAM Mullet fish

MADDE DOOP, CAN *Ailanthus Malabaricus*

MADDER

Fuh,	AR	Ru nas,	PERS
Mee,	DUT	Granca,	PORI
Alizui, Garance,	FR	Mariona, Krap,	RUS
Ferberotho,	GER	Munjishtha,	SANS
Munjit,	GUZ HIND	Well-mudutta,	SINGH
Robbia,	IT	Gianza, Rubia,	SP
Rubia tinctorum,	LAT	Man-justi,	TAM TEL
Puntvyu,	MALAL		

Madder is the product of the long slender roots of the *Rubia tinctorum*, a plant of which there are several varieties. The principal supplies of it are obtained from Holland, Belgium, France, Turkey, Spain, and the Balearic Isles, the Italian States, India and Ceylon. The best soil for it is dry, fertile and deep sandy loams, the roots are long and fibrous. It is propagated by dividing and transplanting the roots, but it grows from seed, and between the years 1847 and 1851, the imports ranged from 8000 to 13,000 tons, valued from £25 to £55

MADDI CHETTU

the ton, and it requires three years to come to maturity. It is, however, often pulled in eighteen months without injury to the quality, the quantity only is smaller. When the soil is impregnated with alkaline matter, the root acquires a red color; in other cases it is yellow. The latter is preferred in England, from the long habit of using Dutch madder, which is of this color, but in France the red sells at two francs per cwt higher, being used for the Turkey-red dye. Madder does not deteriorate by keeping, provided it be kept dry. It contains three volatile coloring matters, madder purple, orange, and red. The latter is in the form of crystals, having a fine orange red color, and called Alizarine. This is the substance which yields the Turkey red dye. A field may be planted with madder, and fed off by cattle for three or four years, without any detriment to the roots which are afterwards as good for dyers' uses as those cultivated in the ordinary way. The flesh, milk and bones of animals fed upon madder, become tinged. The dyers of India use the chay root (*Hedyotis umbellata*) and the Aal root (*Morinda citrifolia*) and the Munjeeth *Rubia cordifolia* as substitutes. *R. cordifolia*, the munjit of India is a variety of *R. tinctorum*. It has white flowers, is a native of Siberia, but is cultivated largely about Assam, Nepal, Bombay, Sind, Quetta, China, &c. A small quantity is exported from China and India, about 338 Indian maunds were shipped from Calcutta in 1840, and 2,328 in 1841. It fetches in the London and Liverpool markets from 20s to 25s and 30s per cwt, duty free, 405 tons were imported into Liverpool from Bombay and Calcutta in 1846, and 525 tons in 1850, but none was imported in 1851 and 1852. It was remarked in 1851 by the Jury at the great Exhibition, that this is a valuable dye-stuff, and hitherto not so well appreciated as it deserves, for some of the colours dyed with it are quite as permanent as those dyed with madder, and even more brilliant. Its use however is gradually increasing, and it is unquestionably well worthy the attention of dyers.—*Simmonds McCulloch's Commercial Dictionary* p 771 *Home News Poole's Statistics of Commerce* See Dyes.

MADEBA, the Medaba of the Scriptures where Joab gained a great victory over the Ammonites and Syrians (1 Chron xix 7-14) *Robinson's Travels Vol II* p 190

MADDI CHETTU or Muluga chettu TEL (*Morinda tinctoria*?) The roots are sold in the bazaar as a red dye, and were sent to the Madras Exhibition of 1855, so named, from Rajahmundry, Masulipatam,

MADEIRA WINE

Bellary, Kurnul, Bangalore and Salem. The plant grows in black cotton soil but not more than 3 or 4 feet in height, being constantly dug up for the roots—*Br. Ains in Flor Andhina*

MADDI CHETTU, TEL *Terminalia glabra*, IV and A

MADDI RUBBA CHETTU, TEL *Eleusine stricta Roxb*

MADHAVI TIGE, TEL *Hiptage madagblota Gaertn*—*Geertneria racemosa*, R Br

MADHURNAKAM or (V Bappayi), TEL. *Carica papaya*, L

MADEGA TEL Kar a pedial slave race in the Peninsula of India, the Chakili or Chaklai of the Tamil people and the Mhang of the Mahatta nation. They are leather manufacturers, shoe-makers, executioners. They are very humble people, regarded as out castes, dwell in the outskirts of villages and in many places are almost slaves. They are, in general, black with slender lower limbs. They are largely addicted to robbery. They eat the creatures which die of disease. They have certain territorial rights in the soil and are beggar coolies. Their right to dead carcasses is often disputed by the Dher or Pariah and continued litigation results. In the years 1866 to 1868, the Dher or Pariah and the Madega or Mang of the village of Dongopia, 25 miles west of Bede were litigating on this point and none of the men would come as beggar till it was settled. Col Tod tells us that the bhangi or scavengers of Ramkhana mortgaged their rights in the dead carcasses of their town to a professional brother of Jaisiawun—*Tod's Rajahstan*, Vol I, p 624

MADEIRA WINE So called from the island bearing that name, where it is made. Madena, once on every table, has now ceased to be used in India. The character of this wine, famous for centuries, was first damaged during the wars with France at the close of the 18th and opening of the 19th centuries when the high prices tempted many merchants of Funchal to throw inferior wines into the market, and this long continued. It has been said that the island never produced more than 70 pipes of first kind of wine but in 1825, 14,432 pipes left the island. In the Autumn, of 1852, the vine fungus, the *Oidium Tuckeri*, appeared. It settles on the leaves in the form of fine white powder drying up the leaves, preventing them inhaling carbon and exhaling oxygen, the leaves are thin and the plant falls and dies. In 1861, only 2035 pipes were exported and in 1865 probably not

MADHERI

one pipe of wine left the island — *All the Year Round*, September 21, 1861

MADIELKHON GR Bdelhum Commiphora Madagascariensis

MADERA DEL BRESIL SP Brazil wood Cæsalpina sappan *Linn Roxb*

MADERI See Mahabharata

MADETIYE SINGH Adenanthera pavonina — *Willde* Under these names, Mi Mendis describes a tree of the western side of Ceylon, a cubic foot of which weighs lbs 56, and is said to last 30 years. It is used in common house buildings. The tree produces a red seed which is roasted and eaten — *Mi Mendis*

MADEYA See Marble

MADHA HIND SANS Honey Sweet, any intoxicating substance, the Saxon Mead

MADHAKI HIND a hukka to smoke opium in

MADHAVA and Sayana two commentators of the Vedas of the 11th century

MADHAVA, a name of Krishna

MADHAVA SANS from ma, the goddess Lakshmee, and dhava husband

MADHAVA CHARYA, frequently named Ananda Tutha, the founder of the Dwaita philosophy. He was a reputed disciple of Sankara, and author of the *Suva Darsana Saugraha* on the modifications of the Hindu Religion

MADHAVA CHARYA or Brahma Sampradaya, a small sect of Vaishnava Hindus in Southern India founded by Madhava-charya a brahmin, son of Madhuga Bhatta, born A D 1199 in Tuluva. Wilson says he lived in the 13th century. At Udipi Madayatala, Subrahmanya, and other places, he established temples, and eight maths in Tuluva, below the ghats. The superior gurus of the Madhava sect, are brahmins and sanyasis or profess eremitic observances. The disciples who are domesticated in the several maths profess also perpetual celibacy. lay aside the brahminical cord, carry a staff and a water pot, go bareheaded and wear a single wrapper stained of an orange colour with an ochry clay. They are usually adopted into the order from their boyhood and acknowledge no social affinities nor interests. They regard Vishnu as the Supreme Spirit, as the pre-existent cause of the universe, from whose substance the world was made. The sect in Kunata, are presided over by eight swami or spiritual heads — *Wils Gloss* See Brahma Sampradaya, Brahma Chari

MADHERI TAM Anisomeles malabarica — *R B*

MADHYAMICA

MAD'HIAMU SANS the mesos of the Greeks, the middle, between, as in the Sanscrit slokam,

Asia vaitaha punia Bhumih

Mad'hiam Vindhya Himaya yoho

MADHU SANS Honey, anything sweet, anything intoxicating. Madhu is one of the poetical names of Krishna, viz, the intoxicator, (from Madhua strong drink, and Madhu, the bee, perhaps originating our mead) Amongst the Hindus, a new born infant has a little honey put into its mouth as a ceremonial rite called Madhu prasana. Several of the drinking races of India and Asia still use the cup or piala to welcome the coming guest. Colonel Tod tells us regarding the love of strong drink and indulgence in it to excess, so deep rooted in the Scandinavian Asi, and German tribes, and in which they showed their Celtic origin, that the Rajpoot is not behind his brethren either of Scythia or Europe. Though prohibited by ordinances which govern the ordinary Hindu, the Rajpoot welcomes his guest with the munnai peala, or 'cup of request,' in which they drown ancient enmities — The heroes of Odin never relished a cup of mead more than the Rajpoot his madhva, and the bards of Scandinavia and Rajwana are alike eloquent in the praise of the bowl, on which the Bardai exhausts every metaphor and calls it ambrosial, immortal, "The bard, as he sipped the ambrosia in which sparkled the ruby seed of the pomegranate, rehearsed the glory of the Rajput race." Even in the heaven of Indra, the Hindu warrior's paradise, akin to Valhalla, the Rajpoot, has his cup which is served by the Apsara, the twin sister of the celestial Hebe of Scania. "I shall quaff full goblets amongst the gods," says the dying Celtic warrior, "I die langlung," are sentiments which would be appreciated by a Rajpoot. Cups in use with the Tibetans are made of maple knots produced on the maple by the Bralanaphora — *Tod's Rajasthan*, Vol I, p 377 *Wilson's Glossary*

MADHUBEE BENG Hiptage madablotia

MADHUCA SANS the Bassia latifolia or Mahwa tree

MADHUJI RAO BETAL See Mahratta Governments of India

MADHUKA SANS also Yastunadhuka Glycyiliza glabra — *Linn* Liquorice

MADHURA SUTTAN See Wijao

MADHURIKA SANS Fennel, Nigella sativa

MADHURNAKAM TLL Carica papaya — *Linn*

MADHYAMICA See Vidya

MADHYÆ See *Griha*

MADI CAN *Pentaptea tomentosa*

MADIA ELEGANS is a plant of no particular beauty, the flowers of which are yellow and may be grown easily from seed, in any common soil — *Riddell*

MADIAN There can scarcely be a doubt that the Modiana of Ptolemy, Lib VI, cap 7, is represented by the Madian of our maps. Here, according to Edrisi and Abulfeda, was the well, from which Moses watered the flock of Reuel, or Jethro, whom the Arabs call Shoab. Exodus ch II v 16 says "Now the priest of Midian had seven daughters, and they came and drew water," &c — *Ouseley's Travels*, Vol I, p 338

MADIGA TEL The low caste known as chucklers, tanners, curriers, the chamal of Northern India the Chakkil of the Tamil country, and the Mhang of the Mahrattas — *Wils*. See *Madega*

MADIKOON GREEK A name of Bdelium, the googul of India

MADINIKA, or Guja kanne komah TEL *Boerhaavia stellata* R IV Ic 875

MADIPHALA CHETTU, or Bijapmanu, Citrus medica, L — R III 392 — IV § 4 344 var 7.

MADIPANDOO TEL *Ficus racemosa*

MADI PATRE HIND *Artemisia vulgaris* — *Linn*

MADIRA SANS Wine

MADI RUBASULU TEL *Eleusine striata*, *Rorib*

MADITIGE TEL *Alysicornis cymosa* Sat — *Lettsomia cymosa* R 1

MADIVALA KARU (1) A baird or herald, one of the mixed castes, born of a Vaisya father and Kshatriya mother — (2) also a native of Magadha or South Bahar

MADJICOSEMA or Meracoshema islands, a group on the east coast of Formosa, lying between $24^{\circ} 4'$ and $25^{\circ} 6' N$ and $122^{\circ} 52\frac{1}{2}'$ and $125^{\circ} 30' E$ the western islands are named Kou-mi, Koo-kien-san and Pa-tching-san, and the island of Ty-pin-san lies on its eastern edge — *Hoiburngh*

MADJOON TURK Majoon, an intoxicating drug made of hemp leaves See *Majoon*

MADKEE, battle was fought on the 18th December 1845

MAD-KHAR HIND Carbonate of soda

MADMALTI HIND Hiptage madablota

MADOOCARE BARK ANGLO-TAM Madoocare puttay, Tam Bark of *Weberia tetrandia*

MADOOKA SANS *Bassia latifolia*

MADOORKATI Papyrus pangoiei A sedge, extremely common about Calcutta, and very extensively employed in Bengal

for making the elegant, shining useful mat for which the capital of India is famous, and which are frequently imported into Europe. Strips of this sedge are suited for plaiting — *Royle*

MADOOWA, a temporary building. Amongst the superstitious ceremonies of the races in Ceylon are a variety of forms for the recovery of the sick, 1 daana, 2 or "the food offering," the harvest-home of the Singhalese and horn-pulling, a rite in honour of Pattue, performed to drive away pestilence. But the principal ceremony is the Dewal madoowa, which is celebrated on a larger scale, and frequently performed on behalf of a whole village or district which has been afflicted by cholera or the fever so much dreaded by the natives. It takes place in a "madoowa," or temporary building constructed of branches, and decorated with white cloths and garlands, and it generally lasts throughout seven days, on each of which offerings are made of wild flowers and fruit, together with rice and money — *Tennent's Christianity in Ceylon* p 234-35

MADORIUS, RUPEH *Calotropis gigantea*

MADRA, also cheiru narianji, Citrus aurantium *Linn*

MADRA, the ancient name for Bhootan. MADRAS, a town on the Coromandel Coast, lat $13^{\circ} 1' N$, lon $80^{\circ} 14' E$, and the principal town of the Presidency which bears its name. It is a large town on the sea board with a fortress called Fort St George, the population is estimated at 450,000 and is composed of British and their descendants, mahomedans and hindus of various races, and nations. It is high water at full and change 7h 34m and the rise of the tide at the springs is $3\frac{1}{2}$ feet nearly. In January 1844, a light house was erected with a flashing light. The flag staff in the Fort is in about lat $13^{\circ} 4' 10'' N$, and the Observatory in long $80^{\circ} 17' 21'' E$. The N E monsoon prevails with heavy weather from the middle of October till the beginning of December and violent gales sometimes occur in May. Cyclones also occur, and do immense damage. Those of 1807, 1828, 1836, and 1847 were very violent. Underlying the sands and clays of Madras and all along the sea coast, is a bed of dark blue tenacious clay, containing numerous fossils of existing species. The language spoken at Madras is, the Tamil, which is the tongue of the people southwards to Cape Comorin, westwards to the ghât leading into Mysore, southwards through Coimbatore, and in the southern parts of Travancore. In the Madras presidency, the languages spoken

are Tamil, Telugu, Canarese, Malayalum. The Telugu language begins a few miles north of Madras, as far as the eastern boundary of Mysore which it follows up to that of the Malhatta country, thus including, in its extent, the Ceded Districts, Kurnool, the greater part of the Hyderabad dominions and a portion of the Nagpore country and Gondwana.

In 1864-5, there were 15,838,828 acres under cultivation, the land revenue was £1,181,645. In 1868-9, the area under cultivation, was about 16,202,696 acres, and the population 26,089,052 of whom 1,502,134 are mahomedans and 414,096 christians. The Madras Presidency is recognised to consist of the Northern Circars, on the coast of the Bay of Bengal, from the Chilka lake to the Kistnah river, The Carnatic from the Kistnah river to Cape Comorin. The Balaghat, or more elevated region in the interior of the peninsula composed of the Bellary and Cuddapah Collectoriates and Canara and Malabar are alluvial tracts on the western coast. These are ancient political divisions, but indicate also differences of race and languages. The Madras Presidency for revenue purposes is arranged into twenty districts, there are 3,227,726 farmers and subtenants, holding 2,297,158 single or joint farms, each district ranges from 4,000 to 12,000 square miles in extent. Under the ryotwari system, the peasantry pay an average of Rs 2½ per acre. Of the ryots on the rent roll only 420 pay upwards of £100 a year of rent to Government, only 1,627 from £50 to £100 only 5,641 from £25 to £50, and only 77,408 from £10 to £25. Of all the rest, forming about 90 per cent of the whole, 118,672 pay less than £5 a year, 431,569 less than £3 and 1,197,157—the great majority—less than one pound a year. Only one country of Bengal—Chittagong—presents a parallel to it, and there Government has long tried to induce the miserable peasantry to accept a fee simple tenure. Mr Maltby, Acting Governor in a minute on Sir W. Denison's proposal to remove the poverty and agricultural ignorance of the ryots by model farms and imported machinery observed that the surest way of promoting improvement is to render land valuable and attract capital to it by such methods as fixing a light and permanent assessment, giving security of title, enlarging the means of irrigation and facilitating the conveyance of produce. Mr. Percott, with similar wisdom, said—"the main remedies are the lowering of the land assessment where unduly high and placing it on a permanent footing, security of tenure develop-

ment of internal communication, extension of irrigation, reduction of the interference of subordinate revenue officials, cheaper and more prompt administration of justice and diffusion of education."

The area is estimated at 110,726 square miles, and the total population including that of the town of Madras at 26,539,052. By the quinquennial census taken on the 1st March 1867, the population of the Presidency, exclusive of the city of Madras, was found to be 26,089,052 thus classified—
Hindoos 21,172,822 | Christians 414,096
Mahomedans 1,502,134

The population of the city of Madras is supposed to be about 150,000, thus classified—

Races	No.	Death rate per 1000	
		1866	1867
Europeans and East Indians	17,219	35.1	28.8
Hindoos	365,576	30.6	27.2
Mahomedans	67,205	29.9	26.5

The approximate area and population of the Madras Districts including the city is

Districts	Square miles	Population
Madras city	27	150,000
Ganjum	4,157	1,245,790
Vizagapatnam	18,955	1,931,568
Godavery	7,339	1,427,472
Kistnah	7,227	1,296,652
Nellore	15,160	1,168,664
Cuddapah	9,177	1,114,759
Bellary	11,191	1,304,998
Kurnool	5,470	779,857
Madras	2,183	801,281
North Arcot	15,116	1,787,134
South Arcot	4,779	1,261,846
Tanjore	3,735	1,731,619
Tichinopoly	1,565	1,006,826
Mduai	8,790	1,916,489
Tinnevely	5,116	1,521,165
Coimbatore	8,470	1,430,735
Salem	7,601	1,619,234
South Canara	1,206	839,685
Malabar	6,259	1,856,378

The water supply of the several districts is somewhat varied. The average annual rainfall during a period of five years ranged from 17.57 inches in Bellary to 116.31 inches in South Canara.

The total area of the Presidency may be estimated as 130,000 square miles, being thus more extensive than Great Britain and Ireland and about the same size as the present kingdom of Prussia.

Ryotwari lands.. 16 million acres (actual)
Inam lands.. 4½ million acres (actual)
Zemindary lands 5½ million acres (estimated)
Malabar & Canara 2½ million acres (estimated)
exclusive of Madras city, there are 184 souls to each square mile, while only one thirty-third part of the vast area of 130,885 square

miles is cultivated. The proportion of the irrigated land applies to the production of any crop, but rice is very limited.

The Madras Districts range from 4,000 to 19,000 square miles in extent. The Districts of Ganjam, Vizagapatam, Godavery and Kistna are on the north-east coast, to the east of the Central Provinces and Hyderabad. The other east coast districts are Nellore, Madras, Chingleput, South Arcot, Tanjore, Madurai and Tutuvelly, the last named being situated in the extreme south of the peninsula. To the west of Madurai and Tutuvelly, and on the west coast of the peninsula, are the Travancore and Cochin territories governed by feudatory rajahs. North of these states, on the same coast, are the Madras districts of Malabar and South Canara. The central districts of the presidency are those of Coimbatore, Trichinopoly and Salem, between Malabar and Madras, and those of Bellary, Kurnool, Cuddapah and North Arcot between Hyderabad and the Mysore country, which intervenes between Canara and Bellary and Nellore.

The Madras Presidency may be described as of three parts—the Telugu country of the North, extended northwards from, and including, Nellore, the Tamil country of the South, and the Canarese and Malayalam districts of the Western or Malabar parts of the peninsula.

In the Southern division, where the mahomedan influence had been very weak, the land was held by cultivating village communities who paid rent direct to the old hindu sovereigns.

In the third or Western division, the village or communal gives place to the individual right to land free of all rent to the State, known as Jamm or birth-right. Malabar was prosperous, owned chiefly by wealthy capitalists, but Canara had been over-assessed, prior to British occupation. The extent of land under cultivation in those portions of the Madras Presidency held on ryotwary tenure, has risen from about ten million acres in 1855, to sixteen millions acres in 1865. In 1868-69 the area under cultivation increased by 202,696 acres.

Mr. Dalryell, Secretary to the Madras Government, estimated that there is produced an annual supply of 129 million cwt of grain for the support of the population, or more than 5 cwt for each person, being more than $1\frac{1}{2}$ lbs per diem, whereas a family of five can subsist upon 7 lbs per day, without difficulty, and three acres of superior land, supposing one acre to be irrigated, or four acres of unirrigated land would support such a family for a year.

Its soil is chiefly silicious, and the cultivation is carried on by a multitude of little tanks.

The produce of an acre of the best rice land varies from 1080 Madras measures (= about 30 cwt) in the Southern districts to 1,200 measures (= about 33 cwt) in Godavery and Kurnool, and the worst rice lands yield 8 to 14 cwt. The revenue in 1868-69 was £7,507,081 and the expenditure £6,598,163.

In the Military administration of the South of India, the Madras army holds all the Madras civil provinces, also the feudatory states of Mysore, Travancore and Hyderabad, also the Central Provinces, parts of the Sagar district, all British Birmah, the Andamans, Straits Settlements, Labuan and Hong-Kong. The Madras Presidency is ruled by a Governor in Council with a Commander-in-Chief, a member of the Council. In its earlier years the Madras government underwent many violent changes. In 1774, the governor, Mr. Wyndham, was deposed by orders from the Court of Directors. In 1775, Lord Pigot was appointed, but in 1776 he was deposed by his Council and confined—He was restored but in April 1777, he died. In 1770, Sir Thomas Rumbold was appointed governor of Madras, but dismissed in January 1781. In the beginning of the present century much agitation occurred whilst Sir George Hilario Barlow was Governor, and in 1860 Sir Charles Edward Trevelyan was removed from the Governor's office. India has furnished from amongst its Civil and Military servants many who have risen to distinction as statesmen, soldiers and financiers, amongst those of them from Madras may be named the great Lord Clive, Governor-General of India, Sir Thomas Munro, Governor of Madras, and Sir John Malcolm, Governor of Bombay. As botanists the missionaries—Rottler and König, and Dr. Roxburgh, and Wight laboured in the Madras Presidency, Dr. Jordon author of the Birds of India and of the Mammals of India was a Madras medical officer, and Dr. Russell and Dr. Day described the fishes of the coasts. Its chief hills are the Neilgherries, the Shevaroyes and Palneys and its chief rivers, the Godavery, Kistnah, Tumbudra and Cavery.

MADRA NARANGE, MAL Citrus aurantium

MADRAS HEMP, ENG Crotalaria juncea

MADRAS HORSE GRAM, ENG Dolichos uniflorus

MADRAS SENNA See Cassia

MADRE DE CACOVÓ See Cacao.

MADURA

MADREPORIDÆ, a family of zoophytes in which the polypes have ten short tentacles and a stony polypidom, sometimes branched and arborescent, sometimes developed in a leaf-like or fan-like form. They exist in all the warm seas. *Mangun, Mysteries of the Ocean, London, 1868*. See Zoantheria.

MADU, BALI JAV Myrrh

MADUKA, SANS *Bassia latifolia*

MADU-KAH, the Tamil name of a Malabar and Canara tree, the wood of which is yellow and very small, its grain is close and heavy. It is not of much use or value — *Edye, Forests of Malabar and Canara*

MADU KARRE MARAM, TAM Randeacumetorum

MADURA, a revenue district in the south of the peninsula of India, in the Madras Presidency, containing 1,756,791 inhabitants. It has the Pulney hills rising 6,000 to 8,000 feet high, the Sittou-maller between Madura and Dindigul 3,500 feet in height. In this district are the two large zemindaries of Shevaganga and Ramnad, and to the latter belongs the island of Ramisseram to which hindoo pilgrims largely resort. Madura town was the chief seat of the ancient Pandyan kingdom. This city was also once famed as a seat of biaminical learning, and the Pandyan palace with a hundred granite pillars built by Timul Naek is still standing. It formed the southern part of the Regnum Pandionis of Ptolemy, the Pandi Mandalam of the modern Indians, its capital was the Madura of Ptolemy, and was the royal residence of the ancient monarchs.

Pandiya, probably a word of Sanscrit origin is the Pandion, the Oi Pandiones, of the Greeks, and was the titular name of the dynasty of Madura, the race were styled Pandya, Pandiya, the king, the Pandyan or Pandiya Deva. Two embassies were sent by the Pandyan king to Augustus, the first of which he received at Tanragona, the second is mentioned by Strabo. The friendship of the Romans was sought by only one other hindu prince, O Kerobothros, the king of Chera or Kerala, who was also a Diavian. The city and district were the scene of many operations during the competition for India in the middle of the 18th century between the British and the French.

Its chief streams are the Omiaoti and the Vijay. The slopes of the Pulm hills and Cumbum valley contain valuable timber. South of the great granite tract of Bellary and Mysore about Trichinopoly and Madura, are limestone beds, both

MADURA ISLAND

fossiliferous and non fossiliferous and it is from these volcanoe, plutonic and aqueous rocks that building stones are drawn. In Tinnevely and Madura, are valuable marbles. In Madura was a dangerous sport called "jalicut" it consists in making a bull infuriated and then letting him loose with cloths or money tied to his horns which become the property of any person who can succeed in removing them. Since the year 1855 a prohibition existed against the sport being indulged in, and in 1859 certain village servants were dismissed by the late magistrate for permitting it within the limits of their jurisdiction — *Our Friend of India Dec 17 Tennant's Hindoostan, Vol II p 7*

MADURA ISLAND, is of an even appearance and moderately elevated, its N W point is in lat $6^{\circ} 55'$ N long $112^{\circ} 51'$ E and its east point in lat $6^{\circ} 59'$ S long $114^{\circ} 11'$ E. It is the most important of a line which runs along the northern and eastern coasts of Java. It is the principal of a group composed of more than seventy-five, and is separated from the great island by a strait, not more than a mile or a mile and a half wide which serves to form the capacious harbour of Surabaya. It has the appearance of being a continuation of Java, a point to which Malay manuscripts refer and has usually passed into the hands of its most powerful sovereigns. In length it is about ninety one miles, in breadth thirty-one, with a regular outline. Its formation is calcareous, though the lower districts are marshy, and covered with woods. In great part uncultivated, it offers a remarkable contrast with the extensive agricultural country in its neighbourhood. The chief products are, salt, which is to be obtained more abundantly than anywhere else in the Archipelago, the edible nests of the sea-swallow, cotton, tobacco, coffee, pepper, and mace. Scarcely sufficient rice is grown to support a population of 300,000, which is somewhat dense in comparison with other parts of insular Asia. Few animals are found, and none peculiar to Madura. The island is famous, however, for its breed of cattle, and supplies from its rich pastures provisions to many of the agricultural and seafaring communities of the neighbouring regions. The meat, when cured, resembles, but is far superior to, the jerked beef of South America. The people are similar to the hill-men of Java, and from them the Dutch recruit the line of their native army with the best troops in their service — *Horsburgh Raffles History of Java Earl, Eastern Seas Temminck. Coup d'Œil, sur les Possessions*

Neeslandaises I 335, 336-338 *John's Indian Archipelago* Vol I p 377

MADUR-KATI BENG Papyrus pangoici, *Nees*

MADUWAR, a tribe occupying the higher slopes of the Anamallai Hills, in Coimbatore. They hunt the ibex and Sambar, with powerful bows and arrows and large dogs. See Kader

MADWA ACHARY a person who in the 13th century founded a sect of Vaishnava known as Madhava achary

MAEDENAR, one sort of the Dup maiam. It means long stinged Dup maiam. It grows to about sixteen inches in diameter, and sixty feet in height. It is not of much use or value — *Edye*

MAEDIREE MAL Dolichos uniflorus

MAEN-THOVERAI TIM var of Caninus Indicus, *Spreny*

MÆSA INDICA A D C Prod W Ic

Murumbeya-gass SINGH

A Ceylon tree, very abundant up to an elevation of 5,000 feet — *Thw En Pl Zeyl* p 172

MAESTA PAT BENG Crotalaria juncea *Linn*

MAFASIA'T, in Arabic medicine, caiminatives

MAFATAHAT, in Arabic medicine, the class of medicines called deobstuentia

MAFATATAT AR Lanthantriptics

MAFFENS, author of *Historia Indiarum* A'D 1570

MAFI, HIND A rent free tenure

MAFIDARA HIND, Holder of a rent free tenure

MAFINE, in Polynesia, an imaginary being, who is supposed to bear the world on his shoulder, and earthquakes are caused by his shifting the earth from shoulder to shoulder

MAFISH ARAB "There is none," equivalent to "I have left my purse at home"

MAFUEN, also Chutsao CHIN Ganjah

MAFUZ KHAN, eldest son of Anwar-ud-din

MAG Guz Phaseolus radiatus

MAGADAMBOOM TAM A Travaneore wood, of a white colour, specific gravity 0.462, used for light work generally — *Col Pith*

MAGADHA, a class of bards of Central India, who recite history. The bards and Charan of Rajputana and Guzerat are a peculiar race. The Bhat or bard of India are of three sorts, the Magadha or historians, the Sata or genealogists, and the Bandi or court minstrels, whose duty, in older times, it was to salute the king or chief, in the early

morning, wishing him long life and prosperity. These are the bards and minstrels of Central India. The bards from their sacred character were often employed as convoys of travellers and their property, in tandahs or caravans. Throughout Rajputana they are regarded as a sacred order, and as the hereditary guardians of history and pedigree. They chant their own verses, or legends from the mythology of India — *Hindoos*, p 75

MAGADHA, the territory of which this is the ancient name, corresponds with that part of the present Bahar which extends along the south of the river Ganges, in power from B C 350 to A D 450. The country is now known as Bahar. The capital was Rajagriha. The kings of Magadha were of six dynasties, viz that of Bahadriatha, of the line of Pandu, the first of which was Jaisandha, a co-temporary of Yudishtira and Krishna, according to Sir William Jones, B C 3101, according to Professor Wilson in the reign of Sahadeva, B C 1400, Fakhshita was born and the great war ends, and in the reign of Ripunjaya, B C 915, a Buddha was born.

The Sunaka dynasty, kings of Bharatkanda of Magadha kings, reigned 128 years

The Saisunaga or Sesnag, reigned 360 years, and we find amongst them, B C 415, Nanda, Mahapadma, (B C 1602 Jones, 360 Wilson) regarding whom it was said he will bring the whole earth under one umbrella, he will have eight sons, Sumalya and others, who will reign after Mahapadma. He and his sons will govern for 100 years. The Brahman Kanhlya will not root out the nine Nanda

The Maurya dynasty, governed 137 years, the first of whom, according to Wilson, B C 315, and 1502 Jones, was Chandragupta, the Sandracottus of the Greeks

The Sunga dynasty, reigned 110 years, the first of whom Pushpamitra, (B C 178) put his master, the last of the Maurya, to death

The Kanwa dynasty, reigned 45 years. The first was B C 66 Wilson, Kanwa named Vasudeva, who usurped his master's kingdom

Magadha is mentioned so early as in the Atharvan Veda, and is met with so late as the seventh century when Chinese pilgrims speak of it under the scarcely intelligible name of Mokra-to. The present appellation of Behar is from Vihara or a monastery of the buddhists whose most reputed convent was at Behar the place where Buddha obtained the law

The Anga race had then abode about Bhagnapore and the Maghadra race in the South Behar. At the time the Atharvan Veda hymn was composed the country beyond the Sonm was considered not strictly Indian. Our present knowledge of the languages belonging to the Arian class does not enable us to determine whether they are developments of some tongue, of which the Sanscrit is the cultivated representative, and of which Magadhi and Pali is the cradle of Asoka, and the introduction of buddhism into Ceylon, was a spoken form, or whether Sanscrit has been superinduced upon some aboriginal tongue, as it has been demonstrably though in much smaller quantity upon the Tamiloid languages of the South, and as French has been introduced into Anglo-Saxon. Certain it is that in every Arian tongue, a considerable and apparently primitive element is found which is not traceable to Sanscrit and which in Gujarati is reckoned at one-third of the whole language. *Tr. of Hind. Vol. I p. 218. Elphinstone's History of India Vol. I p. 393. Thomas Prinsep's Antiquities, Vol. II p. 210, 165. India in the 15th Century.*

MAGADOXA in Lat 2° 2', L. 15 15, E. See Mnkdeesha

MAGAH A tribe of agriculturists in Bahar, probably a vernacular form of Magadhi, or native of Magadhi.

MAGALLANES FERDINANDO-de, more generally known by his Spanish designation Magellanes, in the year 1520 set out on a voyage of eastern discovery, passed through the straits which bear his name, discovered Mindanao, and died in Mactan, on 26th April 1521, from wounds received in action. Only one of his fleet, the Victoria commanded by Elcano, a Biscayan returned to Spain. Magellan had become disgusted with the Portuguese service, and he offered to Charles V. to discover a passage to India by the West, in order to divide the rich traffic of the Spice Islands. He passed the straits in S. America, which have since gone by his name, in 1520, and entering the south Pacific Ocean, arrived in a few months at the Philippine Islands, of which he took possession in the same name of the Spanish monarch. Barbosa fell three days after Magellan, and in twelve days more, the people waylaid and murdered twenty-four of his companions.—*Bukmore, 308. Chatfield's Hindustan, p. 37.*

* MAGAR, a Bhot race occupying the lower levels on the banks of the Kali in Nepal. They use a monosyllabic language, like the Tibetans, Chinese, Burmese and Siamese

with an alphabet of Indian origin, they abstain from beer, drink to excess, and have an Indian priesthood. They are divided into twelve tribes, supposed to be descendants of 12 different male ancestors. They do not marry in their own tribe. This practice occurs in Australia, North and South America, Africa and Europe. They reside in the valleys.—*Dr. Latham's Lithology.*

MAGAR-BANS, Hind. Bambusa arundinacea, a solid bamboo, called a mile bamboo.

MAGDAR, Hind. Peta. Wooden clubs, or Dumb-bells, known in England as Indian clubs, used in India for exercise in developing the muscles of the arms and chest.

MAGHATA or Rosaline Punjab dyes call these dyes "shishi ka rang," literally 'beetle color,' because the crystals are imported in little phials.

MAGELLAO ? *Vitex altissima.*

MAGH, the tenth month of the Hindu year when the sun enters Capricorn.

MAGHASSI, See Jell.

MAGH, PERSIA, a fire worshipper, also a wine drinker or tavern keeper.

MAGH commonly applied by Europeans to the natives of Arakan, particularly those bordering on Bengal, or residing near the sea, and to the people of Chittagong. The Arakanese however disclaim the appellation, and restrict it to a class whom they hold in utter contempt, the descendants of the Arakanese who were settled at Chittagong and Dacca, by Bengali mothers, the origin of the word is unknown but it is also written Magh, Mug or Mugh.—*Hilson.*

MAGHA, an Indian sage, the offspring of the sun, *Purusha.*

MAGABIRA or Moga bira, Anisomela malabarica, *R. B.*

MAGHADAM-POO, Tam. Flower of Miransops clengi.

MAGHADI ? *Cucurbita lagna-naria.*

MAGHAT, Hind. *Populus balsamifera.*

MAGHIZ, Hind. the briar, *Cha. maghiz Juglans regia.*

MAGHAVAN, another name for India. See Veda.

MAGHAZZI There are numerous Baluch tribes east of the Indus, and those in Bhawalpore and the Punjab, are said to be Rhind. The question of the original countries of these tribes is still undecided. The Baluch and Brahui, are sub-divided into an infinite number of tribes, who take their names from the chiefs under whom they serve, the district or country to which they belong, or the traditions whence they derive their descent.

Lt Pottenger mentions that the Baluch putakes considerably of the idiom of the Persian and at least one-half of its words are borrowed from that language, but greatly disguised under a corrupt and unaccountable pronunciation. The Brahuiki, on the contrary, is so dissimilar in its sound and formation, that he did not recollect to have marked in it a single expression in any way approaching to the idiom of the Persian.

There are two languages spoken in Baluchistan, the Baluchiki, a Hindi tongue of the Aryan or Sanskrit stock in which the Persian, Sindhi, Punjabi, and Sanskrit words occur, and the Brahui, which belongs to the Seythic or Turanian or Tamulian stock. The Brahui language, spoken by the mountaineers in the kharship of Kelat, in Beluchistan, contains some Dravidian words and a considerable infusion of unquestionable Dravidian forms and idioms. Considered as a whole Dr Caldwell regards this language as derived from the same source as the Punjabi and Sindhi, but it unquestionably contains a Dravidian element, derived from a remnant of the ancient Dravidian race having been incorporated with the Brahui. The discovery of this element beyond the Indus river, proves that the Dravidians like the Aryan, the Græco-Seythian and the Turco-Mongolian, entered India by the North West route. The Brahui state their forefathers came from Halb, Aleppo. The Butani is a clan of the Baluch Maghazzi tribe, which has been located in Kachi for a long time.

The contour of the people of these two classes is as unlike, in most instances as their languages, provided they be descendants of a regular succession of ancestors of either; but the frequent inter-marriages which take place amongst them have tended in some degree to blend together the peculiar characteristics of both, that in many families, and even whole tribes, such have ceased to exist. The Baluch, in the first instance, branch from the original class of that name, into three principal tribes, called Nharooi, Rind and Maghazzi. The Nharooi, principally inhabit that portion of Beluchistan, which lies to the westward of the desert, and there are likewise khel of them at Noosky and in Seistan.—*Dr Caldwell's Comparative Grammar*

MAGHIDAM MARUM TAM Mimusops elengi

MAGH-MELA HIND a sacred fair held at Allahabad. Every twelfth year, an unusually great gathering takes place at the Magh Mela of Allahabad which is then called the Koombh Mela. So great is the crowd

of people that the rolling stock on the East Indian and Delhi lines has been found insufficient for their conveyance, and numbers of pilgrims are detained at railway stations.

MAGHRAB AR the West applied to Western Africa and its people, the common plural is Maghrabin, generally written 'Mogrebyn'. The form of this word in the singular seems to have given rise to the Latin 'maurus,' by elision of the Ghain, to Italians an unpronounceable consonant. From maurus comes the Portuguese 'moro,' and the English 'moor'. When Vasco de Gama reached Calcut, he found there a tribe of Arab colonists, who in religion and in language were the same as the people of Northern Africa,—for this reason he called them 'Moors'. This was explained long ago by Dr Vincent (*Periplus*, lib 3), and lately by Pichard. Maghrabin or Westerns, then would be opposed to Shaikyin, Easterns, the supposed origin of 'Saracen'. The word Saracens came to us through the Greeks (Ptolemy uses it), who have no such sound as sh in their language, and the Italian which, hostile to the harsh sibilants of Oriental dialects, generally melts sh down into s. So the historical word Hash-sha-shiyun-hemp-drinkei, was civilized by the Italians into 'assassino'. The Maghrabi dialect is known to be the hardest and most guttural form of Arabic. It owes this unenviable superiority to its frequency of 'Sukun,' or the quiescence of one or more vowels 'Klab,' for instance, for 'Kilab,' and 'Msik' for 'Amsik'. Thus it is that vowels, the soft and liquid part of language, disappear, leaving in their place a barbarous sounding mass of consonants.—*Burton's Pilgrimage to Meccah*, Vol I, pp 274, 293. *Natural History of Man*

MA-GHWAY A pagoda called the 'Emerald Couch' standing in the town of Maghway on the Irrawaddy, is reputed to contain a relic of the bed of the last Boodh, Gaudama.

MAGHWE See Volcanoes

MAGHZ HIND the brain, the kernel of a nut, fruit, &c., &c hence

Maghzak HIND the mango

Maghz khubani HIND apricot kernels

Maghz-pipal HIND or Filfil-i-danaaz,

Piper longum or Chavica Roxburghii
Chai-maghz

MAGI were the priests of the Persians, Bactrians, Chacismians, Arians and Sakæ. In Burmah, Annam, Ceylon, and Siam, the sacred language of Buddha is called Maga

MAGNESIA

The Magians were considered as gods, according to Diogenes Laertius, (in Proem, p 2, Lond 1664) who notices their reverence for Fire, Earth, and Water,"—*Ous κα πυρ ειναι, και γην, και υδωρ* But Herodotus had, before him, mentioned sacrifices offered on mountains to Jupiter, by the ancient Persians, and their worship of the sun and moon, of the earth, of fire, water, and of the winds, he adds, also, that they learned from the Assyrians and Arabians, to adore Venus, Urania, or 'celestial,' which the Persians called *Μίτρα* Strabo, like Herodotus, declares that the Persians neither erected statues nor altars, "they regard," says he, "the Heavens as Jupiter, and reverence the Sun, which they call Mithra The Moon, also, and Venus, Fire, the Wind, and Water" Yet in a previous passage of the same book, if the text be correct, he had affirmed that Mithra alone was worshipped by the Persians What they called Jupiter, says Herodotus, was the whole compass or circuit of heaven, which Strabo, as above quoted, confirms From both authors, it appears that the Persians did not attempt to embody, under the human form, an object of such materiality as the celestial expanse But Clemens Alexandrianus, gives us reason to believe that some of their idols resembled human beings, and the statue of Venus, *Tanais της Αφροδιτης ταναϊδος* mentioned by him, represented, without doubt, the female divinity more correctly named Ananias than Venus, we may suppose, whom the Persians learned to worship from neighbouring nations, as Herodotus had already declared

The Magism of the Chaldees as it prevailed about B C 2234, when a Median dynasty sat on the throne of Babylon, was a modification of the doctrines of Zoroaster — *Herod, Lib I, 131 Shub Geog Lib XV, ed Xyland, p 847 Basil, 1571 Protrept, Sect V in Ouseley's Travels, Vol I, p 108 Bunsen, III, 583*

MAGILAM, TAM *Punica granatum*

MAGINDANAO, an island of the Eastern Archipelago The people use the Tagala alphabet of the Tagala nation, of the great island of Lucon The Ladrones or pirates of the Eastern Archipelago consist wholly of the inhabitants of the free mahomedan states in Sumatra, Lingin, Borneo, Magindanao and Sulu

MAGIR, MAR Syn of Odina woodier

MAGNESIA ENG IT

Talc earth, Calcined	Bittererde, Talkerde,	
Magnesia, ENG		GER
Magnesie, FR	Magnesia usta,	LAT
Gebundene magnesia, GEL		

MAGNETIC NEEDLE

A soft white powder used in medicine It is prepared by burning the carbonate of magnesia, also from the bittern of sea water after the crystallization of common salt

MAGNESIA CARBONAS

Magnesia alba,	Kohlensaures Bitter-
sub carbonas,	erde, GER
Carbonate of Magnesia,	„ Talkerde,
„ de Magnesie, FR	„

This forms a constituent of the dolomitic or magnesian limestone which is found largely in Southern India near Trichinopoly Very fine siliceous and Magnesian Earths, such as rottenstone, alkaline loam and ammenian bole, occur near Soondoor, Bangalore and Cuddapah

MAGNESIA LOZENGES Carbonate of magnesia six ounces, sugar three ounces, nutmeg one scruple Pulverize and with tragacanth mucilage make into lozenges — *Beng Phar, p 435*

MAGNESIÆ SULPHAS

Sulphate of Magnesia,	Sulphate de Magnesie, FR
Lpsom Salts,	Schwefelsaure Bit-
Vitriolated Magnesia	tererde, GER

This is a medicinal salt, valuable as a cathartic It is usually made from the bittern of sea water, but could be prepared from the magnesite of Southern India Bittern is the liquid that remains after sea salt has been obtained from sea water by boiling

MAGNESIÆ SUBCARBONAS See Magnesia alba

MAGNESIÆ, FR Magnesia

MAGNESITE, Carbonate of magnesia, occurs in acicular crystals, massive, and in powder Its colour is usually white, occasionally grayish and yellowish The massive varieties are found amorphous, reniform, nodular, and stalactitic Fracture splintery, or flat conchoidal Its hardness exceeds that of calc-spar It is dull, nearly opaque Specific gravity 2.8 It is found in several parts of Europe, as Styria, Moravia, Spain, and Silesia, in Peninsular India, and at Hoboken, in New Jersey, North America Near Trichinopoly and near Hoonsoor Its analysis by Rammelsberg gives—

Carbonic Acid	52.214
Magnesia	47.786=100
—Eng Cyl	

MAGNET ENG GLR Native Loadstone Magnetic iron ore, of which there is an abundance in the peninsula of India It is largely used in the manufacture of iron, or wootz steel

MAGNETIC NEEDLE More than a thousand years before our era, a people living in the extreme eastern portions of Asia had magnetic carriages, on which the moveable

aim of the figure of a man continually pointed to the south, as a guide by which to find the way across the boundless grass plains of Tartary, nay, even in the third century of our era, therefore at least 700 years before the use of the mariner's compass in European seas, Chinese vessels navigated the Indian Ocean under the direction of magnetic needles pointing to the south. The Greeks and the Romans knew that magnetism could be communicated to iron, and that that metal would retain it for a length of time. The great discovery of the terrestrial directive force depended, therefore, alone on this, that no one in the west had happened to observe an elongated fragment of magnetic ironstone, or a magnetic iron rod, floating by the aid of a piece of wood in water, or suspended in the air by a thread, in such a position as to admit of free motion.—*Humboldt's Cosmos*, Vol I *Curiosities of Science*, p 194

MAGNOLIA, a genus of plants of the Natural Order, Magnoliaceæ. The *Magnolia conspicua*, called by the Chinese "yu-lan," has been cultivated by the Chinese since A D 627. It attains a height of 30 or 40 feet in its native country, but reaches only 8 or 10 feet in English gardens. It is a very showy tree, having white flowers sometimes suffused with purple, which give out a most delicious perfume. It blossoms in England during the dreary months of February and March, and is distinguished from the other species by the flowers appearing before the leaves. It is not quite so hardy as the American species.

M. grandiflora, The Great-Flowered Magnolia, or Laurel Bay, is an ever green tree, reaching sometimes a height of 70 feet. It has been introduced into China from America and promises to be a very ornamental tree.

M. purpurea, the Purple-Flowered Magnolia, an ornamental shrub, is a native of Japan, and seldom attains a greater height than 10 feet. The bark when bruised has an aromatic odour. The flowers are more or less purple without, and always white within. The genera *Talauma* and *Magnolia* have the very singular property of dropping their seeds out of the back of the seed vessels when ripe, allowing them to hang down, each suspended by a long extensible elastic cord, composed of deheated spiral vessels.—*Fortune's Tea Districts*, p 16 *Eng Cyc*

MAGNOLIA DISCOLOR, D C VENT

M. purpurea, Curr | *M. obovata*, Rox

This species of Magnolia grows in Japan and China. It is a shrub with large dark, purple rose coloured modious flowers.—*Rorb Voigt*

MAGNOLIA EXCELSA WALL the white-flowered magnolia. A native of Nepal and Sikkim. Near Darjeeling, it forms a predominant tree at 7,000 to 8,000 feet, and in 1848 it blossomed so profusely that the forests on the broad flanks of Stuchul and other mountains of that elevation, appeared as it sprinkled with snow. The wood is highly prized in the neighbourhood of Patna for all sorts of joinery work, it being at first of a fine greenish colour, but changing to a fine yellow and the grain very close. It is sold at Patna under the name of 'Champ'—*Hog, Vegetable Kingdom*, p 25 *Hooker Him Jou*, vi p 125

MAGNOLIA CAMPBELLII, HOOKER The purple-flowered magnolia hardly occurs in Sikkim below 8,000 feet, and forms an immense, but very ugly black-barked, sparingly branched tree, leafless in winter and also during the flowering season, when it puts forth from the ends of its branches giant rose-purple cup-shaped flowers, whose fleshy petals strew the ground. On its branches, and on those of oaks and laurels, *Rhododendron Dalhousiae* grows epiphytically, a slender shrub, bearing from three to six white lemon scented bells, four and a half inches long and as many broad, at the end of each branch. In the same woods the scarlet *Rhododendron (R. arboreum)* is very scarce and is outvied by the great *R. argenteum*, which grows as a tree forty feet high, with magnificent leaves twelve to fifteen inches long, deep green, wrinkled above and silvery below, while the flowers are as large as those of *R. Dalhousiae*, and grow more in a cluster. Few plants exceed in beauty the flowering branch of *R. argenteum*, with its wide spreading foliage and glorious mass of flowers.—*Hooker Him Jou* Vol I p 125

MAGNOLIACEÆ The Magnoliad tribe, a natural order of plants which occur in America, China, Japan, N Holland and N Zealand. Fine trees or shrubs with large, beautiful, often strongly odouriferous flowers. The Indian species are ranged under five genera, viz *Michelia*, *Manghetia*, *Aromadendron*, *Sphenocarpus* and *Talauma*. The first of these numbers 22 forms or, if Wallich's *Magnolia punduana* be no *Michelia* only 21, viz, 7 from Nepal, 5 from Java, 3 from Ceylon, 2 from the Khassya Mountains, 1 from the Neilgherries, 1 from the Pulney Mountains, 1 from Malabar, 1 from Pegu, 1 from Amboyna, and 1 from Chilmon. *Manghetia* has 3 species, 1 from Nepal and two from Java, *Aromadendron* and *Sphenocarpus* each 1 species, the first Javanese, the latter Kassyan, and *Talauma*, 2 Javanese. *Moluca* forms. The genus *Bucklandia* is

interesting in a physiological point of view, from the woody fibre being studded with those curious microscopic discs so characteristic of pines, and which when occurring on fossil wood are considered by geologists conclusive as to the natural family to which such woods belong. But not only does the whole natural order to which *Bucklandia* belongs, possess this character, but also various species of *Magnoliaceæ* found in India, Australia, Borneo, and South America — *Hooker's Himal Jour* Vol II p 185 *Voigt* p 11 *Royle Mat Med*

MAGOG, one of the alliterative words, in Gog and Magog, applied in Scripture to the northern nations of Asia. The Arabs and Persians write these two words, Yuj-o-Majuj and like the names Urjan and Surjun, Duid-Duehria, are instances of the alliteration of which eastern races are so fond. "Chin and Machin" used to indicate Chinese countries, is a phrase analogous to Sind and Hind, used to express all India, though Sind and Hind are capable of divorce. The use of a double assonant name, sometimes to express a dual idea but often a single one, is a favourite oriental practice. As far back as Herodotus we have Crophu and Mophu, Thyni and Bithyni, the Arabs have converted Cain and Abel into Kabil and Habil, Saul and Goliath into Talut and Jalut, Pharaoh's magicians into Risan and Rejam, of whom the Jewish traditions had made Jaanes and Jambres, whilst Christian legends gave the names of Dismas and Jesmas to the penitent and impenitent thieves in the Gospel, Jaiga and Nargah was the name given to the great circle of beaters in the Mongol hunting matches. In geography we have numerous instances of the same thing, e.g. Zabolistan and Kabulistan, Koli Akoli, Louga Solauga, Ibi Sibii, Kessan and Owau, Kuia Muir, Gluz and Maglinz, Mastia and Castia (Edisi), Artag and Kartag (Abulghazi), Khanzi and Mauzi (Rashid) Iian and Turan, Cit and Mecrit (Rubiquis), Sondor and Condoi (Marco Polo), etc. The name of Achin in Sumatra appears to have been twisted in this spirit by the mahomedan mariners as a rhyme to Machin,—the real name is Atcheli. In every day conversation in India such alliterations occur as Choki Oki, a chan, Kuisi-Guisi, a chan, Chavigavi, a key, Kili-Gili, a key — *Quatremerie's Rashid*, pp 243—246, *D'Arveac*, p 534, *Pearson's Ori* p 399

MA-GYI, BURM Tamarind tree

MAGZ-KADU HIND Cucurbita pepo

MAGZ-KHUMANI, HIND apricot kernels

MAII, HIND *Phascolus radiatus*

MAII PERS a month Mahwai monthly

MAHA, HIND SANS great M R S are letters prefixed to all addresses on letters to hindus. They are the abbreviation of Maha Raja Sri Maha-rajah is the highest title of a hindu prince or ruling sovereign, under that of Chakravarta, which means an emperor

Maha-Muni means a great saint. Maha-rajah, great rajah, maha prabhahu, great lord. Maha is thus largely used as an honorific affix to men but it is also prefixed to the hindu gods and goddesses, as Mahadeva, Maha-Lakshmi, Maha-Vishnu, and Maha-Kali, Maha-bal-Eshwar, is the great god Bal. Maha-Deva, the great god, is the usual appellation of the hindu deity Siva

MAHA-BELI. A monarch named in hindu mythology, Vishnu, as Vamana, in the form of a dwarf, obtained the recognition of Maha-Beli

MAHA-DEVA. A title given to Siva, by his followers of the saiva sect, who acknowledge Siva as their great or supreme god. Similarly they style his consort Parvati or Bhawani, maha-devi, or great goddess

MAHA-INDRA, the hindu god of the elements, the personification of the sky, the god of thunder, the king of immortals and the lord of the firmament, the chief of the devata or sura

MAHA-KALI, a name of the hindu goddess Bhawani or Parvati

MAGOR, a Nepaul tribe

MAGOT, a monkey tribe closely allied to the Silenus veter

MAGOUNG, an old kingdom of the Indo-Chinese nations also called Pong. See Maha radza weng

MAGOZIRA, HIND Dubia Umbellifera

MAG'R, HIND Crocodile

MAGRAHDI, high lands from which water runs off quickly, equivalent to Thalh

MAGRABA, HIND Hemidesmus Indicus *Rheele*

MAGRILA, HIND *Nigella sativa*

MAGURA, a fish in the Colombo lake, said to grunt under water when disturbed. Bishop Pallegoix in his account of Siam speaks of a fish resembling a sole, but of brilliant colours with black spots, called by the natives dog's tongue, which attaches itself to boats and gives out a very sonorous and even harmonious sound — *Jenn*, u 470

MAGYAR, a race dwelling in Hungary, in Europe. The Tartar, Manchu and Tungus races belong to one great stock. The Turkoman, the Tshude, the Fin, the Laplander and the Magyar present another stock closely united, and both these families are originally connected with one another. These nations, who may probably be reduced to

two families, one centering in the Altai and the pasture land towards the Himalaya and the other having its centre in the Ural Mountains, have acted in the history of civilization a most powerful episode by conquest and destruction. They appeared in the fifth century as the Hun, a scourge to Romans and Germans. They produced Chengiz, Timur, and Mahomed II. They destroyed the Persian empire, subdued Hindustan and they still sit upon the throne of Byzantium and upon that of China. They seem destined to partake only by conquest in the higher civilization of the surrounding nations, older or younger ones, the Chinese presenting the one extreme, the Iranians the other. Little disposed to learn from them as neighbours or subjects, they become more or less civilized by being their masters, they cannot resist the inward force of the civilization of their subjects although they repel it as an outward power. These tribes appear also as the once subdued substratum of Indian civilization. So in the north of Europe, where the Finnic race preceded the Scandinavians. See Chengiz Hun India Timur.

MAHABALESHWAR, in lat $17^{\circ} 55' 4''$ N, long $73^{\circ} 38' 7''$ E, a lofty group of mountains in the northern portion of the Western Ghats, 4,600 feet high, and a sanitarium for Bombay. Rain fall has 250 inches. Mahabaleshwar hill has a traveller's bungalow. In India there are many plateaux, which, for the most part, lie in the Dekhan, Mysore, and Malwa, they are well defined, but of low elevation, and very limited in extent as compared with those of the Andes or Turkistan. Among the most important are Mahabaleshwar (4,500 feet), Amarkantak (3,590 feet), and Kondikonda (3,070 feet).

The following are the heights on Mahabaleshwar

Bangalo Clifton	4,292 ft Schl, Ad
Mean elevation of the Mahabaleshwar plateau	4,500 , Syl
Highest point on a rock, E of Beckwith's monument	4,712 ,, Bomb Cal

The following points were measured with the aneroid

Source of the Krishna	4,110 ft Schl Ad
Yenna lake	4,070 ,, ,, "
Southern border of the Mahabaleshwar plateau	3,510 ,, ,, "
Eastern border of ditto ditto	3,930 ,, ,, "

—*Bombay Almanac, Lond As July 1844, Bombay Times, July 1844 Schlagentweit*

MAHABALIPURAM, or Seven Pagodas between Covelong and Sadias, south of Madras, have been described by Dr Babington in Vol XI, Trans B A S, p 256, by

Messrs Chambers and Goldingham in A R Vol I, p 145, and V p 69, by Mr Charles Gubbins in Bengal As Soc Journal, and these reports have been compiled by Major Carr. The Mahabalipur caves are entirely brahmanical, and have been excavated after all the other series were finished. They are seven monolith temples and consist of chambers cut out of the solid rock, and with figures and inscriptions in an ancient character, only one of them is now on the land. In an ancient legend, relating to the destruction of the city of Mahabalipuram, and the Seven Pagodas, on the coast of Coromandel, by an earthquake and inundation during an early period of hindu history, it is stated that Huancheren, a gigantic prince or demon rolled up the earth into a shapeless mass and carried it down to the abyss whither Vishnu followed him in the shape of a hog, killed him with his tusks, and replaced the earth in its original position. Its pillars show a remnant of the cushion capitals of Elephanta. The inscriptions are in Sanskrit of the eighth to tenth century. The character used in the Inscription is Kutila or Gami. Siva is mentioned. The inscriptions are little more than names applied to the figures in the sculptures. They are described in the Transactions of the Royal Asiatic Society—Vol II p 617 *Fergusson's Rock Cut Temples of India*, Vol III, p 499.

MAHABAN, a celebrated peak or mountain in the Pu Panjal or Mid Himalaya is supposed to be Aornos of the Greeks. The Himalaya mass of mountains from the crest of the Karakoram range to the plains of the Punjab, has an average breadth of 250 miles. The Mahaban, or Black mountain is forty miles up the Indus from Attock. Around it, the Beizoti and other Afghan tribes gathered and fought against the British from 1860 to 1868. The Mahaban mountain is at least fifty miles in circuit and from 7,000 to 10,000 feet high. There are few school-boys who have not read, in the easy Greek of Arrian, the story of the invasion of India, the last of the Persian provinces, by Alexander the Great. Leaving a corps of ten thousand infantry and four thousand horse, to stand fast, in the spring of 327 B C he led an army of 120,000 foot and 15,000 horse, composed of Asiatic mercenaries and Greeks, through the Hindoo Koosh to Cabul. Despatching thence a strong division by the Cabul valley to the Indus to prepare a bridge, he marched by the upper road into the Yuzulzar country, according to his usual policy of leaving no enemy behind him. Driven out of their other fastnesses the

highlanders took refuge in Aornos which was fabled in the Greek camp to have thence defied Herakles himself. Winter was at hand or had actually come on, but, discovering the one difficult path which led to the fort at the top, Alexander and Ptolemy at the head of two divisions, each following the other, drove out the enemy in four days, by making a mound across a broad and shallow hollow which separated them from the besieged. Leaving all the hill country subdued behind him the invader crossed the Indus probably in March 326 B. C. Three theories as to the locality of Aornos have, however, been held, and defended with no little ability, by General Court and the late missionary Loewenthal, by Genl. James Abbott and by General Cunningham. The Mahabun most nearly corresponds in height and in its position on the Indus with the ancient description. The height was from 11 to 16 stadia, or from 7,000 to 10,000 feet, Strabo represents its base as washed by the Indus near the spot whence that river issues from the Himalayas. The Mahabun, too, supplies best the very object—shelter with wood and water—sought by a comparatively large population, such as Ranee-gat would have failed to accommodate, fleeing from a resistless invader. The Chinese pilgrim, Hwen Thsang, who visited it, makes no mention of a fort on the top. But he was there nearly a thousand years afterwards or in 630 A. D. Hwen Thsang's account is interesting in itself. He describes the Mahabun as a great mountain which derived its name from the Mahavana monastery in which Buddha, under the name of Sarvada rajah, had dwelt in a former life. Thence the pilgrim descended to the Masua monastery, now the large village of Suia in the Chamba valley, ten miles to the north-west of the Muchale peak. Whether Mahabun be Aornos or not it has had a curious history, from the day when Hwen Thsang all the way from China worshipped Sakya-Muni.

MAHA-BANOO, daughter of Yezdegird, became a fugitive and Colonel Tod supposes she may have found a husband, as well as sanctuary, with the prince of Saurashtra. He thinks, however, she may be the Soobhagana, mother of Silladitya, whose mysterious amou with the 'sun' compelled her to abandon her native city of Kana.—*Tod's Rajasthan Vol I p 239*

MAHABARATA, an epic poem, or a collection of ancient lays, of different dates, in the Sanscrit language. The Puranic legends tend to show that the language of the Mahabharata, is not in its older form, but, as it has come down to us, has been the subject of

various rescensions, the latest of which can scarcely be fixed later than the third century B. C. The two great Epopœia, the Mahabharata and Ramayana are generally believed to have been composed no wide interval after the laws of Manu. It is doubtful whether either of them was composed as a whole, and the Mahabharata was undoubtedly a compilation of popular lays on national events. The main story in each belongs to a post-Vedic, or rather Upa Vedic age, when the Arians had pressed far into the Peninsula. That of the Mahabharata describes the internecine war of two closely allied tribes the Kuru and Pandu, for the supremacy of the holy land of the Doab, with Hastinapura, the modern Delhi, as its capital. The war fought by the Kaurava and Pandava kinsmen to gain possession of the lands near Hastinapura, lasted 18 consecutive days and terminated in the complete destruction of the Kaurava. The war was conducted by a series of challenges and personal combats, which would seem to have been described in ballads, and then subsequently gathered together and embellished by a Vaishnava hindu. The Pandava family were supported by the advice of their Yadava kinsman Krishna, who was brought up as a worshipper of Vishnu, and seems to have actively opposed the worship of Siva and of Indra, and the Vaishnava compilers of the Mahabharata have interwoven the story of the battle with innumerable legends regarding Krishna, whom they deify as an incarnation of Vishnu. In addition to falsifications, exaggerations and embellishments, geographical, religious, moral, mythical, legendary, scientific and physiological dissertations, are interpolated, interwoven and forcibly intermixed. The book is very large, and has never been translated but extracts from it were discovered by Mr. Wheeler in the library of the Bengal Asiatic Society, and formed the foundation of his history of India, which is an interwoven commentary on the war. Portions of the interwoven materials seem to relate to the life of Christ, portions are taken from the Koran, and buddhist elements also are found in it. The war celebrated as the "Maha Bharat" a contest between the lines of Pandu and of Kuru, two branches of the reigning family was for the territory of Hastinapura probably a place on the Ganges, north-east of Delhi, which still bears the ancient name. The family itself was of the lunar race, but the different parties were supported by numerous allies, and from some very remote quarters Krishna, who was an ally of the Pandu section, though born on the Jamna,

had founded a principality in Guzerat among the allies on each side are chiefs from the Indus, and from Kalinga in the Deekan, some, the translators are satisfied, belonged even to nations beyond the Indus, and the Yavana, most orientalists consider to apply, in all early works, to the Greeks. The Pandava were victorious but paid so dear for their success that the survivors, broken-hearted with the loss of their friends and the destruction of their armies, abandoned the world and perished among the snows of the Himalaya, and Krishna, their great ally, is known to have been killed in the midst of civil wars in his own country. Some Hindu legends relate that his sons were obliged to retire beyond the Indus, and as those Rajputs who came from that quarter in modern times to Sind and Kuch are of his tribe of Yadu, the narrative seems more deserving of credit than at first sight might appear. The more authentic account, however (that of the "Maha Bharat" itself), describes them as finally returning to the neighbourhood of the Jamna. The story of the "Maha Bharat" is much more probable than that of the "Ramayana." The date of the war was probably in the fourteenth century before Christ.

In this epic poem the original traditions of the Pandava appear now and then, and show that the races among whom the five principal heroes of the Mahabharata were born and fostered were by no means under the source of the brahmanical law, as in the case of Draupadi whom the five Pandu brothers took as their one wife.

This poem is interesting to astronomy, because it records the first eclipse of the sun mentioned in any of the Sastias. Modern European commentators suppose that it was written in the year 786 of the Christian Era, and that the date of the Eclipse which it records is the 25th October in the year 945 before Christ, and therefore anterior to that transmitted to us from the Chaldeans, which was observed on the 19th March A. A. Christianum 720 — *Wheeler Hist of India*, Vol I passim. *Elphinstone's History of India* Vol I pages, 173, 174, 390, 391 and 392. *Muller* p 47.

MAHABHARA-VACHA Sans Alpima galanga, Su.

MAHA-BRAHMANA, S. A great brahman, but applied contemptuously in Bengal to a low class of brahmins who officiate at funeral rites, and are the first feasted after the period of mourning, also a brahman who performs religious ceremonies for sudras and mixed castes.

MAHABUREE BUTCH, BENG HIND. Amomum zerumbet

MAHADAN SINGH Calyptianthes cumini.

MAHADEO-KA-PHUL, HIND Daphne cannabina

MAHA'DEO or MAHADEVA, hills in the Hoshiangabad district, the finest in the whole Satpura range, and at one point rise to a height of 4,500 feet above the sea. It is in this cluster that the very remarkable group of rocks known by geologists under the name of the Mahadeo sandstones attains its greatest development. Here the sandstone mass presents a thickness of 2,000 feet, and the finest of all those striking vertical escarpments which characterise this formation is seen on the south face of the Mahadeo block, where it rises from the flat ground of the Denwa valley. The summits of the Pachmarhi hills, as seen from the Nerbada valley, present a huge grotesque outline, which bears marked contrast with the ordinary contour of the basaltic range. These hills are entirely isolated from the main Satpura range by steep and precipitous ravines, and are almost encircled by the Denwa and Sonbhadra, which rise in the valley to the south of the range, and unite on its north side. Nothing can be prettier than the plateau itself varied like a park with glades and clumps of trees, watered by a stream that runs winding down nearly its whole length, and curiously sheltered from the winds and storms by a rim of low rocks that bound it wherever it borders upon the outer face of the hills. Mr. Dübucg compiled a very complete grammar and vocabulary of the Mahadeo dialect of the Gond language, and the dialect of the Saonee Gonds was noticed in a paper by Mr. Mangeri Chouragad, the highest summit of the Mahadeva hills rises to an altitude of 4,200 feet above the sea, the usual height of the range, which, entering the Nagpur territory from Gawilghur, passes by Dewaghur towards Shiwani, is not above 2,000 feet, though in the east of the same chain, where it goes under the name of the Langi Hills, some of the peaks attain an elevation of 2,300 and 2,400 feet. At Nagpur the country has fallen to a level of 1,000 feet. On the west, however, it immediately rises by 200 or 300 feet in a succession of eminences. The Mahadeva group of rocks consist of a series of sandstones, often ferruginous, generally speaking irregularly though strongly bedded, and of great thickness. These form the lofty and boldly scaped range of the Puchmuri or Mahadeva hills, and to this group Dr. Oldham gave the name of Mahadevas. In one or two places they

seem to pass upwards conformably into sandstone holding remains of large mammalia, and probably of Sewalik date. This group is markedly separated from the coal-bearing group below, and as compared with it is also characterized by the comparative absence of trap dykes or other exhibitions of igneous rocks. Upon these, in parts of the district, rest the great spreading sheets of trap rocks forming the continuation of the immense basaltic field of the Deccan. Four and five distinct flows could readily be traced in places. And adverting to the occurrence of the beds containing shells (Physa, Paludina, Unio, &c) which are found between these flows (the intertrapean lacustrine formation, of Carter) the evidence derived from the Nerbudda district proves that this alteration was entirely due to the subsequent overflowing of the heated mass of the trap above, and to the disturbances consequent on the exhibition of such powerful force as must have accompanied the production of these immense flows of lava. These shelly beds seem to have been formed by tranquil deposition during the intervals between the successive flows of igneous rock, and to have been broken up indurated and baked by the succeeding outbreak. The following gives a summary view of these groups in descending order, omitting all the more recent divisions —

	Groups	Mineral character	Age, &c
Vindhya	Mahadewa group	Sandstones, with a few shaly beds, for the most part pebbly, often striped with ferruginous bands	Geological age unknown, a few vegetable fossil stems, &c
	Damoodah group	Shales, sandstones, coal, for the most part thinly bedded and regular, often greatly cut up by trap dykes. In Cuttaek, however, there are no trap rocks	Age not thoroughly decided, probably Jurassic, fossils chiefly vegetable, none taken from the locality where series is most fully developed
	Bundun, Rewah,	Sandstones & shales	Age unknown, probably very ancient, seen all along Vindhya range, into Behar and to the Ganges at Monghyr. Probably also in the Khisia Hills possibly only two subdivisions
	Kymore,	Limestones, shales and sandstones	
		Sandstones & limestone	

Sub Kymore, group

Crystalline limestone pseudo gneiss (name proposed by H B Medlicott, Esq.) micaceous schists, and quartzites, red and green and white

Highly probable, though not yet thoroughly proved, that these are only the continuation downwards of the Vindhya groups subsequently altered

Granite, gneiss, hornblende-rock, greenstone, &c. In the bituminous shales of the Mahadewas we have the following fossil plants *Trypogya speciosa*, *Vertebraria indica*, and a species of *Phyllothea*, a fragment of which is figured by Dr McClelland as *Poacites minor* (Geol Surv Tab XVI f 4). In the carbonaceous shales of Umret, besides the *Phyllothea* now alluded to, is another stem, but unmineralized, which seems to resemble McClelland's *Poacites muricata*, (Tab XIV, f 6). In the laminated sandstone of Kampitee, in addition to *Vertebraria* and the two *Poacites* as above, *Tremopteris*, perhaps of the same species, as at Rymahal, and McClelland's *Pecopteris affinis*, (Tab XII, f 11 b) which is a well marked species with a tripinnate frond.

In all these localities the genus *Glossopteris* abounds. Nagpore seems to have outstripped North Eastern India in *Cyclopteris* and several other vegetable remains, but is decidedly behind in regard to the *Cycadeaceae*. The only specimen, procured is a small fragment from the sandstone of Kampitee, the leaflets of which are narrower than a minute blade of grass — *Carter's Geological Papers on Western India* p 218.

MA-HA-ILAE-GA-PIYOO BURU *Bauhinia acuminata*, Linn. *Ma-Ha-Ilke-ga-wa BURU* *Bauhinia tomentosa* Linn. *Ma-Ha-Elke-gr-nee BURU* *Bauhinia purpurea*, Linn.

MAHADEVA, an appellation of the hindu god Siva, which means the supreme god, and Siva is often styled Eshwara or lord. The worship of Siva seems to have been introduced into India, about the beginning of the Christian era, and apparently came from the west and embodied the sun-worship and the physiological philosophy of Baal. Colonel Tod tells us that there are numerous temples in Rajasthan of Baalim, and that Balpoor (Mahadeo) has several in Samashtra, all representing the sun. It does not appear that the saiva sect, worshippers of Siva, ever persecuted the vaishnava, worshippers of Vishnu, but its followers in India far outnumber those of the vaishnava faith. Saivism is almost a polytheistic creed, and its sect go to any vaishnava temple while on no consideration would a

vaishnava sectarian enter a saiva temple Mahadeva is frequently painted blue or rather of an ashy colour Obelisks and pillars are symbols of Mahadeva, as of Horus of the Egyptians, more especially pyramids and anything conical Mahadeva's vehicle, is Nandi, a white bull, on which he is frequently seen riding In his temples it is represented, sometimes of vast dimensions, couchant It is very commonly met with in brass, &c, with and without the other symbols of Siva Mahadeva has a blue throat, hence named Nilakantha, and, in one sculpture, leans on his Sanyasi's crooked staff, with half-closed eyes musing and listening to the divine minstrelsy of the six gandharva, playing and singing before him They are called Apsaras, and Devangana Their band is composed of a tambourine (tamma) cymbals, or castanets, (tal,) not visible, being behind the person of the tamma player, a vina, or lute, and a stranga, played with a bow like a violin The other two females hold a fan of feathers, (pankha,) and a chowrie of peacock's feathers similar to that borne by one of the female attendants behind Mahadeva

Mahadeva has Parvati, the mountain nymph, as his sakti, or female energy and in the figures of Mahadeva and Parvati, commonly called "Gouri Sunkur," Parvati is seated on Mahadeva's knee with the bull Nandi at his feet, and the Sinha or lion at her feet The lingaet, are a vira-saiva sect, whose sole object of worship is the lingam Benares is a great site of the saiva worship and there is a celebrated temple of Mahadeva at Kankal four miles south of Hardwai

MAHA DEVI Devi, the goddess, is a title given to Lakshmi, Suraswati and Parvati, but the latter is commonly called Maha-Devi The mythological origin of these three goddesses is thus described in the Varaha Purana, translated in Colonel Vans Kennedy's researches on the mythology of the hindus, &c In consequence of the oppressed situation of the gods from the oppression of the Asura, Brahma hastened to Kailasa to Siva Siva in thought summoned Vishnu, who instantly stood between them, and the three gods viewing each other with delight, from their three refulgent glances sprang into being a virgin of celestial loveliness, who bashfully bowed before Brahma, Vishnu, and Siva. They said "who art thou? lovely one! and why art thou thus distinguished by the three several colors of black, white and red?" She replied, "from your glances was I produced, and do you not know your own omnipotent eneiages?" Brahma then praised her, and bestowed on

her this blessing "Thou shalt be named the goddess of the three times, Morning, Noon, and Evening, the Preserver of the Universe, and under various other appellations shalt thou be worshipped, as thou shalt be the cause of accomplishing the desires of thy votaries But, oh, goddess! divide thyself into three forms, according to the colours by which thou art distinguished" On hearing these words she divided herself into three forms of a white, a red, and a black colour The white was Saraswati, the sakti of Brahma, the red was Lakshmi, the beloved of Vishnu, and the black, Parvati This account differs widely from other accounts of the origin of these goddesses, but consistency is out of the question in hindu mythology Parvati is now generally understood by the appellation of Devi, or Maha Devi Nevertheless, by the vaishnava sect, Lakshmi is also thus called, to whom they attribute, as the saivas do to Parvati, the production of Kali, Kali Ratnee, Chandika, &c — *Cole, Myth Hind*, p 95 *Moor's Hindu Pantheon*, p 65

MAHAHMAH, See Malwa

MAHAIL, This Nepal tree, and also the Dhuttola tree are species of plums, the former bears abundance of beautiful flowers

MAHAJAN, HIND a merchant

MAHAJLU URJA *Lygodium scandens*, used as a twine for tying beams

MAHA KAL In Hindu mythology, Eternity This deity is a representation of Siva and, in the Elephanta Caves, he is represented with eight arms In one, he holds a human figure

MAHA-KALA, SANSK the conjunction or opposition of the sun and moon See Cala

MAHA-KALA SANHITA a book translated by Captain Edward Warren See Yavana

MAHA-KALI, a name of the hindu goddess Kali

MAHA-KAROMBA SINGH Carissa carandas, *Linn*

MAHAT, AR a house, a section of a town Mahallat fem. pl women's apartments Women Mahal, a ward of an Indian town, which is regulated, with a view to its police, in a manner, very similar to what it is in Europe. Mahal is also applied to a district or sections of country, as the Bara-mahal of the Salem district of the Madras presidency It is also equivalent to a fort or killa, and to ghar or country *Malcolm's History of Persia*, Vol II p 177 *Malcolm's Central India*, Vol, I p 216

MAHATIA, Mahah or Mahalya, MAR A term of courtesy affixed to the names of barbers

MAHANUDDY

MAHA-LAKSHMI, a name of the hindu goddess Lakshmi, the sacti of Vishnu

MAHALALAT, AR in Arabic medicine Discutientia

MAHA LIMBO URIA Cedrela toona Roxb Cor W & A

MAHA-MAGHA, (commonly Maman gum), *i e*, the occurrence of the full moon in or about the asterism magha with other astronomical incidents, which occur once in twelve years and which time is auspicious for bathing, especially at Combaconum

MAHA-MARRI Hind lit great death, a plague which appeared in the Kamaon and Gujwal hills and on one occasion extended to the Rohilcund plains. It was believed by the people to be contagious

MAHA-MEDA TFL Erythrina Indica Lam

MAHA-MERU, a fabulous mountain of extraordinary height, in the extreme North of India

MAHAMRAH was captured on the 26th March 1857

MAHANA a river in the Hazaribagh district in the Bengal Presidency

MAHA-NAMA, See Sripada

MAHANUDDY river rises near Aaring in the native state of Nowagudda, in lat $20^{\circ} 20'$ lon $82^{\circ} W$, 30 m, N E 110 m, S E, 300 m, into the Bay of Bengal by numerous mouths. Length 520 m. It receives the Hutsoo, 130, Auring 117, Tell, 130, Bang Nudee, 60 m. About 46,000 sq miles are drained. The Mahanuddy river in the rainy season is about 56 feet above the sea in L $34^{\circ} 37' N$, L $88^{\circ} 19' E$. From July to February, navigable for boats for 460 miles. The Mahanuddy river collects a great body of water. Its course is through countries containing the diamond mines of Sumbalpool and extensive trap and gneiss formations. It is one of the largest and most important rivers in the Central Provinces, it rises about twenty-five miles south of Raipur, in a mountainous region which bounds the Chattisgarh plateau on the south and divides it from the Bastar country. Then again, struggling through masses of rocks, the river flows past Sambalpur. There its course is less obstructed, but it is occasionally interrupted by mighty rocks—the terror of boatmen—standing up in mid-stream, and realising the exact notion of Scylla and Charybdis. Thence it passes by Binka and Sonpur, at which latter place it is joined by the Tel. Below Sonpur the Mahanadi, taking an easterly course, pursues a tortuous way, cribbed, confined, and tossed about between ridges and ledges, and crags of rocks for many miles, yet still

MAHANANDA

struggling and rushing onwards with some velocity, till passing Bod (the capital of a state of that name) it reaches a place called Dholpur. After this its troubles and vicissitudes among the rocks come to an end, and rolling its unrestrained waters along, it makes straight for the range of the eastern gnat mountains. There it pierces the mountains by a gorge, about forty miles in length, slightly inferior in grandeur, but equal in beauty, to the gorge of the Godavari. Amakantak, a great plateau, forms the watershed of the Mahanadi, Son, Tons, Johilla, and Nerbudda. The rivers, though large and full of water even half way from their mouths are very irregular in the slopes of their beds, and are disturbed by frequent rapids, so that, owing to these impediments, increased still further by the rocky character of the river beds or their banks, navigation is limited for the most part to the lower portions of their course. Cocanadi and False Point harbours are nearly similar, the only difference is, in the entrance to the latter which has been blocked up by the silt of the Mahanuddy and sand banks. The internal harbour is small, but is like a perfect lake. Both Cocanada and False Point harbours have been formed by the action of the S W monsoon driving along, towards a north easterly direction, the waters of the Godavery and the Mahanuddy, when they are saturated with silt during that season of the year.—*Ann Ind Ad*, V XI p 349 *Carter's Geological Papers on Western India*, p 2

MAHANADI A stream of comparatively small importance, which must not be confounded with the larger river of the same name, that rises in the southern hill-ranges of the Raipur district. The Lesser Mahanadi rises in the Mandla district, and flows into the Son after a course of about one hundred miles, during a portion of which it forms the boundary between Rewa and Jabalpur. Coal is found on its banks near Deori, where there is also a warm spring.

MAHANUDDY, a river of Malwa, runs near Huzroopoor, Nawabgunge in Purneah

MAHANANDA, tributary to Ganges. Near Darjeeling, in the Sikkim hills, lat $26^{\circ} 57'$, long $88^{\circ} 20' S$, 40 miles, S W, 60 miles, S E, 50 miles, S, 20 miles, S E, 40 miles, S, 30 miles—Length, 240 miles. It is navigable during the dry season for craft of 8 tons as far as Kishengunge, for those of much larger burthen during the rains. The Ganges receives as tributaries, the Ramganga, Gumti, Ghogra, Gundak, Kosi and Mahananda, from the left bank, and, from the right bank the

Kali, the Kali Nadi, Jamna and Sone. Another dividing stream of the Ganges is the Matabhanga. In its course of sixteen hundred miles through the plains, the Ganges receives eleven rivers, some of which are equal to the Rhine, and none smaller than the Thames, besides as many others of lesser note. It is owing to this vast influx of streams, that the Ganges exceeds the Nile so greatly in point of magnitude, while the latter exceeds it in length of course by one-third.

MAHA NARAM SING Citrus decumana *Linn W & A Roxb*

MAHA-NIM HIND Melia azadirachta

MAHA NIMBA BENG Melia semper-virens

MAHANIMBA HIND? Citrus decumana?

MAHA NOOGA-GASS SING Ficus indica — *Linn*

MAHA NOWERA See Kandy

MAHANT, The head of a religious establishment of the mendicant orders of the hindus. The superior of a monastery or Matt'h

MAHANTI URITA A man of the writer or accountant caste, ? the caste itself is Mahayajna

MAHAPADMA See Magadha, Nanda, Saisunaga

MAHAP-MANIK See Kattyawar

MAHA PRASADHA is the distribution to all present of the food that had been offered to hindu idols — *Wils*

MAHA PURUSHA or great men, a hindu sect, in Assam, who follow the doctrines of Damudhar, Gopul and Hari-Deb and regard Vishnu as the sole god. They are arranged into "gumi" or lay-men, who worship images of Vishnu and Krishna and of the Salagramma, and the "Udasin" who are interdicted all image worship. The generation has passed away, who saw the remarkable Mahapurush at the Ghosaul's of Kidderpore. He was apparently a man about forty years of age, with a very fair complexion, and jet-black hair. He did not eat or drink anything nor speak a word, but remained in a sitting posture.

MAHA-PUS-WAEL SINGH Entada pusætha — *De Cand W & A Roxb*

MAHAPUTRA JIVI or putrajivi TEL Putrajivi roxburghii, R

MAHA SAKSHI or Maisakshi or Meshakshi-kusuma, a gum-resin found in druggist's shops which is said by Ainslie to come from Arabia. The word means buffalo's eye and is said by Wight to be a kind of bdellium. In the bazaars at Madras the Pansari or druggists, if asked

for maisakshi, will produce gugul, which is the same as the Arabic muql — *O'Sh 287 Mat Med n 216 8vo*

MAHAR, amongst the Mahatta people a helot or predial slave race, small numbers of whom are dwelling on the outskirts of villages, being regarded by hindoos as impure. They are the Dher of India, generally, the Hoher of the Canarese people, and the Paraya of the Tamil race, the pariah of Europeans. They eat the carcases of horned cattle that die of disease, and have small grain allowances from the farmers, whom they help in the fields—being generally part of the balotta or municipality, of which they are the guides, messengers and watchmen. They are wholly illiterate, and though dwelling amongst hindoo sects for two or three thousand years, they are not hindoos in religion, nor have they become mahomedans or christians, but are shamans, fetichists, polytheists, spirit and demon worshippers. They are a free spoken, liberal minded race. They believe in metempsychoses. The word is pronounced M'har, but is written variously M'her, Maho, Mow, Mhai. See India

MAHA RADZA WENG or Radza weng, BURM. Chronicles of kings. These are found in the kingdoms of Burma, Pegu, Arracan, Manipool, the old state of Pong or Magoung, and indeed in all the Indo-Chinese nations, even in such small states as Tavoy and the Shan principalities of Zimme and Laboung.

MAHARAG or Arad Island, is a very low island on the west side of the Persian Gulf — *Horsburgh*

MAHARAJAH SANS. A hindu ruler, also the highest titular honor given to a hindu. The title Maha-Rajah or great king, in the Puranas and Hindu books, was originally applied to the sovereign of a vast monarchy which in the second century, comprised a great part of India, the Malay Peninsula, Sumatra and the neighbouring islands. There are now in the feudatory states in India, several hindoo rulers by whom the title of maha-rajah has been assumed, or been given by the British, the maharajah of Gwalior, of Indore, of Travancore, of Vizianagram, Gwalior is the capital of the maharajah Sindiah — *India in 15th Cent*

MAHA RAJAH, an honorific appellation for the head Gosai or chief priest of a sect of hindus styled the Rudra sampradaya, also Vallabha Acharya also Gokulastha. The sect arose about the fifteenth century from the teachings of Vallabha Acharya, a Tilinga brahman, and his doctrines are best known as those of the Gokulastha gosai, the title of

its teachers, who are usually in Bombay being maharajah. The doctrine of Valabha was that privation was not sanctity, and that the duty of teachers and disciples was to worship the deity not in nudity and in hunger, but in costly apparel and choice food. The followers of this sect are very numerous and opulent, the merchants and bankers, especially those from Guzerat and Malwa belonging to it. Their temples and establishments are numerous all over India but particularly at Mat'hura and at Bindraban, but at Sri Nath Dwar, at Ajmer, is the most celebrated and most richly endowed of all the Gosain establishments. The disciples who are devout, make the three-fold 'Samarpana,' tan, man, d'hau, of body, mind, wealth, to the guru, whom many of the Bhattya race regard as an incarnation of Krishna, whose worship, as the Bala Gopala, they follow. Of the thousands of religious sects which have thrown the pure and Vedic religion of the Hindus into inexplicable chaos, there is none which has been so prominently and so notoriously brought before the public at large as that of the Valabhachari, by the disclosures made by the great libel case of 1862. The major part, both male and female, of the sect who acknowledge the authority of the maharajahs are so completely enslaved by their vile practices, are so dead to their enormity, that nothing apparently can shake their moral torpor. In the present day there are about sixty or seventy maharajahs in India, who are spread over the cities of Hindostan. Of these, the maharajah at Sicejee is said to be the chief, and he has a great temple near Oodeypur. The maharajahs appear to read the Purans and preach sermons to the people, but they are generally engaged in worshipping the sacred images. In other words the people worship the maharajahs and the maharajahs only worship the images. When the people wish to worship a maharajah, they fetch him to their houses, offer him flowers, wave a light round him, present him with money, and prostrate themselves at his feet. The maharajahs on their part worship the gods much in the same way, only that, in addition, they bathe and dress the images, a ceremony which is dispensed with in the worship of the maharajah. Again, on certain occasions it is customary to worship the idol by swinging it, and accordingly at these swinging festivals, swinging the maharajah is a religious ceremony which is performed by the female members of the different families of the disciples. Whilst the maharajah is swinging he throws the red

powder called gulal amongst his devotees, and some of it falls upon the necks and breasts of the women. This appears to be a peculiar privilege of the maharajah, for if any one else threw gulal upon women, it would, excepting on the Holec festival, be regarded as an insult. Besides these rites, nautch dances are occasionally given by the maharajah, but in a different part of the temple to that which the idols are placed. Moreover the female devotees occasionally visit the maharajah's family in a separate zenana in the temple. The maharajahs have temples in Bombay, and sometimes there are several residing in the island. One however, is a permanent resident in Bombay. This man's ancestor, Gokulnathee maharajah, originally visited Bombay, in 1811. On that occasion all the Vaishnava sect of the island collected in a body, and requested His Holiness to settle permanently with his family, 'for the purification of their souls,' offering at the same time to build a temple for him, and to make arrangements to meet his expenses in connection with the temple. Accordingly, to secure a permanent income which should not press heavily upon his devotees, a tax upon articles of trade was determined upon, and all the vaishnava merchants, who in Bombay possess a monopoly in almost every important article of trade, solemnly bound themselves to add to the price of every article they might buy or sell. The result is that about 162,000 Rs are raised every year for six different maharajahs of whom the maharajah of Bombay receives about half a lakh per annum.

According to the doctrines of the Walabhacharya sect, every maharajah is considered as the husband of his female devotees, but as reason and conscience rebelled against the doctrines, and the law of moral and religious progress was fulfilled, in 1855 their followers held a meeting at which it was resolved that none of their daughters or wives should be allowed to resort to the maharajahs for worship, except at certain stated hours, when the maharajahs would be necessarily occupied in ceremonies at the temple. It will be impossible for any respectable Bania or Bhattia to frequent a Wallabacharya temple without exposing the honour of his family to suspicion. Many amongst them no doubt, have been as ignorant as the public in general were before the trial took place of the debauched habits of the maharajahs, or, if they knew what was done, they considered such practices to be sanctioned by their religion. Bold and earnest words fitly concluded Sir Joseph Arnould's judgment — "It is not a question of theology

that has been before us, it is a question of morality. The principles for which the defendant and his witnesses have been contending is simply this—that what is morally wrong cannot be theologically right; that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right, are established in the name and under the sanction of religion, they ought for the common welfare of society, and in the interest of humanity itself, to be publicly denounced and exposed. The defendants have denounced and have exposed them. At a risk and at a cost which we cannot adequately measure, these men have done determined battle against a foul and powerful delusion. They have dared to look custom and error boldly in the face, and proclaim before the world of their votaries that their evil is not good, that their lie is not the truth. In thus doing they have done bravely and well. It may be allowable to express a hope that what they have done will not have been in vain—that the seed they have sown will bear its fruit—that their courage and constancy will be rewarded by a steady increase in the number of those, whom their words and their example have quickened with thought and animated to resistance, whose home, they have helped to cleanse from loathsome lewdness, and whose souls they have set free from a debasing bondage.”

MAHARAJPUR A large and populous village in the Mandla district immediately opposite to Mandla, at the confluence of the Nerbada and Banjar. Its ancient name is said to have been Brahmaputra, but in A. D. 1737 Raja-maharaj Sa founded the present village and its name was then altered to Maharajpur.

MAHARAJPUR in L 25° 53' 9" N L 78° 13' 3" E in Bundelkhand, S of Gwalior. The Hill station is 1,097 ft above the sea.

MAHA-RANA, means Great Prince, the title by which the rulers of Odeypoor are always distinguished—*Malcolm's Central India*, Vol I p 342.

MAHARASHTRA, the Mahiatta country. In this province in ancient times Tagara was famed as a commercial mart. Its locality is now unknown but it has been supposed to be Deoghur the modern Dowlatabad now a mean village beneath the fortress. The race now occupying Maharashtra, is known as the Mahiatta. The men are robust, and generally employed as cultivators. The women are not well-featured nor well-shaped. In the 'Sareda Tilaka,' a monologue of later date than the play of Much

chakra which was of the 1st century of the Era but still of comparative antiquity, there is a curious and amusing description of the various women of India, distinguishing each by her nationality.

‘There goes the maid of Gurjara (Guzerat), blooming as with perpetual youth, having eyes like the chakora, of the complexion of the yellow Rochana, and a voice musical as that of the Parrot. She wears anklets of silver, large earrings set with pearls, and her bodice is buttoned below the hips with gems.’

‘The nation of Maharashtra proceeds yonder, her forehead stained with saffron, and with silver chains upon her feet, she wears a coloured veil, and a girdle round her loins.’

A Chola female (south of India) approaches, whose cheeks are tinted with saffron, and whose dress is embroidered with the buds of the lotus.

The bodice which buttons below the hips, is certainly unknown at the present day, either in Guzerat or elsewhere in India, and as no single cloth, as a scarf, or the present ‘Saree,’ could be buttoned, we can only presume that the garment was cut out and sewn in the fashion of a long tight-fitting robe, as in use among Persian women of the present time.

MAHASER A camp, and other rivers of India—*Hookey, Him Jov*, p 398, Vol I. **MAHASEWA, SURATISSA**, in Ceylon. See Inscriptions p 382.

MAHASIAMBALA Sing Tamalind.

MAHA SIVA RATRI One of the greatest festivals in the Hindu calendar occurs about the middle of February. Various legends are given in connection with this festival, but public opinion among the Hindus, is in favour of the following. Ravana, king of Lanka, undertook a pilgrimage to Mount Meru, the residence of Siva, and there put himself through a course of the most rigid penance, and supplicated the god by fasting and prayer. Siva appeared to him and asked him his desire. The king replied that he had only one request to make, and that was that none of the gods should be permitted to invade his country, and that they should not have power either to conquer or slay him. Siva, in reply, gave him a lingam of stone and commanded him to take it to his country, and there build a temple over it to his honor. He further enjoined him not to place it on any carriage but to carry it himself. He was also not to set it down anywhere on the road, for if he did he would never, the god said, be able to lift it off the ground again.

An implicit obedience to these injunctions would obtain for him a favorable answer to his prayers. When Ravenan had started from Mount Meru with the lingam, the other gods supplicated Piliya after this wise — 'This Ravenan has been a constant source of annoyance and trouble to us, and now that he has obtained, from Siva, this lingam as a protection from our power, he will become yet more arrogant and troublesome. You must, therefore, devise some means of depriving him of the lingam before he reaches the country.' Piliya acceded to this request, and summoning Varuna, he desired him to enter into the stomach of the king of Lanka and 'become water, so as to fill him.' This Varuna accordingly did. Ravenan, when the watery element filled him began to feel exceedingly uncomfortable and dropsical, and looked out for some shady retreat where he might rest a while till the waters had subsided. Piliya, at this moment, assumed the form of a brahmin child and appeared to him. Ravenan, on seeing him, asked him to carry the lingam for a few minutes.

MAHASU The ridge and slopes of Mahasu, in the alpine Panjab, which were formerly covered with the finest timber, present localities for planting that are hardly surpassed any where on the hills. Its forest has disappeared and vast terraces of potato cultivation have taken its place. The crest of the Mahasu ridge is, according to Captain Herbert, 9200 feet. On the very summit of the ridge, there are a few trees of *Quercus semecarpifolia*, the alpine oak of the western Himalaya, an European looking and partially deciduous species, and of *Picea webbiana* or Pindrow, the silver fir of the Indian mountains, a dark sombre-looking pine, abundant in the forests of the interior. These trees may be adopted as the characteristics of the sub-alpine zone, in every part of which, from 9,000 to about 12,000 feet, which is the highest limit of tree vegetation in the western Himalaya, they abound. On Mahasu they are entirely confined to the crest of the ridge, and form no part of the forest below. — *H. C. Panj Report*, p. 25. *Dr. Thomson's Travels in Western Himalaya and Tibet*, p. 33, 35.

MAHA TITA *Bene Chnetta*, Andio-graphis pameolata — *Wall*

MAHA TOBALEO *Sing Cinnum asiaticum*, *Wild Herb*

MAHAUL HIND *Pyrus kumaonensis*

MAHAVAN See *Vedas*

MAHAVIRA from Maha great, vira a man, the last and greatest of the Jain saints

MAHAWANSO A metrical chronicle in Pali of the dynastic history of the island of Ceylon, from B. C. 543 to A. D. 1750, discovered and translated by Mr. George Turnour. The authorities differ as to the length of Chandragupta's reign, which some make thirty-four years, and others only twenty-four. The Mahawanso gives thirty-four years, the Dipawansa and the Vayu Pimansa give only twenty-four years. This difference may, perhaps, have originated in two distinct reckonings of the date of his accession, the one party counting from the death of Nanda Mahapadma, in B. C. 325 and the other party from the conquest of India, in B. C. 315. Some assumption of this kind is clearly necessary to reconcile the different authorities unless, indeed, we take the only alternative of adopting the one and of rejecting the other. At this period the capital of India was Patliputra or Palibothra, which was situated on the Ganges at the junction of the Girinibhoas or Alao River. The former name has already been identified with the Sanskrit Hiranyabhinanant which has been applied both to the Gandak and to the Son. But the latter name can only refer to the Hienan of the Chinese travellers, which was to the north of the Ganges, and was therefore undoubtedly the Gandak. Indeed this river still joins the Ganges immediately opposite to Patna—that is, "the city," or metropolis as its proper name (Patna) implies, the junction of the Son is some nine or ten miles above Patna. But as there is good reason for believing that the Son once joined the Ganges at Bakipur or Bunkpur, immediately above Patna, it is quite possible that the Girinibhoas may have been intended for the Son, and the Alao for the Gandak. According to Megasthenes, Palibothra was eighty stadia, or nearly nine miles in length, and fifteen stadia, or one mile and two-thirds in breadth. It was surrounded with a deep ditch, and was enclosed by lofty wooden walls, pierced with loop-holes for the discharge of arrows. Arrian, Indica and Strabo xv both quoting Megasthenes — *See J. E. Tennant's Ceylon*. See India, Inscriptions, Sripada.

MAHA YUG See *Yug*

MAHA-WELLI-GANGA, the Ganges of Ptolemy, rises near Adams Peak, in Ceylon, it traverses more than one-third of the mountain zone, and drains upwards of 4000 sq. miles, flows into the sea near Trincomalee, after a course of 131 miles — *See J. E. Tennant's Ceylon*.

MAHAZAR AR A representation Mahazarinama a written statement

MAHIJAH

MAHE, one of the Seychelle group, is about 16 miles long and 4 broad. Its anchorage is in lat $4^{\circ} 35' S$ and long $55^{\circ} 33' E$ — *Horsburgh*

MAHE FORT, in lat $11^{\circ} 41' N$, is near the mouth of a small river, 4 or 5 miles south of Tellicherry

MAHENDRA, son of Asoka, king of Magadha, in B C 236, converted Ceylon to buddhism. The earliest recorded voyage down the Bhagaruttee was made in the age of Asoka, who sent his son Mahendra with a branch of Buddha's sacred peepul tree on a mission to the king of Ceylon — *The Hind Vol I p 20*

MAHENDRA a chain of mountains extending along the eastern side of the peninsula of India between Orissa, the Northern Circars and Gondwana. Near Ganjam, is the Mahendra Mallai

MAHENDRA is another name of India. See Mein

MAHENDRA GUPTA. See Inscriptions

MAHENDRA PALA DEVA. See Inscriptions

MAHERA, in Guzerat. Its chief is of the Bagela race. See Komarpal

MAHESH, on the Ganges is famous for being the scene where Juggernaut and his brother Balaram, having fasted the whole day, pawned a bracelet with a shopkeeper to procure some food. The ornament was missed by the Pandas (priests) on their return to Pooree, and they came to release it from the shopkeeper — *The Hind Vol I p 5*

MAHESHA. See Lakshmi, Parvati, Siva

MAHESH-ASUR. In the sculptures of the hindus, at the Burabur Caves, Durga saying "Mahesh-Asur," is the principal and most often repeated

MAHESWARA (the great lord) one of the five great lords or faces of Siva. See Sehesra, Arjuna

MAHESWARI. See Sacti

MAHESVATI. See Sehesra, Arjuna

MAHI, Persian, a fish

MAHI CHANDRA. See Inscriptions

MAHI a river that rises in the district of Malwa, and after a course of 350 miles, discharges into the gulf of Cambay

MAHIDDHAJA. See Inscriptions

MAHIDPUR, in lat $23^{\circ} 30' N$ long $75^{\circ} 38' E$, in Malwa, 23 miles N of Ujein. The mean height of the village above the sea is 1,600 feet — *Scott*

MAHIDPORE, battle of Mahidpore, on the 21st Dec 1817 fought and won by the British in war against the Mahattas

MAHIJAH. HIND generic term in the Bari Doab high lands above river inundation

MAHMOOD

MAHI KANTA. See Kol

MAHIN. HIND. Tephrosia sp

MAHI PALA. See Inscriptions

MAHI RUBIAN. Dried shrimps, from the coast of Sindh, also an undetermined drug, in appearance consisting of dried up pieces, having a grey color

MAHISAKSHI. TEL. Amyris commiphora

MAHITARIYAT, see Pran-nathi

MAHI-ZAHRA. PERS. Cocculus indicus, ENG

MAHLU. HIND. Bauhinia racemosa

MAHMAH KHATUN. The Euphrates rising near the shores of the Black Sea, and in its course to the Indian Ocean, almost skirting those of the Mediterranean, at one time formed the principal link connecting Europe commercially with the East. It has two great sources in the Armenian mountains, and the most northern of these sources is situated in the Anti-Taurus, 25 miles N E of Eiz-Rum. The branch from thence takes at first a westerly direction, and after passing within seven or eight miles of the capital of Armenia it is joined by two small feeders. Its first large tributary however, is the Mahmah Khatun, which runs into it down the plain of Tehran

MAHMAN. In Guzerat is a numerous race, called Mahman, or, in conversation, Mehman. Many families of this sect, live in Bombay, and are a very useful, hard-working, trusty people

MAHMOUDIAH CANAL in Egypt excavated by Mahomed Ali, runs from Alexandria to the Nile

MAHMOOD. Commonly called of Ghazni, a brave, experienced, prudent sovereign, distinguished in war and as a civil administrator. He cultivated learning and promoted architecture. He founded a university at Ghazni. He ruled from A D 997 to A D 1030, in which period he extended his dominions from the Persian Gulf to the Sea of Aral and from the mountains of Kurdistan to the banks of the Sutlej. Mahmood son of Sabaktagin, put aside his elder brother Ismael in A D 997. In A D 1001 he made his first campaign against the hindus of India. In August of that year, he met Jeypala, at Peshawar, with 10,000 horse, and totally defeated him. He then subdued the rajah of Bhatnair a chief under the rulers of Lahore. Mahmood's third expedition was against Daood, governor of Multan, whom Anangpal had instigated to revolt. Mahmood then turned his arms against Anangpal, who formed a coalition with the kings of Ujein, Calinjar, Gwalior, Kanauj, Delhi and Ajmer. It was the largest army that up till then had

opposed the mahomedans, and the armies met at Peshawar. The battle was long doubtful but, at length, Anangpal fled leaving 20,000 dead on the field.

Mahmud, in A. D. 1008, captured the temple of Nagarkot from which he is said to have carried off 1,100 maunds of pure gold and silver plate and jewels. In A. D. 1011, he captured the temple of Thanesur and sent 200,000 captives to Ghazni laden with all the costly idols and wealth. His seventh and eighth expeditions both unimportant were to Cashmir. His ninth was in A. D. 1017, he marched with 100,000 horse, and 20,000 foot. He conquered Canouj and took Muttia, which for 20 days he gave up to plunder and all the idols were either melted down or demolished. His tenth and last expedition was directed against the temple of Somnath, in 1024, which he took, after a severe fight, in which 5,000 hindus fell. He obtained great wealth here. In A. D. 1026 he conquered Persia, from which he returned to his capital where he died A. D. 1030 at the age of sixty. He left two sons, Mahomed and Masood, with whom commenced a period of anarchy. At the time of Mahmud's invasions, India appears to have been divided, and perhaps had been so for centuries before, amongst a host of subordinate chiefs each owing homage to one of four considerable states. These four were, Delhi, under the Chahane, Canouj, under the Rahtore, Mewar under the Gehlote, and Anhilwarra, under the Chaura and Salankhi dynasties. Delhi included the territory westward from the Aravalli to the Indus, and northward to the Himalaya, Canouj extended eastward to Benares, and comprehended a portion of Bundelkund. As he sacked and plundered Muttia on the one hand and Thanesur on the other, had Delhi possessed any importance, it was not likely to have escaped him. It was not until Anangpal II had rebuilt Delhi in 1052 that it was again a populous city and its inhabitants an opulent and luxurious people. Firdusi, author of the Shah Namah, a Persian poem, wrote it at the request of Mahmud of Ghizni, but, disappointed of the promised reward of 30,000 drachmas, he returned to Taos his native city and there died.—*The British world in the East, Ritchie Vol I p 26, Tr of Hind Vol II p 158*

MAHMUD, the 6th of the Kharasmian dynasty, was driven out of Ghazni by Chengiz Khan in 1218 and died in 1220.—*Orme*

MAHMUD, called sultan Mahmud, reigned at Delhi in 1398. He was the grandson of the emperor Feroz and was conquered and expelled by Timur.—*Orme*

MAHMUDAH HIND *Convolvulus scammonia*

MAHMUN, great grandson of Bappa, invaded Cheetore from Khoirassan but after twenty-four engagements was defeated and expelled.

MAHOE See Dyes

MAHOGANY Caoba, of the Spaniards, *Swietenia mahogani*, named after Gerard van Swieten, a physician of Leyden is indigenous in the West Indies and Central America, and naturalized in some parts of India. It is a lofty tree with a large spreading head and glossy pinnate leaves. The trunk frequently exceeds 40 feet in length, with a diameter of 6 feet. The timber is of a rich red-brown, of different shades and markings, capable of a brilliant polish, close grained, very little liable to warp or shrink, and having a semi-resinous juice which preserves the wood from the attacks of insects. The value of the best Spanish mahogany may be judged of by the fact, that the Messrs Broadwood gave £3,000, for three logs of fine mahogany, each 15 feet long and 38 inches square. These logs were the produce of a single tree. The wood was exceedingly beautiful, and when polished, it reflected the light in a varied manner, offering a different figure in whatever direction it was viewed. Generally speaking, the purchase of this wood is a sort of lottery and deals in mahogany often introduce an augur before buying a log, but this does not always enable them to judge with precision respecting the quality of the timber. Honduras mahogany grows mostly upon moist low land, is generally soft, coarse, and spongy. It has, however the advantage of holding glue admirably, and is in consequence, much used as a ground on which to place veneers of the finer sorts of mahogany. The mahogany of Cuba and Hayti, and of the islands in general, is close-grained, dark coloured, and sometimes highly figured. It is known as Spanish mahogany. The colours are brought out by the application of oil or varnish, but much washing or soaking of the wood in water will destroy its beauty and render it of a dingy brown. The colour of mahogany is often artificially deepened by alkaline applications, but the best effect is produced by the use of a colourless varnish, which allows the natural tints of the wood to be displayed unaltered. The first mention of this beautiful timber occurs in 1597, when it was used to repair some of Sir Walter Raleigh's ships at Trinidad. Yet the timber was not brought to England until about the beginning of the eighteenth century when a few planks brought over as ballast in a vessel from the West Indies, were given

to Dr. Gibbons, and would have been used, but for their hardness, by his workmen in erecting a house in Covent Garden. Having been rejected by them, a piece was given to a cabinet maker, named Wollaston, with the request that he would make a candle-box of it. This being done, the candle-box proved so beautiful that it became an object of curiosity, and the despised mahogany came into great request, and was soon established as a valuable material for household furniture. The genuine mahogany tree may be seen in some Indian gardens, where it appears to flourish. The Mahogany grows as well in Bengal as in its native country, and though inferior in fineness of grain to the best kinds, it is at least equal in quality to that of Jamaica. Dr. Roxburgh in a paper presented to the Society of Arts in 1806, on the growth of trees in the Botanic Garden at Calcutta, mentions that two plants (the first introduced into India) were sent by the Honourable the Court of Directors to the Botanic Garden in 1795, and by the end of 1804, above five hundred plants had been reared from these two—*Faullner*, *Tomlinson*, *Mason*. *Soc. of Arts Trans* Vol XXIV p 154. *Royle's Productive Resources of India*.

MAHOMED, the founder of the mahomedan religion, was born on the 10th November 570 and died on the 8th June 632, in his 63rd year. The Arabian prophet, the Apostle, are terms sometimes applied to him in European literature, but his followers only recognize the appellations of Rāsul Allah, the messenger (or prophet) of God, also Paighambar, the bearer of a message. He was of the tribe of Koesh. His great grandfather's name was Hashim, that of his grandfather, was Ab-ul-Mutalib, whose son Abd-Ullah was the father of Mahomed. Mahomed is generally supposed to have been of Ismaelitic origin, of the tribe of Kenanah. In Genesis, Ismael is made to marry an Egyptian woman, but Arab traditions make him marry into the family of Jorhem, a descendant of Kahtan. Probably he had two wives. The Kenanah tribe, from which he sprung, was near akin to that of Kais, and both were descended from Nezar, whose name was the war cry of the northern Arabs, in their combats with the armies of Yemen. The descendants of Kahtan, Arab ul Arab, were held to be the noblest of all Arabia and it is surmised that this alliance was introduced to raise Mahomed into the noble families of Arabia.

The melancholy incidents associated with almost every step of Mahomed's birth and parentage deepened the seriousness and

heightened the sensibility of his character. He was a posthumous child, orphan of both father and mother at five years of age, among a people with whom to be an orphan was a disgrace. How deeply he felt his unprotected state is evident from the earnestness and frequency with which in the Koran he recommends orphans to the care of the Faithful. The life and destiny of his father Abdullah was also peculiar, for he narrowly escaped being offered in sacrifice to an idol, in consequence of a rash vow of Abd-ul-Mutalib, and was only rescued at the price of a hundred camels. Mahomed was born during the period of tears and desolation of his mother, Amma, after the death of her young husband, at the age of twenty-five, on a caravan journey, when born, he was carried by his grandfather before an idol, and received his name. Unable to nurse her own infant, his mother, after Arab fashion, wished to send him to the desert to be reared, but the Bedouin nurse who ultimately took him at first refused to have charge of a fatherless boy. At six years of age Mahomed lost his mother also, and was taken care of by his grandfather, and on the death of the latter three years later, by Abu Talch, his uncle, who as long as he lived gave him his protection. The events known of his youth are few. He appears to have accompanied his uncle to Syria, and on that journey mahomedans place the absurd legend of Sergius, Djeizi, or Bahzia recognising the boy as the future prophet by a mark between his shoulders. During the wars of the tribes known as the wars of the Fidjar, he is reported to have been present at one battle when he was fourteen, and to have picked up arrows for his uncle, at twenty he was keeping sheep for something like a farthing a day—an occupation considered disgraceful by the Arabs and abandoned to slaves and women. But Mahomed always loved to dwell on the fact that Moses, and Jacob, and David had been shepherds before him, and indeed the race of visionaries and prophets has generally been largely recruited among shepherds and herdsmen. Not long afterwards he entered the service of Khadija, a wealthy trading widow with three children, as camel-driver of the caravans which she despatched to the different markets of Arabia and Syria and rose by his good conduct to be master of the caravan, a position of confidence. He was found a good man of business, and to have an acute perception of the market value of the striped stuffs and incense of Yemen, and the leather of Arabia, which he exchanged in the markets of Syria for coin.

and oil, and the silk goods of Damascus, while his long monotonous marches across the desert with his long file of camels were perhaps spent in meditation. His good qualities gained him the title of 'El Amin'—the honest fellow. He was of comely appearance, and Khadija, in spite of being fifteen years older than Mahomed—an immense difference in a country like Arabia—conceived the project of marrying him, and carried it into execution. For such a marriage, Mahomed seems to have been an exemplary husband. He married another wife, it is true, in two months after Khadija's death, but he never ceased to speak of his deceased wife in such terms of praise, that Ayasha declared she was the only one of the prophet's wives of whom she had ever felt jealous. Seven children were the result of this marriage, and throughout the East crowds of green turbans claim to be descended from some one of the three daughters who survived. There were three sons, who all died young—one was called Abd Manaf, after the idol, which proves that Mahomed was at that time still an idolater. The last daughter, Fatima, was born eleven years after the marriage—when Khadija was beyond fifty. Four years after the birth of Fatima he had his first vision, and in connexion with that event some considerations are necessary respecting his mental and bodily constitution. Whatever may have been the superiority of his moral character, it is certain that he was as unlike the most esteemed type of Arab manliness as it is possible to conceive. Nowhere in the world does man reach such a degree of dauntless independence as the Arab, educated in the freedom of the desert, and exposed to its hourly and daily vicissitudes of destiny. The ideal of the Arab was a fiery-souled irresistible warrior, always in sight of his tribe, bold in speech, rapid with song and repartee, indulging in wine, feasting, gambling, and love of women, holding tears to be disgraceful, with limbs as iron as his armour, supporting without suffering the heat of the desert under an Arabian sun, delighting in the beauty and swiftness of his steed or of his camel, impassioned for the chase, a match unaimed for the lion, indefatigable in combat, and routing like Antares whole armies with his single spear and shield. Recent travellers have confirmed the experience of ages, that the Bedouin have the least religious sensibility of any known race—at the present time they are mere mahomedans in name, and never utter a prayer, or if they perform any religious rites at all, these may possibly be some lingering relic of the old Sabæan adoration of the ris-

ing sun. In the days of Mahomed, the people of Mecca upheld the worship of their idols from motives of gain, but Arabs in general had little respect for them, and treated them worse than Neapolitans have ever treated a refractory saint. If the prophecies of their khalim, seers or holy men, did not concur with their wishes, they often put them to death. When Amr-ul-Kais commenced an expedition to avenge the death of his father, he entered, according to custom, the temple of the idol Dhou-l-Kholosa, to obtain his approbation by means of the divining arrow. Drawing the wrong arrows three times in succession, he broke them all and threw them at the head of the idol, saying 'Wretch! if your father had been killed, you would not forbid revenge for his death!' Mahomed was directly the opposite of the Arab ideal, he had inherited from his mother a delicate, nervous, and extremely impressionable constitution. He was gifted with an exaggerated and sickly sensibility, he had a woman's love for fine scents and perfumes, he was melancholy, silent, fond of desert places, solitary walks, and lonely meditations at set of sun in the valleys, full of vague restlessness, weeping and sobbing like a child when he was in pain, subject to attacks of epilepsy, and without courage in the field of battle. In addition to all which he had religious excitability of the most acute character.

Mahomed in the Koran asserts that his religion is that of Abraham. The religion established by Mahomed is termed Islam, signifying safety or salvation and comprises the two essentials, "iman" implicit faith and "din," practical religion. Five points are insisted on namely—Belief in God and Mahomed his apostle—Prayer—Alms-giving—Fasting during the month of Ramazan—Pilgrimage to Mecca. The first of these belongs to "iman", the latter four to "din". Mahomedanism as it now exists, stands upon other foundations than the Koran. This book not furnishing a guide or precept to meet every emergency, a great body of tradition, nominated the "hadees," has been added thereto, and this law, oral as it originally was, is generally considered equally binding with the written law of the Koran. These traditional precepts were derived from Mahomed himself, his companions and immediate successors. Some of them are, however, of doubtful authenticity, and not a few are evidently of more modern fabrication. The Persians reckon four kinds of hadees. At present the followers of Mahomed are styled Mahomedans also Mussulmans also by the following terms,

MAHOMED

Muslim (Sing)	ARAB	Mahomedan,	ENG
	HIND PERS	Mussulman,	"
Mussulmin (Plur)	"	Turka Kara	TAM
Pa-thi,	BURM	Jonangi,	TEL
Hoay Hoay,	CHINESE	Quay,	YUNNAM

In the time of the emperor Jehangir, in India, the hindus were estimated as 5 to 1 mahomedan Mr Elphinstone's estimate was 8 to 1, another estimate makes the relative numbers, as $6\frac{1}{2}$ to 1 or about 17 per cent of the population as mahomedans At this last rate, of the 200,000,000 of people in British India and in the subordinate feudatory states, there would be about 34,000,000 of mahomedans But all over non feudatory India, the number does not exceed twenty-five millions, or one-seventh of the population in British India They are most numerous in the North-west and in the Madras provinces and gradually diminish in numbers towards the and S East

Panjab,	9,337,685	Oudh,	1,195,817
N W Provin		Central Provin	
	4,243,207		237,962
Bengal,	"	Mysore,	182,654
Bombay,	"	Beisar,	154,951
Madras,	1,502,134	British Burmah,	40,952

In India, the people of this religion are of the most varied descent, the offspring of Arabs of every tribe, from the Lianian races of Persia, from the Scythic, Tartar, Mongol, Turk, Baluch and Afghans, with bodies of converts from the Agnicula Rajput, from the Jat and from the prior Tartar tribes who preceded the Aryan immigrants In the northern parts of India, the bulk of the mahomedans are of Tartar or Afghan descent, and recognise themselves by the titles of moghul and pathan, ordinary Arab mahomedans being sheikh It was chiefly to rulers, often merely nominal, of these religionists, to whom the British power succeeded.

The most prominent and numerous of the monotheists of India are the descendants of the various mahomedans, who from time to time as conquerors and camp followers, entered India with Timur, Nadir Shah, Mahmud of Ghuzni, Ahmed Shah and others, and have sought employment in the armies of India or a livelihood by commerce A considerable portion of them are engaged in trade or as petty dealers in towns A few of the humbler are employed as labourers but the majority have hitherto found military employment under rulers of their own faith in Delhi, Hyderabad, Arcot, Lucknow and Rohilkund, or in the native Indian armies of Great Britain A portion of these people are doubtless of Arab descent, and many of them are syeds or descendants of Mahomed The British, however, also come in contact with mahomedans of the Semitic race, the Arabs

MAHOMED

at Aden, many of whom in the first ages of the Hijra spread their power into Africa, and along the shores of the Mediterranean, crossing into Spain which they held for 700 years, overrunning countries to the eastwards and northwards in Khorassan, Merv, Ispahan and Bokhara, to Bagdad where the race of Al Abbas reigned for five hundred years, and to Damascus, where the Oommiah family held sway from A D 661 to 744 On the western frontier of India, in the Panjab, and in the territories lying between the Indus and the Ganges, the mahomedans are chiefly Scythians of Mongol, Turk, Afghan and Baluch descent, with other smaller bodies as to whose origin, information is wanting There are the Multani, Bhatti, and Khunul of the Rechnab Doab in the Panjab the Awan of the Sind Sagor Doab the Dawudputia of Bhawalpor, the Tuwana of the Shahpor district, the Mewatti of Goorgaon and many of the Gooja race, scattered through different parts of Northern India In the northwest Provinces are the Rohilla of Rohilkund and the Kumbh of Meerut, likewise mahomedan There are mahomedans also in Bhopal, Mundisori and Jouna, the late rulers of Oudh were Syeds, the late rulers of Hyderabad in Sind'h were Baluch, and the rulers of Hyderabad in the Dekhan are Syeds The Daood-putia mahomedans trace their descent to the Kalif Abbas but take their name from Daood, the first of the family who acquired a name They are, however, supposed to be Sindian Beluch, or Beluch changed by a long residence in Sind They moved from Bahawalpore and seized land on the Sutlej reducing the remains of the ancient Lungga and Johia, and introducing the Sind system of canal irrigation

Their claim to be descendants of the race of Al Abbas, who reigned at Bagdad from A D 749 to 1258, may however be correct The sur-names met with, Gori, Kirmani, Koieshi, Sherazi, show their possessors views as to their origin and the tenacity with which the families look to their original starting places All Afghans, while in India, carefully distinguish themselves by their tribal names, the Eusofzye, Mehmund, Barukzye &c The Wallajah family, who for a few years, had a troubled rule in the Carnatic, traced their descent from the khalif U'mar, A D 644, and in their conversations would notice the course of their fortunes as having had amongst them a khalif, akazi at Samarcand, and nabobs of the Carnatic, and it will be recognised that races who, as in this instance, can take a retrospective view of their

history for 1280 years, can disregard hundreds of years of obscurity, and can see in that long time only the dignities possessed by three ancestors, a Khalif a Kazi and a Nabob, will readily accept a reverse of fortune as God's hand laid upon them, will regard it as but of temporary duration, and will watchfully await a change

In Peninsular India, there are only small scattered bodies of mahomedan races. The only ruling power in India, of these religionists, of any magnitude, is that of the Syeds of Hyderabad, the Nizam Subahdar of the Dekhan, whose sway has existed for nearly two centuries, themselves strangers, ruling with a mixed foreign soldiery of Arabs, Negroes, Abyssinians and northern hindus, over parts of the Canarese, Tiling, Mahratta and Gond races, and their capital is now the principal resort of mahomedan adventurers. In the extreme south of India, there are three mahomedan races, the Labbi and the Nao Aiti, differing, by very marked characters, from those around them. The Labbi are a tall and large made race, of a deep bronze colour. Their usual dress consists of a wrapper round the loins. They are largely engaged in mercantile business and as pedlars. They use the Tamil alphabet, have a Tamil Koran and speak and read the Tamil language only. Their name is derived from the Arabic word "Labek," "may it please you," and the people are usually supposed to be descendants of trading or sailor Arab fathers with mothers of India, but this alleged origin seems to admit of doubts. Nao-Aiti, a small non-military body of Arabs who but for a slightly tawny tinge, would have an almost English fairness, called Nao-ait, new comers, emigrated from Arabia about three hundred years ago, and are to be found in considerable numbers in southern India. They are slender, fair men with very handsome women, and are engaged in civil avocations, never becoming soldiers. They say that they came from Arabia to the Konkan. The Nao-Aiti are also supposed to have been sea-shore Arabs. Indian mahomedans assert that they are the descendants of women and children from Arabia, whose men were killed on being detected in an attempt to rob the tomb of Mahomed and their wives and children were sent off in a ship which landed on the western coast, but this is doubtless a story got up to vilify, a race.

The Maiman or Mehman are said to be the descendants of a couple, of Sind, long childless, who about six hundred years ago became converts to mahomedanism, in consequence of the prayers in their behalf

by Mahbub Sub'hami at Baghdad, being rewarded by seven children. Their original language is Sindhi. They greatly revere Mahbub Sub'hami. Many families are met with in Guzerat and Bombay, and are a useful, hard working, trusty mercantile people.

The Mopla in the South western coast of India and Ceylon, are said to have had a similar origin to the Labbi, viz, from Arab fathers and Indian mothers and the name is supposed to be derived from the Tamil, ma, mother, and pillai, son. On several occasions since that part of India came into the possession of Great Britain they have required to be coerced, and are known to possess a restless spirit, with much fanatical zeal, but it is generally supposed that agrarian disputes have been a prominent cause of their outbreaks. The Mopla of North Malabar, although, mahomedans, follow the rule, as to property, of *descensus a Matre*, the Maimmak i tayam, having, in this respect conformed to hindu usage, in the times of the ascendancy of the hindus. The Mopla also take the wife of a deceased brother.

The Chulia, Moplah or Labbi are called by the Tihug, Jonangi, Zonangi, Jonagai, Jonakari. The intercourse of Mahomedan merchants and sea-men with the women of western India seems to have been from the most ancient times, Abuzaid writing A. D. 916 mentions that the more devout merchants of Suaf when young men were on board avoided sending their ships to Ceylon, as the women were very licentious and merchants would, when newly arrived make advances to the daughter of a king and she with the knowledge of her father would go to meet him in some woody place.

In Sumbawa, the mahomedans take a high place and they are largely proselytising the mountaineers, who however secretly trust in their idols.

There are many thousands mahomedans in China, who are neither zealous in the propagation of their doctrines nor over-strict in the observances of their religion.

The Abyssinian and Negro races in India are usually known as the Habshi or Sidi. Many of them are slaves, but both as slaves and freemen they are often employed about the households of native sovereigns. Some of them, known as the "Seedee of Janjera or Zanjera," were long a powerful and independent maritime people, occupying the coast a few miles south of Bombay. The Bonia are found on the N. western coast of Peninsular India and in the Rajpoot states, and represent themselves to be the descendants of the followers of the Sheikh-ul-Jabl, or the celebrated old man of

the mountain They call themselves Ismaili, acknowledge an Aichamandite or religious chief they principally follow mercantile pursuits, and are a robust, active, intelligent mercantile race They are scattered all over the country, but are found principally in Guzerat and the adjoining provinces of Cutch, Sind and other parts of the Bombay presidency, and are a peaceable, inoffensive body of men

Another tribe is styled Khajah, which in Persian, signifies a bard, a teacher, and a merchant, but is sometimes, as an honorific appellation prefixed to an individual's name, as Master, or addressed to a person, as we should say "sir" It is the 'Coja' of the "Arabian Nights," which was the French orthography of Khajah It is applied as a titular appellation to a small tribe of strangers settled in Sind, principally at Karaachi, where there are about 300 families, who say that they emigrated from Persia They are Ismaili mahomedans, and are, therefore, heterodox shiahs, — for, while the Ismaili believes only in seven Imams, the Khajah continues the line down to the present day, Aga Khan, lately (1861) a pensioner of the British Government, at Bombay, being then present Imam They reject Abu Bakr, Umar and Usman, and reverence Ali, Hassan, Hussein, Zain Ul Abidin, Mahomed-i-Baker and Imam Jafar-i-sadiq They do not worship in a mosque but in a Kano or house prepared for the occasion They probably fled from Persia, when Ali Khan (Hulukan) treated the Ismaili sect with such severity They are in general illiterate, but have invented a written character for themselves, in which they have transcribed the "Koran" Captain Burton however says, that the Kojah are a small caste in Western India, who appear to have originally come from Sindh or Cutch, and who by their own traditions, which are probably correct, were converted from hindooism about 400 years ago by a Pir named Sudr Din They know but little of their prophet and of the Koran, and their chief reverence is reserved for Aga Khan, whom they believe to be a descendant of the Pir who converted them to Islam" When reading this, however, it must be remembered that the shiah branch of the mahomedan creed, whenever settled amongst anti-religionists, always hold as a tenet, and rigidly adhere to the practice called Takkyah, i.e., the systematic concealment of everything that concerns their faith, history, customs, and in a word any peculiarities the disclosure of which might be attended with unpleasant consequences

The Mehdavi or Ghaur Mehdi are not a race but a small mahomedan sect, though mostly Pathans, who believe that a religious man who was born in Jonepur about three hundred years ago was Mehdi, or the prophet Elias on his second coming, and they are styled Ghaur or "without" Mehdi because he has, in their belief, come and gone

The mahomedan religionists are however of two great sects the Sunni and Shiah, the former being in India, Turkestan, Turkey and Arabia the more numerous, while the Shiah are most numerous in Persia The Sunni hold amongst other points, the succession to the khalifat to have followed in the line of Mahomed, Abu Bakr, Omar, Usman and Ali, the Shiah sect, on the other hand, maintaining Ali to have and by right succeeded his cousin and father-in-law Mahomed There are other points on which their sectarian differences turn, but small numbers of the Shiah religionists, in several parts of Asia as in the west of India believe in incarnations of Ali, and of these the Ismaili body may be instanced The mahomedans of India, of these two great religious sects worship apart, but amongst both sects are to be found mixed together, the people of the various national or ancestral tribes, Syed, Shaikh, Moghul, Pathan, into which the mahomedans are found mingled and as in some christian countries the sons will be found as Sunni and the daughters Shiah The Syeds, the Saadat, or lords, are descendants of Mahomed, through his daughter Fatimah and her husband Ali, and as a rule are quiet, humble minded men not distinguished by other qualities from the Sheikhs they are of Sunni and also of Shiah persuasion, and are met with serving as soldiers, or in civil avocations or following some religious duties The term Sheikh is given to other descendants of Arabian origin, and is applied generally to all of the Sunni sect other than pathans or moghuls The Sheikh therefore is of the most varied origin, and is engaged in all avocations, military and civil, as soldiers, in regular and irregular armies, as police, shopkeepers, and a very few, a mere sprinkling of them, in learned professions or occupations requiring prior education The Pathan is the descendant of the Affghan soldiers who came into India with the armies of Timur, Baber, Nadir Shah, Mahmud and Ahmad Shah Abdallah and carved out principalities or obtained lands for themselves, and their descendants, but there are numerous individuals of the Affghan and

Baluch tribes, large, powerful, fair men scattered throughout India, who are seeking a livelihood in it as soldiers, traffickers and chapmen. The Pathan styles himself by the designation of Khan, but this is never permitted at courts, Khan being one of the honorific appellations bestowed by Indian sovereigns.

Moghuls assume the suffix of Beg. They are comparatively few, in number, are generally fair people, of a larger physical frame than the Arab-mahomedans and are all of unassuming manners. Of all these religionists, few have taken to agriculture, a very small number have fitted themselves for the civil situations available under the British Government, except in entering the disciplined armies of Britain as private soldiers, and forming perhaps one fourth of its Indian forces, very few of them have accommodated themselves to the changes which the British supremacy have introduced. They are essentially a people not belonging to the present time, but dwell on the past and look forward to the future, the religious among them meditating on the transgressions which have brought upon them the great reverses from the British arms and all, perhaps without exception looking forward to the time when it shall be God's will again to give them dominion. As a whole, they are earnest, ardent men, who can be easily excited. As soldiers, they are patient and have an "elan" in warfare which the steady calmer hindus in Southern India do not possess. Their religious feelings, for many years past, have been personal, and though dwelling and ruling in parts of India since eight-hundred years, and though holding an essentially proselytizing faith, they have not made many voluntary conversions from hinduism, either from the Arian family or from the non-hindu servile classes,—perhaps nothing has ever taken place from the efforts of mahomedans like the upheaving, which a few years ago occurred in the Punjab or has for some years past been agitating the races in the extreme South of the Peninsula. In India, as a body, they are illiterate and even as regards their religion, they have acquaintance only with a few formulas, in the Arabic language. Their book, the Koran, has been translated, into Persian, Hindustani, English, Tamil, Burmese and Malay, but in India, the Arabic is deemed the more sacred language, although so very small a number of them can read that tongue, so as to understand it, that in Madras with 70,000 Mahomedans it is supposed only four or five can read and understand the Arabic Koran. The spoken language

of mahomedans in India, is the Urdu or Camp tongue, called in the Peninsula, Hindustani, which, since the beginning of the nineteenth century, under British influence, has become a written tongue and a few books have been printed in it, but the educated of the higher classes all use Persian as their sole means of communication. Living as they have been amongst a body so highly educated as hindus are it is perhaps this want of learning that has blunted their proselytizing efforts, the only great change which their religion has effected having been amongst the Sikhs, whose faith is a modified hinduism and mahomedanism, and it is possible that the huge endeavours now being made by the British to educate the masses in India will in the end have greater success, for christianity, but in so saying it must be remembered that though the Arians have been pressing their brahminical creed upon the Turanian races for the past three thousand years, they have only got from some of them an outward assent to the brahminical forms, and a recognition of the institution of caste, and that everywhere throughout India, there are being worshipped a multitude of idols, of gods, and heroes, and devils and forms and incarnations, of whom the Vedas and Puranas make no mention, and whom the brahmins do not recognise,—the chief success that brahminism has achieved in India being the suppression of buddhism, a purer faith than its own. The Arian hindu is undoubtedly a meditative, reflecting, longing mind. But if the total absence of all extraneous objects could have attracted hindus to enquiry, the presbyterian churches and the mosques in India are all that could be desired. In Egypt, mosques are matted or carpeted, over which is spread the chandni, a carpet of white cotton cloth. But in India, the ordinary flooring is of stone slabs and usually the sole object to be seen is a small pulpit niche, the mihrab, and near to it, the number or two steps built on the wall next to Meccah, on or near which the Kazi, Mulvi, or Imam stand. There is nothing to distract the worshipper's attention and every one seems absorbed in devotion. The Revd Norman Macleod, D.D., (Eastward p 67) alludes to this, and says that the whole service imparts the impression of worship to an unseen God. It is perhaps something in their character, either original or acquired, or in their faith, or, perhaps, to their being accustomed to a more out of door life, that enables them so entirely to abstract themselves from their ordinary avocations and to engage with such reverend earnestness, in prayer. But every traveller

in the East must have seen mahomedans spread their carpets on the ground, or place their staff or sword in front of them, and bend their knee in lowly homage to their Maker, and, in all the bustle of a crowded bazaar or on ship board, remain apparently as much abstracted as if in a desert. Mahomedanism, adds the reverend author, owes its origin to Judaism and Christianity like them is derived from Abraham and is the worship of the one God, and christians, he thinks, are apt to undervalue the good obtained from its divinely reflected beams, which in some degree irradiate spots that would otherwise be in outer darkness. Mahomedanism was perhaps seen in its brighter aspects at Baghdad during the khalifat, and at Cordova, to which christians repaired for a liberal education. But, in India, it has ever been a mere ritualistic worship, with certain dogmatic formulæ in Arabic words the meanings of which are known to very few even of those acquainted with the words themselves. Distributed as these religionists are, from the Atlantic, through Africa, Europe, Arabia, Persia, India and China, to the islands of the Pacific, the acknowledgment of the Koran by all of them gives a certain similarity to their religious observances, but the customs of social life in all these varied nations are as varied as are the nations themselves. In India, there are ceremonies before and after childbirth, such as congratulations to the young wife on the seventh month after her pregnancy. As in the Hebrew law, there are forty days of ceremonial after the birth of a child when the "chahlam" or fortieth day ceremonial is performed, and on the naming of the infant and each stage of his development, in childhood, entrance at school, are all attended with certain forms. There is no time rigidly adhered to for circumcision, and grown up lads have not, unfrequently, remained unattended to, for in India the authorized time is spread over from the seventh to the fourteenth year. The coming of age of a girl amongst the hindus is made known by noisy music, a practice which is imitated by the humbler mahomedans, though educated and noble families abstain from all such rude rejoicings. Very few of the mahomedan women of India can read and still fewer can write. But in towns, amongst the better classes, all boys are sent to school, and their infant education is conducted in such a manner as ineffably to fix their faith. At the age of four years, four months, and four days, each child is taught to pronounce the name of God with much ceremonial,—with more

even than is shown when children of the Episcopal persuasion in England are confirmed, for the ceremony is made to last for days. The boy is then taught the first words that were revealed to Mahomed. They are recorded in the 96th chapter of the Koran which says "Read in the name of thy God, for He it is who hath created all mankind out of a lump of coagulated blood. And He is likewise that Almighty being who has blessed us with the voice of utterance and taught us the use of the pen," and, until the lad has read the Koran (many of them learning it all by heart and then receive the designation of Hafiz) and until they have been carefully instructed in all the books of their faith, the lad is not allowed to read any other tongue. The Reverend John Anderson and the Rev. Mr. Braidwood when in Madras spoke on this subject of the conversion of these religionists and, when made aware of this early education, they felt how almost ineradicably the dogmas of the mahomedan creed, must become fixed in the youthful minds.

In the mahomedan belief, there are five divine commands, (a) the confession of their faith, the creed or the Kulma, (b) Namaz (prayer); (c) Roza (fasting) during the Ramadan, (d) Zukat (almsgiving) to a tenth of their goods and (e) the Haj or pilgrimage. In their marriages the Indian mahomedans are united by the civil and religious rite, the Nikah, similarly with all other of their co-religionists, but to this has been added several days of costly ceremonial rejoicings (Shadi), which they have gathered from the hindus. Divorce, in India, is almost unknown, for at the Nikah, the dower which the bridegroom promises is a fabulous sum, which no one can pay and as, until paid, divorce (tallaq) cannot be concluded, no one in India is ever divorced. The Indian mahomedan of the population lives faithfully to his one wife, and polygamy is almost unknown, except amongst the loose liveis of great towns. The Ramadan month of fast, is very strictly attended to, but amongst the Sunni in the south of India the Maharam is a period of extravagant amusement, in which many non-hindu and many hindu races join. The Sunni, by far the majority, at this period grossly outrage the grief of the Shiah sect and scandalize the learned and devout. In Southern Asia, there is a great reverence shown to saints' shrines and foot marks. Amongst these are the tombs of the Piri-Dastagir, at Baghdad, of Kadirwali at Negapatam, and the foot prints of the prophet at the Kadam Rasul hill near Secunderabad, to which, multitudes annually resort. The great religious festivals, holi-

days, are the Ramzan month of fasting and prayer. The thirteen days of the maharram, a period of festivity amongst the Sunni and grief amongst the Shiah the Shaban feast of Shab-i-Barat on the 14th day of that month, and the sacrificial festival of the Bakī-eed, or Zihaj also known as the Eed-us-Zoha which is held in commemoration of Abraham's sacrificial offering up of his son, of Ishmail, according to mahomedans, and of Isaac according to hebrews and christians. Amongst those who crave for other aids to salvation, some seek the spiritual advice of a holy man, who is reckoned a pir, or religious teacher, and by certain secret words and signs are initiated as his Mauid or disciples. Others, even men of rank, adopt the *Darvesh* or *Fakir* life of the religious mendicant devotee, often attended with solemn rites of investiture, and followed by the severest of ascetic lives, but, the bulk of these mendicants are, in India, idle, dissipated men and a few are of very degraded manners. They arrange themselves into the followers of certain pir or spiritual guides, and those met with in India are the (a) Kadria or Ba-nawa, (b) Chastia, (c) Shutaria, (d) Tabqatia or Madaria, (e) Mallang, (f) Rafai or Guiz-mar, (g) Jalalia, (h) Sohagia, (i) Naksh-bandia and (j) Bawa Piray. All these have their own rules and customs, some of them are ascetic devotees, eating if given to eat, but never begging, some largely use intoxicating fluids and vegetable substances, some, as the Salik, have wives, the Majzub and Azad have no wives, and some of the Calendars marry and some do not. There are among mahomedans in India, good, devout men, leading pure and holy lives, earnestly seeking for the truth, cultivating literature assiduously, but they are compelled by the multitude of ordinary people to retire into the peaceful shade, as the purity of their lives begets for them the objectionable name of Wahabi. The mahomedans in India, when their limited education is considered, are but little superstitious. They believe in Mahomed as an intercessor and in the second coming of Christ. They believe that at death, the soul will be judged, and that the angels Nakir and Mankir will visit it in the tomb to question as to the life on earth. They believe that all must cross the Pul-i-Sirat, a bridge for the good but a sharp sword to the wicked. They believe in a purgatory called Iraf, and in places of future rewards and punishments and they picture the latter as fearful. But the idea of a heavenly place as enunciated in the Koran, is the grossest that any race has ever promulgated or

given credence to. The wild hunter tribes of America have sublime notions of a future life, hebrews were in conflict as to the immortality of the soul, the buddhists believe in absorption or annihilation as a release from all the troubles and trials of a mundane existence, and christians believe the future to be a spiritual life, but the doctrines taught in the Koran as to the occupations in heaven are wholly confined to that book and its believers. For, there, the Koran says (Ch. lv, pp 393-394) "they shall repose on couches the linings whereof shall be of thick silk, interwoven with gold and the fruit of the two gardens shall be near at hand to gather. Which, therefore, of your Lord's benefits will ye ungratefully deny? Therein shall receive them beautiful damsels, refraining their eyes from beholding any besides their spouses, whom no man shall have deflowered before them, neither any genius, (which, therefore, of your Lord's benefits will ye ungratefully deny?) having complexions like rubies and pearls * * * And besides these, there shall be two other gardens * * * of a dark green. In each of them shall be two fountains pouring forth plenty of water * * In each of them shall be fruits and palm trees and pomegranates * * Therein shall be agreeable and beautiful damsels * * having fine black eyes, and kept in pavilions from public view * * whom no man shall have deflowered, before their destined spouses, nor any genius * * Therein shall they delight themselves, lying on green cushions and beautiful carpets."

Such is the mahomedan heaven. Mahomed was a monotheist and an iconoclast. Before the final struggle, lifting up his voice he exclaimed, "May God be far from those who make the tombs of his servants places of prayers." The very last words he was heard to utter as he expired, as if in answer to an unseen visitor, were, "In the company of the blest on high."

Ali the son of Abu Talib, was the cousin and companion of Mahomed, also his son-in-law, he having married Fatimah, Mahomed's only surviving child, he was the first of the family of the Koraish to adopt the new faith. Notwithstanding these claims, and his personal merits and valour, on the death of Mahomed, in his 63rd year in A D 632, and in the eleventh year of Hejra, Ali was not recognized as his successor, but Abu Bakr was so elected, and after a reign of two years was succeeded by Omar who was assassinated in the twelfth year of his reign. He, again, was succeeded by Othman, and then, in A D 656, by Ali.

With Ali's rule severe political convulsions ensued. The earliest arose from the intrigues of Aesha and after such were settled, the governor of Syria, Moawiyah ibn Abi Sofian, threw off his allegiance to Ali and had himself proclaimed Khalif of the western provinces. An appeal to arms resulted in the defeat of Ali, after a desultory war of 102 days, and Ali then retired to Kufa in Chaldaea, on the banks of the Euphrates. The people of Karund in the south of Persia believe Ali to be a god, and they are styled the Ali Illahi. The shah sect of mahomedans consider that Ali ought to have been the first khalif. In Khorasan, Ali is usually styled Shah-i mardan "King of men."

The khajah sect, the entire Ismaili sects all worship Ali as an incarnate deity and the present incarnation (1867) is Aga Mahomed, a pensioner of the British Government at Bombay.

The tombs of mahomedans have usually been of earth, or unbaked brick, but every material is employed, and names are even engraved on the tomb. The tomb stone of a man is distinguished by a raised part in the centre, and that of a woman by a depression. The prevalent form in India of mahomedan tombs of the rich is a dark or black tombstone with verses of the Koran engraved on it, and covered by a cupola. Some of these are very magnificent. Those of the Adal Shahi dynasty at Bijapore and Gogri have attracted much attention, as also have those of the Brahamm dynasty at Gulbargah and Kutub Shahi dynasty at Golkondah. The cupolas at Roza where Aurangzeb is buried have not any display, and that of Aurangzeb is the least ostentatious. His daughter's tombs at Aurangabad is magnificent and many of the tombs at Delhi and Agra are great structures. That of Mumtaz Begum, known as the Taj Mahal is particularly remarkable. The reformers amongst the mahomedans consider that unbaked brick or earth should alone be used. The protestant christian doctrine that man, in all that he can do of good, is still without merit, is not shared in by the mahomedans, the buddhists or hindoos, who consider that a personal merit is gained by their good doing, and a mahomedan passing a funeral turns with it a short way and lends his shoulder to convey the body to the grave, thereby bringing a merit on himself. Mahomedanism has made little progress amongst the Bedouins. They still turn towards the sun, as he is rising and go through certain formulas of adoration and invocation. They despise pilgrimage and the fast of the Ramazan, and they sacrifice sheep and camels at the tombs of their

kinsmen. The northern part of Africa, and a seventh part of Turkey, are mahomedan, most of Turkish Arabia, all Persia, Afghanistan, the Khanats of Khiva and Bokhara, parts of Turkestan, much of N W India, parts of the Archipelago. The manners of the Bedouins are those of extreme licence, and community would better express their relaxation of the mahomedan law, than polygamy. Mahomed himself, in the Koran, acknowledged that he could make nothing of them, they are beings movable as water, and incapable of receiving a permanent impression. In the Jowli, the Arabs long abandoned the very name of mahomedanism, for a local fetishism and semi Sabæan worship, prayers to the sun and sacrifices to the dead. And though the Wahabi sect endeavoured to force it upon them in its most rigid form, they only met with a limited success.

Mahomedans are bound to recognise professors of mahomedanism, being enjoined to do so in the Koran, Do not say to one who meets you and salutes you, "you are not a true believer," and "O ye true believers avoid suspicions for suspicion is often a crime" are texts known to all and generally obeyed. Hence the pronouncing of the first part of the creed La illah il Allah, there is no deity but God, entitles the speaker to a favourable reception.

Mahomedans in India are divided into the four great classes, Syed, Shaikh, Moghul and Pathan. The Arab shaikh are of three origins, the Koraishiee, Mahomed's tribe, the Siddequee, Abou Bakr's tribe, and the Farooquee or Oomer's tribe. The Syed are all descendants of Mahomed through his daughter Fatmaah. The Moghul are of two countries, the Iranee or Persian and Toorianee or Turkish. The Pathan are mahomedans from Afghanistan. These classes may be and are often, indifferently of the shah or sunnee sect of mahomedanism. There are other small sects and classes, as the Nowaet, the Ghan-Mehdi, Ishmaelee, Lubbay, Bora, &c.

Mahomedanism comprises five divine commands. 1st — Kulmah parhna, or confession of faith.

2nd — Numaz karna, or prayers.

3rd — Roza iakhna, or fasting.

4th — Zukat dena, or alms-giving.

5th — Makkay ka haj karna, or pilgrimage to Mecca.

The principal places for minor pilgrimages are the tomb of Ali, called Mash'bid-i-Ali at Nej'f near Cufa; the shrine of Imam Hosein at Kerbela, and that of Imam Raza at Mush'bid in Kho-

rassan, but all the numerous Imam-zadeh and tombs of holy characters, throughout the country, are visited. The minor pilgrimage is termed a ziyarat, as distinguished from the haj or great pilgrimage to Mecca. Of the mahomedan saints of India are Abd-ool-qadir surnamed Gows-ool-Azam the great contemplative, born at Jal, near Bagdad, A H 471 (A D 1078-79). He was endowed with great virtue and with the gift of miracles, had many disciples, and is still much revered. He is called Shaikh, but was a Syed, i. e., of the race of Hosein, and died in A H 571 (A D 1175), aged ninety-seven years. Where he died or was buried does not appear.

Sooltan Suwui, at Balooch, four coss from Mooltan, was distinguished for piety and purity of manners, and died as a martyr with his brother, fighting against a troop of idolaters, and was buried with his wife (who died of grief) and his son, in the same tomb. Several miracles are related as having happened at his tomb. A camel's leg, when broken, was forthwith made whole, the blind, the leprous, the impotent were cured.

Shah Shums ood Deen, Damai, at Depaldal in Lahore. He is stated to have had even a pious hindoo among his disciples. The latter having expressed a wish to go and bathe in the Ganges, the saint directed him to shut his eyes, when lo! the hindoo found himself among his relations and friends on that sacred stream, in which (as he supposed) he bathed with them. On opening his eyes again, he straightway found himself beside his spiritual guide in Lahore. His tomb is guarded by hindoos, who will not resign their posts to the mahomedans. It is also related that some carpenters having proceeded to cut down a tree which grew near his tomb, split it into many pieces for use. Suddenly a dreadful voice was heard, the earth shook, and the trunk of the tree arose of itself, the workmen fled terrified, and the tree did not fail to resume its flourishing condition.

Qutub Sahib, or Qutub ud Din, near Delhi. He lies buried at Qootoob, a town near Delhi named after him, in which the late Shah Alum and many members of the royal family of Delhi are buried. His tomb is much frequented by pilgrims, he being one of the most renowned and venerated of the mahomedan saints.

Sheikh Baba ood Deen, Zakaria, born at Cctearon in Mooltan. He was a great traveller, having it is said, overrun Persia and Turkey, and a disciple for some time of Shihab ood Deen Sohumndee at

Bagdad. He died on the 7th Sufai, A H 665 (A D 7th September 1266), and was buried at Mooltan.

Fnuered-ood-Deen, born at Ghan-awal near Mooltan. He was so holy, that by his look clods of earth were converted into lumps of sugar. He was therefore surnamed Shakai-ganj, the treasury of sugar.

Sheikh Sharif boo Ali Qalandar, born at Paniput, a town thirty coss north-west of Delhi, to which capital he came at forty years of age, and became a disciple of Qoot-ood-ood-Deen. He devoted himself for twenty years to external sciences, after which he threw all his books in the Jumna, and began to travel for religious instruction. In Asia Minor he profited greatly by the society of Shams Tubreez and Mulvi Roomi. He then returned home, lived retired and worked miracles, and is said to have died A H 724 (A D 1323-24).

Shah Nizam ood Deen Anlia, by some supposed to have been born at Gazna, A H 630 (A D 1622-3), and by others in A H 634 (A D 1236) at Badaam, a town in the province of Delhi where he lived. He died A H 725 (A D 1325), and was buried near Delhi, hard by the tomb of Qoottoob ood Din. Through his great piety he was considered one of the most eminent saints of Hindoostan.

Kabir, a celebrated hindoo unitarian, equally revered by hindoos and mahomedans founder of the sect called Kabeeri Panthees or Nanak Panthees, from which Nanak, founder of the Sikhs, borrowed the religious notions which he propagated with the greatest success.

Baba Lal. A dervesh (and likewise a hindoo) who dwelt at Dhanpoo in the province of Lahore, the founder of a sect called Baba Lah. He held frequent conversations on the subject of religion with Dara Shikoh, eldest son of Shah Jahar, and brother of Aurungzeb, which have been published in a Persian work by Chandabli in Shah Julianee.

Shah Dola, died in the seventeenth year of the reign of Alumgeer, was at first a slave of Humayandar Sialkoti in Lahore. But he seems afterwards to have attained great affluence as well as fame, for, having settled at Ch'hotee Goojat (little Guzerat), he built tanks, dug wells, founded mosques, and bridges, and embellished the city. And no wonder, for though his contemporaries came to visit him from far and near, and made him presents of gold, money, and other objects, he returned to each three or fourfold more than he received. His generosity was such, that had he been contemporary with Hatim Tai, no one would have mentioned the name of that hero.

Syed Shah Zoohoor, distinguished by his wisdom, piety, and austerity of life. He built a small monastery of earth at Allahabad, which still remains. He was celebrated for his miracles, and by his prayers the most frightful chronic complaints were immediately removed, of which an instance is given in respect to the case of the governor of Allahabad, nawab Oomdat ool Moolk Ameer Khan. Zoohoor boasted of having lived three hundred years.

Sheikh Mahomad Ali Hasni Jilani his tomb is at Buxar, where he died in A. H. 1180 (A. D. 1766-7), distinguished for his science, learning, and literary talents. He wrote in both prose and verse with equal skill.

The two most successful religious diffusions which the world has yet seen, are buddhism and mahomedanism. Each creed owed its origin to the enthusiasm of a single individual, and each was rapidly propagated by numbers of zealous followers. But here the parallel ends, for the Koran of Mahomed was addressed wholly to the "passions" of mankind, by the promised gratification of human desires both in this world and in the next, while the Dharma of Sakya Mun was addressed wholly to the "intellect," and sought to wean mankind from the pleasures and vanities of this life by pointing to the transitoriness of all human enjoyment. Mahomed relieved this success by the offer of material or bodily pleasures in the next life, while Sakya succeeded by the promise of eternal deliverance of the soul from the fetters of immorality. The former propagated his religion by the merciless edge of the sword, the latter by the persuasive voice of the missionary. The sanguinary career of the mahomedan was lighted by the lurid flames of burning cities, the peaceful progress of the buddhist was illuminated by the cheerful faces of the sick in monastic hospitals, and by the happy smiles of travellers reposing in dharmasalas by the road side. In the Mahawanso, p. 219, it is mentioned that Upatisso, son of Buddha Das, built hospitals for cripples, for pregnant women, and for the blind and diseased. Dhatusena (p. 256) built hospitals for cripples and sick. Buddha Das himself (p. 245) ordained a physician for every ten villages on the high road, and built asylums for the crippled, deformed, and destitute. The one was the personification of bodily activity and material enjoyment, the other was the genius of corporeal abstinence, and intellectual contemplation. There is a curious coincidence also in the manner of the death of the two teachers. According to

the buddhists, Maio, the Angel of Death, waited upon Sakya to learn when it would be his pleasure to die. Some mahomedans assert the same of Mahomed. Azrail, the Angel of Death, entered the chamber of the sick man to announce that "he was enjoined not to interfere with the soul of God's prophet, without an entire acquiescence on his part."

In North Western India, a khetri convert from Hinduism, or any convert from Sikhism, is styled a Sheikh, and converts from inferior races are styled Moguls and Pathans.

The number of mahomedan sects is not great, as a broad distinction they are generally classed as Shi'ah and as Sunni, but the six bodies of sectarians who oppose the Sunni are classed by them as Rafziah, Kharijah, Jabriah, Kadriah, Jahmiah and Majmiah, each of whom are broken up into smaller bodies. Before the end of the first century, the ascetic turn and the theosophy inseparable therefrom, a combination styled among the Arabs Sufi, had arisen. This made rapid strides, and in the end of the third century, was already itself the subject of learned works, and the mahomedan world has carried this system to the utmost extreme. Then Sufi outstrip in every point of view both the hindu Jogi and the christian monks. The asceticism of the Sufi is more systematic, their pantheistic teaching deeper and more consistent, and their vices more enormous, than those of any other people. Spinoza and Schelling are left far behind by Ibn Arabi. But a deep metaphysical system may be found among all rude nations, for the supernaturalist has no need of learning, dreams suffice for him. Dr. Sprenger traces an essential element of early Moslem literature to the proud supremacy of Islam, and illustrates the position by the analogy of the British in India. He says — "One must live and labour in India to know to what grand aspirations this feeling of supremacy gives birth. The heroic defence of Lucknow and the daring siege of Delhi in 1857, prove to what a pitch of greatness such influences lead. The pride of belonging to the dominant nation makes every man a hero, and, even in the domain of mind produces under such circumstances, the elements of greatness. In the days of Muavia, the finest provinces of the world, yielding a revenue of 40 millions sterling, were at the feet of the conquering mahomedans. All non-Moslems were then slaves. And it was this that moulded the heroic character of the mahomedan world. Supremacy begot assurance — *Ferris's Journey* p. 210,

Arish-i-Mahafil, Herkl p 432, Price's Muhemmadan History, Vol I p 16 The Bhulsa Topes Cunningham, p 54 Dr Sprenger Herkots Kanun-i-Islam

MAHOMEDABAD See Koh-i-nokieh

MAHOMED ALI, nabob of the Carnatic, was recognised by the treaty of Paris as an independent sovereign. He had several brothers, Abdul Rahim, Abdul Wahab Khan and Mafuz Khan. His father, Anwar ud-din, when about seventy years old, fought and fell at the battle of Amboor, in 1749, on which Mahomed Ali fled to Trichinopoly. After the defeat of the French in the Carnatic, Mahomed Ali, succeeded to the throne, and was recognised by the treaty of Paris in 1763. From that time till his death in 1795, the Carnatic was occasionally under his rule and at times under the civil and military administration of the British. In 1795, he was succeeded by his eldest son, Oomdat-ul Umia, who died in 1811, when the British put aside Oomdat-ul Umia's son, Ali Hussain, and placed his nephew Azim-ud Dowlah on the throne. The British in 1856, on the demise of Mahomed Ghous, grandson of Azim-ud-Dowlah, finally abolished the titular nabob, from which followed long but unsuccessful efforts to seat prince Azim Jah, the second son of Azim-ud Dowla on the musnud — *Malleson's French in India*

MAHOMED BIN ABDALLAH, See Khalit

MAMOMED-BIN-KASIM, a general of the caliph Walid, about A D 718 overran Guzerat and was advancing on Chetore when he was met by Bappa and entirely defeated.

MAHOMED SHAH, emperor of Delhi, was the son of Shah Jehan and succeeded Raffia ud Dowlah. He was raised to the throne by the two brothers Abdallah and Hussain Ali, but one of these brothers subsequently fell in battle against Mahomed Shah, and the other was assassinated by his courtiers. The reign of Mahomed Shah was indolent and irresolute. He offended Nizam-ul-Mulk who invited Tamas Kuli Khan to invade India. Tamas Kuli Khan defeated Mahomed Shah, in 1739, but reinstated him on his throne receiving the cession of all the provinces west of the Indus river, Mahomed Shah afterwards ruled timorously. In 1748, he sent his son Ahmed Shah and his minister Kam-ud din, against the Abdalli but his minister was slain, and in April Mahomed Shah, on hearing of the death, died of convulsions. *Ome*

MAHOMED TAGHALAQ Juna Khan, upon the death of his father, mounted

the throne under the name of sultan Mahommed, but he is known in history as Mahomed Taghalaq. A mad expedition in 1337 was, according to Firishta's account, directed against China. Of the force, which both that historian and Ibn Batuta estimate at one hundred thousand horse besides infantry, scarcely any returned to tell the tale, except the few who had been left to garrison posts in rear of the army. It is difficult to guess by what point this host entered the Himalaya, nor has the town of Jidiah at the base of the mountains, mentioned by Ibn Batuta, been identified, which would ascertain the position. He maintained an enormous royal establishment analogous to the Gobelus, or weavers in silk and gold brocade, to provide stuffs for his presents and for the ladies of the palace. He is said to have been the most elegant and most accomplished prince of his age, but full of wild schemes of aggrandisement — *Malleson's French in India Not et Extraits, an 183 Yule Cathay II p 412 Briggs, The Nizam*

MAHONIA NEPAULENSIS D C Syn, of Berberis Leschenaultii — *Wall*, also of B Nepalensis — *Spr*

MAHOOR HIND Aconitum ferox *W*

MAHOR BENG Pimpinella anisum Aniseed

MAHORI HIND Solanum sanctum, also S xanthocarpum

MAHOTREE ? Hibiscus tiliaceus

MAHR A race occupying Ubaro and other tracts in upper Sind, the original inhabitants of the country between Bhukkar and Bahawalpore — *Elliot*

MAHRATTA GOVERNMENTS IN INDIA, have been in number seven, viz

(1) *The family of Seraj* rajas of Satarah, founded in A D 1644 by Shah-ji, a subadar of the Carnatic under Aurungzeb, bestowing jagires on his sons, giving Tanjore to Ekojee. His son Sivaji, the founder of the Mahratta empire was born in 1627, he was rigid in matters connected with the hindu religion. When only 16 years old, he headed a band of people residents of the Mawal or ravines of the ghats, and subsequently by incessant predatory excursions largely extended his possessions. In 1664 he plundered Surat. In 1659, he treacherously stabbed Afzul Khan, a general of the Adil Shahi family at an interview. He was alternately making aggressions on the Moghul territories and making treaties with their ruler Aurungzeb, and at length, he completely routed in a pitched battle an imperial army of 40,000 men whom Aurungzeb had sent under Mahabbat Khan. On the death of the king

of Bejapore, in 1672, Sevaji annexed all the Concan with the exception of the English, Portuguese and Abyssinian settlements, and assumed royalty at Raighur in the 6th June 1674, and for the next 18 months he was engaged in extending his possession to the south, exacting the Choutna or quarter share of the revenues and annexing the dominions of his half brother Venkaji. He suddenly died in April 1680 at Ranee. From this time, a troubled period of usurpations occurred till 1707, when on the death of Aurungzib, Sivaji II, son of Sambha, nicknamed Shao-ji, was released and crowned at Sattarah in March 1708. His nominal successor was Ram Raja 1749, but the power rested with the Peshwa or minister, the last of whom, Bajirao, surrendered to and was pensioned by the British in 1818. Pertabsinh or Sinh was re-instated at Sattarah by the British on April 11, 1818, but he was dethroned in 1840, and sent to Benares, his brother being raised in his place, and the family became extinct with this brother's demise.

(2) *The Peshwas of Poonah*, were hereditary, and after the reign of Sivaji II, in 1749, they assumed the power of the Sattarah sovereigns in the military government established by Sivaji the first in 1669. Their open power lasted from 1740, when Balaji Bayee Rao, succeeded his father and died after the battle of Paniput, until 1818, when the next Bajirao yielded to the British on the 3rd June and was pensioned. Nana Furnavis, Karkun of Madhuj Rao Belal, died November 1771.

(3) *The Bhonsla Rajas of Nagpur*, commenced in 1734, when Raghoji Bhonsla was nominated Sena Sahib Suba or general of the Maharatta confederacy. The family became extinct in 1865 during the administration of Lord Dalhousie, on the demise of Goozui, grandson of Raghoji, who, in 1818, had been seated on the throne when Mudaji (Appa Sahib) was deposed. Appa Sahib having succeeded Paisoji, an idiot, whom he strangled.

(4) *The Sindia family*, now the Gwalior rajahs, came from a family near Satara. The first, 1724, Ranojee Sindia was an officer in the Peshwa's army. In 1825, Baiza Bai, widow of Dowlas Rao, adopted Jankoji, who assumed the reins of government in 1833.

(5) *The Holkar family* rose from Mulhar Rao Holkar 1724, an officer of note in the Peshwa's army, and obtained the Jaghne in Malwa in 1750. The names of this family most familiar to history are those of Ahilya Bai in the middle of the 18th century. Jcswant Rao Holkar an illegiti-

mate son, who (1797) maintained predatory rule, and in 1805 died insane. In 1811, his widow Tulsai Bai, adopted his illegitimate child Mulhar Rao Holkar with whom was fought the battle of Mehdapur in 1818. In 1834, Marhand Rao an adopted son was dispossessed by Harri Holkar, the late chief.

(6) *The Garhwal family*, now reigning at Baroda, in Gujerat, sprung in 1720, from Damraj Gaekwar (Shamsher Bahadur) an officer under Khandi Rao Holkar, and they ruled till the treaty with the British Government in 1802. The Marathas are supposed to have been originally a race of mountaineers, in Baglan on the crest of the ghauts, and cultivating the fertile valleys or mawals, and the country called Maharashtra, which is first mentioned in Indian history in the Mahawanso, probably obtained its name and received a distinctive language from the existence of a Marathi dynasty at some period not recorded in history. According to Coleman (Myth p 285) the original Mahratta state comprehended a country of great natural strength, interspersed with mountains, defiles, and fortresses. The best modern accounts he says, lead us to suppose that it included Kandeish, Baglan, and part of Berar, extending towards the north-east as far as Guzerat and the Nerbuddah river. To the west, the Maharattas possessed the narrow but strong tract of country which borders on the Concan, and stretches parallel with the sea from near Surat to Canara. This country is well calculated for the maintenance of defensive warfare, but that the people were not of the military caste is proved by the names of their particular tribes, the Koonbee, the Dangar, and the Goalah, or, the farmer, shepherd, and cow-herd, all rural occupations. The extensions also, of the Rajpoot and Maharatta mark a different origin. The former is remarkable for the grace and dignity of his person, the latter, on the contrary, is of diminutive size, in general badly made, and of a mean rapacious disposition. The Maharatta brahmans, also, differ in their customs from their neighbours, with whom they will neither associate nor intermarry. Major Moor, however, says (p 241) that the Maharattas are called Maharashtra in Sanskrit. Maha is great and illustrious, and Rashtra, synonymous with Rajaputia, implies their royal descent, and their name also indicates that they were acknowledged to belong to the second class on their arrival in India, and of course, that they were not brahmans. When these adventurers had obtained power and influence, they assumed the superior title of Maha-Rashtra, and by striking out such letters as become useless,

when brought to the standard of the spoken dialects, we have Mahāratta, or Mahratta, similarly as we have Surat, from Surasṭra, and Gujarat, from Gujra Rashtra. They have no physical resemblance to any of the Rajput tribes. It is certainly extraordinary, that a nation so numerous as the Mahrattas should have remained almost wholly unnoticed in Indian history for so long a period as from the first mahomedan conquest until the reign of Aurungzebe, but it appears probable that prior to the time of Sevajee, the Mahratta country, like the other parts of the Deccan, was divided into little principalities and chiefships, many of which were dependant on the neighbouring mahomedan princes, but never completely brought under subjection. Sevajee, the first Mahratta commander, who combined the efforts of these discordant chiefs and tribes, was born in A. D. 1626, and died in 1680. His genealogy being obscure, his adherents were at liberty to invent the most illustrious, and accordingly traced his origin from the rana of Odeypoor (the purest of the Khetri caste), who claim a descent, equally fabulous, from Nowsheerwan the just. But towards the close of the 18th century, they suddenly started on a career of conquest during which they obtained the control over a great portion of India, and established governments of shorter or longer duration at Poona, Sattarah, Gwahar, Nagpoor, Indore, Gujerat and Travancore. Four-fifths of its words have been adopted from Sanscrit. That Mahrattas even of the highest rank have not a dignified appearance. They are hardy and active, under the European standard, and well proportioned with dark skins and irregular features and the women as a rule are not well favored. They are sturdy men, rude, rough, boorish and illiterate, but patient under labour. Their fields and gardens are kept in excellent order and they have formed good soldiers, capable of endurance, much of their tactics having resembled that of the Parthians, though even in this, Lord Lake's energy overcame them. They have all outwardly assimilated to the brahminical teachings, and have amongst them a brahminical body, who are considered to apply brahminical tenets as to caste, more stringently than any other brahmins of India, the bulk of the Mahratta nation however, are only of the Sudra caste. Their chief objects of worship are certain incarnations, or images, of deified mortals, known as Etoba and Kandoba, at Panderpool, Jejuri and Malhagaon, but the village deities receive a large part of their attention in times of sickness or peril. Brahmins state that Siva became

incarnate in Kandeh Rao for the purpose of destroying an oppressive giant named Mammal, at a place in the Carnatic, called Pehner. The giant Mammal made a most desperate defence against Kandeh Rao, but was at length slain whereupon all the oppressed subjects of this giant paid adoration to Kandeh Rao, to the number, as the story goes, of seven crores of people, whence this avatara is called Ychi-khut yulam Tamil? meaning seven, and khut, or koot, being a Mahratta pronunciation of (100,000,000) a hundred lakh, or ten millions. A handsome temple, dedicated to the worship of this avatara, now known as Kandoba, is at Jejuri a town of some extent about thirty miles to the south east of Poona. It is situated in a beautiful country, on a high hill, and has a very commanding and majestic appearance. The temple, walls around, and steps up to it, are well built, of fine stone. The musicians, or musical guls attached to it, are said to exceed two hundred in number. A great many brahmins reside in and about the temple, and many beggars. Kandoba is not an uncommon name with brahmins and other Hindus for instance, Lakpat Kandeh Rao.

The efforts of the Mahrattas in emancipating themselves from a foreign yoke, were neither guided nor strengthened by any distinct hope or desire. They became free, but knew not how to remain independent, and they allowed a crafty brahmin to turn their aimless aspiration to his own profit, and to found a dynasty of 'Peshwas' on the achievements of unlettered sudras. Ambitious soldiers took a further advantage of the spirit called up by Sevajee but as it was not sustained by any pervading religious principle of action a few generations saw the race yield to the expiring efforts of mahomedanism, and the Mahratta owe their present position, as rulers, to the intervention of European strangers. The genuine Mahratta can scarcely be said to exist and the two hundred thousand spearmen of the eighteenth century are once more shepherds and tillers of the ground. The Mahratta is equally averse to the European system of warfare, and the less stiffened Gooikha has only had the power or the opportunity of forming battalions of footmen, unsupported by an active cavalry and a trained artillery. The attention of the Mahratta sudra, for nearly two hundred years, from the middle of the 17th up to the 19th centuries was directed solely to foreign conquest, and nearly all India from Cape Comorin to Delhi yielded the fourth part of the revenues as tribute to their kingdoms. During that period of war, agri-

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culture cannot but have been neglected and in the early part of the present century they were characterized as mountaineers, herdsmen and soldiers, but essentially bad farmers. For the past forty years however they have been settling down to their fields, and are now, extremely well to do agriculturists, for the great bulk of them follow this pursuit, and are usually designated the Kunbi. The origin of this name is uncertain, but the first mention of it was in its application to a branch of the Mahratta people inhabiting the town and country of Lony, situated on the mountain range, about 12 miles from Poonah. In the Mahratta country, generally, Kunbi now-a-days, however, is the term, by which the cultivators are designated, and the neighbouring Cannese and Telugu races apply it similarly. The Mahrattas bordering on the Telug and Cannese nations in the south-east are taller and better made men than those around Ahmednuggur. Speaking generally, the race is shorter, more robust and darker in complexion than the races of northern India, or even than the Tilung people, and their appearance is so dissimilar to that of the Arian families as to preclude the belief that they have come of that stock. Even the brahminical race amongst them short, dark, and broad framed, is entirely dissimilar in physical structure from the tall fair Arian people who form the brahminical race of the Telugu and Tamil countries. The Mahratta people have amongst them, outside every village, the panah or dher, whom they designate as Mhar, the tanner who is called Mhang, and inside the hamlets dwell the Dhor, or currier. There are still several petty chieftains of this race, with almost regal powers, amongst whom may be mentioned the branches at Sundoor, Gungundeighur and a few miles from Kulladgh of the once powerful Ghorphara family. In Hindustan and Bengal the republic or village-system has been greatly disturbed by the repeated invasions and conquests of foreign races and the long period of mahomedan rule and the village officers and servants are less complete. But, even there, the headman and the accountant are almost invariably retained and some of the other officers and servants are also to be found and in most instances the offices are hereditary, are capable of being mortgaged or sold, are paid by recognised fees and perquisites, by allotments of grain at the time of harvest or sometimes by portions of land held rent free or at a low quit rent.

In the Cannese and Maratta countries the village authorities are still ruling. They greatly vary in number and in duties,

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but there are office-holders who claim to be descendants of the persons who first settled and at dates long before the oldest of the European dynasties were established. Potails are in the Mahratta country, who trace their descent from persons who settled a thousand years ago and more in the villages they now hold and the same is to be found amongst the Reddi and Ganda of the South and East, it is this that preserves the Indian villages from the changes which would otherwise have occurred from the invasions of the Aryan, Brahmin, Jat, Persian, Tartar, Rajput, Arab, Moghul, Afghan, Portuguese, French and British. Amongst the Mahratta, office-bearers are known as Balute or Alute, amongst the Cannese, as Akanni, Ayaguru or Ayangandlu. The following municipal officers may be enumerated:

Head office, styled Potal, Reddi, Ganda
 Assistant do or Changala
 Accountant, or Kalkam
 District do or Despauli
 Chandari, or convener of trades
 Money-changer, assayer, gold and silversmith, or Potadar
 Barber or Nharu or Nai
 Washerman, Parr, Dhobi
 Temple servant, or Gurao
 Carpenter or Sutar
 Potter or kumbhar
 Gate-keeper or watchman, usually a panah, or Mhar, Mhang, Ramusi or Bhul, called eskar, veskar, tallan
 Waterman do do do
 Astrologer or Josi
 Shoemaker or Mhang
 Bhat or Bard
 Maulana or Mulla, a mahomedan priest
 Coin meter
 Blacksmith
 Notary
 Sweeper
 Tailor
 Physician
 Musician

The Mahratta village head, the potail, rents the lands to cultivators, collects the Government land tax, and forwards it to the Tahsildar. He is also the Civil Magistrate, and settles petty civil matters to the extent of two mounds of grain, or four or six rupees and sends higher claims to the tahsildar. In criminal matters he is only the Polree, and sends all to the Amin. In lieu of pay for the above services, the potail is allowed from 25 to 50 bhigahs of land, rent free, the land tax being about Rupees 3 or 4 the bhigah. For the cultivation of his rent free lands two to four bullocks would be

needed because, from 10 to 16 blugahs, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are, generally, two to four potails in a village, not always of the same caste, for instance the village of Khanpur, zillah of Nandari, has four potails, two maharatta, a Canarese speaking lingaet, and a Kulkaigali, and there are a few brahman and mahomedan and panah potails, but a christian potail is unknown.

The northern limits of the Marathi language stretches on the sea coast from the Kolwan hills or country of the Kol, near the Portuguese settlement of Daman, above the ghauts in a north-easterly direction along the Satpura range, parallel to the Nerbudda, intermingling with the Gujarati, about Nandobar, in the jungly valley of the Tapti. It is spoken throughout Betal, in the open parts of the Nagpur territories, and on the whole of its eastern border it abuts on the countries and languages of the Gonds. From Nagpur, the Marathi trends to the south-west, and near the Chaubasha and Si-bhasha villages of Dongopura and Murg'h to Oodghu, from thirty miles west of Bedel to Sangam and Sadasheepet, it meets with the Telugu and Canarese, touching in advance nearly on Bijapur and Shankashwar, and thence trends south-westely to the coast at Sidashghur, skirting the western boundary of the Canarese. From Daman in the northern Konkan, Marathi runs down the coast to the neighbourhood of Goa, both below and above the coast. It there meets the Konkani, which runs nearly as far as Mangalore. And the southern limits of this mixed language is a village four miles north of Upi or Oodapi near Condapore, where Tulu or the language of Canara begins.

Konkani, the mixed Konkani tongue, however appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva of Canara, the latter, from the long subjection of this part of the Konkan to Canarese dynasties above the ghauts. Mr H Mogling however mentions that the Konkani speaking brahmans of Mangalore, consider it quite distinct from, though cognate with, Marathi. Its limits extend from Goa below the ghauts, to the village above mentioned north of Upi. From this part of the coast in northern Canara, a diagonal line, running in a north-eastern direction towards Bedel, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.

The Guzerati language spoken in the peninsula of that name, is occupied by Rajput tribes, Gujari, Katti, Kuli and Kun-

bi, all claiming a distinct origin. Gujarati is bounded by the Maiwadi, a little to the north of Deesa, to the north and east by the Hindi or Rangri Basha of Malcolm, in Rajputana and Malwa respectively, and in the south it dovetails with Marathi in the valleys of the Nerbudda and Tapti, ending at Hamp on the former river and running into Nandobar on the latter.

The Maratha race largely worship deified heroes. There is a celebrated idol, termed Massoba. In the Chanki, pass, in the Lakenwara range, which forms the water-shed between the Godavery and the Tapti about 10 miles north of Aurungabad, there is a shrine of this deity to which from a circle of a hundred miles, people of all castes resort, brahman, sudra and dher, but chiefly the Maharatta kunbi. The Jatra is held in the month Chaita, and lasts for four days, during which many sheep are offered in sacrifice. It is in the northern side of the pass, a mere block of stone, with smaller stones at its foot all smeared with red lead. The objects of their pilgrimage are wholly personal, beseeching the deity to give them, or preserve them, children, their flocks and their food. The Mahratta people profess brahminism but, amongst them is a more general amount of demon, spirit, fetish, totem, shaman, and hero worship than is observed amongst the other races of the peninsula. The deities Kandoba and Hanuman, are to be seen in every village south to the Tambudra, and blood sacrifices of sheep and fowls are largely made. Hanuman is the chief of the village gods, and is invariably smeared over with red lead, which is also applied to every bit of stone or wood that has been erected into a fetish god. There has seemed amongst them, also, a more extensive polytheism, than prevails in any other part of India, and an introduction even of the Semitic and Christian names. Between Ellichpore and Oomraoti, the panah races are ordinarily called Krishna, a variation of the word christian, all along the tract southwards to Oodghu the Bawa Adam, near Punderpore, is largely worshipped, and the Jabial Abial, worshipped in east Betal, is evidently the Gabriel or Jibrial of the Semitic races. Even amongst the Kunbi race, who profess brahminism, the hindoo deities Siva and Vishnu are little heard of and with consent the editor put up for two days in the temple of the village of Assaye to which the villagers came at the usual periods to worship Hanuman and the serpent, and the officiating priest to wash and ornament its lingam. An officer of Sindia's artillery who had fallen in the battle of Assaye had been

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buried beneath a tree, and there the villagers continue to worship his spirit. Sickness is usually attributed by them to the influence of a malignant spirit, and all through the Mahiatta speaking districts the practice of the "Bolwan" prevails, viz, the ceremony of propitiating the Bhuta or spirits who have entered a village, inducing them to leave the village and conducting them across the borders with music and a procession. The conductors often move to the next village and thereby cause intense fear and anger, as the moribific influence is supposed to be conveyed to it. Ai, mother, equivalent to the southern Ammun, is largely worshipped in the form of a rude stone smeared with red lead, and her temples are to be seen in lone places, passes and defiles. The Mahiattas have public recitations of histories or stories of the gods, called Katha (qu Kabta) as the Buimans have the Pui, a theatrical representation. The Gondana or Gondala of the Mahiattas is a tumultuous festival held in honour of Devi, perhaps the same as Gondhal.

Since Lord Lake's defeat of the Mahiattas near Delhi, and that by Sir Arthur Wellesly at Assaye, the power of the Mahiatta chiefs gradually decreased. The privileges of Mahiatta Sudais under British rule date from the time of the reduction of the Deccan about the year 1819 in the war with the peshwa Bajee Rao. The Sudais were high officers under the raja of Sattara and the peshwa. Their titles correspond to those of Quarter Master General, Keeper of the Records, Prime Minister, Private Counsellor, &c. Some as the Vinchulkar in Ahmednuggur zillah and the nawab of Sadarnui near Dhariwar held such offices under Aurangzeb and other moghul emperors. A few of the lesser Sudais were feudatories of smaller local chiefs. The grasping policy of the last peshwa, Bajee Rao, made most of them alarmed and discontented. Accordingly, after the battle of Kukee, most of them were willing to accept the liberal terms offered in the proclamations of Mount Stuart Elphinstone and the other great men who reduced the different provinces. They were as a rule guaranteed the enjoyment of their ancient rights and privileges by treaties entered into by the British Government and still in force. These treaties bind them to provide a contingent of troops, to make adequate police and judicial arrangements in consultation with the Political Agents, for the extradition of criminals. They have generally exclusive civil and criminal jurisdiction in their own territories, in many cases, however, as for example in those of the first class Sirdars

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under the Political Agent of Sattara, the treaty provides that in grave offences such as murder, the trial shall take place before the Agent. They are allowed to make their own Revenue Settlements and are not bound to give leases for a definite term as the British Government is by the Survey Act. The amount of assessment and other taxes they are entitled to collect is unlimited. This is a source of constant complaint among their ryots who envy the secure and liberal terms given by the British government. The political privileges of Sudais are the following. By Regulation 29 of 1827 it was provided that suits against certain persons of rank should not come under the jurisdiction of the Civil Courts. Three classes of Sudais were thereby established and three several modes of procedure defined. An Agent of Government, now styled the Agent to the Governor for Sudais in the Deccan, was appointed to try such suits against them as would ordinarily be cognizable by the Judges of Poona or Ahmednuggur. The First Class being persons of the highest consideration under the Peshwa's Government, reference is to be had in the most ample degree to their former privileges as by usage and custom enjoyed. No decree of the Agent against a Sirdar is to be executed without the order of the Governor in Council to whom also plaintiff may appeal, a further appeal to the Queen in Council being open to either party. Suits against the second class are conducted with the same regard for former privilege and usage. The Agent is also to consider the present means of the Sudar of discharging the debt and to apply equity. Appeal lies to the superior court of the Governor in Council but the decree may be executed against defendant by the Agent himself. The final appeal is as before to the Privy Council. Many of the Sudais had contracted heavy debts or lost their property in the war with the Peshwa, hence the provision for considering their means in the decree. As the Agent is an Administrative as well as a Judicial Officer, he has ample means of ascertaining their circumstances. The third class of Sudais are entitled to a similar but rather less regard being had to usage and custom. The strict rules of procedure are, if necessary, to be relaxed in their favour especially as regards decree, appeal lies to the High Court and thence to the Privy Council, but it is the practice of the Governor in Council, as a Special Court, to refer appeals for the opinion of the Judges of the High Court. The Agent for Sudais is the Judge of Poona. He sits as Agent every Friday, both as a political and

judicial officer By a later Act, the Assistant Judge is made Assistant Agent and can try original suits up to Rs 5,000 The Sirdars of the zillah of Dhawal are exempted from the jurisdiction of the Civil Courts and subjected to that of the Political Agent of the Southern Marat'ha country whose procedure is the same as that of the agent for Sirdars in the Deccan Formal respect is shown to Sirdars, all process sent to them is posted in a silk envelope covered with tissue, and mandates take the form of polite requests The personal privileges of Sirdars consist in formal courtesies varied with each class Then precedence in Durbar is exactly settled If His Excellency the Governor invite a Sirdar of the 1st Class to attend a Durbar at Poona the Assistant Agent has to meet him at the entrance to the city, and escort him to his house This has to be done no matter at what time of day or night the Sirdar arrives, to meet one for instance at the Railway Station long before day-light A Sirdar of the 1st Class is presented in Durbar by the Agent himself, the other classes by the Assistant Agent The Sirdar on arrival is expected to pay a visit to the Agent as representing the Governor, the Agent returns this visit but the Assistant Agent may not go unless either the Agent or the Sirdar ask him There is also an exact etiquette, varied with much nicety for each class as to the manner the Agent or his Assistant receives the Sirdar, presents him with pan-supari and attai, and invests him with garlands The dignity of the Sirdar and respect to the Sirdar have both to be maintained in presence of beholders who regard any variation of etiquette as significant of something good or bad They are not entitled to salutes as some rajas and nawabs are Sirdars are also exempt from attendance in the Civil Courts and their evidence is taken by a Commission They are of course entitled to chairs in all Courts and Sirdars of the 1st class sit on the judge's raised dais The process of Criminal Courts in the British territories does not run in those of a Sirdar, and separate arrangements have to be made for the extradition of criminals They stand on the footing of Foreign States under the Civil Codes, and as process does not run, witnesses in a Sirdar territory are examined by Commission The political privileges of Sirdars are decreed by legislation, their personal privileges by orders of Government Both originated in the conciliatory policy applied by Mount Stuart Elphinstone, by Mr Chaplain, the Commissioner of the Deccan and the other officers of the Company who settled the

country after the fall of the Peshwa Old natives speak of these men as "having made the Deccan bandobast" Besides Sirdars, there are other classes who hold land, by different kinds of chivalrous tenure They are called Jagheedars, Sam-jamdar and Inamdars They may be Sirdars not included in the list of Regl 29 of 1827 In such case, the Government is empowered to grant them sununds to exercise judicial functions If the Sirdar is of the 1st or 2nd Class, the appeal lies to the Agent if of the 3rd Class to the Zillah Judge—*Thomas Prinsep's Antiquities*, p 286 and 287 *Moor*, pp 241, 424 *Cole Myth Hind* pp 189, 285 *Wilson's Glossary of Indian Terms* See Hindoo, India, Inscriptions, Kandeh-Rao, Kattayawar, Kili-Kati, Kunbi, Lake Reddi

MAHSEER ROHOO, or "Bastard Rohoo" is a noble carp-like fish with very large golden scales, vermilion fins and tail, and brilliant olive green coppery hued eyes It is a mountain fish apparently a cross or hybrid between the true Mahaseer and the fine Cypinus called the "River Rohoo" In the cold season, this splendid species descends to the low country and warm rivers of the plains In the cold season to the great rivers of the Punjab, the Sundah, rivers of Kemaon, the Raptree at Goruckpoor, the backwaters and main stream of the Upper Burampooter It is very widely distributed and is a quiet peaceful fish remaining in small shoals around sunken rocks, and fallen trees in deep eddying pools It is a fish of prey, the most sport is had and the finest specimens are taken with a paste made of coarse flour and coarse sugar kneaded with ghee and a little chopped cotton, also with the ripe fruit of *Ficus Indica* This species frequents sacred ghats and steps of temples where it obtains easy and plentiful pabulum from brahminical hands, the Pind Pooja with its concomitant balls of rice, flour offerings and ficus fruits being greatly attractive Large specimens (up to 20 pounds) are taken about the temples at Hurdwar,—in Upper Assam, at Bagesur in the Sundah,—and in many other parts of India approaching the mountains One of more than 40 lbs, was taken at Goruckpoor in the "Raptree", they pull splendidly, the captor hooked it at 3 o'clock P M, near a pool where great religious offerings are made, and the dead are burned, but it was not landed till after dusk, a lighted torch assisting the operation, the commune vulgus rather impatiently put down the unseen monster for a "Rachis" or "unclean spirit" and re-

peatedly advised a fracture of the tackle so as to part company effectually. It was a noble specimen. The great peculiarity of this species is the unusual breadth and solidity compared to length. He is one of the best or most profitable fish for the table—rich, firm and flaky, must be fed, and that can be done cheaply with all the berries of the ficus tribe and many other gratis products. This fish, after a short time, with all the cunning of the carp species, evades the hook, flattening the paste gradually with his nose, it is then sucked off in fragment. Always change ground from day to day for this reason, any large number of good specimens are never caught, they are so crafty and stout in their resistance when hooked.

Mahaseer, the *Megalocephalus* of Grifiths, as its hindoo and Greek names denote, Big Head, is the striking feature of this otherwise handsome, and delicious fish. Voracious as an English pike, many a one is taken with his own species while spinning in the heavy rapids of the upper Burampooter, the Ganges, and the Tohee river in Jummoo territory. He grows to an unlimited size and I am afraid to tell you his probable weight and dimensions, let it suffice, says a writer, that I have been three times played out, knocked down, and pulled rudely about for hours, with tackle come from London, the line 256 yards costing 6 guineas, being water proof 3 plat silk. These leviathans of the fresh water completely conquered me although in one instance I had a canoe, and changed boatmen more than once. He is a tyrant among the weaker, and will eat every fish he can swallow, but loves change of food, rising greedily at all large, and gaudy flies—natural and artificial, and will also take wild fruits, and sweet pastes, when the angler is trying for other fish, pulls and rushes very violently at first—and then moves down sulkily to the bottom, where he will remain for hours together if not opposed, swarms in all the mountain streams of India, when they retain water in the hot season, the Ganges, Jumna, and Burampooter hold the largest, next, the great rivers of the Punjab, but this fish is often met with running to a huge size in small streams with deep pools. In the Punjab, just after the annexation, there were largely stocked ponds, pools and reservoirs called “Mutelhyal,” abounding in kinds of fish of which this was the chief—they were considered sacred and fed daily by sound of bell or clapping of hands, and in these ponds or pools, (fed by springs), attained a fine size, but the golden haired invaders have ere this cooked most of these holy pets.

The Mahaseer will certainly thrive in lakes and artificial waters, kept up by springs or subterranean streams provided only the temperature and elevation are of reasonable amount. In Ninee Tal (situated in Kemaon) a very deep blue sheet of water with subterranean influx, no Mahaseer or any other fish but one lean looking lanky kind will live, and these degenerate creatures were placed there by human hands. Elevation 7 or 8000 feet above the sea. Descending about 1000 or 1500 feet to “Bheem Tul”—the said degenerate improve in appearance and size, but no Mahaseer, or anything else in its deep cold crystal. Lastly, descending to about 3 or 4000 feet elevation above the sea. Tropical vegetation abounds, and the waters even are warmer. The torrents swarm with a universe of scaly infants of all sorts and sizes and “Mullooa Tul,” a fine natural tarn surrounded on three sides by precipices, its dark surface shaded by overhanging trees, rocks and bushes, and its waters well defended by snags and projecting logs, displays in the multitude and size of its rippling circles, a swarm of scaly tenants of the higher orders, it is well and naturally stocked with the Mahaseer and its congeners, which sometimes rise well at the fly from a boat, for otherwise the tarn was unapproachable. In Cashmeer, at Islamabad, is a sacred collection of fish tanks, terraced one above another and forming a delightful succession of cascades, they are fed by a rivulet entering from a swamp behind the town, in any one of these four or five reservoirs the water is not 4 feet deep, but clear as crystal. Goolab Singh used to bestow daily 2 or 3 maunds of flour to the piscatory collection, while a writer mightly with hook and line abstracted the best fed, and best flavoured specimens of the usually coarse Hill Trout he ever tasted. Feeding decidedly improves fish as it does flesh and fowl, producing flavour and plumpness combined. The Mahaseer is a great forager, and when starving or sharp set will eat carrion. Where very plentiful they will devour even their own kind hence all the small fishes especially the “Chilva” should be especially produced for their laider.

MAHSUL AR PERS HIND Revenue, a tax or toll

MAHTAR, HIND scavengers, and, like the Dheer, or Mhar, and Mang, generally village servants

MAHVI, a force was sent against the Bozdai Affghans in March 1857 through the Mahvi and Mungrota passes, and after seeing their green crops destroyed, and

seeing the Osteriani, a small but warlike tribe, join the British, one morning the Bozdar chiefs rode into the British camp and sued for peace. They were received in solemn Dubai, and for every man they had slain in their forays 125 Rupees were paid, and 50 Rupees for every wounded man, this being the regular price of blood in the hills. A few months afterwards, they furnished a contingent to protect the frontier, when the troops were sent to quell the mutiny—*Medley's years Campaigning*, pp 5, 20 and 21

MAHUL, a Nepaul tree that affects the highest situations, its flowers are large and of a deep red, and yield by decoction a purplish colour, which is converted by acids into a tolerable pink. The Jumno-mandoo tree, the Gurias, the Puddiem or Payah, the Chootra-phul, the Mahal and the Puhuttoli tree, all grow in Nepaul—*Smith's Nepaul*

MAHULA BENG *Bassia latifolia*—*Willd*
MAH-UL-LAHM HIND Essence of meat, used in medicine. The flesh of a young lamb being cleared of bones, fat, sinews, &c, is boiled in a moderate quantity of water, until only one-third of the water remains. This is strained and condiments added and portions distilled when needed.

Powell, Hand Book Ec Prod Punjab, p 154

MAHURA, HIND *Aconitum ferox*,
MAHUR HIND SANS *Ægle marmelos*
MAHU SHUDA SANS *Allium sativum*
MAHVIRA SWAMI See Inscriptions
MAHWA MAR *Bassia latifolia*
MAHWAL HIND *Bauhinia vahlii*

MAHYUH GAH BURM A tree of Amherst, Tavoy and Mergui, maximum girth $2\frac{1}{2}$ cubits, and maximum length 18 feet. Abundant all over the Tenasserim and Mataban provinces. When seasoned it floats in water. It is used for elephant bells, but is not a durable wood—*Captain Dance*

MAI See Cochinchina
MAI TEL *Schleichera tinjuga*, *Willd*
MAIA MALEAL *Queicus infectoria*
MAIAUTZE Marco Polo mentions as a custom amongst several ancient tribes that in the Zai-dandan (gold teeth) tribe on the frontiers of Burmah, when a woman bore a child, she rose and went about her business and the husband took to bed for forty days, and was fed on possets. A Greek epic treats entirely on the same subject, as customary amongst a people on the Euxine,

In the Tibaitenian land,
When some good woman bears her lord a babe,
'Tis he is swathed and groaning put to bed,
Whilst she arises, tends his baths and serves,
Nice possets for her husband in the straw

Marco Polo in the thirteenth century seems to have observed the custom in the

Chinese province of west Yunan amongst the aboriginal tribes of the land, the Miautze, who practice it to the present day. The father of the new born child, so soon as the mother can leave her couch, gets into bed and there receives the congratulations of acquaintances. About the beginning of the christian era, Strabo (in 4,17) mentions, that among the Iberians of the north of Spain the women after the birth of a child, tended their husbands, putting them to bed, instead of going themselves. In the same locality amongst the modern Basques in Biscay, M Michel found the same custom prevailing a few years ago. The women, he says, rise immediately after child-birth and attend to the duties of the household, while the husband goes to bed, taking the baby with him and thus receives his neighbours compliments. This practice seems to have spread to France and to have there received the name of *faire la couvade*. It has been found in Navarre and on the French side of the Pyrenees. Diodorus Siculus mentions that in Corsica the wife was neglected and the husband put to bed and treated as the patient. According to Apollonius Rhodius, the same almost incredible custom prevailed among a people called the Tibaiten at the mouth of the Black Sea. Amongst the Caribs of the West Indies, the father is put to bed and fed on meagre diet and his body punctured and tortured, and the Abipone husband of S America is treated like a lying in woman—*Apoll Rhod Argon* ii 1012 *Taylor's Early History of Manland* quoted in *Quarterly Review*, July 1868 *Mrs Muller Chips*

MAI-BARI, also Mai-ehhoti HIND the larger and smaller galls of *Lamium orientalis*

MAI-BEE *lit* lady mother, the priestesses of the Mampouc people, deemed oracles

MAICHANO KANRAI, Pushtoo, a millstone

MAIDA HIND Flour

MAIDA HIND *Tetianthia Roxburghii*

MAIDA PERS a cat, *Felis catus*

MAIDAN In India, an open plain, or the esplanade outside a city, in Western Asia it seems to be used specially for the public square or piazza, in the Italian sense, of a city—*Yule Cathay*, I p 63 See Kabul

MAIDEN HAIR, the common name of the *Adiantum Capillus Veneris*, a fern found wild in many parts of Europe, on damp shaded rocks and a favourite garden plant with the English in India. It is the *Adianton* (*Adianton*) of the Greeks, and has probably gained its trivial name from its having

MAKER SANKRAUT

formed a part of the preparations used by the ladies for stiffening their hair — *Dioscorides*, l iv c *Eng Cyc*

MAI-IN BULM *Mangifera oppositifolia*

MAI ERIKATA TEL *Celastrus paniculata Willd*

MAIKAL The range of hills running south-west from Amankantak, for a distance of some seventy miles, whence they are continued by a similar range, locally known as the Saletekri hills. The Maikal hills form the eastern scarp or outer range of the great hill system, which traverses India almost from east to west, south of the Nerbada they do not ordinarily exceed 2,000 feet in height, but the Lophi hill, which is a detached peak belonging to this range, has an elevation of 3,500 feet

MAIKAY BULM A species of *Mimosa*? A timber tree of Amherst, Tavoy and Meigu, maximum girth 1 cubit and maximum length 15 feet. Abundant inland in Tavoy, but is scarce near Moulmein. When seasoned it floats in water. It is too scarce for helms, but recommended for handles of planes, chisels, hammers, &c. It is used by Burmese for handles of knives and other weapons, and is a strong, tough wood, in grain like Box wood. It is recommended by the Ordnance carpenters as the very best wood, in the collection, for planes or for any purpose in lieu of box — *Captain Dance Major Simpson's Report*

MAKER SANKRAUT is a festival at the time the sun leaves Cancer for Capricorn and which always falls either on the 12th or 13th January, Kark Sankraut is the day on which the sun again leaves Capricorn for Cancer and this festival generally occurs on or about the 15th July. Of these two the former has been regarded by all hindoo as a regular holiday, whereas the latter is confined to the brahmins and therefore less known to the lower classes of the hindoo creed. There is another festival known to all classes of hindoo held about the 31st January under the name of Rath Suptamee, on which day according to hindoo mythology, the sun is said, to commence his travelling in a car drawn by a horse having seven heads, on this day all the brahmins draw a representation of the sun riding in a chariot drawn by the seven headed horse, mentioned above, and worship it. The following hindoo holidays are regulated by the moons positions

Voojathu — The Telugu New Year's day, is the day of the moon entering in the Rewothe and Asvamee stars

MAKER SANKRAUT

Chithra Purooyam — In the first Tamil month, i.e., Chethira, The entering of the moon at the star Chithra

Garooda seva — In the same month, do do at Vesika

Rithavooahyam — Do do and do at Poo-roashada

Aioothia — Do do and do at Aioothia

Sticeerama Navamy — In the first Telugu month Chithra Falls after the 9th day of the new Moon. The presence of moon at Poomavaso or Pushumee Star

Gnoodra seva at Conjeveeram — In Malabar Vyusu and do at Vesika

Rithavooahyam at Conjeveeram — In do do and do at Poo-roashada

Kistna Jyante — In do Avany do at Rohenee

Pilliyai Chivithe — Do do do at Chithra

Maharaja Annasara — In Telugoo Bathrapathra month, New Moon day and do at Poobba and Wootthara Stars. On this day is performed the oblation of funeral rites to deceased forefathers

Anutha Pooja or Daria feast — In Telugoo Anavoojumu do at Bathra or Chithra

Avanathi Pooja — Begins at Sivaram and ends at Voottharshada, beginning day is Vyridisamy 10th day after the New Moon

Deepavalee — In Malabar Alpusee, Moons entering at Vootthra or Husha, being the 15th day from, or 14th after, the New Moon

Deepavalee Katharo Veerthum — In do and do at Husha or Chithra day of performance of Vairathi

Katheek — In Ketheek month of Tamil and do at Ketheka Star

Vykoonta Ekadase — In Mugulee 11th day after the New Moon and do at Keootleer or Rohenee

Ratha Sapthami — In Thyee and do at Asvamee 7th day after New Moon

Ponghol Feast — On the first of Thyee without reference to the particular Star

Eclipse of the Moon — There will be a moon's Eclipse when it enters at Rahoo or Rathoo Stars on the eve of the Full Moon on its turning by rotation at the 27 particular stars during 27 days in each month, joining at the completion of each turn at Asvamee the first star

Eclipse of the sun — During each Malabar month the sun stays on 27 stars and when it exists at Rahoo or Rathoo on the eve hours of the New Moon day then there will be a sun's Eclipse, so it stays during 12 months at the 27 stars on coming by rotation

The Tamil months receive their names from the Stars which the sun reaches during each particular month

The Telugu months from the Stars at which the Moon stays on the Full Moon day — viz

Chithram from Chithra	The tamil months are,
Vysakam from Vesika	Chithra
Aushadam, Poo-roashada	Vyasee
Iastum from Iast	Anco
Sivaram from Sivaram	Andy
Bathrapathum, Vootthara	Avany
Bathra	Uitasee
Asvayujum, Asvamee	Uppasee
Katheekum from Keootleer	Kathaca
	Mugulee

MAIMUNA

Mauguserum from Meioo
guseia
Pushum from Pushame
Makum from Makan
Palgunum from Voothara
Palgoona

The 27 particular stais are named as follows —

Asvanec, Baranec, Kanootheca, Rohenee, Meroogaseia, Poonavasoo, Pushame, Auslasha, Makan, Pubba, Voothara, Kustha, Chetha, Swathy, Anavatha, Vesaka, Jasta Moola, Pooiooshada, Voothane, Voothane Siavavum, Thanista, Shathabeshum, Pooivabuthu, Voothara do- Ravathe, Aioothra

MAIL, also MAIL TANG HIND Pyrus Kumanensis

MAI KIN BURM A tree of Moulmein Wood used as an ordinary building material Fruit used in medicine — *Cal Cal Ex* 1862

MAILAH, the Tamil name of a tree which grows to about twelve feet high, and twelve inches in diameter It is generally enved, and is used in boat work It produces a fruit on which the wild pea-fowl feed, and is to be found in the forests of Malabar, and also in Ceylon — *Edye M dul O*

MAILANSHI, MALLAL Lawsonia alba
MAILERU (?) KARN, a class of slaves in Kanara

MAIL-MISSI, H dioss of melting brass
MAIMA CHIN, see Pekin

MAIMAN, a mahomedan sect, believed in Bombay, to be converts to mahomedanism from the Lawana, a hindu tribe of Cutch

Khoja mahomedans, are said to be converts from the Bhatya, a hindu tribe of Cutch, the Khojah profess the sunni, but some are of the shiah persuasion

Bohna are mostly of the shiah sect, but some follow sunnat The sunni Bohna are sometimes called Sulamani, The shiah Bohna, is called Dawadi, then chief is styled Mulla-ji, the name of their chief in A D 1868 was Abdul Kader Najm ud din, who resided at Surat The Bohna are estimated to number 100,000

Ismaili are shiah sectarians, they take their name from the imam Ismail, son of the imam Jafai Sadaq

MAIMUNA Across the Mooighab, and towards Balk, which city is in the territory of the king of Bokhara, lie the small states of Andkho, Mamuna, Shibbergam, Suipool and Akchee, a connection subsists between them and Herat, but since they are divided against each other, then aid is of small avail All of them are engaged in the slave trade, and independent, though they send presents of horses both to Herat and Bokhara, Mamuna is the most important of the whole the

MAIN-PHAL

chief in 1840 was Miziah Khan, an Uzbek of the tribe Wun, and his country extended from Maimuna to the Mooighab, and adjoined that of Sher Mahomed Khan Huzara Maimuna itself is an open town, or rather village, of about 500 houses, but the strength of the chief consists in his 'il,' or moving population, who frequent Ulmu, Jankua, Soibagh, Kafir Killa, Khyabad, Kusan, Chuekaktoo, Tukht-i-Khatoun, and other sites, which can scarcely be called villages He also numbered Arabs among his subjects, many of that tribe having been long settled here Andkho, or Andkhoce, was ruled by Shah Wale Khan, an Afghan Toork, who settled here, with others of his tribe, in the time of Nadir They were then shiahs, but are now soonees The 'il' of the chief, besides the chief's race, were Arabs, and he could furnish 500 horse, and is on good terms with Maimuna Andkho has a larger fixed population than Maimuna, being in one of the high roads to Bokhara, but there is a scarcity of water in this canton It is here that the wheat is a triennial plant Andkho is the place where Moorcroft perished — *Papers East India Cabul and Afghanistan* p 136

MAIN, H the gall on Tamarix tinas and other species of Tamarix Main-bani and Main chote are the larger and smaller galls from Tamarix orientalis

MAINA HIND Medicago denticulata

MAINA, or Samka, the Indian grackle, Chalcophaps indica, is about the size of a jackdaw having violet black plumage, with a naked yellow occipital band These birds are of a lively docile disposition, and when kept in a state of confinement, imitate with great facility the various sounds within hearing, and learn to speak even with greater distinctness than most of the parrot tribe Bontius, speaking of this bird, which he calls the Indian starling, observes, that it imitates man's voice much more accurately than a parrot, so that oftentimes it is troublesome with its prattle — *Hind Theat Vol II*, p 277

MAINABAN BURM A Tavoy wood, used for bows, lances, beams, rafters, &c

MAINATTA MALEAL A washerman

MAIN-AY BURM Indigo

MAING BURM A town

MAING-LENG-GYE See Shan

MAINI HIND Trigonella polyseriata

MAINOTE the Greek word Manote, in the ancient Albanian dialect, is of eastern origin, from maina a mountain

MAIN-PHAL HIND Randia dumetorum Lam also Alcautes triloba, also Vangueria spinosa The latter tree grows

MAIR

in Marwar the dried fruit which is used, is considered stimulating, and when given to cattle in the cold weather prevents them suffering from the cold not given to mankind, three seers for one rupee—*Gen Med Top* p 146

MAINPURI, a town of the Agia district

MAIN SABZAH H berries of Cupressus sempervirens

MAIN TOVARAI TAV Cajanus Indicus, *Speng*

MAI OH BURM Calotropis gigantea *Brown*

MAI-PHAL, Duk-Galls

MAI-PILLAI, See Maplah, Moplah

MAIRA or Meira a kind of soil, sandy and rather inferior

MAIR The Mair is a branch of the Mena or Maina The Mair is also called Mainote and Manawut, Meira is 'a mountain' in Sanserit, Manawut and Mainote 'of or belonging to the mountain, the name of the Albanian mountaineer, Mainote, has the same signification Manwaira is that portion of the Aravali chain between Komulmer and Ajmere, a space of about ninety miles in length, and varying in breadth from six to twenty The Mair are a branch of the Cheeta, an important division of the Mena, a race which consists of as many branches as their conquerors, the Rajpoots All these wild races have the vanity to mingle their pedigree with that of their conquerors, though in doing so they stigmatize themselves The Cheeta-Mena, accordingly, claim descent from a grandson of the last Chohan emperor of Delhi Unail and Anoop were the sons of Lakha, the nephew of the Chohan king The cocoa-nut was sent from Jessulmer, offering princesses of that house in marriage, but an investigation into their maternal ancestry disclosed that they were the issue of a Mena kept woman and their birth being thus revealed, they became exiles from Ajmeer, and associates with their maternal relatives Unail espoused the daughter of a Mena chieftain, by whom he had Cheeta, whose descendants enjoy almost a monopoly of power in Marwaira The sons of Cheeta, who occupied the northern frontier near Ajmer, became mahomedans about fifteen generations ago, when Doodha, the sixteenth from the founder of the race, was created Dawad Khan by the hakim of Ajmer, and as Athoon was his residence, the "Khan of Athoon" signified the chief of the Manote Athoon is still the chief town of the Mair race Chang, Jhak, and Rajosi, are the principal towns adjoining Athoon Anoop also took a Mena wife, by whom he had Buirai, whose descendants have continued

MAIRWARAH

true to their original tenets Their chief places are Buirai, Banawara, Mundilla, &c The Mena were always notorious for their lawless habits, and importance has been attached to them so far back as the period of Beesildeo, the celebrated prince of Ajmer, whom the bard Chand states to have reduced them to submission, making them "carry water in the streets of Ajmer" Like all mountaineers, they broke out whenever the hands of power were feeble The Mair country is situated but a very few miles west of Ajmere, and is composed of successive ranges of huge rocky hills, the only level country being the valleys running between them From the sturdy valour of this race, the rulers of India never made any impression on them, notwithstanding their vicinity to the occasional residence, for a long period, of the emperors of Hindustan. In later times the Mair were the terror of their lowland neighbours, and even the Rajpoots, perhaps, with the sole exception of the Rohilla, the bravest men in India, dreaded their approach The Mair of the Marwara hills occupy the Aravali range running towards Ajmer Their chiefs claim to be of Rajput descent, but the Koli assert their relationship to them, and they admit having intermarried with the Bhil and Meena, and Colonel Dixon says that for hundreds of years they have been recruited by refugees and all sorts of rascals from Hindustan, and they are probably a very mixed race They are described as rather good looking Colonel Briggs states that the Mahattas and Marwara have their origin from Mair Colonel Tod remarks we should scarcely have expected to find a mountaineer (meira) in the valley of Sind, but their Bhatti origin sufficiently accounts for the term, as Jessulmer is termed Mei Athoon, is the chief town of the Mair or Meira race, the mountaineers of Rajpootana, and the country is styled Marwaria, or "the region of hills"—*Tod's Rajasthan Vol 2, p 681 Cole Myth Hind p 299 Campbell p 45*

MAIRASSI, Muller's name for the Papuans of New Guinea

MAIRU TAM Hair

MAI RUBIYA a dried fish brought from Delhi considered good in impotency, four tolas for one rupee—*Gen Med Top* p 147

MAIRWARAH has been rescued by the British Indian Government from barbarism of the worst kind No Native corps did more substantial service at the time of the mutiny than the Marwara battalion The mere fact of its having held Ajmere with an immense arsenal when the troops in Nuseerabad mutinied, was a boon to the British

MAI TAI YO

which it would be difficult to over-estimate. Had the mutineers got possession of the arsenal with its vast stores, it would have given them a prestige which would have made it impossible for the Rajpoot princes to resist the pressure of the people to rise against the British Government. In subsequent actions they were always loyal, often very gallant. A single company on one occasion turned the whole of Tantia Topce's force when trying to pass the Aravullee. They were some years afterwards formed into a police corps. This has been felt keenly by the Mans, who are proud of their old prowess. The district of Manwarra, is inhabited by predatory tribes and belongs partly to Oudeypore, Jodhpore, and the British Government in virtue of its possession of Ajmere. The pergunnahs of Beawun, Jak-Shamguah, Behal-Burkocna, and Bhacelan belong to the British Government, Todguah, Dewan, and Saroth to Oudeypore, and Changand Kot-Kurana to Jodhpore. Mhairwarra was entirely subdued by a British force in 1821. With a view to the pacification and improvement of the country it was taken under British administration and a local corps was raised to which Oudeypore and Jodhpore were to contribute annually Rupees 15,000 each. Under the British Government the Mans greatly benefitted. In 1847 the British wished to take over all Manwarra, but this was not done. Manwarra remains in an unsatisfactory state —

Treat Eng and Sumnads Vol IV p 6

MAISUR Hill Station, $12^{\circ} 16' 7''$, $76^{\circ} 39' 18''$, 2 miles S E of the town of Maisur is 3,447 Ft G T S

The town is in L $12^{\circ} 18'$, N L $76^{\circ} 39'$, 6 miles S of the Kaveri. The Dak bungalow is 2,514 feet — *Schl, Ad* Sec Maheshwar Mysore

MAI-SHUTR-ARABI, blood which has congealed in the belly of a young camel, after being overfed, the young camel is driven about violently, and then killed, and the blood extracted, is brought from Bombay and Delhi, supposed to benefit in impotency one tola costs three rupees *Gen Med Top p 147*

MAIT or MEYT A small town on the African Coast, in lat $11^{\circ} 1' 38''$ N, and long $47^{\circ} 10' 25''$ E. It is the Tapetéye of the Periplus, and now a mart of considerable trade — *Horsburgh*

MAI TAI YO BURM A tree of Amherst, Tavoy and Meigui, of maximum girth $2\frac{1}{2}$ cubits and maximum length 22 feet. Found abundant all over the province. When seasoned it floats in water. Its wood

MAIZE

is used for posts and many other purposes by the Burmese, and it is a particularly good wood for helves, being durable, light, and tough *Capt Dance*

MAITHALA See Suiya-vansa

MAITANTOS TLL Amphidonax karka

MAITEE HIND Fenugreek

MAITRI SHARMA See Inscriptions

MAIYALA ERIKAT TLL Celastinus paniculata Willde

MAI ZA LEE GYEE BURM Cassia alata — *Linn*

MAIZE

Mokka,	BING	Giano Turco	It
Indian Corn,	ENG	Giano Siciliano,	"
Bled de Turquie,	FR	Jagung,	JAV MALAI
Turkish corn, Mys, G R		Zea mays	LAT
Butt,	GUJ HIN	Tigo de Indias,	
Mokka,	HIND	Tigo de Turquia, Sr	
Mokka Juari,			

The Zea mays of botanists is much cultivated in India and in all the islands of the Asiatic Archipelago. It is however more reared in the western than in the old continent. In the torrid zone, maize predominates in America, rice in Asia, and both these grains in nearly equal quantity in Africa. The cause of this distribution is, without doubt, historical, for Asia is the native country of rice, and America of maize. In some situations, especially in the neighbourhood of the tropics, wheat is also met with, but always subordinate to these other kinds of grain. Besides rice and maize there are in the torrid zone several kinds of grain as well as other plants which supply the inhabitants with food, either used along with them or entirely occupying their place. Such are, in both continents, Yams (*Dioscorea alata*), the Manihot (*Jatropha manihot*), and the Batatas (*Convolvulus batatas*), the root of which and the fruit of the Pisang (*Musa paradisiaca*), furnish common articles of food, in the same zone in Africa, are Doum (*Sorghum*), Pisang, Manihot, Yams, and Arachis hypogaea, in the East Indies and in the Indian Islands, Eleusine coracana, E stricta, Panicum frumentaceum, several Palms, and Cycadaceæ which produce the Sago, Pisang, Yams, Batatas, and the Bread-Fruit (*Artocarpus incisa*). In the islands of the South Sea, grain of every kind disappears, its place being supplied by the bread-fruit tree, the pisang, and Tacca pinnatifida. In the tropical parts of Australia there is no agriculture, the inhabitants living on the produce of the sago, of various palms, and some species of Alum. "In the high lands of South America, there is a distribution similar to that of the degrees of latitude. Maize indeed grows to the height of 7200

feet above the level of the sea, but only predominates between 3000 and 6000 feet of elevation. Below 3000 feet it is associated with the plantain and the above mentioned vegetables, while from 6000 to 9260 feet the European grains abound: wheat in the lower regions, rye and barley in the higher, along with which *Chenopodium quinoa* as a nutritious plant must also be enumerated. Potatoes alone are cultivated from 9260 to 12,300 feet. To the south of the tropic of Capricorn, wherever agriculture is practised, considerable resemblance with the northern temperate zone may be observed. In the Southern parts of Brazil, in Buenos Ayres in Chili, at the Cape of Good Hope and in the temperate zone of Australia, wheat predominates, barley, however, and rye make their appearance in the southernmost parts of these countries, and in Van Diemen's Land. In New Zealand the culture of wheat is said to have been tried with success, but the inhabitants avail themselves of the *Acrostichum furcatum* as the main article of sustenance. Hence it appears that in respect of the predominating kinds of grain, the earth may be divided into five grand divisions, or kingdoms—the kingdom of rice, of maize, of wheat, or rye, and lastly of barley and oats. The first three are the most extensive, the maize has the greatest range of temperature, but rice may be said to support the greatest number of the human race."

Its composition is as follows

Per cent		Per cent
Moisture - - -	12 90	Mineral constituent
Nitrogenous matter	9 23	(ash) - - -
Starchy matter -	74 63	1 86
Fatty or oily matter	1 59	Total 100 00

The growers on the hills of Nepal reckon three kinds of maize: a white grained species, which is generally grown in the low and hot valleys, and a smaller one, called "Bhoteah," or "Munli Moki," which is considered the sweetest of the three, but from being less productive is not generally grown on good lands. Maize thrives best on a siliceous, well-drained rich soil. The finest Indian corn of the Sikkim range, is grown where the soil consists of a substratum of decomposed mica from the under or rocky stratum, with a superstratum of from three to six inches of decayed vegetable matter, from leaves, &c, of the ancient forests. Throughout Hindostan, June is the usual time for sowing. In Behar, about two seers are usually sown upon a beegah; in Nepal, twenty-four seers upon an English acre, in the vicinity of Poonah, one and a-half seer per beegah. Before the seed is sown the

land is usually ploughed two or three times, and no further attention given to the crop than two hoeings. In Nepal, where it is the principal crop cultivated, the seed is sown, after one delving and pulverisation of the soil, in the latter end of May and early part of June, the seeds being laid at intervals of seven or eight inches in the drills, and the drills an equal space apart. The drills are not raised as for turnip sowing, but consist merely of rows of the plant on a level surface. The seed is distributed in this manner with the view of facilitating the weeding of the crop, not for the purpose of earthing up the roots, which seems unnecessary. Indian corn sowing resembles that of the *gohya* (or upland) rice, in the careful manner in which it is performed, the sower depositing each grain in its place, having first dibbled a hole for it five or six inches deep, with a small hand hoe, with which he also covers up the grain. The after-culture of this crop is performed with great care in the valleys, but much neglected in the hills especially on new and strong lands. In the former it undergoes repeated weeding during the first month of its growth, the earth being loosened round the roots, at each weeding, with the hand hoe. After the first loosening of the soil, which is performed as soon as the plants are fairly above ground, a top dressing of ashes or other manure is given. By this mode the crop gets the immediate benefit of the manure, which otherwise, from the extraordinary rapidity of its growth, could not be obtained by it. In three months from the time of sowing, the seed is ripe. The crop is harvested by cutting off the heads. In Nepal these are either heaped on a rude scaffolding near the cultivator's house, or, more commonly, they are suspended from the branches of the trees close by, where, exposed to wind and weather, the hard and tough sheath of the seed cones preserves the grain for many months uninjured. Cattle are voraciously fond of the leaves and stems, which are very sweet, and even of the dry straw, which Dr. Buchanan surmises may be the reason why it is not more generally cultivated by the natives as the difficulty would be great to preserve the crop. It is said that near Kaliyachak, though the people give all other straw to their cattle, yet they burn that of maize as unfit for fodder. In Nepal, the stalks, with the leaves attached, often twelve feet long, cut by the sickle, are used as fodder for elephants, bedding for cattle, and as fuel. The maize crop within the hills of Nepal suffers much from the inroads of bears, which are very numerous

in these regions, and extremely partial to this grain. The average return from this crop is seldom below fifty seers, ranging frequently far above it. In the peninsula of India, it is nowhere used for diet food but like fruit, as a luxury, roasted, maize is increasing in cultivation in Java, and some of the Eastern islands. It is found to have the advantage there over mountain rice, of being more fruitful and hardy, and does not suffer from cold until the mean temperature falls to 45 deg of Fahrenheit, and no heat is injurious to it. Several varieties of it are known, but for all practical purposes these resolve themselves into two kinds: one, a small grain, requiring five months to ripen, and a larger one, which takes seven to mature. In some provinces of Java it yields a return of 400 or 500 fold. Mr Crawford found, from repeated trials, that in the soil of Mataram, in Java, an acre of land, which afforded a double crop, produced of the smaller grain 84½ lbs annually—*Simmonds, Commercial Products*, p 283 *Schouw in Jameson's Philo-ophical Journal* *Simmond's "Colonial Magazine,"* vol II p 309 *Transactions of Agr Hort Society of Calcutta,* vol IV p 125 *Crawford's Dictionary*

MAIZE, a river of Boondee runs near Dooblana in Kotah

MAIZURRY? *Chamaerops Ritchiana*

MAJACHICHA, See Wijao

MAJAKANI, MALAY Galls

MAJIGA, TEL Butter-milk

MAJITH, HIND *Rubia munjista*, madder, also *R cordifolia*

MAJMAL-UT-TUARIKH, an Arabic work, descriptive of the early Arab invasions on Sind. It is by an unknown author and is an abridgment of universal history up to the 6th century of the Hijra, it was commenced in the reign of Sanjar of the Saljuki A D 1126, (A H 520) but he must have died an old man as he notices an event of A D 1193

MAJNI, HIND *Pluchia*, sp)

MAJNUN, H *Salix babylonica*, weeping willow, also, Persian, a lunatic

MAJNUN

Majoom, HIND SANS | Majoon, TURK an electuary or compound generally an intoxicating electuary formed of ganjah leaves (*Canabis sativa*), milk, ghee poppy seed, flowers of the thorn apple or *Datura*, the powder of the *Nux vomica*, and sugar, sometimes also cloves, nutmegs, mace, saffron and sugar candy. It is used by the mahomedans and hindus, particularly the more dissolute, who take it to intoxicate and ease pain—*Faullner*

MAJOON, TURK *Opium*.

MAJORUM, GLR *Majorian*

MAJU, HIND *Quercus incana*, *Quercus infectoria*

MAJUPHAL, HIND Oak galls, galls of *Quercus infectoria*, *Q incana*, also the berries of the cypress, *Cupressus sempervirens*.

MAJURI, HIND *Conium nepalensis*

MAK, also MAK'KA, HIND Zea mays

MAKADE CHETTOO, TEL *Schicbera Swietenoides*

MAKAI, HIND &c a fibie

MAKAL, HIND *Citrullus colocynthis*, *Schrad* also, *Trichosanthes palmata*, *Roab* also *Modecca trilobata* also *Populus balsamifera*

MAKAN, HIND a house, a burial place

MAK ANDAR, the proprietor of a burial place

MAKANDAMA SANS or MAMIDI, TEL *Mangifera Indica*

MAKAND BABRI, HIND *Ajuga*, sp

MAKANI, was the title of Akbar

MAKARA, the god of love Kama, who bears on his banner the fish Makara, an aquatic monster something like the sign of the zodiac Capricornus—*Hind Theat* Vol II p 84

MA-KA-TAYAM, See Polyandry, p 108

MAKEACHAR? *Hibiscus rosa sinensis*

MAKEID, Sec Kaffi

MAKIAL, BENG *Citrullus colocynthis*, *Schrad* *Colocynth*

MAKHANA also *Makhanaphul* HIND *Euryale ferox*, also called phul makhana, Lal makhana, HIND is the *Asteracantha longifolia*

MAKHAN BED, *Saxifraga ligulata*

MAKHAZURA, HIND *Withania coagulans*

MAKHOWAL See Kunawer

MAKHUM SHIM also *Makhum Shin* BENG *Canavalia gladiata*—*D Cand*

MAKHUR LIMBO MAR *Atalantia monophylla*—*Schrad*

MAKHZAN-UL-ADWIYA, the medical magazine, an Arabic work on medicine, translated into Persian

MAKKADAM ARAB HIND PERS a foreman, the head of a village

MAKKAL HIND *Populus nigra*

MAKKAM, also Mukodi TEL *Schicbera Swietenoides*, R

MAKKEL, also MAKKT HIND Zea mays

MAKKT TAM *Garcinia pictoria* Gamboge

MAK'L PERS *B'dellium*

MAKLAM SIAM *Abius precatarius* L.

MA-KLEU. BURM *Diospyros mollis*

MAKWA

MAKLEUA The berry of a large forest tree at Bangkok, said to be the *Diospyros mollis*, which is used most extensively by the Siamese as a vegetable black dye. It is merely bruised in water, when a fermentation takes place, and the article to be dyed is steeped in the liquid and then spread out in the sun to dry. The berry, when fresh, is of a fine green color, but after being gathered for two or three days it becomes quite black and shrivelled like pepper. It must be used fresh and whilst its mixture with water produces fermentation.

MAKO,

Pulidum	HIND	Gmaku	HIND
<i>Solanum nigrum</i> .		<i>Solanum rubrum</i>	

The dried black and red berries are indiscriminately sold as medicine, are also eaten fresh by the poor, the leaves are given in flatulency, and are eaten as a vegetable in dropsical swelling of the hands and feet are also pounded with ginger to rub the hands and feet, do not seem to be poisonous in India.—*Gen Med Top* p 145

MAKOK a Siamese plant, producing a sharp acid fruit, after eating which, if water be drunk, a sweet taste is left in the mouth and palate, which remains for a whole day.

MA-KOIT, SIAM *Ferona elephantum*

MAKOL HIND *Gianlai gypsum*

MAKRAN, a province to the East of the Persian empire and by the Greeks called Gedrosia, or Gadirosia, on the borders of Sind, Cape Monz terminates a range of mountains that the boundary between Persia and India.—*Ouseley's Travels Vol I, p 149* See Key

MAKRETA HIND *Aconitum*, also *Ena javanica*

MAKSE, AMB The horn-like fibre of *Aienga saccharifera* Gomuto

MAKSHUM SHIM BENG Canavalia gladiata *De Cand*

MAKTA Quit-rent

MAKTADAR The holder of an estate which pays a quit-rent

MAKTAB ARAB A mahomedan household festival in India, held on the first occasion of a child's going to school

MAKTAL 16° 29', 77° 28', 90 miles S W, of Hyderabad Mean height of the village 1,215 ft.—*Cull*

MAKUMBA in L 15° 42', L 45 58 E

MAKUR-JALEE BENG Prickly panic grass, *Panicum commutatum*, also *Dactyloctenium Aegyptiacum*

MAKUR LIMBO MAR *Atalantia monophylla*

MAKWA a fisherman race on the Malabar coast. Makati, females of the Makwa, or fishing tribe, on the coast of Malabar

MALABAR.

MAKWARPUR . See India

MAL AR Wealth Mal-Dar Wealthy; Mal-Guzari Revenue

MAL HIND *Populus alba*, white poplar, or abile

MAL also Bledgerme FR Malt

MALA, also Malavadu TEL the Chuckler race BENG Apaniah

MALA *Bryonia laciniosa*

MALA HIND A necklace, a garland, a rosary. The tulasī or rudrīca has the same estimation amongst the hindus that the mistletoe had amongst the ancient Britons, and was always worn in battle as a charm, —*Tod's Rajasthan Vol I p 619*

MALABAR A Madras collectorate running for 100 miles on the western part of the peninsula, between the mountains and the sea. It has many rivers and marine lagoons. Its name is obtained directly from the Portuguese "Malavares" but the people call themselves Malleallai from "Mala" a mountain and "alam" a district or country. Malabar is 188 miles long, 25 broad in the northern and 70 in the southern half and contains 6,262 square miles. It is divided into 17 talooks or districts and has a population of 1,602,914 souls, of whom 1,165,174 are hindus, 414,126 moplabs and 23,614 christians. Malabar is the garden of peninsular India. Here nature is clad in her brightest and most inviting robes the scenery is magnificent, the fields and gardens speak of plenty and the dwellings of the people are substantial and comfortable. The term Malabar as usually applied by older geographers, designates the whole of the narrow belt of country rarely above fifty miles broad, west of the great Peninsular chain, from Goa to Cape Comorin. It thus includes the British district of Malabar, besides Canara and Kunig to the north of it, and the kingdoms of Cochin and Travancore to the south. This tract is in general hilly and mountainous, a narrow strip of low land borders the sea, frequently intersected by long sinuous salt water creeks, and covered with cocoa-nut trees, the hills which are thrown off as spurs from the main axis often reach the sea and dip suddenly into it, they enclose well cultivated valleys, and though generally low to the west, they rapidly rise to the east, where they join the chain. The climate of Malabar is characterized by excessive humidity, and an abundant rain-fall during the south-west monsoon, when the temperature seldom rises above 75° the mean of the year being 81°. Malabar was over-run by Hyder Ali, and made tributary to Mysore, but after the war of 1791-2 the

treaty of 1792 transferred it to the British. The rain-fall is on the average 120 inches. Malabar has many hindus following the rule of descent e matrice, also many mahomedan Moplahs, active intelligent men, engaged in commerce. The *Charumar* are pedial slaves whose name Wilson derives from 'Cheira' Malayalam, the soil, they follow the rule of Maruma-ka-tayam. They are very diminutive with a very black complexion and not unfrequently woolly hair. The *Mullavan* is a fisherman caste of Malabar also called *Makwa* and then women *Makate*. The toddy drawer of Malabar is called *Katti Karian*. The *Ashary*, in Malabar, is the carpenter caste. In common with the brass founder, gold and iron smiths, they continue the practice of polyandry, but in civil inheritance follow from father to son, and not the old Italian practice of maternal descent, *descensus ab utero*. The elder brother marries and the wife is common to all the brothers. If a junior wish to marry he must live apart and set up business apart, but if any of his younger brothers reside with him, his wife is common to them. The *Pann Malayar* are a servile caste of Malabar. The *Adiyar* of Malabar is a slave, scif or vassal who lives under the protection of a rajah or religious establishment. The *Malayan* of Malabar, seem to be the same as the *Palayan*. The *Nair* are the ruling race of Malabar, they profess to be sudras. They were formerly accustomed to duelling. The practice was called *Ankam* and hired champions were often substituted. The *Puluh* is a forest tribe in Malabar, who are deemed so unclean that they are not allowed to approach other castes. The *Urali* or *Urali* of Malabar are a servile race. The *Tiyar* race in Malabar are toddy drawers and agriculturists. The *Pulayan* or *Puhan* of Malabar is a servile caste, often slaves, this is doubtless the *Pullar*. *Chéira* was a small ancient state, between the territory of the *Pandya* and the western sea. It comprehended *Tiavaneore*, part of Malabar, and *Combatun*. It is mentioned in Ptolemy, and may have existed at the commencement of the Christian era. It spread, at one time, over the greater part of *Canuta*, but was subverted in the tenth century, and its lands partitioned among the surrounding states.

Gold is largely washed out of the sands of the *Arliporamboor* river, a feeder of the *Todakul* river, of the *Arankyum* river disemboguing at *Caralondy*, at the *Beypore* river, gold is found in the beds of the several branches of this river which flow through the *Nelamboor* valley, before they all unite above *Mamfaat Angaddy*. The *Carampoya* or *Carambye* river rises like the *Ponapoya*,

with which it unites at *Poolhumpara* in *Wynaad*, and then united stream is then called *Pandy-paya*, but this, on approaching the ghauts, again divides into two streams and the main branch called in the *Nelamboor* valley, the *Cuamboe*, rushes down the *Allumpully cheerum*. The *Pooloowye* and the *Hoopoonjay* rivers in *Calicut talook* and the *Cooderapoya* river, a feeder of the *Beypore* river all contain gold.

Caracooripoya river, descends from *Devalla* to the right of the road through the *Cucoor* pass to join the *Poonapoya* river. Gold is also found in the *Cumballa Nullay*, one of the *Chulimally* range close under *Nellialum*, and in many other places, at *Kutchambara* on the bank of the *Coodooria Poya* river, in the bed of the *Killakumpoyr* river, which rushes down from the *Wynaad* into the *Nelamboor* valley to join the *Poonapoya* river. The matrix of the gold ore is supposed to be in the mountains and hills of Malabar, and even many elevated spots in the valleys of *Nelamboor* and *Mookooty*, and immediate vicinity of *Devalla* and the *Koondah* and *Neilgherry* mountains whilst that which is found in the beds of rivers and other mountain streams seems to be brought down by the monsoon rains. The mines of the *Nelamboor* valley are here innumerable the principal, however, are in the thickest part of the jungle immediately under the *Wynaad Hills* and near the villages belonging to the *Tee-loopiad*. The sands on the sea beach between *Parparangaddy*, *Caralondy* and *Beypore* contain gold.

The *Poonapoya* or *Golden* river, rises in the *Paral Mullah N E* of *Mookooty*, forming part of the main chain of the *Neilgheries*. The *Poonapoya* descends the mountains between *Allam Pullay* and the *Cucoor Cheerum* and long before its formation with the *Canumbye*, it receives both the *Kellakumpoya* and *Caracooripoya* the sea beach between *Parparangady* in the *Sheruad talook* to *Caralondy* and thence to *Beypore*.

Teeoowalay or *Teeimoulay* is a hill near *Mamfaat Angady*, about 150 feet above the level of the *Beypore* river. In the *Teeoowambady* division of *Polwy*, north of the *Beypore* river is a mountain stream which, descending the ghauts to the left of the road through the *Tambercheri* pass, runs through the *Tambercheri* and *Palwy* districts and forms a junction with the great *Beypore* river between *Paroor* and *Sherwaddu*, and opposite to *Mapooram*, in the *Einaad Talook*.

In *Wynaad*, above the ghauts, gold is found in *Parkmeetil*, a higher table land, between *Manantody* and *Nambollacotta*, at a place called *Chollyode* in *Nonanaad* and *Nillialum*.

and Ponany in Moopeyanaad, it is likewise found at Devalla and its immediate vicinity in Nambollacotta. Along the Malabar coast, at every seaport town, cocoanut day, is one of the great feasts. It occurs in August, and is supposed to mark the termination of the S W Monsoon, the date when the navigation of the sea is open, and when the hindoo trader may very safely trust his ships and goods to the ocean. At Bombay, the natives clad in their holiday attire, go in procession from their houses in the town to the seashore, preceded by bands of music. On the beach, numerous ceremonies are performed over a cocoanut, generally covered with gold and silver leaf, which is then cast into the sea as an offering by the principal person present. Every trader or boat-owner there makes a similar offering on his own account. Many of the lower classes of natives swim or wade in, to fish out the cocoanuts, and as during the scramble, some of them often receive severe knocks from the cocoanuts, which are thrown in by persons in the crowd, there is generally a good deal of laughter, noise and excitement. The first boat of the season generally puts to sea directly after, gaily decorated with streamers. In former days, the chief civil functionary at the E I Company's factories, at such places as Tanna, Suirat, and Broach, used to attend and sometimes cast in the first cocoanut, but this practice was long since stopped by orders from the Court of Directors, and no servant of Government is now allowed to take any part in any such ceremony.—*Madras Int Journ Elphinstone's History of India*, p 414. *Chow Chow*, p 290. See India, Jains, Jews, Kerala, Kummalei, Laccadive's, Marco Polo, Musnis, Nicolo-di-Conti, Polyandiy, Rini, Scholastikos, Si-sampradaya, Teer.

MALABAR BRAHMAN is the chief priest at Kedarnath.

MALABAR BLACKWOOD *Dalbergia latifolia*—*Roxb*

MALABAR CARDAMOMS See Cardamom

MALABAR CREEPER *Ipomoea tuberosa*

MALABAR HEMP Eng. *Crotalaria juncea*

MALABAR HILL With the exception of Malabar and Worlee Hills, on the western, and Chinchpoogly hills on the eastern, shore, the land in Bombay is very flat, and a very large area is still below the level of the sea at high water and is annually flooded during the rainy season.

MALABAR NIGHT-SHADE *Basella rubra*

MALABAR NUT, fruit of *Adhatoda vasica*, syn of *Justicia adhatoda*

MALABAR POINT, in Bombay, here, are the ruins of a very ancient black stone temple, and many fragments strewn about with a variety of images sculptured on them. Below the point among the rocks, there is a cleft well known to the natives, and esteemed very sacred. Here the believing hindu, obtains regeneration or a second birth. He comes to the spot and deposits all his clothing, then passing through the aperture he is supposed to be born again, and ablution in the tank and gifts to the priests completes the washing away of his sins. *Chow Chow*, page 60 and 61. See You.

MALABAR SAGO-PALM Eng *Calypota uens*—*Linn*

MALABATHRI TAMALAPATHRI, leaves of *Cinnamomum tamala*

MALABATHRUM, a name which occurs frequently among the writings of the ancients, and which was applied to a leaf imported from India, whence it was likewise called φύλλον Ἰνδικόν, and also simply Folium. It was employed by them both as a medicine and as a perfume. From it there was prepared both an oil and a wine by maceration of the leaves in these menstrua. Many fabulous statements accompany the earliest accounts, as that of Dioscorides, by whom it is stated that by some they are thought to be the leaves of the Indian Nand, that they are moreover found floating on Indian marshes, and that they grow without roots (lib 1, c 11), and that (lib 11 c 10) it is by feeding on them that the animal affording the Onychia or Unguis Odoratus of the ancients, becomes aromatic. In the works of the Arabs, Saduj is given as the synonyme of Malabathrum, and Saduj, both in Persian works and in India, is applied to Tej-Pat, or Tej-bal, or the leaf of the Tej, which is a species of *Cinnamomum*, *C albiflorum*, growing in the dense forests of the valleys of the Himalaya, which extend from Rungpoie to the Deyra Doon in 30° N lat. Dr Hamilton found the same name applied to a very nearly allied species, the *C tamala*. Both species, as also *C aromaticum*, most probably yield the leaves which were so highly esteemed in ancient times, and are still as extensively employed in eastern countries, and may be found in every Indian bazaar under the names of Tej, or Tej-Pat, or Tej-bal or by the Arabic name of Saduj-Hind. They are analogous in all respects to bay-leaves produced by the *Laurus nobilis*, and are in fact the bay-leaves of India. The name Malabathrum no doubt is derived from Tamala-patia, or

Tamala-leaf, as was first indicated by Garcias — ‘Appellant autem Indi folium Tamalapatia quam vocem Græci et Latini imitantes corrupte Malabathium nuncupant’ These are brought from the interior of almost inaccessible forests, and necessarily stripped from the branches for the facility of carriage, hence, most probably, originated the fables with which their early accounts are accompanied. Some of the early writers after the Portuguese discoveries took the pan or betel leaf for the malabathium of the ancients, but the physician Garcias da Horta, in his work on the aromatics of India (first published at Goa in 1563), pointed out that malabathium was the Tamalapatia, the leaf of a species of cassia — *O’Shaughnessy Beng Dispens Eng Cyc Yule Cathay* I p cxlv *Pouell*, p 302

MALACA MALAY *Embica officinalis Gaertn*

MALACCA Except Goa, Malacca was the earliest European settlement in the east. The province, at one time the great emporium of trade from the innumerable islands of the Indian Archipelago, has seen many changes since it was wrested from Mahomed Shah by the Portuguese in 1511. After remaining in quiet possession of Portugal for 130 years, it fell into the hands of the Dutch, who held it for 74 years, when the British took possession and their first act was, at an expense of two lacs and sixty thousand Rupees, to demolish the Fort, erected at a vast cost by the Portuguese and much improved by the Dutch. In 1818 Malacca was again ceded to the Dutch, who finally exchanged it with the British for Bencoolen and other settlements in Sumatra, in 1825 the British by treaty with the Dutch agreed to hold no possessions in the Archipelago, south of the Equator, and the Dutch, vice versa, north of the Equator. The approach to Malacca from Penang cannot be excelled in picturesque beauty. On one side the steamer skims along the Malay coast, the treble peaked mount Ophir 4,000 feet high and other high-lands are in the distance, on the other she passes through a chain of beautiful Isles, wooded to the water’s edge so low, that they appear like masses of verdant bushes growing out of the ocean. Malacca occupies a crescentic Bay. A street of substantial two storied houses faces the sea, forming one horn of the crescent, erected from the debris of the old Fort by the ruler over the settlement at the time, as a private speculation. A river navigable for small boats for twenty miles runs down the centre of the crescent and on the right bank the native

town is built. To the left of the first line of houses is the remains of the fort gateway decorated with the Portuguese and Dutch arms—and on the summit of a conical hill rising behind the houses, is the ruined church of St Marie, in which are tomb stones from the year 1595 downwards, and the remains of the citadel which formed the centre of the Fort, the British turned the old church into a powder magazine. Malacca is the favorite resting place for the Straits Chinese. So soon as they have made a little money they retire to lay their bones there. Many of them speak English fluently and in commercial dealings they are running a close race with the merchants from civilized Europe. With their own ships they carry the produce from the islands around either for barter or for sale at Singapore, or for shipment to England and they are as liberal in their commercial transactions as they are bountiful in their charities.

The town of Malacca is situated on the Malay peninsula, at the mouth of a small river flowing into the Straits of Malacca, in long 102° 12 east, lat 2° 14 north, and the Malacca province on the western sea-board of the Malay peninsula, has a sea frontage of 43 miles. Malacca derives its name, according to Malay history, from the Malacca tree. In 1517, the salvation of this city from the Achinese was ascribed to the sudden appearance of Saint Francis Xavier, the apostle of India, who was then on his pilgrimage through the East, and had recently made 600 or 700 converts among the pearl fishers of Manan. At the period of his arrival, Malacca was threatened by a formidable invasion from the opposite island of Sumatra which was delayed though not abandoned.

Malacca alone, of the three Straits stations has a name in history, it being not improbable as is thought, that it is the eastern extremity of what was known as Ophir to the ancient Hebrews, or Sophir to the authors of the Septuagint version, whither the fleets of Hiram and Solomon voyaged on their trading expeditions. In various parts of the First Book of Kings are notices of the productions of Ophir. ‘And they came to Ophir, and fetched from thence gold, four hundred and twenty talents’ ‘And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones’ ‘Once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks’ The learned dispute as to the situation of Ophir. Some

contend that the Eastern part of Africa now called Zanzibar and Mozambique, where there is a region called Fuia, producing gold, was the Ophir or the Tarshish of the East Spain being that of the West Others believe that the district of Oman in Eastern Arabia, where is a place called Al Ophir, is meant, and others say that India and Ceylon are to be understood But although it is said, that the Queen of Sheba (the present country of the Habshi or Abyssinians and the southern parts of Arabia) came to see Solomon with great stores of gold, precious stones, and spices, it is nowhere said that these, at least the gold and precious stones were the productions of Sheba As Sheba lay contiguous to the gold regions of Africa and not far from India, it does not seem at all improbable that she obtained these precious articles by trade with those countries A production peculiar to the Archipelago is the camphor tree *Dryobalanops camphora*, one of the most gigantic and lofty of the great trees of the forests, which so densely clothe these islands The trunk often rises 120 feet before it branches out, with a girth a few feet above the ground of 25 feet A single trunk would form a most magnificent pillar or column The timber is so plentiful, that 'terrace' or 'highways' being made of it appears nothing improbable, it is also valuable, being fragrant and lasting An extensive trade has always been carried on in it The word 'almug' etymologically leads to the idea of the wood having the appearance of coral, and 'algum' may show that the wood was either resinous, or produced some resin The timber of the camphor tree is resinous in quality, produces the most valuable camphor known, and has a fresh, pale red tinge much resembling that of the common coral Here, then, in the camphor tree, we may find the qualities and appearance of the 'almug' or 'algum tree' Camphor is not strictly speaking, a resin, it is rather a solid volatile oil Josephus expressly says that the Arabia Cherisonesus was the Ophir of Solomon's time Kim Ballu (the Chinese widow) is the name of the highest mountain in Borneo Within the limits of the British province of Malacca are several productive mines of tin and gold, which are worked by thousands of Chinese and Malay miners But the principal mines of both gold and tin exist in and about Mount Ophir The depth of the gold mines is from 70 to 200 feet, and the process of pounding the rock and washing the gold dust is simple and rude The tin is worked from lowlands at the depth of a few feet, and some of the ores are so rich,

that they contain about 80 per cent of the metal The whole Malayan Peninsula, from Perak and Queda (Kedah) on the North to the islands of Carimon and Banca, which were once probably connected with the main land, in the South, is one rich deposit of tin The population of the whole province is about 80,000 that of the town being a third of the above number Of the town population not many are Malays, they are chiefly to be found in the country, but there are about 12,000 Chinese, 5,000 Kling, 3,000 Christians (Dutch and Portuguese,) 1,000 Bengali (chiefly convicts and their descendants,) and about 1,000 of the various races of the Archipelago and Arabs—*Newbold, British Settlements Vol 1 p 108 1 Hough, Christianity in India, ii in 188, Abbe du Bois, 3 St John's Indian Archipelago Vol 1 p 162 Cal Rev No 73 Sept 1861 p 49-57 Low's Sarawak See Jakun, Johore, Leedes, Koeng, Marco Polo, Monsoon, Kedah, Pulopisang, Phyllanthus emblica*

MALACCA BEAN Eng fruit of *Anacardium occidentale* Marling Nut See Balazar

MALACCA CANE the Heo-tan of Cochin-China, is the long internodes of the *Calamus scipionum* of Loureiro, of which a thousand reach Liverpool annually, to form walking sticks The late Dr Griffith believed these canes to be produced from the *Calamus scipionum*, the Heo-tan of Cochin-China They do not occur about Malacca, but are imported from Siak, on the opposite coast of Sumatra Some of them are simply mottled or clouded, others of a brown colour, in consequence, it is said, of their having been smoked The most slender specimens, with the longest internodes, are the most valued—*Seeman*

MALACCA CINNAMON See Cinnamon

MALACCA CIVET Eng Syn of *Viverricula Malaccensis*

MALACCA FORT, or the Chmich on the hill, is in lat $2^{\circ} 18' N$, long $102^{\circ} 15' E$ The country a few miles inland, is formed of undulating hills, moderately elevated, called Malacca Hills, and $7\frac{1}{2}$ leagues E by $N\frac{1}{2} N$ From it rises the high mountain Goonong Ledang, called also Queen Mount also Mount Ophir, about 7,000 feet high In the entrance of the Strait of Malacca, near the Nicobar and Acheen Islands and betwixt them and Junk Ceylon, there are often very strong ripplings, particularly in the S W Monsoon There is no perceptible current, yet the surface of the water is impelled forward by some cause They are seen in calm weather approaching from a distance

MALACOPTERYGII ABDOMINALES

and in the night their noise is heard from a considerable distance before they are near, alarming to persons unacquainted with them, for the broken water makes a great noise when the vessel is passing through it. They beat against a ship with great violence, and pass on, the spray coming on deck, and a small boat could not always resist the turbulence of these remarkable ripplings — *Horsburgh*

MALACCA SAMBRANI TAM Ben-jamin

MALACCA STRAITS See India

MALACHIA, (?) H A class of thieves and dishonest persons in Bengal now apparently extinct — *Benq Reg* 22, 1793

MALACHITE The mines of Siberia, at Niehne Tagilsk have afforded great quantities of this ore. A mass partly disclosed measured at top 9 feet by 18 feet, and the portion uncovered contained at least half a million pounds of pure malachite. Other noted localities are Chessy in France, Sand-lodge in Shetland, Schwartz in the Tyrol, Cornwall, Australia, and the island of Cuba. This mineral receives a high polish, and is used for inlaid work, and also ear-rings, snuff-boxes, and various ornamental articles. It is not much prized in jewellery. Very large masses are occasionally obtained in Russia, which are worked into slabs for tables, mantel pieces, and vases, which are of exquisite beauty, owing to the delicate shadings and radiations of colour. In the Great Exhibition of 1851 there were magnificent specimens of this material in the shape of doors and vases sent thither by the Emperor of Russia. At Versailles there is a room furnished entirely with tables, chairs, &c, wrought in malachite, and the same are to be found in other European palaces. At Niehne Tagilsk, a block of malachite was obtained weighing 40 tons. Malachite is sometimes passed off in jewellery as turquoise, though easily distinguished by its shade of colour and much inferior hardness. It is a valuable copper ore when abundant, but it is seldom melted alone, because the metal is liable to escape with the liberated volatile ingredient, carbonic acid. In India it is rarely worn as a gem and only by Europeans. It occurs abundantly in the copper mines in Australia — *Eng Cyc* p 134

MALACHIUS, one of the Coleoptera of Hong Kong

MALACOCERCUS See Birds

MALACOLOPHUS See Picidae.

MALACOPTERYGII ABDOMINALES
See Cyprinidae Fishes.

MALAPOO DYE

MALA-ERIKATA TEL *Celastrus paniculata* — *Willde.*

MALAGA See Abu-Abidullah

MALAGASI See India

MALAGUETA or Grains of Paradise, is also written Melighetta, Malagueta, Manighetta and has been applied sometimes to two kindred species of *Annonum* exported from different parts of the West African coast (*Am Granum Paradisi* and *Am Melegueta*) and sometimes to the seeds of the *Unona Ethiopica* or Ethiopie pepper. It appears to be one of the former which Gerarde and Mattioli describe as the greater Cardamoms or melegette, for Gerarde states they were said to come from "Gunny," and were called in England "Graines of Paradise" the grana-paradisi of authors — *Yule Cathay* I p 88

MALAI TAM A hill

MALAI ARASAR TAM lit Hill Kings, a tribe dwelling on the hills of Malabar. See Kaderi Male Arasar

MALAI CAURAI TAM Canthium nitens ?

MALAIEUR See Johore

MALAI KONJI MARAM TAM *Cullenia excelsa* — *W L*

MALAITI a kind of arable land

MALAKA AMROOL, BENG *Eugenia Malaccensis* — *Linn*

MALAKA-JANJI, BENG *Aldrovanda vesiculosa*

MALAKA KAYA PENDALAM Dioscorea bulbifera, L The large bulbiferous species introduced from the Straits

MALAKA PELA, MALAY *Psidium pomiferum*, *Linn*

MALAKARA, SANS from mala, a necklace, and kara, to make

MAL-AKURA, BENG *Elcusine Indica*

MALLAMMA, See Hindu

MA LA-MAI, BURM *Cardiospermum halicacabum* — *Linn*

MALAMIUN an order of darvesh, supposed to resemble speculative masons

MALAM KOLLE ? a kind of wax produced from the wild plantain — *Jour Ind Arch* No vi-xii June, December, 1853 p 267

MALAN HIND *Edwardia Hydaspiica*, taklit-malanga, HIND *Nepeta elliptica*, tukhm-malanga, HIND *Lallemantia toyleana*, also *Salvia pumila*

MALANG, H A mahomedan mendicant who lets his hair grow loose and uncombed

MALANGI BENG H A salt maker

MALANKA See Kala Priyanath

MALANOS See Mindanao

MALAPOO DYE See Dyes

MALLAPURAM The city of the great Malla According to the Mackenzie MSS, Malla is the patronymic title of a northern tribe of mountain chiefs, who sprang from the aboriginal inhabitants, and who were non-Aryan The Khond, it appears now call themselves Mallarn According to the inscription near the Varahsvami temple, it was also known as Janonathapura, a name possibly indicating Jaina ascendancy The idea of Dr Babington is that the place was first procured by the brahmins as an Agrihara, and that they employed stone-masons at their own cost from time to time to ornament the rocks with the excavations and sculptures which we now find Brahmins apply the legend of Mahabali to Malla, the king of Mallapuram and identify the one with the other According to the legend, Mahabali was a rajah, living in the trieta-yuga, who by penance and austerity had obtained possession of the whole universe, including heaven, earth and hell, so that he was a universal monarch He became so elated by his greatness, that he omitted to perform the customary religious ceremonies to the gods Vishnoo, in order to check the influence of so bad an example, became incarnate in the person of a wretched looking brahmin dwarf, and in this form appearing before Mahabali asked as a boon as much of his wide possessions as he could pace in three steps This the king readily granted, upon which the dwarf grew larger, and continued to expand till he filled the whole universe, thus depriving the insolent monarch of all his possessions except hell, which he was allowed to keep This legend probably represents the victory of hindoos of the vaishnava sect over some powerful non-Aryan king But the application of it to the king of Mamallapuram naturally leads us to conclude that there must have been some similarity between him and the asura Mahabali

The shore temple is so close to the sea that the surf in the calmest weather dashes against the door way This and the usual stone pillar in front of such temples lying in the sea, as well as fragments of images, large quantities of stone, and broken bricks lying about, some partially buried in the sea, plainly show that at one time buildings existed to the east-ward which have been destroyed and overwhelmed by the sea The situation of this temple, therefore, and the remains of ruins towards the sea, plainly indicate an encroachment of the sea, and traces of a large city destroyed by the sea are confirmed by tradition Besides the tradition it is stated in the catalogue of the

Mackenzie MSS that the whole coast from Mallapur, or St Thome, down to Mamallapuram was overflowed by the sea, and that many towns were destroyed, and this tradition is confirmed by the appearance of a ruined city about two miles north of Mamallapuram That there has been a great convulsion of nature is proved by the unfinished state of the temples, and the great rent in one of the largest ratha These celebrated rock sculptures at Mavalivaram, are commonly known to Europeans as the "Seven Pagodas" but the sculptures cannot be older than the 13th century of our era The mythology of the figures is Aryan, chiefly taken from the Mahabharata, and the language of some of the inscriptions is Sanscrit, which plainly proves the predominant influence of the brahminical priesthood The Rev W Taylor states, it is beyond doubt that before the time of Kulattunga Cholen, and his illegitimate son Adondai (about A D 1200) the whole district bounded on the north by the Pennar, on the south by the Palai, on the east by the sea, and on the west by the ghats, was dwelt in by half-civilized people termed Kurumbai, who had embraced the Jaina religion, brought to them from the north Allowing, then, a period of 100 years for the brahmins to eradicate Jainism and establish their authority, the date of the oldest temples, the rathas, cannot be placed earlier than the 13th century, of the christian era Some of the sculptures are probably much later The good state of preservation in which they are, and the freshness of the workman's chisel observable here and there, as well as the legibility of the inscriptions, all tend to show that they cannot be very old Mavalivaram in ancient times seems to have been a large city, the capital of a kingdom, and the seat of the ruling sovereign In the Sthalapurana, written in Sanscrit, the name is simply Mallapur But in the inscription near the Varahsvami temple, it is enlarged into Mahamallapuram by pre-fixing the Sanscrit adjective Maha Mallapuram means the city of Malla

MALARIA It has been remarked along the Mahaveliganga, a few miles from Kandy that during the deadly season, after the subsidence of the rains, the jungle fever generally attacks one face of the hills through which it winds, leaving the opposite entirely exempted, as if the poisonous vapour, being carried by the current of air, affected only those aspects against which it directly impinged The most malarious part of India, is the Therai near the Himalayas

MALATAFAT, AR *Attenuatum*
MALATI and MADHAVA is the title of a hindu drama, in which the social life of the race is largely represented. Malati puts on her bridal dress in presence of the deity. It was customary also amongst the Greeks for the intended bride to pay her adoration to some deity before her marriage, usually to Diana, but at Athens no virgin was allowed to be married before worshipping Minerva, who, was the tutelary deity of the city. Madhava's passion is described as

Heard, felt, and seen, possesses every thought,
Malati alone, fills every sense, and pants in every vein

The passion of Malati is equally intense with that of Juliet, but her unconquerable reserve, even to the extent of denying her utterance to him she loves more than life, is a curious picture of the restraint to which the manners of hindu women were subjected even whilst they were in enjoyment, as appears from the drama, of considerable personal freedom. Megasthenes tells us that the Indians of his time did not communicate their metaphysical doctrines to women, thinking that, if their wives understood their doctrines and learned to be indifferent to pleasure and pain, and to consider life and death as the same, they would no longer continue to be the slaves of others. We find from the later ceremonial sutras (Sautra and Grihya sutra) that women were not allowed to learn the sacred songs of the Vedas, the knowledge of which constituted one of the principal acquirements of a brahman before he was admitted to the performance of the sacrifices. *Manu*, ix and 18 says "women have no business with the text of the Vedas, thus is the law fully settled, having therefore no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself and this is a fixed rule." The practice of the wife worshipping the husband is very ancient. In the drama styled Ratna vali or the necklace, Vasavadatta, after worshipping the image of the deity, her attendant says

"The worship of the divinity concluded, be pleased madam to pay adoration to your lord Vasava. Where are the flowers and unguent?"

Kanch. Here madam

On which Vasavadatta worships the king. This is conformable to the Bhavishyottara Purana, which directs, "Having offered adoration to the mind-born divinity, let the wife worship her husband, with ornaments, flowers, and raiment. Thinking internally with entire complacency, 'this is the god of

love'"—*Hind Theat Vol. ii pp 67, 122, 275 Muller, Hindu Literature*

MALATI, *Sansc Agnosma Rozb et Don* also *Eclites canyophyllata*, R ii 11 and *Jasminum grandiflorum*

MALATIA, a city of Cappadocia, the birth-place of Man-Grigorius

MALATIYAH See Mesopotamia

MALATI YARALU *Cryptocoris? pucillaria* R The Konda Dorala call it Malati-like clamber

MALA ERIKATA, *Celastrus paniculata*.—*Willd*

MALATKINAKAM *Sans* Lemon grass

MALA-TRINAKANG. *Sans* Audiopogon schenanthus.—*Lam*

MALAVA See Inscriptions

MALAVISCUS POPULNEUS *Geol Syn of Thespesia populnea*—*Lam*

MALAYA TAM The name of a mountain range, in the peninsula of India, commonly called the Western Ghats. The word is probably derived from the Dravidian word 'Malu' a hill

MALAYALA The name of a Dravidian people, and their language, occupying part of the Western coast of the peninsula of India. See Dravida, Malayalam

MALAYAN DUGONG See Dugong

MALAY CAMPHOR Camphor of Dryobalanops camphora

MALAY CAURAY TAM *Canthium nitens*

MALAY CHUCAN PALLAM TAM *Xanthochymus* sp

MALAY KALMANIS Cinnamon

MALAY KLOOVY TAM *Protium caudatum*

MALAY KONJI MARAM TAM *Collema excelsa*

MALAY men average 5 ft 3 in high. They are far more gallant than the natives of other parts of the east and those they love, they also respect. Their dress is the baju or jacket, generally white, the seluar, short trousers, and sarong, or petticoat, with the saputangan or coloured handkerchief round the head. The women are generally fairer than the men, with soft, lustrous eyes, and long drooping lashes. They use the sarong falling from under the arms, and the kabia a long loose robe open in front and falling from one of the shoulders, to within one or two inches of the ground.

The Malays were not originally coerced into mahomedanism, nor have instances of violent conversion, such as the recent one of many of the Batta by the padris in Sumatra, been frequent in later times. The Arabs and other mahomedan missionaries conciliated the natives of the country, acquired their

language, followed their manners, intermarried with them, and, melting into the mass of the people, did not, on the one hand, give rise to a privileged race, nor on the other to a degraded caste. Their superiority of intelligence and civilization was employed only for the instruction and conversion of a people, the current of whose religious opinions was ready to be directed into any channel into which it was skilfully diverted. They were merchants as well as the Europeans, but never dreamt of having recourse to the iniquitous measure of plundering the people of the produce of their soil and industry. This was the cause which led to the success of the mahomedans, and it was naturally the very opposite course which led to the defeat of the christians. The Europeans in the Indian Archipelago have been just what the Turks have been in Europe, and the consequences of the policy pursued by both may fairly be quoted as parallel cases"—*Chauvigny's History of the Indian Archipelago* Vol II p 275 E D p 276 J I A No v May 1848 See India.

MALAYALAM, or Malayarma is spoken along the Malabar Coast on the western side of the Ghats or Malaya range of mountains from the vicinity of Mangalore where it supersedes the Canarese and the Tulu, to Trivandrum, where it begins to be superseded by the Tamil. The people speaking it in the states of Travancore and Cochin, and in the provinces of Malabar and Canara, are estimated by Dr Caldwell at two and a half millions. The language, however, on the Malabar Coast, is rapidly being driven out by the Tamil. The people who speak it are of all the Dravidian races, the most exclusive and superstitious and shrink with most sensitiveness from contact with foreigners, though their coast, more than any part of India, has been in all ages visited by the traders of other lands, by Phœnicians, Greeks, Jews, Syrian Christians, and Arabs, and the three last even formed permanent settlements amongst them. Their retired character has led to the less scrupulous and more adroit Tamilian people occupying all the lines of communication and monopolizing the greater part of the public business and commerce of the Malabar states. In a short time, perhaps, the Malayalam will only be known in the hilly tracts or jungle fastnesses. Malayalam was separated from the Tamil before the latter was cultivated and refined, and, from brahminical influence, has since had an infusion of Sanscrit words more than in any other Dravidian language, the fewest of such being in the Tamil. In all the southern languages, save the Malayalam, the pronoun is

post-fixed in a contracted form to the verb. Some of the post-fixes are also made honorific by slight euphonic changes. The Malayalam is spoken by about $2\frac{1}{2}$ millions, and the Tulu, on the sea-border somewhat to the north, by about 100,000 or 150,000. All along the southern portion of the West Coast, a large part of the population is to a great degree of foreign blood. The Mappila in N Malabar write Malayalam with the Arabic character but with additional vowel marks for e, o, and i, and some of the consonants have additional dots. In S Malabar they use the old Tamil character called *வட்டெழுத்து* vattezhuttu. The origin of the Mappila is explained by the fact that till lately Tyatti or women of the Tiya race did not lose caste by forming connections with rich and respectable foreigners. Since two or three have risen in the Government service to position (one was a Deputy Collector) they have put a stop to this practice. The Mappila race have several times risen in insurrection seemingly from agrarian grievances. Hindu landlords kept the land in their own hands or leased it out to the Mappila at high rents and then took advantage of legal rights to turn them out. The derivation of Mappila seems uncertain because it is written Mappila and not Mappallai or Mappilla, it may be a corruption of some Arabic participle? The 'Hill Kings' called in Malayalam Male arasai, are hill tribes inhabiting the Southern Ghats. They speak corrupt Malayalam in the northern part of the range, where the Malayalam is the prevailing language, and corrupt Tamil in the southern, in the vicinity of Tamil speaking districts. The term Malabar is evidently derived from Malayala or Malayam, meaning the hill country. Some writers indicate its origin as from the Arabic word Ma'abi, meaning the place of crossing over, but it is dangerous to quit India for derivations of Indian words. The Malayalam language is spoken in the low country and along the western ghats from Cape Comorin to the Chandagui river. The people occupying that tract are mostly settled but it has had several dynastic races, the Zamorin of Calicut, the Bibi of Cannanore, the rajah of Cochin, the rajah of Travancore, the Dutch have held sway there, and the present paramount power is the British. Adjoining the Malayalam district on the north, is the S Canara district, in part of which, around Mangalore, the Tulu language is spoken, Canarese being the tongue in general use. In this tract, the Nair race occupy large holdings, the rajah of Travancore is a Nair, and there are many of the

mahomedans styled Mopla or Mappilah In South Malabar, descent to sons is the law, but in North Malabar, the Nan, the artizans, carpenter, brass-smith, black-smith, gold-smith, the Tiyar, who are toddy drawers, and the Mookwa who are fishermen, are all polyandrists and descent of property goes in the female line In North Malabar this law of descent is called Marumakatayam, and the mahomedan Mopla has conformed to this usage In Canara, a similar law called Alya-Santana, or nephew inheritance prevails, and is in practice more strictly carried out than in North Malabar In North Malabar, the adherents to Marumakatayam form united family communities termed Talwaad The senior member of whatsoever branch is the head of the family and is termed Karnaven, the other members are styled Anandraven The remotest member is acknowledged as one of the family and entitled to maintenance if living under subordination to the head of the family and taking part in their religious observances, for the women there is nothing analogous to the state of widow-hood as existing elsewhere,—whether, in alliance with men or not, they reside in their own families The Nan marries before he is ten years of age, but though he supports, he never associates with his wife, who receives at her pleasure, any men, provided they be not of lower birth Consequent on this form of descent, a Nan does not know who his father is In law, property is held to vest in the females only practically the males are co-sharers with the females In default of males, females succeed to the management of the family property In some families, the management devolves on them preferably to the males and the senior female takes it There is, however, a growing tendency to convey property from father to son, arising from the gradual abandonment of polyandristm The connubial connection in question is called in Malabar “goona-dosham,” —“goona,” good, “Dosham,” evil (for better for worse) In Travancore, it is styled “mundu-vanga,” viz mundu, cloth “vanga” receiving, where the girl taken is of ripe age and her consent must be obtained Personal acquaintance thus precedes the union The hour selected is 8 P M, there is an assemblage of friends, the man presents the woman with a “mundu” or white muslin cloth, in a corner of which in North Malabar, a small sum of money is tied The girl either goes to the man’s house, or remains in her own and is visited by him there Each party is unrestricted as to the number of such connections that may be formed, but these ordinarily do not exceed two or three The

descent being in the female line, the parentage of the father is immaterial The marumakatayam law is not followed in North Malabar by the Aka-Podwal, a class of pagoda servants, nor by the brahmins of North Malabar or of Canara, but in Travancore law, only the eldest brother of a brahmin’s family is allowed to marry with his equal, and the other brothers form other connexions In the Taluwa country, the brahmin widow can devote herself to the temple, and reside outside or inside its walls If within the walls, she is a servant of the idol and receives the visits of men of her own caste only the offspring of such, if boys, are called Moylai, and the girls are married to them But if she elect to reside outside the wall she must pay a monthly sum to the pagoda and may cohabit with any man of pure descent The Mopla, written also Mappilah, possibly derived from the Tamil words ma, mother, pilla, a son, are all mahomedans, and are descendants of Arabs who visited or settled in Malabar, and Wilson supposes that the Malabar women who bore children to them, from such casual or permanent intercourse, ignorant as to who of the race of foreigners were the fathers, styled the children sons of mothers, but the probability is that the law of descensus ab utero, marumakatayam followed by the mothers was prevailing from prior ages The Mopla are all large men, active, enterprising and possess much landed property They have been restless under British rule, and have repeatedly risen in insurrections but these have been local, and seem to have been from agrarian grievances the result of the British being unacquainted with their proprietary rights in the lands—*Journal of the Indian Archipelago* No IV and V April and May 185 p 216 See Davidson, India, Kerala, Kummaler, Mopla, Nan

MALAYAN The designation of a caste of slaves in Kanara and Malabar

MALAYANESIA Instead of the name Indian Archipelago which is too long to admit of being used in an adjective or in an ethnographical form, Mr Earl at first suggested the term Indu-nesia but rejected it also in favour of Malayanesia The purely geographical term Indonesia, is suggested by Mr Logan as a short synonym for the Indian Islands or the Indian Archipelago, as we thus get Indonesian for Indian Archipelagian or Archipelagic, and Indonesians for Indian Archipelagians or Indian Islanders

MALAY TANGHI VAYR TAM root of *Sida lanceolata*.

MALDIVE ISLANDS

MALAY TAYNGA TAM. *Sterculia foetida*

MALAY TOVARAI TAM. *Cajanus Indicus*

MALAYA LAND See India

MALBAH ? village expenses

MALBHOJ ? a name given by the Bhot race to a fine rice of Assam

MAL BURUTE, SINGH flowered satin-wood, Buruta, *Chloroxylon swietenia* — *Roxb*

MALCHANG HIND *Salix alba*

MALCOLM, Sir John, K C B, an officer of the Madras Army. He went as ambassador to Persia, was employed with the army against Bajirao, peshwa, in the last Maharatta war, and afterwards was governor of Bombay. He was an active, able man, with much energy and great bon-homme. He greatly aided Colonel Kirkpatrick in the dispersion of the trained French armies of the Hyderabad Government. He accompanied the Hyderabad armies when they advanced to aid in the siege of Seringapatam. After the battle of Assaye, at which he was not present, he was Resident at Mysore. He died in July 1833 in London. He wrote a history of Persia, History of Central India, Life of Clive.

MALCOM, HOWARD An American missionary and traveller, who published a history of his travels in Ava.

MALDA, a district and station town of Bengal, the station 191 miles from Calcutta. It is a small district N W of Rajshyee. The ruins of Gouri, the ancient capital of Bengal, are in this district.

MALDEO, died S. 1671 (A D 1615), he had twelve sons. His death formed an important epoch in the annals of the Rahtor race. Up to this period, the will had waited upon the wish of the gallant descendants of Siva, but now, the banner of the empire floated over the 'panchianga', the five coloured flag, which had led the Rahtor from victory to victory, and had waved from the sand-hills of Amerkot to the salt-lake of Sambhur, from the desert bordering the Garah to the peaks of the Aravalli. Henceforward, the Rahtor princes were required to maintain a contingent of their proud vassals, headed by the heir, to serve at the Mogul's pleasure — *Tod's Rajasthan, Vol II p 30*

MALDEVA See Malwa

MALDIVE ISLANDS A vast group of islands in the Indian Ocean, estimated at twelve hundred, extending southward from lat $7^{\circ} 6\frac{1}{2}'$ N, to $0^{\circ} 42'$ S. The islands are formed into large groups which the natives call Atoll or Atollon. Of these there are

MALE

nineteen, and they appear to be the summits of coral mountains. The inhabitants are mahomedans, governed by a sultan or king, and engage in trade and navigation. The Maldiva and Lakkadive islands have the Arabic alphabet, but their language is Singhalese. The group extend 466 geographical miles in length and 46 or 48 miles in breadth. Between the islands the water is of great depth but on the surrounding reefs the waves beat with great violence. The reefs have openings which admit ships to enter, and though the water inside the atolls, is generally shallow and calm, the depth is sufficient to allow vessels to pass from one side to another. The number of the islands is supposed by the natives to be 1,200, but it is generally believed that there are much more numerous. Malé the largest island in L 4" 10 N and L 73 40 E, is 7 miles in circumference and contains about 2,000 people. There are four safe channels through the islands. The soil is sandy, all the islands are densely clothed with palms, fig trees, bread fruit trees and a thick jungle covers them all. Indian corn, sugarcane and millet are grown in a few. There are no sheep or goats, but there are a few cattle and the inhabitants live chiefly on fish and cocoanuts. They trade with India, carrying, in boats, cocoanuts, cocones, salt-fish, coconut oil, con, jaggeery, coral, ornamental mats, tortoise shell and cowries, and import grain, cotton, silk and tobacco. The population of the latter group is estimated at 1,50,000 to 200,000. They are all mahomedans, who do not conceal their women. They are governed by a ruler, who is styled Sultan of the thirteen Atolls and twelve thousand Isles but who is tributary to the British Government of Ceylon. The people are quiet and inoffensive and little accustomed to war. The larger islands produce edible roots, fruits, and poultry and they traffic with Sumatra. The bread fruit, coconut and fish are the chief food of the people — *Memoir by Lieuts J A Young and W Christopher, I. N, in Bombay Geog Trans 1836-1838, and in Bombay re-print vol 1 54 Encyc Brit*

MALDODA, HIND *Leucas cephalotis*

MALDUNG, HIND *Ulmus erosa*

MALDY A fabric made at Maldah, of a mixture of silk and cotton, very durable and which washes well. It is exported through Sikkim to the North West provinces and Tibet — *Hooke's Vol II p 251*

MALE, HIND *Panicum antidotale*

MALE of Cosmas is a region of Malabar

MALE The Rajmahal hills form a kind of knot, at the extreme eastern point of the hill

country of Central India, dividing Bengal from Behar and the Rajmahal people are known as Male. They are to the east of the Oraon, but are entirely different from their neighbours the Sonthal. They are better looking than the Sonthal. The skin is dark, face broad, eye small, and lips thicker than those of the men of the plains. Their language abounds in terms common to the Tamil and Telugu, and contains so many Dravidian roots of primary importance, though it also contains a large admixture of roots and forms belonging to the Kol dialects, that Dr Caldwell considers it had originally belonged to the Dravidian family of languages. A brief vocabulary of the words of the tribe inhabiting the Rajmahal hills in Central India, is contained in Vol V of the Asiatic Researches and Mr Hodgson's more complete collections prove the idiom of this tribe to be in the main Dravidian. Test words show an identity of language among the Rajmahali on the east, and the Manu in the remote jungles down to the Godavery, and the Gond who live along the Satpura as far west as Nimai and Malwa. It is akin to that of the Oraon. Latham says Bedo is one of their gods, and is the same as the Batho of the Boda, the Potlang of the Kuki and Buddha, and their priesthood like that of the Bodo consists of Devian and Devasi. It was the Male race, amongst whom Mr Cleveland so successfully laboured to impart to them settled habits. They have been successfully reclaimed, are quiet cultivators and formed the bulk of the corps known as the Bhagulpore hill ranges. Ghatwall estates are particularly numerous in the Bhagulpur and Bherbhum districts adjoining the Rajmahal hills on either side. The estates pay no revenue, but are held on the condition of guarding the passes against hill robbers, murderers and cattle-lifters. The Sonthal and Male or Rajmahali are regarded by Mr Logan as a displaced portion of the prior inhabitants of the country. The Male and Kol tribes are supposed by him to resemble the coarser Binua tribes of the Malay peninsula, more than the Burman the Malay, or other Indonesian tribes. But the same type as the Male and Kol are found amongst Malays and Burmans, although generally softened, and the short and turned up nose are Binua, as also is the small stature and the vertical, turned up head. The Male or Rajmahali are described as mostly very low in stature, but stout and well proportioned. There are many less than 4 feet 10 inches and perhaps more under 5 feet 3 than above that standard, but 5 feet 3 inches is about the average height of the men. Their nose

is flat and then lips thick, though less so than the Kaffir of Africa, but then lips are thicker than those of the populations of the neighbouring plains. Buchanan Hamilton says that the features and complexion resemble those of all the Indo tribes whom he had seen on the hills from the Ganges to Malabar. Their noses are seldom arched and are rather thick at the points, owing to their nostrils being encased, Bishop Heber says that the Male nose is rather turned up than flattish, but they are not so diminutive as the noses of the Tartar nations, nor flattened like those of the African negro. Their faces are oval and not shaped like a lozenge, as those of the Chinese are. Their lips are full, but not at all like those of the negro, on the contrary their mouths in general are very well formed. Their eyes, instead of being hid in fat and placed obliquely like those of the Chinese, are exactly like those of the Europeans. Their women, though hard worked are far from having harsh features. Bishop Heber says that the Malay or Chinese character of their features is lost, in a great degree, on close inspection. The Male head like that of the Kol has more of an elongated oval than that of a lozenge shape. The forehead is not narrow and the lateral projection of the zygoma is comparatively small. Nothing is said respecting the shape of the back of the head, a very important point in comparing European tribes. The Male, or hill man is described by Captain Sherwill as much shorter than the Sonthal and of a much slighter make. He is beardless or nearly so, is not of such a cheerful disposition nor is he so industrious. In the mountains S W of Calcutta, are the Dhangri, Oraon, the Kol, the Luka Kol or Ho, and the Khond.

The Ho are a comparatively small tribe. Their country proper is the part of the Singhbhum district, called Colehan, a series of fan and fertile plains straddled with hills. It is about 60 miles from N to S and from 35 to 60 in breadth, and has, to the South and S E, the tributary estates Mohimbhu, Keonjuri, Bonai and Gangpur, inhabited by Uiyah speaking Hindus to the east and north the Bengali pergunnah of Dhalbhum and district of Manbhum, and to the N and N E the Hindi district of Loharlagga.

For the Male or Rajmahali, the most eastern dialect, and those which it might have been supposed, were longest in contact with the east Gangetic, we have vocabularies by Major Roberts (A R iv 127) and by Mr Hunter (in Mr Hodgson's series, J A S XVIII, 553). The Oraon vocabulary of

Colonel Ousely (Hodgson's series) has so much resemblance to the Male that it may safely be set down as a dialect of the same language. It frequently agrees with the Male where it differs from the co-dialects, with which it is now in contact in Chota Nagpur. This may be considered as confirming the tradition of the Uiaon that their original country was Rotas and parts of Rewa, or the hills along the northern bank of the Sone (to the southward of Benares). According to the tradition, they were driven across the Sone by the intrusion of Gangetic hindus into their native land, and ultimately settled in Chota Nagpur, the country of the Kol tribe of Mundra or Ho. At a latter period hindus pushed into this territory, reduced the more civilized Uiaon to slavery, drove the wilder Kol into revolt, and eventually forced them to migrate to the southward and eastward into the land of the Bhman. The more northerly of the eastern emigrants passed out into the low country, and mixing with the Bhumi and Bhman natives, formed the class of Tamaria. The more southerly moved into Singbhum, and Kolehan, living at peace with the Bhman pre-occupants until the intrusion of Hindus from Marwar, who first leagued with the Bhman against the Kol and then with the Kol against the Bhman, and finally appropriated Singbhum leaving Kolehan or Ho-desam to the Kol or Ho, as this southern tribe call themselves. Remnants of the Kol are still found to the northward nearer Chota Nagpur, and they appear to be also spread to the northward towards Rajmahal. One tribe, the Sonthal, is found in Chota Nagpur and in the skirts and valleys of the Rajmahal hills. It is enumerated by Mr Stirling in his list of the Kol tribes of Cuttack, and according to Captain W S Sheil its range is from Cuttack through Chota Nagpur to Rewa, thus embracing the territory of both divisions of the eastern Vindhyan. The Raen, Male, and some others, are not inferior to the Jut in labouriousness and sobriety, although they are inferior in enterprise and resolution.

The Male and Uiaon languages are mainly Dravidian, and it is remarkable that although the Male are now confined to the N E extremity of the Vindhya, where the Ganges washes and bends round the chain, and are separated from the South Dravidian nations by the Kol race, their language is more Dravidian than the Kol itself. The pronouns and numerals, for instance, are Dravidian, while those of the Kol are Gangetic, Himalayan and Ultra Indian. The explanation is probably to be found in the cir-

cumstance of the Uiaon and Male having, originally, formed an uninterrupted continuation of the Gond tribes and dialects that extended from the Godavery to the N E extremity of the Vindhya. The Kol, again, must have formerly had a greater extension either on the north, breaking through the Male Gondian band, into the Gangetic valley, or on the south to the seaboard of Cuttack and the lower valley of the Ganges, where they would be exposed to the influence of maritime visitors and settlers, Ultra Indian and Gangetic. But as both the Kol and the Male-Uiaon are physically Ultra Indian more than Dravidian, and the occupation of the Eastern Vindhya and the hills on the opposite side of the Gangetic valley by Ultra Indians implies that the valley itself was at one time possessed by the same race, the simplest conclusion is that the Kol were an extension of the ancient Ultra Indo-Dravidian population of the Lower Ganges and the highlands on its eastern margin. The peculiarities of Kol, when compared with the S. Dravidian, and the Male-Gondian or pure north Dravidian dialects, are chiefly glossarial — *Journal of the Indian Archipelago* No IV and V April and May 1853 pages 106 to 108 Tichell J A S 1849 pp 691-7 *Mr Logon in Il In Arca Latham Campbell*, p 25 to 33

MALE, See Tsan-pe-na-go

MALE ARASAR, or hill kings, are small tribes of mountaineers on the hills in the extreme south of the Peninsula. They inhabit the range of ghats between Tinnevely and Travancore, in small communities of five or six families and probably do not exceed 500 in all. Their huts consist of a few sticks covered with bark and thatch. They live on wild forest products, but, since A D 1850, they have been cultivating potatoes for their own family use. They have a few fowls and dogs. As a race they are diminutive and pot-bellied, their crania small, and pear shaped, rising to a point about the junction of the occipital bone and the sagittal suture, a low retreating forehead, long, tangled, black hair, flat nose, and small eyes. They are averse to intercourse with strangers. They catch wild animals with pits and traps and use bows and arrows. They are a miserable body, low in the scale of civilization.

MALEBATHURUM, drug from the west coast of India — *Tennant's Hindustan* Vol I p. 133

MAHD KHAR a natron salt obtained from the saline waters of the Loonar lake

MALEGAON, in L 20° 33', N L 74° 35', E in the Dekhan, on an affluent of the

MALI

Girna. The mean height of the village is 1,587 feet — *Wills Schlap*

MALEGAWA, a buddhist temple at Kandy, contains the Delada or reputed tooth of Buddha

MALEI AVAREI TAM Inga xylocarpa

MALEIR KOTLAH a Cis Sutlej state has 165 sq miles, with a population of 46,200 souls and a revenue of one lakh The family came originally from Kabool

MALEK In the first periods of mahomedanism, four Arabian doctors, Malck, Ambel, Hanifee, and Shafee, made commentaries on the original text of the Koran, which were adopted by sects, now severally distinguished by the names of the commentators But these explanations did not militate with much force, against the first system, nor create any violent feuds, among the different sectaries The mahomedans have now as many sects as the christians — *Chatfield's Hindoostan*, p 206

MALEK ARAB a king

MALE MANGOSTEEN ENG fruit of *Garcinia purpurea* — *Roxb*

MALEO or the *Megacephalon rubripes*, deposits its eggs in the loose sand of the sea beach, in holes just above high-water mark, the female lays one large egg, which she covers over and returns to the forest, but many birds lay in the same hole A dozen eggs are often found together One egg fills an ordinary teacup, from 4 to 4½ inches long, and 2¼ to 2½ wide They are very good to eat, and much sought after The hen-bird takes no further care of the eggs, which the young bird breaks through about the 13th day, and runs at once to the forest Each hen lays six or eight eggs in a season of two or three months

MALETENGI TAM *Sida acuta*, BURM

MALEVARA, a tribe of hill men in the Nagai district of Mysore, said to be the aboriginal landholders

MALEVELAN MALEAL A tribe of mountaineers

MALGEEN See Khyber, p 518

MALGUZAR In India, the person responsible to government for the payment of the revenues assessed on a village *Mal-guzari*, revenues

MALI HIND A gardener The gardener race are a very large body of agriculturists, generally engaged in the finer branches of their profession They are particularly numerous in the Dowlatabad province, extending into Ahmednuggur and Poonah, southwards to Sholapoor, and in Belar they are 153,220 in number They are cultivators and sell vegetables, fruits, and flowers In the Ma-

MAL KANGI KANNI

rather country the Mali is distinguished by the article he chiefly cultivates, as *Jini-Mali*, grower of cummin and other aromatic seeds, *Phulmali*, grower of flowers, &c. — *Wilson*

MALI a civil affix to the names of barbers, as *Das-mali*, &c — *Wilson*

MALIA-MOTHI MALLAL Pavetta Indica — *Linn.*

MALIK HIND A king, an owner

MALIK MAKBUZA Pleasant proprietor

MALLA or Malla wanloo Trl the name of other people of India, of Turanian origin, worshippers of Ammuus, scarcely of biblical faith

MALIC ACID See notice under Cocculus Indicus

MALICOLLO See India

MALIDA PERS HIND Soft food, used in India by toothless people

MALIGAUM a civil and military station in Khandesh See Maligaon

MALIGAWA temple of Ceylon See Malegawa

MALI INSHI KUD MALIAL, Alpina allughas, *Roxb*

MALI-JHUN Trl. *Bauhinia racemosa* — *Linn*

MALIKA JIANJI BING Aldravanda vesiculosa — *Linn*

MALIKANA HIND A sum paid in money or kind to the malik or owner of land by the kashtkar or palm kasht cultivator, who is his tenant

MALIK-SHAH-JALAL-UD-DIN There are two eras in Persia, viz, that of Yezdejid, in, king of Persia dating from his accession 16th June A D 632 and that of Mulkshah-Jelal-ud-din, king of Khorassan, which dates from A D 1079, the date of his reforming the Yezdejid era It is still in use in Persia The Persian tropical year consists of 365d, 4h, 49' 15" 0" 48"" which is more correct than the Gregorian year

MALIN, a river near Najebabad in Bijnur

MALINDA, L 3, 13 S L 40, 11, 11

MALINEE SANS from mala, a necklace

MALJHUN HIND. *Bauhinia racemosa* B vahli

MALKA See Kabarda, Korambar

MALKANGANI MAR *Celastrus montana* C paniculata Malkangani ka TEL HIND Oil of C paniculata

MALLE TEL *Jasminum sambac*, Ait R 1 88 A general name of all common jasmynes

MAL KANGI KANNI, TAM *Celastrus paniculata* — *Willde*

MALKUNGUNEE

Staff tree oil,	ENG	Valuluvy yonnai,	TAM
Oleum Nigrum,	LAT	Bavungi noonr,	TEL
Valuluvy tylum,	TAM	Malkungunee ka tel	HIND

An empyreumatic oil obtained by the destructive distillation of the seeds of *Celastus paniculata*, either alone or in combination with other ingredients. It was much used in the treatment of Beri-beri — *Malcolson's Essay* p 312 *M E J R*

MALKAS TEL *Bambusa arundinacea*
Rorb C P

MALLA, HIND *Zizyphus nummularia*

MALLAGHAI, TAM *Capsicum Capsicum Nepalensis*, devil-pepper

MALLAGERI RANG, HIND a shade of brown

MALLAH, H A sailor, a boatman, a maker of salt

MALLAM TODDALI MALEAL *Celtis orientalis* *Lam*

MALLAN HIND *Zizyphus nummularia*, is very common, but it has no wood to speak of and is only used for fodder

MALLANI was one of the Chohan Sachae and may be the Malhi who opposed Alexander at the confluent arms of the Indus. The tribe is extinct, and was so little known even five centuries ago, that a prince of Boondi, of the Hara tribe, intermarried with a Mallan, the book of genealogical affinities not indicating her being within the prohibited canon. A more skillful bard pointed out the incestuous connection, when divorce and expiation ensued — *Tod Raj* p 445

MALLAN PATRA, HIND dried leaves of the beri or mallan *Zizyphus nummularia*

MALLAPOORAM, a town in the south of peninsular India, 1,400 feet above the sea level

MALLAR, TAM Agricultural labourers of the Pallar tribe cultivators generally

MALLA WANLOO, TEL The Chackler race See Malla, Pariah

MALLAYALI, or Vellalar, a cultivator and shepherd race of mountaineers, about 3,500 in number occupying 79 villages in the rude valleys scattered over the Shevaroy Hills. They are said to have emigrated from Conjeveeram in the 13th century. The houses are circular in form. They speak the Tamil and are hindoos. They cultivate the soil but have herds of cattle. See Shevaroy

MALLE ARISAR See Malai arisai, Java

MALLEK QUTB-UD-DIN See Hyderabad

MALLESON, Lt Col George, author of *History of the French in India, from the*

founding of Pondicherry in 1674, to the capture of Pondicherry in 1761

MALLEUS, a genus of molluscs

MALLI, The ancient people of Multan. See Afghan, p 36

MALLI supposed by Mr Campbell to be a considerable and widespread people. Between Umballa and Delhi are a good many Malli villages, and they are scattered about the N W Provinces as gardeners. They are common about Ajmir, and on the southern frontier of Hindustan. South of Jubbulpore, they are many and mixed with the Kooimi, all through the Mahatta country, they are mixed with the Kumbi, and most of the potails are either Kunbi or Malli, and extending with the Kunbi far to the east, the Malli into Orissa and the Kunmi into Manbhurn and other districts of Chota Nagpore — *Campbell*, pp 105, 108, *Pottenger's travels, Beloochistan and Sind* p 263. See Kathi Ketii Malli

MALLI TAM TEL properly Malai a hill as Raman-Malli, Nalla-Malli, Malavani, a pass through mountains, Malayalam the mountain country in the west of India, the province of Malabar — *Wils*

MALLIALI, hill men of the Shevaroy Hills. See Mallayali

MALLIA See Kattyawar

MALLIAT, a people who are very industrious cultivators and gardeners, on the N W frontier of British India, above the Salt Range, and extending up into Peshawar. They now profess mahomedanism — *Campbell* p 108

MALLICA See Krishna, p 548

MALLIMBI, A Peak lying on the confines of Yelusavna and Yeddayanad. It is an exact cone

MALLOW Root of *Malva sylvestris* or *Mauritiana* is the Khitun and Khungee of Bengal. In making the compound decoction of Mallow, the dried capsules of the okra, *Hibiscus esculentus*, may be substituted — *Benj Phur* p 277

MALLOW WORDS *Malvaceae* A family of plants, extremely numerous in species, many of which are employed in different countries as sources of commercial products, the genera *Malva*, *Hibiscus*, *Sida*, *Althaea*, *Lavatera*, *Urena* and *Gossypium*, yielding tenaceous fibre suited for cordage and other purposes

MALMSLEY A very rich luscious species of Madena wine, made from the grapes grown on rocky grounds exposed to the full influence of the sun's rays and allowed to remain on the vine till they are ripe — *McCulloch, Fauslane*

MALMAL HIND Muslim See Muslim, Textile Arts

MAIMALLA HIND Slightly blackish water

MAL OCCHIO ITAL Evil Eye

MALOK HIND Kaghan, &c corruption for amlok

MALONI BAPCAI, seed of a small plant found about Ajmeer, tasteless, has a fine scent is of a warm nature, a diam is given in medicine used externally with other medicines to cure the itch — *Med Top of Ajmeer*, p 127

MALOO HIND Bauhinia vahln, W and A

MALOPE A genus of very beautiful annual plants, of the Malvaceæ, grown readily from seed at the commencement of the rains, the colour of flowers purple, and violet, the plant grows to the height of seven or eight feet and is better adapted for a shrubby than the flower garden M grandiflora, is a plant of India, which yields fibres — *Riddell*

MALJHUN HIND

Mawal,	BENG	Maloo,	HIND
Patwa,	"	"	"

This is the Bauhinia racemosa Along the forests of the Sewaliks and the hot valleys of the Himalayas, from the doons of the North-West to the valley of Assam, may be seen this magnificent climber, with a two-lobed leaf It hangs in elegant festoons from the tops of lofty trees, which one is at a loss to conceive how, from the distance of its root from the stems, it could ever have ascended, but occasionally a half-killed tree displays the mode of its progress, and indicates the destruction it must have created in the forest With the bark of this plant, which, when stripped off, is of a reddish-brown colour, the natives of the mountains make ropes, the stems are usually cut in July and August, the outer bark being stripped off, is thrown away, and the inner is used for ropes, as wanted, by being previously soaked in water, and twisted when wet It is also said to be boiled and beaten with mallets, which renders it soft and pliable for being twisted into ropes and strings for the sleeping cots styled chaipaes Though the fibre makes very strong ropes, it is not over-durable, and rots if kept constantly in water Its strong coarse ropes, answer well for suspension bridges, but some had been in use only for two or three years, and iron suspension bridges substituted — *Royle Himalayan Botany*, p 184

MALO-KALANG The fruit of a plant called quixpo by the Indians, and by the Spaniards malo kalong, is celebrated for its

being the basis of a kind of soap, for which it is a substitute in the Philippines It is a species of the water lily, and grows in all the rivers, its leaves are very large, resembling those of the cow lily It bears a fruit nearly the size of an apple the pulp of which, after maceration, is boiled in the common manner with potash, and produces soap of a very good quality — *White's Voyage*, p 149

MALORI GHA, HIND Rumex hastatus
MALOWN capitulated on the 15th May 1815

MALOZA a town and river in Basellan island, one of the Philippines

MAL-PATAR, CAN Cneactus Gallicus — *Gmel*

MALPHIGIACEÆ The Barbidoes Cherry tribe of plants which consists of 9 genera 17 species, viz 3 Malpighia, 2 Byssonima, 1 Gaudichaudia, 2 Hyptage, 4 Hurea, 1 Stigmatophyllum, 1 Heteropterus, 2 Banisteria, 1 Aneurocladus Of the properties of the plants of this Order little is known

MALPHIGIA COCCIFERA A small stunted shrub, with leaves resembling the box, common in gardens M Heterantha a handsome shrub, with leaves like the holly, and nearly related to the Barbadoes cherry, is occasionally cultivated in European gardens M pumicifolia, the Barbidoes cherry is an ornamental shrub introduced from the West Indies *Hort Garden* 25

MALT

Mont,	Dur	Milnam,	Liv
Val, Bludgerme,	Fr	Solud,	Rus
Maly,	Gru	Cebidiretonidao	
Malto,	Il	entallaida,	Sp

Malt is grain, steeped in water, and made to germinate to a certain extent, after which the process is checked by the application of heat This evolves the saccharine principle of the grain, which is the essence of malt Rice, and almost every species of grain, has been used in malting, but in Europe, and especially in England, malt is almost entirely prepared from barley It is the principal ingredient in the manufacture of beer, and is little used except in brewing and the distillation of spirits — *Faullner, McCulloch's Commercial Dictionary* p 777

MALTA An island in the Mediterranean sea in lat 35°54' N, lon 14°31' E, about 200 miles from the African Coast and 60 from Cape Pessaro in Sicily, its length is about 17 miles, and average breadth 9 miles The population, exclusive of the garrison and sailors of the fleet, comprising a mixture of Maltese, Franks, Greeks, Africans, and na-

times of the Levant, is estimated at about 106 000. Malta has been successively occupied by Phœnicians, Greeks, Carthaginians and Romans, on the decline of the Roman power it was seized by the Goths and Vandals, and then passed for a short period into the hands of the Eastern Emperors, who surrendered it to the Saracens. It then came into the possession of the Norman and German kings of Naples, with whom it remained until 1522, when it was granted by Charles V to the Knights of St John of Jerusalem, who on several occasions valiantly defended it against the Turks, but surrendered it to Napoleon on the 12th of June, 1798, at the first summons. The island was soon after blockaded by the British fleet under Lord Nelson, and, after suffering severe privations, the French finally relinquished the island to Sir Alexander Ball in August 1799.

MALTA or **Sea Wax**. A solid, whitish, inflammable, vegetable substance, not unlike tallow, and may be impressed with the nail. It swells when heated, and on cooling assumes the consistence of white cerate. It affords a better light than petroleum, and emits a less disagreeable smell. It is found on the surface of the Baikal lake in Siberia, at the foot of the Bakhtian mountains in Persia, and other places.

MALTAIGAH. See Ken.

MALTI. HIND. *Melilotus* sp.

MALTLATA. HIND. *Gætnera racemosa*.

MALTO. IR. Malt.

MALTO. HIND. *Jasminum revolutum*.

MALTUM. LAT. Malt.

MALU. TEL. *Bauhinia racemosa*, Lam. See Mal'ghun.

MALUK. HIND. *Diospyros lotus*.

MALUK DASI. See Hindu.

MALUK-UT-TUAIF. See Afghan p. 38.

MALURA. See Bhilva.

MALU RAMU CHETTU. TEL. *Ægle marmelos*—Corr.

MALURUS ACACLÆ. M. *Gracilis* and *M. squamiceps*. See Buds.

MALUS. LAT. Apple.

MALUSAL HILLS. See Koriambai.

MALUTEE or **MALUTEE-LUTA**. BENG. Clustered *Gætnera* or, clove leaved *Echites*, *Gætnera racemosa*, also *Echites caryophyllata*.

MALVACEÆ Juss. The mallow tribe of plants consists of 16 Genera, 112 species viz 9 *Malva*, 1 *Althæa*, 10 *Urena*, 14 *Sida*, 1 *Napaea*, 12 *Abutilon*, 1 *Lagunea*, 4 *Pavonia*, 30 *Hibiscus*, 14 *Abelmoschus*, 3 *Purshia*, 3 *Thespesia*, 2 *Lebretonia*, 2 *Decaschistia*, 2 *Lagunea*, 5 *Gossypium*. Plants

belonging to the genera *Malva*, *Hibiscus*, *Sida*, *Althæa*, *Lavatera*, *Urena*, &c, beside *Gossypium*, the genus yielding cotton, are employed in different countries for yielding fibre for cordage and for other purposes. *Urena lobata* and *U. sinuata*, two weeds the one called *bunoelia* and the other *knungia*, common in most parts of India, abound in a strong and tolerably fine substitute for flax—*Royle, Fib Pl p 254 Voigt*.

MALVA, a genus of plants belonging to the Malvaceæ or Mallow Tribe. *M. Cuneifolia* is an annual found growing in single plants here and there all over the Burmese country but chiefly in the jungle. It affords a strong yellowish white fibre, but from the scattered way in which it grows in a wild state, it would be difficult to collect it in any quantity. *M. Minuta* of easy culture and easily propagated by seed, cuttings, or dividing the sneaks—*McClelland, Riddell*.

MALVA MAURITIANA.

Kungee ke pat. HIND. | Khatmi safed. HIND.

The seeds of this are brought from Hyderabad. It is cultivated in most parts of India.

MALVA PARVIFOLIA—Linn

Nur	of SUTLEY,	Sonchal,	of RAVI
Punjak, of TRANS INDUS	Gogi,		
Sapia, of	"	Sag	"

In Kanawar, women clean their hair with an infusion of the root, and woollen cloth is washed by its aid. Bellew states that the root is used as *nisha khatmi*? See *Althæa rosea*.

MALVAREGAM. MALEAL. *Atalantia monophylla*—D C.

MALVA ROTUNDIFOLIA

Seed	Khabari	Leaves	Kang-ka sag
Flowers	Gul khair	kang	

Mucilaginous and emollient, used to form poultices, said to be inferior to *Althæa*, cultivated in India—*Roxb vol. ii p 181 O'Shaughnessy, p 214 Powell Hand-book, vol i p 352*.

MALVA SYLVESTRIS—Linn

April,	At	Marsh Mallow,	ENG
Khabari,	"	Khatmi,	PERS
Common Mallow,	ENG	The seed, Towdri,	"

—*O'Shaughnessy v 214*

MALVA TILLÆFOLIA, is a straggling annual widely dispersed in Burmah during the rain. Its fibre resembles jute—*McClelland*.

MALVE. See Nicobar Islands.

MALWA. The rajis of Malwa, the capitals of which are Ujjayini and Mandor, are known from the writings of Abul Fazl whose information is supposed to have been furnished

ed from Jain authorities. It would appear that in early ages, Mahahmah founded a fine temple, which was destroyed by buddhists, but restored in B C 840 by Dhanu (Dhananjaya) a name of Arjun, about 785 before Vikramaditya. Between A D 866, and A D 1390, the country repeatedly changed hands from hindu to mahomedan sovereigns from the time that in 866 Maldeva was conquered by Sheikh Shah, father of Ala ud din, to 1390 when Dilawar Khan Ghori, viceroy of Malwa assumed sovereignty. Malwa was added to the Delhi empire by Han ayun, before his flight. The peshwas, the southern paghmedars, the principal officers of state, and chiefs who remained in the Mahatta countries south of the Taptée, were brahmins. The Bhonslahs, who early possessed themselves of Nagpoor, the Gaekwar of Guzerat, and the family of Puar, who settled in Malwa, were of the Khetri tribe. The Sindia and Holkar families were of the sudia caste. At the close of the Pindari war, the districts in Central India and Malwa were left in a disorganized state, the Mahatta chiefs had parcelled out amongst themselves the possessions of the Rajput chiefs and the smaller states were all subject to Sindia, Holkar or the Puar, and sometimes to all three. Many of the smaller chiefs had been driven from their possessions, and had sought refuge in the jungles and mountains where they robbed or levied "tankhah" or black-mail from the larger states. These robber chiefs were twenty-four in number at sir J Malcolm's time. Malwa and Gwalior are great centres of trade. In Malwa, the towns of Indore, Bhopal, Oojem, Mundipore, Rutlam, Dhar, Jowia, Augur, Nemuch, Shoojawulpore and Bhilsa are the principal marts. The richly cultivated plains of Malwa with occasional intervening tracts of hill and jungle, extend from the Myhee on the west to Bhilsa on the east, a stretch of nearly 200 miles, and from the crest of the line of the Vindhya to Mundissoie and Oomutwaria, a distance of 100 to 120 miles, all occupied by a thrifty, agricultural, people. This is succeeded by the more hilly and jungly tract of Oomutwaria, Seronge and Keechwarra, with a scanty population. Northwards, towards Gwalior, the country becomes more open, except on the wild border tracts of Kotah of Bundelcund till we come to the carefully cultivated plain of Gwalior stretching for a distance of 140 miles between the Chumbul, Pahooj and Sind rivers. Western Malwa Agency embraces Jowiah, Rutlam and Sillana. The districts of Western Malwa are subject to the incursions of the Bhels from Bauswara

and Petaabguah. In 1861 an engagement was made with the Thakooris on the frontier, in whose districts the principal passes of the hills are situated, to unite and oppose the incursions of the Bhels. Under an engagement mediated by sir John Malcolm in 1819 between Purbut Sing, Rajah of Rutlam, and Dowlat Rao Sindia, the former agreed to pay an annual tribute of Salim Sahce Rupees 81,000, while Sindia undertook never to send any troops into the country or to interfere in any way in the internal administration or succession. This tribute was assigned under the treaty of 1841 with Sindia in part payment of the Gwalior contingent. It is now paid to the British Government under the treaty of 1860. The rajah of Rutlam is considered the principal Rajpoot leader in western Malwa, and in consequence receives a voluntary allegiance and assistance if called for from the neighbouring Rajpoot chiefs. The late rajah Bulwant Sing rendered good service during the mutinies, in recognition of which his successor Bhayon Sing received a dress of honour of Rupees 3,000 and the thanks of Government. The military establishment of the rajah of Rutlam consists of 500 sepoys. The revenue from all sources is estimated at Rs 3,61,001 and the population at 91,839. The town of Rutlam is the principal opium mart in western Malwa. The area of Rutlam is about 500 square miles. Sillana pays an annual tribute of Rupees 12,000 under the same conditions as Rutlam of which territory it originally formed a part. The tribute is paid to the British Government under the treaty with Sindia of 12th December 1860, having been assigned in 1811 in part payment of the Gwalior contingent. The revenue of Sillana is estimated at Rupees 2,19,000, the population at 88,978 and the area at about 103 square miles. Seetamhow, like Sillana, was once a part of Rutlam, but separated from it in A D 1660 on the death of Ram Singh, rajah of Rutlam. A tribute of Rupees 60,000 from this state was guaranteed to Sindia by an agreement mediated by sir John Malcolm in 1820. The total revenue of Seetamhow is about Rs 1,50,000, and the population about 20,000. In consequence of repeated representations from the rajah, 5,000 of the annual tribute were remitted in 1860 by Sindia of his own free will on the occasion of the rajah's son waiting on him at Gwalior. An intimation of the remission was given to the rajah of Seetamhow in a letter from Sindia to his address. The rajah of Seetamhow remained faithful to the British Government during the mutiny of 1857, and received a dress of

honour of Rupees 2,000 The rajah keeps up a military force of 40 horse and 200 foot

Punt Peeploodah In 1821 Naroo Dhandeo and -Wasadeo Jinardin received from sir John Malcolm a sunnud which was confirmed by the Supreme Government whereby they received tribute on ten villages in the district of Mundavul and sonbah of Mundisore. Naroo Dhandeo was succeeded by his son Gopaul Rao The jaghnedars furnish reports of crime to the Political Assistant The settlement of *Peeploodah* chieftship, under which a tribute of Sahm Sahoo Rupees 28,000 is paid to the nawab of Jowrah in accordance with the 12th article of the treaty of Mundisore was made with Puthree Sing by sir John Malcolm in 1820 The thakoor receives from Kishnajeo Rao Puar of Dewas, Rupees 138 on six villages and from Hybut Rao Puar Rupees 115 on five villages in Gooigoocha He also holds a grant of land in the village of Betekheere in Alote district from Kishnajeo Rao Puar, and he receives Rupees 1,000 damee from Tual and Mundavul

Jawasea thakoor receives, besides tunkhas, quit-rent, for the villages of Jawasea for Rupees 501, Gookheere for Rupees 201, and Chaplakheere for Rupees 341-8 in Dewas He also holds in jaghne a well and 16 beegahs of land in the village of Soondwurnee, and a well and 25 beegahs in the village of Biwasee But none of these tenures appear to have been mediated or guaranteed by the British Government

Noulana thakoor receives, from Sindia, Rupees 1,570 and from Holkar Rupees 1,650, he also holds in jaghne the village of Sataria in the Deypalpoie pergunnah, where he also has 40 beegahs of land in jaghne But for these he has no sunnuds

Theogurh thakoor receives from Sindia Rupees 3,200 and from Holkar Rupees 623

Dabree thakoor receives Rupees 180 from Sindia on Oogem and Pan Behar He receives his tunkha He also claims certain rights of "lag" and "bhet" on the village of Sawukheere and Kudwuree in the Pan Behar pergunnah and "Kahdy," Ukonta, "Karrundie," "Ootara," in the Oogem pergunnah, and states that he originally held 500 beegahs of land in the village of Dabree, but he has no sunnud for these

Bichrode thakoor receives a tunkha from Sindia, he holds in jaghne 20 beegahs of land in the village of Kheikheere in the Pan Behar pergunnah under Sindia

Kalookheera thakoor receives Rupees 3,261 on tunkhahs

Nurwar thakoor receives from Sindia Rupees 17,100, and from Dewas, Rupees 25,512 Besides the above he holds in quit-rent tenure the villages of Nurwar, Mochakheere, and Goomree under Sindia for which he pays Rupees 7,000

Lalgurh and *Peepia* thakoors receive tunkhas

Nowgong thakoor receives a tunkha Rupees 114 from Sindia He holds in jaghne under Sindia 100 beegahs in Nowgong, 75 beegahs in Puriwar-Kheere, 100 beegahs, a tank, a well, and a garden in Dutana

Dutana thakoor receives a tunkha of Rupees 186 from Sindia and holds lands in jaghne from Sindia in Dutana, Umtana, Soondekheere, Gokheere, and Balkheere

Ajaoada, receives a tunkha from Holkar and from Sindia

Dhoolatia thakoor receives Rupees 400 from Sindia, he holds a perwanah from Colonel Sandys

Bichrode thakoor receives a tunkha of Rupees 430 from Sindia

Biloda receives tunkhas

Bundia receives tunkhas — *Thomas' Princess p 259 Orme Malcolm's Central India Vol I p 67 Treaties, Engagements and Sunnuds, Vol IV p 364*

MALWA BAKCHI HIND *Seiratul anthelmintica*

MALYAVANA SANS From mala, a necklace

MALZ GER Malt

MAMALLAPURAM See Mavaliveiam

MAMAREE, a pretty village with many brick buildings and a fine nuboruttan or nine-pinnacled hindoo temple — *T. of Hind vol 1, p 149*

MAMASENI A nomade tribe dwelling in Luristan, and belong to the Lur family, as do likewise their neighbours the Khogilu and the Bakhtyar, who, like themselves, occupy the valleys of the great chain of Zagros which separates Iraq Ajam from the provinces bordering on the Persian Gulf All these tribes are the descendants of the ancient Zend race and the Mamaseni claim great antiquity, the country inhabited by the Mamaseni, may be comprised approximately within the following limits — the direct dependencies of Fars, to the east; Kazerun, to the south, the Khogilu tribes, and the hilly country descending towards the Persian Gulf, to the west, and the chain of the Audekan mountains to the north The tract of land occupied by the Mamaseni bears the name of Shulistan *Baron C A De Bode's Travels in Luristan and Arabistan, p 262*

MAMBRE HIND *Ficus reticulata*

MAMBU—The bamboo

MAMECH HIND *Polygonum bistorta*

MAMEERA also written Mameeran, are of two different kinds in the Lahore bazaar, the one from Cashmere, the other from China, called Khutai (*Scythia*). The latter is official all over the East, being much used by the hakims, who deem this root to be a specific in ophthalmia, but, the genuine drug is seldom to be met with, as it has many substitutes, *Chelidonium majus* and *C. glaucum*. But Dr Royle affirms *Ranunculus ficaria* or *ficaria* to be the plant from which the Cashmerean mameera is produced. Both sorts are used, in general externally, and in composition with other drugs, are applied to the eyes as a dry collyrium—*Hongbeiger*, p. 301. See Mamna.

MAMEKH HIND *Paeonia officinalis*, grows at about 8,000 feet in the Hazara Hills, &c

MAMELUK These were of two races, the Bahente and the Boigite the latter of Circassian origin. In the times of Selim the first, the Mameluks were all of pure Circassian blood, and their ancestors had all been originally slaves.

MAMIDI ALLAM TEL *Cucuma amada* R 1 B3—O'Sh 649

MAMIDI CHETTU TEL *Mangifera Indica*—*Linn* Mamidi Poo, TEL Mango flower. Mamidi Varagu TEL Cut mangoes. See Ambusa.

MAMJRA, also "Mamnon" HIND *Thalictrum foliolosum*

MAMIRI, HIND *Caltha palustris*

MA-MARAM, TAM *Mangifera Indica*, *Linn*

MAMMALIA The animal kingdom was divided by Cuvier into four great sub-divisions, Vertebrata, Mollusca, Articulata and Radiata. The Articulata has since been greatly sub-divided, and the limits of two of the other sub-divisions have been slightly altered. Vertebrate animals comprise four distinct classes, some of which, viz., Fishes and Reptiles have blood nearly the temperature of the water or air in which they live, whilst the others, viz., the Birds and Mammals are warm blooded. Mammals are warm-blooded, vertebrate, viviparous animals, and are distinguished from birds, as well as from the other vertebrate animals, by the possession of mammary glands, secreting milk for the nourishment of their young and terminating outwardly in all (except in one or two) by teats. They are also distinguished by a covering of hair, except whales, but even the foetus of whales has some tufts of hair. Most mammals have four limbs, from which they were formerly termed quadrupeds, but that term has been

discontinued as it is not applicable to the Cetaceæ. The leading peculiarity of the mammals is their power of nourishing their new-born young with milk. This is secreted by mammary glands, and these vary in number and position, being most numerous in the more prolific races. In cold climates several animals pass the winter in a state of torpidity, and even in India, certain bats and hedge hogs, and perhaps some rats are more or less torpid during the cold season. Two species of bears found in the Himalaya retire to their caves during winter, and are rarely or never seen from the month of December till the end of March.

Dr Jerdon divides Mammals into Placental or those in which the foetus are nourished in the maternal uterus by means of a placenta and Implacental or Marsupial or those in which the young foetus is expelled at a very early period and maintained in a pouch firmly attached to a nipple. None of the Implacental or Marsupial animals occur in the Asiatic provinces, being chiefly developed in the Australian region and a few in America.

Mr Blyth arranged the Placental Mammals into

A Typodontia, animals with the typical forms of teeth developed, and include man, monkeys, bats, carnivorous animals and shrews. The majority live on animal food.

B Diplodontia, rarely more than two kinds of teeth, and include rats, squirrels, deer, sheep, cattle, the elephant, pig, horse, and the almost toothless ant-eater. They chiefly live on vegetable matter.

C Isodontia, teeth, when present, are all of one kind, and comprise the whales and porpoises.

The details of the above classification are thus shown,—

A Placental Mammals, Foetus nourished in the uterus, through a placenta.

I Typodontia, Teeth of all ten kinds.

1st Group, PRIMATES, Hair of one kind only.

ORDER *Quadrumania*, with thumb on the feet.

„ *Cheiroptera*, winged,

2nd Group, SECUNDARILS, Hair of two kinds.

ORDER *Carnivora* Molars trenchant, mixed with tubercular ones.

„ *Insectivora*, Molars studded with cusps.

II Diplodontia, Teeth generally of two kinds only, abnormal.

ORDER *Rodentia*, Front teeth long and chisel like.

MAMMALIA

ORDER *Pachydermata*, Teeth varied, skin thick, do not ruminate

„ *Ruminantia*, upper incisors generally absent, chew the cud

„ *Suavia*, want posterior extremities.

„ *Edentata*, Incisors absent

III Isodontia, teeth, when present, of one kind and often very numerous

ORDER *Cetacea*, Posterior extremities wanting

B Implacental or Marsupial mammals

I Unguiculata, with nails

Colonel Sykes published a list of the animals observed by him in the Deccan, Mr now Sir Walter Elliot, in 1839, gave a Catalogue of the Mammalia of the southern Malabar country. Mr Hodgson published several lists of the Mammalia of Nepal, Colonel Tickell gave a detailed history of a few animals. Major Hutton recorded some facts on the mammals of Afghanistan. Mr E. L. Layard, Dr Kelam, Dr Templeton, Sir J. E. Tennent have almost exhausted the subject of the animals of Ceylon, Dr Horsfield and Sir T. S. Raffles were amongst the first who described the animals of the Eastern Archipelago, and Professor Bickmore and Mr Russell Wallace have recently extended their researches. Dr Cantor furnished a valuable list of the mammalia of the Malay peninsula, Dr T. C. Jordan in 1867 published the Mammals of India, and the labours of all these Zoologists were revised by Mr Blyth of the Calcutta Museum, in many notices and reviews in the scientific journals of the day.

Southern India, more particularly the richly wooded Malabar Coast, possesses more species peculiar to it than all Central and Northern India, except the Himalayan range. Of the animals only found in the Himalayan range, several equally belong to the Indo-Chinese fauna, of which they appear to be the Western extension and a few others to Central Asia, whilst a moderate number appear to be peculiar to the Himalayan mountains. The Langoor monkeys (*Presbytis*) form a well marked group in India and are still further developed in the Indo-Chinese provinces and Malaya. Out of five continental species, one is spread through all the plains of Central and Northern India, one through the Himalayas, and there are three well marked species in the extreme South of the peninsula. *Macacus radiatus* of Southern India replaces *Inuus rhesus* of all Northern and Central India. A well marked form of this group, *Inuus silenus* is peculiar to the South-west corner of the peninsula. The Lemurs are almost

MAMMALIA

peculiar to Madagascar, but one species is very abundant in the extreme south, and a Malayan species extends sparingly through Burmah into the N. E. corner of Bengal.

Two species of frugivorous bats are spread all over India and one species occurs only in the south.

Of Insectivorous bats, seven species of *Rhinolophus* have been found in the Himalayas, but only two species in southern India. The *Hipposideros* section is represented equally in the north and south of India, and is more Malayan. The *Cœlops* of Blyth has, as yet, been found only in the Bengal Sundrbanas. The yellow bellied *Nycticeius* occur pretty generally throughout India, *N. ornatus* occurring in the Himalayas. A few European forms are found in the Himalayas. Moles occur in the Indo-Chinese region and in the S. E. portion of the Himalayas. Shrews occur in all parts of India, but are most abundant in the Himalaya. One species of *Tupaia* occurs in southern India, and another from the S. E. Himalayas to Burmah. Of the Carnivora, two species of bears are Himalayan, and a third species extends throughout all the plains of India. *Ailuus fulgens*, one of the *Ursidae*, is peculiar to the Eastern Himalayas. Weasels occur only on the Himalayas, one martin is found both on the Neilgherries and Himalayas, one species of otter is found in the south of India, in Bengal are two species and others occur in the Himalayas. Of fifteen feline mammals found in India, five are common to India and Africa, seven are found in India and the Indo-Chinese region, but three of these occur only in the S. E. Himalayas. One, the ounce of central Asia, is Himalayan, and the smallest of the feline animals are peculiar to the plains of India, two of them in the extreme south of the peninsula, and the other on the N. West. Of the strictly Asiatic *Paradoxurus*, more Malayan than Indian, one species is common in most parts of India, and two occur on the Himalayas and adjoining Terai. The genus *Herpestes* is common to India and Africa, out of seven Indian species, five occur only in the south of the peninsula and of these four only in the extreme south. One small *Civet* cat is found throughout India, and is common in the Himalaya. A large species on the Himalaya replaced by a different race in the extreme south. *Aictonyx*, *Arctictis*, *Helictes*, *Uiv*, and *Prionodon* are found in the S. E. Himalayas and in the Indo-Chinese region. The wolf, the jackal and wild dog are found throughout India, two small desert foxes are found throughout the plains and a fox of the European type

The bison of sportsmen, the magnificent Gour, *Gavæus gaurus*, abounds in the forests of S India and extends into Central India, Burmah and the Malay peninsula. Two species of the Mams, the scaly Ant-eater, occur, one common throughout all

The isabella, or brown bear of the Himalaya is an exceedingly stupid and unsuspicious animal in districts where it has not been disturbed. The contents of the gall bladder are much prized as medicine by the hill people.

The ran-hun or wild dog, *Canis primævus*, is a native of the Cashmere ranges, and although not so common, is by no means rare, it is so stealthy in its habits that all attempts to obtain specimens often prove abortive. They hunt in packs, and attack the largest deer. Even the Cashmere stag is said to be brought to bay and killed by packs of wild dogs. The wild dog seen by Dr. Hooker on the Khasia mountains, and known there by the names kulsam and khas, may be a different species, though Colonel Sykes considers it identical with the kolsum of the Deccan (*C. dukhunensis*).

The strange looking goat antelope (*Capricornis bubalus*), known by the name "ramoo" in Cashmere, and "seron" in other districts of the western Himalaya, is perhaps the rarest of the wild ruminants. Occasionally the sportsman comes across an individual in the depths of the Alpine forests, but the animal is very solitary in its habits, and seldom more than a couple are seen together. Both in figure and movements the seron is perhaps one of the most ungainly of its tribe, and so stupid is it that when come on unawares it will stand and gaze at the intruder even the report of a rifle seldom scares it. The seron has the legs of a goat, the horns of an "antelope," its general appearance is bovine, whilst the long stiff bristles on its back, and general shape of the head, are decidedly porcine, a sort of nondescript beast, which European sportsmen often call a "very extraordinary looking animal" and so it is. The seron is said to fight desperately, it has been known when wounded or brought to bay, to have kept off a pack of wild dogs, and killed several by its sharp pointed horns. A few are met with on the Cashmere ranges, and in favourable situations eastward to Nepal.

The Houmar (*Caprovius Vignei*) extends along the eastern spurs of the salt mountains, but becomes less common as we proceed eastward, and is seldom met with on the ranges beyond the town of Jhelum, or southwards of the Beas River. It is confined to the north and western portions of the Punjab, including the Suliman chain, where it is known by the name of Kuch. It is also a denizen of the mountains around Peshawar, including the Khyber Pass, Hindu Koh, and Kaffirstan. The shapoo or shalmar of Ladakh, if not identical, is certainly very closely allied, its differences are slight, and, such as might result in a great measure from the marked diversity of climate, food, &c., of the two regions. This species is no doubt

the Sha of Tibet described by Vigne, and possibly the wild sheep of western Afghanistan, Persia, the Caucasus, Armenian and Coisican mountains, is the same species altered mayhap by climate and other external agencies. The eastern limits of the Shapoo have not been fixed with certainty, but so far as inquiries have extended, it would seem that, commencing at Ladakh, it proceeds westward towards the Indus, into the regions where the houmar is found, and probably when these regions are explored we shall find out the relation between what has been supposed distinct, but which Dr. Adams is inclined to consider one and the same animal.

The ibex (*Capra himalayana*) frequents many of the lofty ranges of the western chains, and is known to the natives by the names "skeen" and "kail," which they apply indiscriminately in the districts of Aserung, Spiti, Kanawar, the Northern Cashmere mountains, Ladakh, Chinese Tartary, and the Altai. It is not clear that the European ibex is a distinct species. There appears to be a variety in Ladakh with shorter horns than the Himalayan, and specimens of the Siberian ibex possess the same peculiarity. The leopards, panthers, wild-dog and bearded vulture, are the common enemies of the ibex, the latter preys on the kids only. The ibex is found on certain ranges in Ladakh, especially on the chains northward.

The Caucasian ibex (*Capra caucasia*) frequents the mountains of Beloochistan and it is likewise a native of the Muiree and other ranges on the north-western frontier of Sind. The Caucasus, Asia Minor, Syria, and Arabia, are also countries which it inhabits. It does not appear to travel any great distance eastward, and is probably replaced on the higher ranges of Afghanistan and Persia by its noble congener the Himalayan ibex. The Caucasian ibex has the hair short and dark brown, with a black line down the back. The beard is also black. Like the European and Himalayan animals, the horns are also bent backwards but they differ in being more slender and tapering. In the latter, moreover, the horns are three-sided, and the anterior and posterior surfaces sharp, and generally smooth, with the exception of a few irregular tubercles on the frontal aspect. Like the other species, it frequents dangerous and inaccessible places, such as bleak and barren mountain tops.—*Jerdon, Mammals*.

170 species of mammalia are known to inhabit Indo-Malaya. There are 24 of the quadrumanous or monkey tribe, 10 of which

occur in the Malay peninsula, 11 of them in Sumatra, 9 in Java and 13 in Borneo. The Orang-utan are found only in Sumatra and Borneo, the Siamang, next to them in size, in Malacca and Sumatra, and the long nosed monkey only in Borneo. The gibbons or long armed apes and monkeys and the lemur like animals, *Nycticebus*, *Tarsius*, and *Galopithecus*, are found in all the islands. With the exception of the Orang-utan, the Siamang, the *Tarsius spectrum* and the *Galopithecus*, all the Malayan genera of quadrumana, are represented in India by closely allied species. In the Indo-Malay region are 33 Carnivora, 8 of which—a tiger, leopard, civet, tiger-cat and otter are found in India and Malacca and 20 in the Malayan region. 13 have representatives in India, of closely allied species.

The Malacca gibbon, *Helictes orientalis*, has the *H. Nopaleus* in the Himalaya. There are 22 hoofed animals in Indo-Malaya, seven of which are found in India and Burmah. The *Bos sondaicus* is found in Burmah, Siam, Java and Borneo. There is a goat-like animal in Sumatra, the two horned and the long horned rhinoceros occur in Burmah, Sumatra and Java, and the elephant of India is found in Malacca, Sumatra and Borneo. There are about 50 bats, of which under a fourth part occur in India, 34 rodents (squirrels, rats &c.) of which 6 or 8 are Indian, and 10 Insectivora, 9 of which are peculiar to the Malay regions. The Tupia, insect-eaters, closely resemble squirrels, are almost confined to the Malay islands, as also are *Ptilopus* Linné of Borneo and *Gymnurus Rafflesii*. In Timor, there are 15 bats, and 7 land mammals, amongst them the *Macacus cynomolgus*, the common monkey of all the Indo-Malay islands. *Paradoxurus fasciatus*, a civet cat, is found over much of the Archipelago—

Felis megalotis, a tiger cat is peculiar to, and rare even in Timor. *Cervus Timoriensis*, *Sus Timoriensis*, *Sorex tenuis*, and *Cuscus orientalis*, are all found in Timor and the Moluccas. Horses said to be wild in Timor are all private property.

The mammalia of Celebes consist of 7 bats and 14 terrestrial species, amongst them the *Tarsius spectrum*, *Viverra tangalunga* and *Rusa lippelapha*. *Cynopithecus nigrescens* in Batchian, is of a jet black color and the size of a spaniel.

The Anoa depressicornis, called "sapitau" or the wild cow of the Malays, approaches the ox-like antelopes of Africa, and has been classed as an ox or a buffalo and antelope. It is found only in the mountains and never occupies places where there are deer.

The wild boar of Celebes is peculiar, but the Babussa or Pig deer there, has long and slender legs and the male has curved upper tusks joined back so as to resemble horns. It feeds on fallen fruits, it is found in the Celebes, in the Sulu islands and in Borneo. There are also 5 species of squirrel, and 2 species of Cuscus or eastern opossums.

The Anoa depressicornis, (*Sapitau*, Malay) is the wild cow of Celebes. It is smaller than other wild cattle. It is found in the mountains. *Cynopithecus nigrescens*, the black baboon monkey is also of Celebes. *Paradoxurus fasciatus* is a civet cat of Timor.

The Moluccas consist of three large islands, Gilolo, Cerana and Bomu, with many small isles and islets, Batchian, Morot, Obi, Ke, Timor-Laut, Amboyna, Ternite, Tidore, Kava and Banda. There are 25 bats but only 10 land mammals are known in the group, amongst them *Cynopithecus nigrescens*, *Viverra tangalunga*, *Rusa lippelapha*, the Babussa, *Sorex myosurus*, common to Sumatra, Borneo and Java, and four marsupials viz the small flying opossum, *Belidens ariel*, a beautiful little animal resembling the flying squirrel in appearance, and a species of Cuscus peculiar to the Austro-Malayan region. They are opossum like animals with a long prehensile tail, of which the terminal half is generally bare, they have small heads, large eyes, and a dense covering of woolly fur, often pure white with irregular black spots or blotches, but sometime ashy brown. They live in trees and feed on the leaves of which they devour large quantities, they are very tenacious of life.

The Papuan islands, consist of New Guinea 1,400 miles long and its adjacent islands. In them only 17 mammals as yet are known, viz 2 bats, 1 *Sus papuanus* and the rest are marsupials, one of these a kangaroo of Mysol and the Aia islands. An allied species occupies N. Guinea. Two species of the tree kangaroo with powerful claws. There are 1 species of Cuscus, and the small flying opossum, and there are 5 small marsupials, one of which is the size of a rat and takes its place by entering houses and devouring provisions. Wallace, *Malay Archipelago* vol 1 pp 116, 208 279 and n 79, 263.

The maral, a large stag, is found in all the higher regions of the Ala-tau and Mustau. He affords noble sport for the hunters, and his horns are highly valued by the Chinese. But it demands a fearless hunter to follow him into his haunts among the peerpees, glaciers, and snowy peaks of this region. In winter and spring, he is found in the valleys, but as the weather becomes warmer he ascends, to escape the flies and

other insects. They are seldom found in herds, though groups of ten or twelve are sometimes seen standing on the brink of a precipice 1,500 to 2,000 feet in height, quite inaccessible to man.

Two Cossacks hunting the maral, followed the game far up into the Ala-tau, and had been successful they started again in pursuit, and found a magnificent animal, whose horns were worth 120 roubles—*The Upper and Lower Amoor*, p. 110 112.

We have the evidence of Jehangir, and the Reverend Edward Terry, that in their days, the province of Malwah abounded with lions. Jehangir records, that he had killed several and Mr Terry mentions his having been frequently terrified by them, in his travels through the vast woods and wilderness of the country—*Terrants Hindustan Vol I* p. 78-9.

Elephants are common in Birmah, in Ceylon, in the peninsula of India and in the Terai. They were not in use by the Moguls as Polo tells, until Kahlai's capture of a number in the war with Mien or Ava. A few continued to be kept at the Chinese Court, at Timkowski's visit in 1821—*Yule Cathay*, p. 140.

The barking-deer (*Cervus muntjak*) is frequent in several parts of India. The Chevrotin or pigmy deer, are not much larger than hares.

Of the Cetacea, the whale tribe of Mammals, of the family of Balænidæ, there are in India, 4 genera and 7 species, viz—1 Balænoptera, 4 Balæna, 1 Physeter, 1 Phocæna. Balæna antarctica the antarctic or smooth backed whale, in spring resorts to the bays of Chili, South Africa, the Brazils, Australia and Van Diemens land.

The Zoology, like the Botany of the Himalayas differs essentially from that of the sultry plains of India, which skirt their southern base, though occasionally mixed with tropical forms, it is upon the whole of a character closely resembling that of the more temperate and northern latitudes, and the insulated position of these remarkable mountains, exhibiting, as they do, the rare and interesting phenomenon of a temperate and even a boreal climate on the very confines of the tropic, where the summer heat is necessarily greater than even under the equator itself, are of importance to inquiries connected with the geographical distribution of Animal Life. The principle of animality, possesses an innate power of adaptation which renders Animals in some measure independent of climate, particularly as compared with vegetables, and which increases in proportion as we ascend in the scale of

life. The power which all animals possess, in a greater or less degree, of adapting themselves to different varieties of climate, and of withstanding, uninjured, the effects of temperatures foreign to their natural habits, increases in proportion as we ascend from the lower to the higher tribes, and the Mammalia undoubtedly form one of the most favourable groups for the discussion of this important question. Indeed, were it not from their limited powers of locomotion, they would be the very worst of all, because their high position in the scale of life, and the superior intelligence and resource with which it endows them necessarily protect them against changes and casualties, which would prove fatal to more simply organized beings, but, deprived of the powers of flight, ordinary mammals have not the means of traversing the wide deserts and oceans, which separate the habitable portions of the earth: the nature of their locomotive powers consequently confines them to particular regions, and, in spite of the more favourable circumstances of their physical organization, their more varied resource and superior intelligence, they afford better materials for studying the problem of geographical distribution, than the kindred class of birds, whose faculty of rapid flight enable them to set oceans and deserts equally at defiance, in passing to the most distant quarters of the globe, and, as it were, to choose their own temperature and climate in the boundless fields of air. Hence it is that the circumstances of the important problem of geographical distribution are less favourably presented in Ornithology than in Mammalogy.

The species of mammalia found in the Southern Mahratta Country, were described by Mr Walter Elliot, of the Madras Civil Service in the Madras Literary Society's Journal July 1839. The district of India, in which the animals were procured, is a part of the high table land towards the south of the Dekkan, commonly called the Southern Mahratta Country, and constitutes the British zillah of Dharwar. It ought, likewise, geographically speaking, to include the small province of Sunda. The general boundaries are the rivers Kistnah and Bhima on the north and N. E., the Tumbrdra river on the south, the Nizam's territory on the east, and the Syhadra range of mountains on the west. The latter are generally called the Ghats, a term which, however, properly applies only to the passes leading through them. The general face of this tract is much diversified, and affords a great variety of elevation and of geological structure, thereby materially affecting the

distribution and the habitat of the different species of animals existing within its limits. The whole of the western portion is a thick forest, extending from the outskirts of the mountainous region of the Ghats to their summits, and clothing the valleys that extend between their different ridges. It abounds with the teak and various other lofty forest trees, festooned by enormous perennial creepers. The bamboo forms a thick and luxuriant underwood in some places, while others are entirely open, and the banks of many clear and rapid streams flowing through it, abound with the black pepper plant, the wild cinnamon and other odiferous shrubs. Portions of this forest are often left entirely untouched by the axe or knife, forming a thick impenetrable shade for the growth of the black pepper, cardamom and Mann palm (*Caryota urens*). These are called kans and are favourite resorts of wild animals. To the east of the regular forest lies a tract called the Mulnad, or rain-country (though the natives of the plains often include the ghats, or forest, under the same denomination), in which the trees degenerate into large bushes, the bamboo almost entirely ceases, and cultivation, chiefly of rice, becomes much more frequent. The bushes consist chiefly of the karunda, the pallas, &c. It abounds in tanks and artificial reservoirs for purposes of irrigation. East of the Mulnad is a great extent of alluvial plain, producing fine crops of wheat, cotton, maizes, millet, &c. [*Holcus sorghum*, *Panicum Italicum*, *Cicer arietinum*] And on the Nizam's frontier are found a succession of low dry hills, with tabular summits, often rising in abrupt scarped precipices, and intersecting and traversing the plains in various directions.

They are clothed with low thorny jungle of babul and acacia, and then bases, and the valleys between, composed of a light sandy soil, are cultivated with millet, vetches, &c. *Panicum spicatum*, *Panicum mihue*, *Phaseolus max*, *Phaseolus mungo*, &c. The first or mountainous division consists chiefly of micaceous clay, and other schists, which to the northward are succeeded by basaltic or trap formation. The Mulnad is composed of undulating clay-slate hills, which become covered with basalt to the north. This trap formation extends in a slanting direction from S W to N E nearly coinciding with a line drawn from Sadasheghum on the coast, to Bejapoor and Sholapoor—and, what is remarkable, is almost coincident with that marking the separation of the two great tribes of the population using totally distinct languages, the Mahrattas and Canarese. The hills to the N E and E are all of primitive sandstone sometimes resting on schists, sometimes immediately on granite, which latter is the rock nearest the surface in the central and eastern plains. But a well defined range of hills to the S W, called the Kuppattgad, is entirely composed of micaceous and clay slates, resting on granite. The hills more to the N and N W are basaltic. The extensive plains lying between these different lines of hills and commences are composed of the rich black mould called regur or cotton ground, resulting from decomposed basaltic rocks. To the N E a considerable tract of limestone is found, resting on the sand stone, about Bagalcote, Badami, Hungund, Mudibihal, &c. The distribution of species throughout these different tracts is shown in the following table those marked * are confined to one tract only.

Common to all	Mountain Forest	Mulnad	Black Plains	Sandstone Hills and red sandy soil
<i>Simia radiatus</i>	<i>Simia Entellus</i>	<i>Cynopterus Murina</i>	<i>Canis Lupus</i>	<i>Simia Entellus</i> (rare)
<i>Rhinolophus</i>	* <i>Mangusta Vitiellus</i>	<i>Megaderma Lyra</i> or <i>Carinata</i>	<i>Aureus</i>	<i>Cynopterus inarginatus</i>
<i>Vespertilio</i>	* <i>Felis Wagatace</i>		— <i>Bengalensis</i>	* <i>Rhinopoma Hardwickii</i>
<i>Pteropus edulis</i>	<i>Mus Longicaudatus</i>	<i>Rhinolophus Speoris</i>	<i>Felis Jubata</i>	<i>Rhinolophus Speoris</i>
<i>Ursus (Prochilus) latibatus</i>	<i>Sciurus Palmarum</i>	<i>Mirvus Fulgens</i>	(<i>Canis</i> , <i>Lupus</i> , <i>Mus Indicus</i> , (black variety))	* <i>Taphozous</i>
<i>Sorex Indicus</i>	* <i>Maximus</i>	<i>Canis Lupus Aureus</i>		<i>Canis Lupus Aureus</i>
<i>Lutra nair</i>	* <i>Pteromys Philippiensis</i>	<i>Bengalensis</i>	<i>Mettado do</i>	<i>Bengalensis</i>
<i>Canis ferus Dikhunensis</i>	<i>Munis Pontadaetyle</i>	<i>Felis Jubata</i>	— <i>Musculus Indicus</i>	<i>Hyaena Vulgaris</i>
<i>Hyaena vulgaris</i>	* <i>Elephas Asiaticus</i>	<i>Chaus</i>	<i>Antelope Cervicapra</i>	<i>Felis Jubata</i>
<i>Viverra Indica</i> or <i>Rasse</i>	* <i>Moschus Memina</i>	<i>Hyaena Vulgaris</i>	* <i>Danubius Rusin</i>	<i>Chaus</i>
<i>Paradoxurus Typus</i>	<i>Cervus Hippoclephus</i>	<i>Mus Indicus</i> (red variety, rare)		<i>Mus Leucogaster</i>
<i>Mangusta Grisea</i>	<i>Axis</i>	— <i>Mettado</i> , (rare)		<i>Budoga</i>
<i>Felis tigris</i>	* <i>Muntjak</i>	<i>Leggyde</i>		— <i>Gulandi</i>
<i>pardus</i>	* <i>Bos Gaurus</i> or <i>Frontalis</i>	<i>Budoga</i>		— <i>Longicaudatus</i>
<i>Mus giganteus</i>		— <i>Gulandi</i>		— <i>Musculus</i>
<i>rattus</i>		<i>Longicaudatus</i>		<i>Gerbillus Indicus</i>
<i>decumanus</i>		— <i>Rufus</i>		<i>Cervus Axis</i>
<i>Sciurus palmarum</i>		— <i>Musculus Indicus</i>		* <i>Antelope Arabica</i>
<i>Hystrix cristata</i>		<i>Gerbillus Indicus</i>		
<i>Lepus nigricollis</i>		<i>Munis Pontadaetyle</i>		
<i>Sus scrofa ferus</i>		<i>Cervus Axis</i>		
		* <i>Antelope quadricornis</i>		

MAMMALIA

Simia radiatus Madras monkey

Macrus radiatus		Cercopithecus radiatus,	Geoff
Koti,	CAN	Bandar	DFK
Munyga,	"	Mikada,	MAH
Munga,	"	Keida, do of the	GHAS

This species abounds over the whole country, sometimes inhabiting the wildest jungles, at others living in populous towns, and carrying off fruit and grain from the shops of the dealers, with the greatest coolness and address

Simia (Semnopithecus) entellus

Presbytes entellus		Cercopithecus entellus,	Geoff
Moosya,	CAN	Wanur,	MAH
Langur,	DEK	Bengal Langur	

The black-faced monkey of Europeans,—abounds more particularly in the forests, where its loud wild cry is particularly striking. They are both useful and troublesome to the sportsmen, who may often judge by their agitation and chattering of the vicinity of some beast of prey, while he himself is apt to be assailed in a similar manner when trying to steal upon the more timid kinds of game. The species is celebrated in hindu mythology, for having, under their leader Hanuman, assisted the hero and demi-god Rama, the first hindu conqueror of the forests of Southern India, as related in the Ramayana. The Entellus appears to want the cheek pouches characteristic of Semnopithecus. An adult male measured, from muzzle to insertion of tail, 1 foot 10½ in length of tail alone 3 feet 2½ height from heel to crown 3 feet 2½—weight 22 lbs—do of an adult female 18 lbs

Pteropus edwardsii

P. medius, Temminck, Monog de Mam 1 173

Toggal Bawli,	CAN	Gnddal,	DEK
Sikatyelle of Wuddurs,		Balbagal,	"

The flying-fox or large fox bat. Its flesh is esteemed good eating. Its tongue is covered with large papillæ, pointing backwards, and each one terminating in a brush or collection of bristly points. Length of the male, 12 to 13 inches—weight 29 oz—of a female, 20 oz. Expanse of wings upwards of 4 feet. When disturbed during the day, they fly slowly round and round, with a low screaming noise, and soon settle again, hovering for a moment over a bough, they catch suddenly with the claw on the angle of the wing, and, allowing the body to drop, they swing with a single hold. In shade and colour, they are of a yellowish brown above, and yellowish white below

MAMMALIA

Pteropus marginatus, Fr Cuvier

Cynopterus marginatus, Temminck, Monog de Mdm 202

Length, 4½ inch Weight, 2oz a male. The dentition agrees with the statement of Fr Cuvier, which he adopts as the character of his genus Cynopterus. Incisors ½ canines 1 1 1 molars 4 4 30. Is somewhat rare, found in clusters on the folded leaves of the plantain, the palmyra, &c

Vespertilio carnatica?

Megaderma Carnatica		M lyra	
Kankapati,	CAN	Shamgudar, Shab parak,	DEK

Kankapati is the generic name in Cananese for all bats. This species differs from the dentition commonly assigned to Megaderma, in having incisors 2 canines 1 1 1 molars 3 3 — 24, whereas the molars according to Geoffroy are 4 4. Above, mouse colour; beneath, paler. Nasal appendage large, oblong, reaching to the base of the ears, with a plait or fold down in the centre. Oreillon cordate, the anterior lobe high and pointed, the posterior rounded, the muzzle truncate, the under lip cleft. Four mammae. Female generally larger. Temminck states, Mon de Mam Tom 11 p 5 that the females and young of some bats live apart from the males at certain seasons, which may account for this.

	Female inches	Male inches
Length .	3½	3
Expansion of wings	19½	18
Ear (behind),	1 1 1 10	
Ear (before),	1 1 1 10	
Carpus . . .	2½	
Tarsus,	1 1 1 10	
Head, . . .	1½	
Additional length of the interfemoral membrane, . .	1½	
Weight,	1oz 10dis 1oz 3dis 10g.	

Vespertilio Hardwickii

Rhinopoma Hardwickii

These were the largest dimensions ascertained from 14 females and 7 males, obtained at various times. They are common in the Mulnad, in old temples, caves, &c. Weight 10 drs Male 8dis 13grs Female. Length of body, . . . 2 2 10 inches. tail. . . 2 1 10. carpus 2 4 10. tarsus 2 5 10. Expanse of wings 13

This species has the muzzle long, thick, truncated and surmounted with a small leaf, oreillon oblong, bi-acuminated, forehead concave with a fossa or channel running

down the centre. The nostrils are placed in the truncated plane of the muzzle, being covered with a membrane slit transversely, and with a small round puncture in the middle of the slit. By means of this apparatus the animal is enabled to open or shut its nostrils at pleasure. The leaf-like process rises from the same plane of the muzzle. Found in old ruins to the eastward of the province.

Rhinolophus, *Geoff*. This, and the two following species, seem to form a subdivision of the section *Rhinolophus* (*Geoffroy*), differing in the number of teeth and having in common a remarkable peculiarity common to all, not included in his specific characters, which may be described as a circular cavity, or sac, behind the nasal crest. This cavity the animal can turn out at pleasure, like the finger of a glove, it is lined with a pencil of stiff hairs and secretes a yellow substance like wax. When alarmed, the animal opens this cavity and blows it out, during which it is protruded and withdrawn at each breathing. Temminck notices it under the name of a syphon, or pulse in *R. Insignis* and *R. Speoris*. Dentition, incisors $\frac{1}{2}$, canines $\frac{1}{2}$, molars $\frac{1}{2}$ $\frac{1}{2}$ 28, whereas in *Geoffroy's* group the molars are $\frac{3}{4}$ $\frac{3}{4}$, and the total number 30. But Temminck makes them vary from $\frac{1}{2}$ to $\frac{3}{4}$. The upper incisors are distant, placed near the canines and triangular, broad at the edge and sloping to the root, the lower ones are close together, crenelate at the edge each having three points. In all other respects, the characters are the same as *Rhinolophus*. Nose furnished with a complicated crest. Ears distinct, marked with transverse distinct wrinkles. Interfemoral membrane large. Waits on the pubes.

Hipposideros speoris

R. Crumenifer, *Peron* | *Rhinolophus speoris*

R. Mursupialis, *Geoff* | *R. Dukhunensis*, *Sykes*

Ears large, erect, acuminate, rounded to the base. Muzzle short, crest very complicated, consisting of a simple transverse membrane, or leaf extending between the eyes, behind which is the circular sac. In front is a cavity, in which are pierced the complicated nostrils, and surrounded by another smaller membrane, the upper portion next the frontal leaf thick and fleshy, the lower, above the lip, fine. On either side without this are three smaller parallel membranes or finges, reaching from the eyes downwards. Body short, thick, of a light mouse colour. Interfemoral membrane, narrow, square, including the tail, which consists of about four joints, the half of the last joint being free at the point. Pubes naked,

large, with one or two warts. Two pectoral mammae, two inguinal. Whether the latter are false or real is doubtful. It has been said they have no lacteal glands, but I have constantly remarked them, and that they are smaller in the young female. Females with the frontal sac less developed. On a comparison of about 18 specimens, the measurement of the largest was—

	Male	Female
Length .. .	$2\frac{1}{10}$ inches	$2\frac{2}{10}$
of tail .. .	1	1
of exerted portion of tail .. .	$1\frac{1}{10}$ -10ths	
of ear .. .	$\frac{1}{10}$	
of carpus... ..	2	
— of tarsus	$\frac{1}{10}$	
Expansion of wings ..	13	12 $\frac{1}{2}$
Weight .. .	6 drs 13 grs 6 dis	

Found in old buildings, wells, &c. The *R. Dukhunensis* of *Sykes* is said to differ from *R. Speoris* in the length of the carpus, but in Temminck, (*Monoy de Mam T' n*) p 17, the fore arm is stated to be shorter than the whole length, and the difference of colour is not sufficient to constitute a specific difference.

Rhinolophus murinus

Hipposideros murinus

Ears large, erect, rounded. Muzzle short, with a transverse frontal leaf or membrane and the sac behind it as the last, and in front a simple membrane round the nostrils. Body short, and thick. Inter-femoral membrane large, including the tail, all but the extreme tip. Pubes small, covered. Mammae as in the preceding, colour dusky brown, paler beneath.

Male — Length $1\frac{9}{10}$, tail $1\frac{2}{10}$ — $3\frac{1}{10}$, ear $\frac{7}{10}$, carpus $1\frac{9}{10}$, tarsus, barely $\frac{1}{10}$, expansion of wing $10\frac{1}{2}$, weight 4 dis 20 grs — The sexes nearly alike — *Elliot M L S J July, 1839*

Taphozous. Of this only one specimen was obtained.

Vespertilio proper — Two small species are common, but neither of them have been identified.

Vespertilio sp. Ears small, sub-triangular, shorter than the head. Oreillon oblong rounded, colour above, pale dusky brown, beneath lighter. Length 2 inches, tail $\frac{1}{10}$ — $2\frac{1}{10}$, carpus $1\frac{3}{10}$, expansion of wing 10 inches.

Vespertilio sp. Smaller than the last, ears larger, rounded, nearly as long as the head. Oreillon emoved and rounded at the end. Colour dark brown above and below. Length $1\frac{1}{10}$, tail $\frac{1}{10}$ — $2\frac{1}{10}$, carpus 1, expansion of wings $7\frac{1}{4}$.

Sorex Indicus, Geoff Musk Rat or Shrew

Sorex caeruleus

Sondeli, CAN | Chichunda, DUK

Uisus labiatus, Blainville

Prochilus labiatus

Kaddi, Karadi, CAN | Reech, DUK
Aswal, MAH |

The peculiar dentition of this animal, distinguishing it from the genus Uisus, has been remarked by Colonel Sykes. There are never more than 1 incisors in the upper jaw. Several crania agree in this peculiarity. Their food seems to be black ants, termites, beetles, fruit, particularly the seed of the Cassia fistula, of the date tree, &c, and honey. When pursued, they carry their cubs on their back. In 1833 a bear was chased and killed, having carried her two cubs in this manner nearly three miles. It appears to be a long-lived animal. Instances are known of their living in a state of captivity for 40 years.

Lutra Nair — *F. Canis* Indian Otter

Nunai, "water dog" CAN | Hind or Hada, Mah of
Datwai bekki Do of the Wud- the Ghats
dr tribe | Jelmus and Jalman-
Pani kutta, "water dog") ju MAH
DUK

Canis rutilans

Canis familiaris, (wild variety)

C Dukhuncensis, SIXTS | Jungli Kutta, DUK

The wild dog was not known in the Southern Mahratta Country until of late years. It has now become very common. The circumstance of their attacking in a body and killing the tiger, is universally believed by the natives. Instances of their killing the wild boar, and of tigers leaving a jungle in which a pack of wild dogs had taken up their quarters, came to Sir Walter Elliot's own knowledge, and on one occasion a party of the officers of the 18th regiment, M N I saw a pack run into, and kill, a large Sambar stag near Dhairwar.

Canis pallipes The wolf

C lupus, var Ell

Tola, CAN | Landgal, DUK

This species does not appear to differ from the common wolf. Three young ones which Sir W Elliot had alive for some time agreed very much with the description of the Canis pallipes of Colonel Sykes, but several adults that he shot differed in their colours and general character. The head was large, the muzzle thicker, the colour in some cases more inclining to rufous, particularly on the fore legs, which in some cases were deep red, and the same colour was found on the muzzle from the eyes to the nose. Others have more rufous on

the hind legs, together with some black on the thighs, rump, and tip of the tail. Length from muzzle to insertion of tail 36 to 37 inches, do of tail 16 to 17½ height at shoulder 24 to 26, length of head 10, circumference of do 16 to 17, weight of an adult female 42 lbs. The wolves of the Southern Mahratta country generally hunt in packs, chase the goat antelope (*Gazella arabica*), steal round the herd of Antelope cervicapra, and conceal themselves on different sides till an opportunity offers of seizing one of them unawares, as they approach, whilst grazing, to one or other of their hidden assailants. On one occasion, three wolves were seen to chase a herd of gazelle across a ravine, in which two others were lying in wait. They succeeded in seizing a female gazelle which was taken from them. They have frequently been seen to course and run down hares and foxes, and it is a common belief of the ryots that in open plains, where there is no cover or concealment they scrape a hole in the earth, in which one of the pack lies down and remains hid, while the others drive the herd of antelope over him. Their chief prey however is sheep, and the shepherds say that part of the pack attack and keep the dogs in play, while others carry off their prey, and that, if pursued, they follow the same plan, put turning and checking the dogs while the rest drag away the carcass, till they evade pursuit. Instances are not uncommon of their attacking man. In 1821 upwards of 50 children were devoured by wolves in the Pargunnah of Rome. Sometimes a large wolf is seen to seek his prey singly. These are called won-tola, and reckoned particularly fierce.

Canis aureus, Lin The jackal

Nair, CAN | Kolah also Shughal, DUK

The native sportsmen universally believe that an old jackal, which they call bhalu, is in constant attendance on the tiger, and whenever his cry is heard, which is peculiar and different from that of the jackal generally, the vicinity of a tiger is confidently pronounced. Sir W Elliot says he has heard the cry attributed to the bhalu frequently.

Vulpes bengalensis

Canis bengalensis, Shaw | C Kokier, Sykes
and Pennant

Konk, CAN | Lomii, Nomari, DUK
Kemp nui (red jackal) ,, Kokii, MAH
Chandak nui, ,,

Length from nose to insertion of tail 20 inches, do of tail 14 in, weight, male 7½ lb, female 6½ lb — both large specimens. Shaw's animal appears to be identical with

the *Canis Kokiee* of Colonel Sykes Its principal food is rats, land crabs, grasshoppers, beetles, &c On one occasion a half devoured mango was found in the stomach It always burrows in open plains, runs with great speed, doubling like a hare, but instead of stretching out at first like that animal, and trusting to its turns as a last resource, the fox turns more at first, and if it cannot fatigue the dogs, it then goes straight away It is remarkable that though the brush is generally tipped with black, a white one is occasionally found, while in other parts of India, as in Cutch, the tip is always white

Viveria malaccensis

Viveria Indica, GEORGE V IASSE, HORSE
Punagin bekk, CAN | Kasturi, MAN
Mushk bill, DUK

Length from the nose to insertion of tail 22 inches, do of tail $15\frac{1}{2}$ in—total $37\frac{1}{2}$ —weight $5\frac{1}{2}$ lb—an adult female Varies much in the distribution of the marks on the fur

Mangusta mungus

Herpestes griseus, DESM

Mungh, CAN | Mangoos, DUK

There does not appear to be any difference between the *Mangusta mungus* and *Mangusta caha*, both of which are referrible to the *Herpestes griseus* of Desmarest

Mangusta vitticollis

Herpestes vitticollis, BENNETT, *Proceed Zool Soc* 1835, Part III p 67

A specimen of this animal was procured in the thickest part of the ghat forests by accident, in 1829, and is now deposited in the British Museum It is very rare, inhabits only the thickest wood, and its habits are little known Size the same as *M grisea*, the animal was first figured in 1839

Paradoxurus musanga

P typus

Keira bek, CAN | Menuri, DUK

Common in the Mulnad, living in trees, thatched roofs of houses and huts, &c

Male	Ft inch	Female	Ft in
Length of body	1 10 $\frac{1}{2}$	"	1 5 $\frac{7}{10}$
Do tail..	..1 7 $\frac{1}{2}$	"	1 6
Length of head	..... 5 $\frac{6}{10}$	"	5 $\frac{6}{10}$
Do ear	... 1 $\frac{8}{10}$	"	... 1 $\frac{7}{10}$
Distance between ears...	5 $\frac{7}{10}$	"	...
Length of sole of fore foot	2 $\frac{4}{10}$	"	... 1 $\frac{8}{10}$
Do hind do	3 $\frac{1}{10}$	"	... 2 $\frac{6}{10}$
Weight	..... 8 $\frac{1}{2}$ lbs	"	5 $\frac{3}{4}$ lbs

Hycena striata

H vulgaris

Kirba, CAN | Taras, DUK
Kutt kirba, " |

Length from nose to insertion of tail 3 ft 6 in, do of tail 1 ft 5 in—total 4 ft 11 in, do of head 1 ft 10 in; circumference of do 1 ft 8 $\frac{1}{2}$ in, weight 7 $\frac{1}{2}$ lb

Felis tigris, LIN

Huli, CAN | Pataynt Bag, DUK
Bag, DUK | Wahag, MAN

The tiger is common over the whole of India, breeding in the forest and mountain tracts, and coming into the open country when the grass is on the ground In some places they do much mischief, and have been even known to carry off the inhabitants out of the villages, whilst sleeping in their verandahs during the night The following are the largest dimensions of any tiger, male and female, killed in the Southern Malabar county, between the years 1829 and 1833 inclusive, and affording a comparison of from 70 to 80 individuals

	Adult Male	Do	Adult Female	Do.
	ft in	ft in	ft in	ft in
Length from nose to insertion of tail of tail,	6 2	5 6	5 3 $\frac{1}{2}$	5 2
	3 1 $\frac{1}{2}$	3 3	2 11	3 2
Total	9 3 $\frac{1}{2}$	8 9	8 2 $\frac{1}{2}$	8 4
Height at the shoulder	3 2	3 0	2 9	2 9
Length from top of shoulder to end of toes	3 7 $\frac{1}{2}$	3 7	3 2 $\frac{1}{2}$	" "
from the elbow to the extremity of the toes	1 10	" "	1 8 $\frac{1}{2}$	" "
Circumference behind the shoulder,	4 3	3 11 $\frac{1}{2}$	3 6	" "
of the forearm be low the elbow	1 8	1 7	1 2 $\frac{1}{2}$	" "
of the neck	2 8	2 0 $\frac{1}{2}$	2 1 $\frac{1}{2}$	" "
of the head	2 9	3 0	3 2	" "
of forearm above the elbow,	2 3	" "	" "	" "
Weight,	380 lbs	360 lbs	210 lbs,	

Nothing is more common than to hear of tigers of 12, 14, and even 15 feet in length Most persons content themselves with measuring the skins of an animal after it is taken off, and Sir W Elliot once measured a lion of 9 feet 4 inches, which was noted by another of the party in his journal, as 11 feet and by a third as 12—the one having measured the skin newly taken off and pulled out, the other when it was stretched to the uttermost by pegs, to dry He does not believe that any tiger has ever been known that would exceed ten feet The female has from 2 to 4 young and does not breed at any particular season Then chief prey is cattle, but they also catch the wild hog, the sambar, and, more rarely, the spotted deer It is naturally a cowardly animal and always retreats from opposition until wounded or provoked Several instances came to notice of its being compelled to relinquish its prey by the cattle in a body driving it off In one case an official report was made of a herd of buffaloes rushing on a tiger that had seized the head-boy and

forcing it to drop him. Its return from the wild dog has already been adverted to. Though the wild hog often becomes its prey, it sometimes falls a victim to the successful resistance of the wild boar. Sir W. Elliot once found a full grown tiger newly killed, evidently by the tip of a boar's tusk, and two similar instances were related to him by gentlemen who had witnessed them, one of a tiger the other of a panther. It is generally believed that a tiger always kills his own food and will not eat carrion, but he met with one instance of a tigress and two full grown cubs devouring a bullock that had died of disease. He saw the carcass in the evening, and next day on the report of tigers having been heard in the night, he followed their track, and found they had dragged the dead animal into the centre of a corn-field and picked the bones quite clean, after which they found a buffalo, killed it, and eat only a small portion of it. Another instance was related in a letter from a celebrated sportsman in Kandesh, who having killed a tigress, on his return to his tents, sent a pad elephant to bring it home. The messenger returned reporting that on his arrival he found her alive. They went out next morning to the spot and discovered that she had been dragged into a ravine by another tiger and half the carcass devoured. They found him close by and killed him also. The Bheels in Kandesh say, that in the monsoon, when food is scarce, the tiger feeds on frogs, and an instance occurred some years ago, in that province, of one being killed in a state of extreme emaciation, from a porcupine's quill that had passed through his gullet and prevented his swallowing, and which had probably been planted there, in his attempts to make one of these animals his prey. Many superstitious ideas prevail among the natives regarding the tiger. They imagine that an additional lobe is added to its liver every year, that his flesh possesses many medicinal qualities, that his claws arranged together so as to form a circle, and hung round a child's neck, preserves it from the effect of the evil eye. That the whiskers constitute a deadly poison, which for this reason are carefully burnt off the instant the animals are killed. Several of the lower castes eat his flesh.

Felis pardus, Lin

F. leopardus		Leopardus varius	
The large variety,		The smaller variety,	
Honiga,	CAN	Kerkal,	CAN
Tendowa,	DUK	Gorbacha,	DUK
The panther, leopard		Bibla, of the Bahr	
or pard of the E. INDIES			
Asnea,	MAHR		

Of this species there appear to be two varieties, a large and a small kind, though some are of opinion that the smaller animal is the leopard. Col Sykes also distinguishes two kinds of cheeta, but considers the larger one to be the leopard. The natives distinctly recognize the two kinds by different names. Shaw says the leopard is distinguished from the panther by its paler yellow colour, and again that the leopard is considerably the smaller of the two. Here the paler is the larger. The most remarkable difference between these seems to be that of size, but on a careful inspection, other particulars are detected. An examination of a large collection of skins, gave the following characters. The large skins measured from $4\frac{1}{2}$ to 5 feet, the tail $2\frac{3}{4}$ — $7\frac{3}{4}$, the height appeared to be $2\frac{1}{2}$, the smaller ones were 3 to $3\frac{1}{2}$ ft long, the tail $2\frac{1}{2}$ —6, the height was from $1\frac{1}{2}$ to 2. The colour of the larger skins was generally pale fulvous yellow, the belly white, whilst others were deeper and more tawny, some being a sort of reddish yellow, without any white at all, beneath. In the Kerkal there is also a great variety of shades. But generally a greater number of Honiga are pale coloured and of the Kerkal dark, whence probably the name of the latter from kera, dark or black. As a general rule too, the fur of the Honiga is shorter and closer than of the Kerkal longer and looser. The character of the spots is always the same. They may be characterised as imperfect annuli, consisting of groups of spots, arranged in imperfect circles, but sometimes approximating more and becoming like trefoils, squares or like the impression of a dog's foot, particularly along the dorsal line, and on the head, neck, shoulders, loins and legs. Where the ground colour is dark, the spots are more confused. The tail is without annuli, spotted throughout, but sometimes the spots run into each other at the end, giving the appearance of a black tip. The large variety is found chiefly among the rocky hills to the eastward, the smaller is more common in the wooded country of the Mulnad. The former is a taller, slighter, more active animal, exceedingly strong and fierce, the latter is smaller, and stouter, and varies much in size, some being not bigger than a large tiger-cat, though the skull proved them to be adult animals. The latter may be killed easily, while the Honiga is a very formidable assailant, and several instances occurred of as many as four men having been killed by one, before it was put hors de combat. The strongest marked difference of character that Sir W. Elliot

observed, was in the skulls, that of the *Hongā* being longer and more pointed, with a ridge running along the occiput, and much developed for the attachment of the muscles of the neck—while those of the *keikal* were rounder and the bony ridge was wanting. If this character be universal and permanent, it will afford a good ground of distinction. He was disposed to consider the Indian species as consisting of three varieties,

(a) the larger or *Hongā*

(b) ditto of a uniform black colour, from the Malabar Coast, the spots appearing when the light shines strongly on the skin

(c) the smaller variety or *keikal*.

The following are the dimensions of a very large *hongā* killed in the Muluad-length of body from nose to insertion of tail 4 ft 6 in tail 3-2, in all, 7-8 height at the shoulder 2 ft 3½ in from ends of toes to top of shoulder 2—7, circumference of the arm below the elbow 1-3, head 1-11 This was a very large male called by the natives a *Mai-hongā*, stouter than the generality of the larger kind.

Felis jubata, *Lin.* Hunting Leopard

<i>F. guttata</i>		<i>T. venatica</i>
<i>Chircha, Chirtsa,</i>	CAN	<i>Yuz, Hindustan of the</i>
<i>Siwungi,</i>	"	<i>tamers</i>
<i>Chica,</i>	DUK	

They are caught in the Southern Mahratta district and are trained to kill the Antelope *cervicapra*. They are taught always to single out the buck, which is generally the last in the herd, the huntsmen are unwilling to slip until they get the herd to run across them, when they drive on the cat, and unhood the cheeta

Felis chaus, *Gould* Jungle cat

<i>Felis affinis,</i>	<i>Gray</i>	<i>F. Jacquemonti,</i>	<i>Geoff</i>
<i>F. kutas,</i>	<i>Pearson</i>	<i>Chaus lybicus</i>	<i>Gray</i>
<i>F. erythrotis</i>	<i>Hodys</i>		
<i>Maut bek,</i>	CAN	<i>Jangh bilh,</i>	DAK
<i>Kadu bek or Kai bek,</i>	"	<i>Bhaoga, MAH of GHAS</i>	
<i>Bella bek of the Waddai</i>			
race who eat them			

A number of skins were deposited by Sir W Elliot in the British Museum

Felis - The *Wagati*, of the Mahratta of the Ghats, Sir W Elliot was unable to identify with any of the species described. It seemed to him to differ both in size and colour from the *Felis viverrinus* sent to England by Mr Heath, and described by Mr Bennett (*Proceed Zool Soc. 1833, Part I p 68*). It is peculiar to the western ghat forests. It approaches most nearly to the *Felis tigrina* or *Margav, Gm*, the *Felis Javanensis* or *Kuwuk Horsf*, and the *Felis diardi*. An

adult male of the *Wagati* is 26 inches long, from the muzzle to the insertion of the tail, which is nearly 11 more—in all nearly 37 inches. The colour is pale yellowish grey—darker on the back—yellowish white or pale yellow on the sides—white on the under parts of the body. The forehead has 4 longitudinal spots. In a line with these, from the vertex, four lines run to the shoulders, the outer broader, the centre ones narrower, and these two last are continued almost uninterruptedly to the tail, the others break diagonally into large longitudinal spots, which are continued in rows of smaller rounder spots to the centre of the belly. There are about six rows on each side, exclusive of the two dorsal lines. Two smaller bands run from the eye, and along the upper lip, to a throat band running transversely below the ears. Two other similar transverse bands cross the breast with a row of spots between. The inside of the arm has two broad bands, and the soles are dark brown or nearly black. The tail is spotted on the upper half and indistinctly annulate towards the tip. It is very fierce—living in trees in the thick forests, and preying on birds and small quadrupeds. A shikari declared that it drops on larger animals, and even on deer, and eats its way into the neck, that the animal in vain endeavours to roll or shake it off, and at last is destroyed.

Mus The different Indian species of this genus described are

<i>Mus giganteus</i> <i>Hardw</i>	<i>Mus tyleri</i>
" <i>decumanus</i> <i>Pallas</i>	" <i>urbanus</i>
" <i>rattus</i> ... <i>Lin</i>	" <i>hactianus</i> .
" <i>platylophus</i> <i>Sykes</i>	" <i>brunneus</i>
" <i>oleraceus</i> <i>Sykes</i>	" <i>brunneusculus</i>
" <i>mitidus</i>	" <i>caudator</i> .
" <i>viviventer</i>	" <i>cervicolor</i> .
" <i>musculus</i> , ... <i>Lin</i>	" <i>eracipes</i>
" <i>plummaris</i>	" <i>dargeelensis</i> .
" <i>providens</i>	" <i>homionus</i>
" <i>rattus</i>	" <i>infusileatus</i>
" <i>rufescens</i> .	and
" <i>temicolor</i>	" <i>mlagnicus</i> .

Some of these are very numerous and troublesome

The *Mus giganteus* of Hardwicke differs from the Florida rat, the type of *Neotoma* (as figured), in having the naked scaly tail of the common rat, whereas, in the Florida species it is covered with hair.

The *Gerbillus Indicus* of Hardwicke unites both these characters, the surface of the molars being the same as that of two Indian species while the tail has the same peculiarity as the Florida rat, with the addition of a tuft at the extremity. But it is separated from the

latter by the length of the hind foot, and the disposition of the toes, and by the carinated upper incisors, characters peculiar to *Gerbillus*. These common points of resemblance, however, show how intimately the different groups are connected and how gradually they pass into each other. The remaining species all belong to the group of *Mus* proper with tuberculated cheek teeth.

The species observed in the Southern Mahrattatta Country were—

With flat molars,

a Scaly tails, short metatarsi (*Neotoma*)

Mus gigantens | *Arvicola indica*

b. With hairy tail, long metatarsi (*Gerbillus*)

Gerbillus indicus.

With tuberculated molars.

a Covered with soft hair (*Mus*).

Mus decumanus...*Lin* | *Mus olivaceus*, *Sykes*

„ *rattus**Lin* | „ *rufus* .. *New sp*

„ *mettade* *New sp* | „ *musculus*... *Lin*.

„ *golundee* *New sp*

b Covered with hair and spines

Mus platythrix *Sykes* | *Mus boodaga* *New sp*

The first division have 3 molars in each jaw, with strong alveolar processes, the anterior or largest one divided into three sections by transverse ridges of enamel; the middle into two, and the third partly, or entirely so, as the centre ridge of enamel extends altogether, or only partly across the surface. In *M. gigantens* and *M. gerbillus* the enamel of the posterior molar of the upper jaw generally forms only a deep indentation. In *M. gerbillus* the incisors are more prismatic, the upper ones divided by a longitudinal furrow passing down the centre. In the other two species the incisors are smooth, rounded, with a longitudinal mark on the worn under surface. The upper incisors in *M. gerbillus* also are much more curved downwards than in the other two. In the former the usual and superior maxillary bones project considerably beyond the incisors, in the latter the incisors extend beyond these bones.

Mus (*Neotoma*) *gigantens*, *Hard* *Lin*
Trans—*Mus Malabaricus*, *Pennant*, *Quadr*

Heggin, CAN | Ghong, DUK
Pandi koku, TEL |

The English name, bandicoot, is a corruption of *pandi-koku*, literally pig rat. It lives in granaries and stack-yards, feeds entirely on grain. Fierce, bold, easily killed. Makes a peculiar grunting noise when frightened or angry. Female with 12 teats. Incisors dark olive green at the base, becoming yellow at the extremities.

Mus providens—*Elliot*.

<i>Mus Indicus</i> ,	<i>Geoff</i>	<i>Arvicola Indica</i> ,	<i>Gray</i>
„ <i>Kok</i> ,	<i>Gray</i>	<i>Mus pectoris</i>	<i>Hodgs.</i>
<i>Nesokia indica</i> ,	<i>Jerd</i>		
<i>Kok</i> ,	<i>CAN</i>	<i>Golatta Koku</i> .	<i>TEL</i> .
<i>Indian mole rat</i>	<i>ENG</i>		

The Indian mole rat or provident rat is found throughout India ranging up to a considerable altitude. Geoffroy's animal is not sufficiently particularized to indicate which of the Indian species he meant; and Gray's was given under the supposition that it applied to an *Arvicola* which he subsequently discovered it did not: The present term seems sufficiently applicable to its habit of laying up a large store of grain for its winter food. The *koku* is from 13 to 14 inches in length, and weighs upwards of 6 oz. Its figure is thick and strong, with powerful limbs, the head short and truncated, the ears small, subovate or nearly round, and covered with a fine down or small hairs. The tail naked and nearly as long as the body, whiskers long and full. Fur long and somewhat harsh, brown, mixed with fawn, the short fur softer and dusky. The colour generally being something like that of the brown rat, with more fawn or red intermixed, and lighter beneath. In its habits it is solitary, fierce, living secluded in spacious burrows, in which it stores up large quantities of grain during the harvest and when that is consumed lives upon the *huryalee* grass and other roots. The female produces from 8 to 10 at a birth, which she sends out of her burrow as soon as able to provide for themselves. When irritated, it utters a low grunting cry, like the bandicoot. Incisors entirely of an orange yellow colour. The dimensions of an old male were as follows—length of body 7 inches; of tail $6\frac{1}{2}$, total $13\frac{1}{2}$; of head $1\frac{3}{10}$, of ear $\frac{2}{10}$ ths; of fore palm $\frac{1}{10}$ ths, of hind $2\frac{1}{10}$ ths. Weight 6 oz 5 drs. The race of people known by the name of Wuddurs, or tank-diggers, capture this animal in great numbers as an article of food; and during the harvest they plunder their earths of the grains stored up for their winter consumption, which, in favourable localities, they find in such quantities, as to subsist almost entirely upon it, during that season of the year. A single burrow will sometimes yield as much as half a seer (about 1 lb) of grain, containing even whole ears of *jowaree*, (*Holcus sorghum*). The *kok* abound in the richly cultivated black plains or cotton ground but the heavy rains often inundate their earths, destroy their stores and force them to seek a new habitation. He dug up a winter burrow in August 1833, situated near the old one, which was deserted from this cause. The animal

had left the level ground, and constricted its new habitation in the sloping bank of an old well. The entrance was covered with a mound of earth like a mole-hill, on removing which the main shaft of the burrow was followed along the side of the grassy bank, at a depth of about 1 or $1\frac{1}{2}$ foot. From this a descending branch went still deeper to a small round chamber, lined with roots and just large enough to contain the animal. From the chamber a small gallery ran quite round it, terminating on either side in the main shaft at the entrance of the chamber, and the passage then continued down to the bottom of the bank, and opened into the plain. Near the upper entrance, and above the passage to the chamber, was another small branch which terminated suddenly and contained excrement. But these burrows are by no means on a uniform plan. Another occupied by an adult female was likewise examined in the same neighbourhood. It was much more extensive, and covered a space of about 15 feet in length about 8 in breadth, also in a grassy mound, of which it occupied both sides. Six entrances were observed, (and there may have been more,) each covered with loose earth. The deepest part of the burrow near the chamber was about three feet from the surface, the chamber raised a little above the shaft which terminated abruptly and was continued from the upper part of the chamber. The chamber lined with roots of grass and bark of the date-tree. The branching galleries, of which there were six, from the principal shaft, appeared to have been excavated in search of food. A variety found in the red soil is much redder in colour than the common koku of the black land. Another variety is said to frequent the banks of nullahs and to take the water when pursued, but except in size the specimens seen differed in no respect from the common kind of which they appeared to be young individuals.

Gerbillus Indicus, *Hardw* Jerboa rat

G Hardwicke, <i>Gray</i>	G Cuvier, <i>Waterhouse</i>
Harna mus, HIND	Tel-yelka of YANADI
Jhenku indur, SANSK	Billa ilei, CAN
Yeri Yeka of WUDDUR	

In the Jerboa rat, which occurs throughout India, the muzzle appears to be more pointed than is stated by General Hardwicke, who characterizes it as "very round," and the colour is always of uniform bright fawn, without any admixture of brown spots, which have never been observed. The incisors are always of a deep yellow colour, the eyes very large and full, the tail longer than the body. A large adult male measured—length of body 7 inches,

of tail $8\frac{1}{10}$, of head $2\frac{1}{10}$, of ear $\frac{2}{10}$, of fore foot $\frac{1}{10}$, of hind foot 2. Weight $6\frac{1}{2}$ oz. They are said to be very prolific, bringing forth 16 to 20 at a birth but this seems an exaggeration, and the litter probably seldom exceeds 12. It is the common prey of foxes, owls, snakes. Lives in numerous societies, making extensive burrows in the red gravelly soil of the Mulnaad, generally in or near the root of shrubs or bushes. The entrances, which are numerous, are small, from which the passage descends with a rapid slope for 2 or 3 feet, then runs along horizontally, and sends off branches in different directions. These galleries generally terminate in chambers from $\frac{1}{2}$ a foot to a foot in width, containing a bed of dried grass. Sometimes one chamber communicates with another, furnished in like manner, whilst others appear to be deserted and the entrances closed with clay. The centric chamber in one burrow was very large, which the Wuddus attributed to its being the common apartment, and said that the females occupied the smaller ones with their young. They do not hoard their food, but issue from their burrows in the evening, and run and hop about, sitting on their hind legs to look round, making astonishing leaps, and, on the slightest alarm, flying into their holes. The Wuddus eat this species also.

Mus decumanus, *Lin*

Maneri ilei,	CAN	Ghur ka chooha,	DEA
Choocha,	DEK		

Not so common above the Ghats as below

Mus rattus, *Lin* Rare

Mus lanuginosus — *Elliott*

Golunda meltada *Jerdon*

Mettade, of the WUDDERS	Keira ilei,	CAN
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The name adopted to designate this species is taken from the word mettade, meaning soft in allusion to its fur, which is fine and soft mettani meaning soft in Telugu. It is also called mettan-yelka, mettan-ganda, from the same cause. It is about half the size of the kok, which it somewhat resembles. The head is short, but the muzzle, instead of being square and truncated, is sharp, the ears are larger in proportion and more ovate. The general form is not so stout. The tail is shorter than the body. The colour above is reddish brown, with a mixture of fawn, lighter beneath, close and soft, with a few longer hairs projecting. A large adult male measured—length of body, $5\frac{2}{10}$ th inches, of tail, $4\frac{3}{10}$ ths, total $9\frac{5}{10}$ ths, of head $1\frac{1}{10}$ th, of ear $0\frac{2}{10}$ th. Weight $2\frac{1}{2}$ oz. The mettade lives entirely in cultivated fields, in pairs, or

small societies of five or six, making a very slight and rude hole at the root of a bush or merely harbouring among the heaps of stones thrown together in the fields, in the deserted burrow of the kok, or contenting itself with the deep cracks and fissures formed in the black soil during the hot months. Great numbers perish annually, when these collapse and fill up at the commencement of the rains. The monsoon of 1826 having been deficient in the usual fall of rain, at the commencement of the season, the metatades bred in such numbers as to become a perfect plague. They ate up the seed as soon as sown, and continued their ravages when the grain approached to maturity, climbing up the stalks of jowaree, and cutting off the ear to devour the grain with greater facility. Mr Elliot saw many whole fields so completely devastated, as to prevent the farmers from paying their rents. The ryots employed the Wuddus to destroy them, who killed them by thousands, receiving a measure of grain for so many dozens, without perceptibly diminishing their numbers. They are eaten by the Tank-diggers. The female produces from 6 to 8 at a birth.

Golunda Elliotti, *Jerd* Bush-Rat

<i>Mus hirsutus</i> <i>Elliot</i>	|	<i>Mus coffæus</i> , <i>Kelaart</i>
<i>Gulandi</i> , CAN		<i>Sora-pani gadur</i> , TEL
<i>Gulat yelka</i> , of WUDDURS		

The *Gulandi* is about the size of the last species, or a little larger—but differs from it in living entirely above ground, in a habitation constructed of grass and leaves, generally in the root of a bush at no great height from the ground, often indeed touching the surface. The head is longer than that of the *Metatade*, but the muzzle is blunt, rounded, and more obtuse, and covered with rough hair. The face and cheeks are also rougher than those of the other rats, the ears round and villose, the eyes moderate, the whiskers long and very fine. The tail naked and scaly, somewhat villose. The colour is an olive-brown above, mixed with fulvous, beneath yellowish tawny, sometimes paler, or light yellowish grey. A male *Gulandi* measured—length of body, $6\frac{2}{10}$ th, of tail, $4\frac{3}{10}$ th, total $10\frac{5}{10}$ th, of head $1\frac{1}{10}$ th, of ear, $0\frac{6}{10}$ th. Weight nearly 3 oz. The *Gulandi* lives entirely in the jungle, choosing its habitation in a thick bush, among the thorny branches of which, or on the ground, it constructs a nest of elastic stalks and fibres of dry grass, thickly interwoven. The nest is of a round or oblong shape, from 6 to 9 inches in diameter, within which is a chamber about 3 or 4 inches in diameter, in which it rolls itself up. Around and through the bush are

sometimes observed small beaten pathways, along which the little animal seems habitually to pass. Its motion is somewhat slow, and it does not appear to have the same power of leaping or springing, by which the rats in general avoid danger. Its food seems to be vegetable, the only contents of the stomach that were observed being the roots of the *huryalee*. Its habits are solitary (except when the female is bringing up her young), and diurnal, feeding during the mornings and evenings.

Mus oleraceus, *Sykes*—Tree Mouse

<i>Mus dumeticola</i> <i>Hodgs</i>		<i>Mus povensis</i> <i>Hodgs</i>
<i>Meina yelka</i> , CAN		<i>Marad ilai</i> , CAN

This species was designated as *M. Longicaudatus* in the distribution list a term applied to it in Mr Elliot's notes, some years ago, when he believed it to be undescribed, as in fact it was at the time, but it was subsequently noticed by Mr Bennett from a specimen taken home by Colonel Sykes [*Proceedings, Zool Soc July 26, 1832, p 121*]. Its colour is a bright chesnut above, beneath pure white. Head moderate, muzzle somewhat obtuse, ears ovate, tail naked. The dimensions of a young female were—length of body, 3 inches, of tail, $4\frac{2}{10}$ ths, total $7\frac{2}{10}$ ths, of head, 1, of ear, $0\frac{3}{10}$ ths. The *Meinaka* is extremely active and agile, and difficult to catch. He never procured its nest, but was told by the Wuddus it lived always in bushes or trees, up which it is able to run with great facility. Colonel Sykes merely observes that "it constructs its nest of leaves of oleraceous herbs, in the fields." Whence the designation he has adopted for it.

Mus flavescens,—*Elliot*. This species somewhat resembles the last, but is nearly double the size, is of a pale yellow colour, and was met with only in out-houses and stables at Dharwar, but there are considerable numbers. Habits social. Its synonyms are *Thee rat*, *M. rufescens*, *M. arboreus*, *M. brunneusculus*, and in Bengal *Gachua-indu*. This is a pale yellowish brown above, and white beneath. The head is long, the muzzle pointed, the ears very large, subovate. Dimensions of an adult male—length of body $5\frac{1}{2}$ inches, of tail $6\frac{1}{2}$, total 12. Weight $12\frac{1}{4}$ oz.

Mus musculus, *Lin* Common Indian Mouse

<i>Mus dubius</i>		<i>Mus manei</i> <i>Gray</i>
		<i>Manei Bubga</i> , CAN

Mr Gray considered a specimen given to the British Museum to differ from the European species.

Mus platythrix, *Sykes* | *Leggada platythrix*, *Jerdon*

<i>Leggyade</i> , of WUDDURS	|	<i>Kul ilai</i> , CAN
<i>Kal yelka</i> , "		<i>Gijeli gadu</i> "

The leggyade has also been described by Mr. Bennett from Colonel Sykes' specimen. *Proceedings, Zool Soc June 26, 1832, p 121* Sir W Elliot proposed to call it *M. savicola* as better expressive of its habits, and as being exactly equivalent to its native name, platytrix expressing a generic rather than a specific character. It has the head oblong, the muzzle pointed, the ears rather large, oblong, rounded. Incisors yellow. Colour light brown, mixed with fawn, beneath pure white, the white separated from the brown by a well defined pale fawn line. The flattened spines are transparent on the back, beneath smaller, and forming with a fine thick close covering. The dimensions of an

Adult Male Do Female

Length of body	$3\frac{4}{10}$ inch	3 inches
„ of tail	$2\frac{1}{10}$	$2\frac{1}{10}$
Total...	$5\frac{5}{10}$	$5\frac{1}{10}$ or near- [ly 5]
„ of head...	$1\frac{4}{10}$..	$1\frac{1}{10}$
„ of ear ..	$\frac{1}{10}$	„
„ of fore palm ..	„ ..	$\frac{1}{10}$
„ of hind palm ..	„ ..	$\frac{1}{10}$

Weight . . . 1 oz 15dis

The leggyade lives entirely in the red gravelly soil, in a burrow of moderate depth, generally in the side of a bank. When the animal is inside, the entrance is closed with small pebbles, a quantity of which are collected outside, by which its retreat may always be known. The burrow leads to a chamber, in which is also collected a bed of small pebbles, on which it sits, the thick close hair of the belly protecting it from the cold and roughness of such a seat. Its food appears to be vegetable. In its habits it is monogamous and nocturnal. In one earth which he opened, and which did not seem to have been originally constructed by the animal but to have been excavated by ants, he found two pairs, one of which were adults, the other young ones about three parts grown. The mouth of the earth was very large, and completely blocked up with small stones, the passage gradually widened into a large cavity, from the roof of which some other passages appeared to proceed, but there was only one communication with the surface, viz the entrance. The old pair were seated on a bed of pebbles, near which, on a higher level, was another collection of stones, probably intended for a drier retreat. The young ones were in one of the passages likewise furnished with a heap of small stones.

Mns lepidus Elliot

Badaga,	CAN | Chitta birkani	TRF
Chitjalka,	TEL | Chitta ganda,	„

This pretty little species resembles the preceding, but is only about one third of the size. The colour is similar, but paler, and it has the same pure white under surface, separated from the upper by an exact line. The spines are small, fine, transparent, and of a dusky tinge, tipped with fawn. The head is very long, being nearly one third the length of the body, and the muzzle pointed. The ears are large, ovate, naked. Incisors white. Tail naked, scaly. Limbs rather long, fine, the 3 middle digits of the hind foot produced, as in Gerbillus, the two outer ones much shorter and nearly equal. The dimensions of an old male were—length of body $2\frac{2}{10}$ th inch, of tail, $2\frac{7}{10}$ th, total $5\frac{1}{10}$ th; of head $\frac{1}{10}$ th, of ear $\frac{1}{10}$ th, of fore palm $2\frac{1}{10}$ th, of hind palm $\frac{1}{10}$ th, weight 6 drs, but in general it does not exceed a $\frac{1}{4}$ of an oz (or 4 dis). Lives generally in pairs in the red soil, but sometimes a pair of young ones is found in the same burrow with the old ones. Does not produce more than 4 or 5 at a birth.

Sciurus palmarum, Gmel — Common squirrel

Rat palmiste <i>Briss</i>	|	<i>S. pencillatus, Leach</i>	
Beral,	BENG	Kharrri	MAH
Lakki	"	Vodati	TRF
Alala,	CAN	Uita, of the	WLDURS
Gilbert,	DUK		

The common species is sufficiently well known, the other, found only in the forests of the Ghats, is darker, the front and the back between the stripes reddish brown, the stripes small, narrower than in the common kind, and not extending the whole length of the back. The size of both is the same—Length, 13 to 14 inches, weight of males, 4 or 12 drs, females 4 oz 11 drs. The young are born without any hair, but three dark lines are visible along the back indicating the position of the future stripes.

Sciurus Elphinstoni, Sykes Bombay red squirrel

Shekra,	MAH | Kes Annalus,	CAN
	| the Halapyks.	

Mr Elliot observed the same uniformity of colour in the Ghat variety that has been described by Colonel Sykes, but it seems doubtful whether mere difference in colour, constitute sufficient grounds for the formation of a new species. He had both the black and the red kinds alive, and tame, in his possession, for months together, and he observed the most perfect similarity in their habits, cry, and in every particular except in that of colour. Though he never met with

individuals of the *S. maximus* in the forest, he had often obtained them from the people of the country, who said they caught them in the Southern parts of the mountain range. The same disposition to vary in the shade and distribution of colour has been remarked by Dr Horsfield in the Java congener of the Indian species, the Jeralang, or Leschenaults squirrel, a specimen of which has been described by Geoffroy as *S. Albiceps* from a casual difference of this kind. These varieties probably depend on locality, and have given rise to a great multiplication of species. Thus we have the *S. maximus* of Gmel, identified by Cuvier with *S. maximus* *S. ceylonensis* of Ray, *S. Indicus* said to come from Bombay, &c. Fischer makes the distinction between *S. maximus*, and *macrinus* to consist in the former having the cheek stripe terminating simply, while in the latter it is forked. *J. B. Fisch. Syn. p. 363*

Pteromys Philippensis *Elliot*

P. petaurista *Pallas* | *P. oral* *Tickell*
Pukhya, Pakya, MAHR | *Oral* *KOL*

Mr Gray designated the specimens of this species presented to the British Museum by the specific name of *Philippensis*, and showed a former description of them under this title. It is the brown flying squirrel of Ceylon and the peninsula of India. The length of the male is 20 inches, and the tail 21 41 inches. that of the female 19, and the tail 20 39 inches. The colour above is a beautiful grey, caused by the intermixture of black with white and dusky hairs, beneath it is white, the legs and posterior half of the tail black. The male is distinguished by an irregular patch of rufous on the sides of the neck, which in the female is a sort of pale fawn. It is very gentle, timid, and may be tamed, but from its delicacy is difficult to preserve. Lives in the holes of trees in the thickest part of the forest.

Hystrix leucura, Sykes Indian porcupine

H. hirsutirostris, *Brandt* | *H. Zeylanicus*, *Blyth*
H. cristata Indica, *Gray*, *Hardw*
Sajru, *BENG* | *Susel*, *Duk*
Yed, *CAN* | *Siyal*, "
Ho-igu, *GOND* | *Sahi?* "
Salendia, *MAHR* | *Saori or Seaodi*, of *Guz*
Dumsi, *NEPAL* | *Yeddu pandi*, *Tel*

There are three porcupines in the East Indies, *H. leucura* the Indian porcupine, *H. bengalensis*, the Bengal porcupine, and *H. longicauda*, the crestless porcupine of Nepal, Sikim, Burmah and the Malay peninsula. The porcupine of Europe is *H. cristata*,

and that of Africa is *H. Africa Australis* of *Peleis*. *H. leucura* is found over a great part of India, from the lower ranges of the Himalaya to the extreme south but does not occur in Bengal. It forms extensive burrows, often in societies, in the sides of hills, banks of rivers and nullahs, in the bunds of tanks and in old mud walls, and they are very destructive to crops of potatoes, carrots and other vegetables. See *Hystrix*.

Lepus, the hare, of these there are five species known to inhabit the East Indies, *L. rufi caudatus*, the common Indian hare, *L. nigricollis*, the black naped hare, *L. hispidus*, the hispid hare, *L. peguensis* of Burmah, and *L. pallipes* of Tibet.

Mams, the pangolin genus, is represented in the E Indies by *M. pentadactyla*, the Indian Scaly Ant-eater, *M. aurita*, the Sikim Scaly Ant-eater, *M. javanica*, of Burmah, the Malay Peninsula and the Eastern Archipelago.

Mams crassicaudata, Griffiths

M. Pentadactyla, *Linn* | Broad tailed *mams*, *Pen*
Pangolin a *Queen Comte*, *Cuv*
Kowli Mah of *GHAIS* | *Shallama*, } of the *BAU-*
Thunya, *DO* | *Shalma*, } *RI.*
Alavi, } of the *WUD-*
Alawa, } *DUR*

The *mams* burrows in the ground, in a slanting direction, to a depth of from 8 to 12 feet from the surface, at the end of which is a large chamber, about 6 feet in circumference, in which they live in pairs, and where they may be found with one or two young ones about the months of January, February, and March. They close up the entrance of the burrow with earth, when in it, so that it would be difficult to find them, but for the peculiar track they leave. A female that Mr Elliot kept alive for some time, slept during the day, but was restless all night. It would not eat the termites or white ants put into its box, nor even the large black ant (*Myrmex indefessa*, *Sykes*) though its excrement at first was full of them. But it would lap the water that was offered to it, and also congee or rice water, by rapidly darting out its long extensive tongue, which it repeated so quickly as to fill the water with froth. When it first came it made a sort of hissing noise, if disturbed, and rolled itself up, the head between the four legs, and the tail round the whole. The claws of the forefeet are very strong, and in walking are bent under, so that the upper surface is brought in contact with the ground, its gait is slow, and the back is curved upwards. After its death a single young one was found in it (Sept 15th), perfectly formed, and about 2 inches long. The marks

of the future striated scales were distinctly visible, and its long tongue was hanging out. The tongue of the old one was 12 inches in length, narrow, flat fleshy to the tip, the muscle along the lower surface very strong. The length of the animal was 40 inches. The weight 21-lbs.

Elephas Indicus, Cuv

Am, CAN TAM TEL | Bathi, DUK

The elephant occurs in Ceylon, in the south of the Peninsula of India, at the foot of the Himalayas, in Burmah and in the Eastern Archipelago.

Sus scrofa, Lin

<i>Sus indicus, Jerd</i>		<i>Sus vittatus, Schlegel</i>	
" <i>cristatus, Wagner</i>	|		
Handi, CAN	|	Boonia Janwai,	DUK
Mikka,	"	Sur,	"
Jevadi,	"	Dukui,	MAH

The Indian wild hog differs considerably from the German. The head of the former is longer and more pointed, and the plane of the forehead straight, while it is concave in the European. The ears of the former are small and pointed, in the latter larger and not so erect. The Indian is altogether a more active looking animal, the German has a stronger heavier appearance. The same differences are perceptible in the domesticated individuals of the two countries.

Moschus menina, Erxleben Mouse-Deer

<i>Memna Indica, Gray</i>	|	<i>Moschola mimenoides</i>	
	|	<i>Hodg</i>	

Memna, Knox — Ceylon p 21
Pissay, Ham, Voy, E, Ind, 1 p 261

Berka, Buika, CAN | Pisei, Pisuri, MAH

Is found in all the large forests of India.

Rusa aristotelis, Jerd

<i>Cervus hippelaphus Cuv</i>	|	<i>Cervus jiru</i>	HONGSON
" <i>equinus</i> "	|	" <i>heterocercus</i> "	"
" <i>leschenaulti</i> "	|	" <i>saunni</i>	OGILBY
" <i>niger</i> BLAINV	|		

Kadavi, kadaba	CAN	Jaro	HIND
Samber, MAH, and DUK		Miha	"
Bara Singha erroneously of mahomedans		Ma ao	GONDI
Mei, MAH of the GHATS		Kannadi	CAN
Jara	HIND	Ghous	BENG
		Gaoj	"

The different Indian names of Hippelaphus, Aristotelis, Equinus, are applied to the samber stag, the great Indian stag, originally described by Aristotle under the designation of Hippelaphus, and discriminated as such by Mr Duvaueel, in the Asiatic Researches, vol xv p 174. The horns of different individuals present great diversities of form. The only common characters are those of a basal antler, springing directly and equally with the beam from the base, and

the beam terminating in a bifurcated extremity, formed by a branch or snag separating posteriorly and pointing obliquely to the rear. But Mr Elliot met with instances of medial antlers, of trifurcated extremities, and in one case, with the extremity showing a fourfold division. The size of the Rusa is large, sometimes exceeding 14 hands in height. The colour varies from dark greyish black or slate-black, with the chin, the inner sides of the limbs, the under part of the tail, and the space between the buttocks, yellowish white, passing into orange yellow, but never extending into a large circular disk on the buttocks. In several instances he met with kinds of a pale yellow or light chestnut colour. These were young individuals, but the shikaries always declared them to be the same as the common kind, and no other difference was perceptible. The cranium of one of these light coloured females presents no structural differences from that of a young black female. Both sexes have canine teeth in the upper jaw, springing from the suture between the maxillary and intermaxillary bones. The neck and throat are clothed with a long mane. The suborbital sinus is very large. When the animal is excited, or angry, or frightened, it is opened very large, and can be distended at pleasure. The new horns are soft and tender during the monsoon, from June to September, about which time the rutting season commences. The stags are then fierce and bold. Mr Elliot has seen one, when suddenly disturbed, face the intruder for a moment, shaking his head, bustling his mane, distending the suborbital sinus and then dashing into the cover.

Cervus axis, Erxleben

Axis maculatus

Saung, Saraga, CAN | Chital, MAH and DUK

Cervus muntjak, Zimmermann

Cervulus aureus, JERDON

Kankui,	CAN	Jungli Bukra,	DUK
Bekia,	MAH		

This animal does not seem to differ in any respect from the Kijang of the Eastern Islands. A young male of this species is of a deep chestnut colour, which becomes browner as the animal grows older. It obtains its Chinese name from its habit of frequenting the Kans, or natural forest gardens —

Antelope cervicapra, Pallas

Antelope bezoatica, JERD

Chigri,	CAN	Phundayat,	MAH
Miga,	SANS	Hurcen, MAH	DEK the doe
Huin, MAH	DEK the Buck		
Kalweet,	MAH, DEK		

The buck is the Alali, of the Baori or harn shikarees, called also Aravi-Chinchei. They are a singular nomade tribe, who live entirely by capturing antelope by means of springes, in which they are very successful. They also catch the Chita (*Felis jubata*) for the Meer Shikaries. They wear a dress of a sort of brown coloured cloth peculiar to themselves, and speak a dialect of Hindi with a very singular intonation.

Gundoli, of the Baori... the Doe

The Indian antelope frequents the black plains, in herds of sometimes 20 or 30, each of which has only one buck of mature age, the others being young ones. The buck of the herd always drives off the others, as soon as they begin to turn black, in the course of which desperate combats ensue, by which their horns are often broken.

The horns of the male in the Southern Mahratta country seldom exceed 19 or 20 inches. The longest seen were a pair of horns from Hyderabad, 24 inches long, with 5 flexures and 50 rings or annuli, and another pair from Kattewai which were 25 inches. The rutting season commences about February or March, but fawns are seen of all ages, at every season. During the spring months the buck often separates a particular doe from the herd and will not suffer her to rejoin it, cutting her off and intercepting every attempt to mingle with the rest. The two are also often found alone but on being followed always rejoin the herd. When a herd is met with, the does bound away for a short distance and then turn round to take a look—the buck follows more leisurely, and generally brings up the rear. Before they are much frightened they always bound or spring and a large herd going off in this way is one of the finest sights imaginable. But when at speed the gallop is like that of any other animal. Some of the herds are so large, that one buck has from 50 to 60 does, and the young bucks driven from these large flocks are found wandering in separate herds, sometimes containing as many as 30 individuals of different ages. They show some ingenuity in avoiding danger. In pursuing a buck once into a field of toor, Mr Elliot suddenly lost sight of him and found after a long search that he had dropt down among the gram and lay concealed with his head close to the ground. Coming, on another occasion, upon a buck and doe with a young fawn, the whole party took to flight, but the fawn being very young, the old ones endeavoured to make it lie down. Finding however, that it persisted in running after them, the buck turned round and repeatedly knocked it over

in a cotton field until it lay still, when they ran off endeavouring to attract his attention. Young fawns are frequently found concealed and left quite by themselves.

Antelope arabica Hemprich and Ehrenberg
Fischer's Synopsis b 5 p 460

<i>Gazella benettii</i> , Jerd	| A Bennettii, Syles
Budari, CAN of southern talooks	| Chikara, DEK
Mudari, CAN of north-ein talooks	| Poysa, of Baori, the Buck
Tiska, CAN	| Chari, do the doe

The Indian gazelle inhabits all India except Bengal and the Malabar Coast, but is most abundant in the desert parts of Haurana, Rajputanah and Sindh. Sir W Elliot regards the *Antelope Arabica* and the *Gazella benettii* as identical. He says they abound in the islands of the Red Sea, particularly in Dhalak, and on the western shore about Massowa, and probably all along the Abyssinian Coast. The gazelle of the Hauran and of Syria, appeared to him also to be of this species. If this be the case, the Chikara possesses an additional interest, in being the same animal as the roe and the roe-buck of Scripture. The modern name for the gazelle in Yemen is Dabi or Dzabi which is the same as the Hebrew word translated "Roe" Deut xiv, 5. It is likewise the gazelle of the Arabian poets, as appears from the common saying "The eyes of the Dabi are the most beautiful of all." It is found on the red sandy plains, or among stony open hills, and abounds in the basaltic formation of the Dekhan, in the valleys of the sand-stone formation, and generally among the jungles of the red soil to the eastward of the Southern Mahratta Country. It is never seen on the black plains, nor among the western jungles, nor in the Mulnad. It is found frequently in herds of three, generally a buck with two does, also of 5, 6, or more. The young expelled bucks are also found in separate herds like those of *A. cervicapra*. When two bucks fight they butt like rams, retiring a little and striking the foreheads together with great violence. When alarmed it utters a short hiss, by blowing through the nose and stamps with the fore-foot, whence its Canarese name of Tiska. The dimensions of an adult male procured at Dumbal in the Southern Mahratta country, were as follows: height at the shoulder 2 feet, 2 inches, at the croup 2 feet 4½ inches, length from the nose to insertion of the tail 3 feet 5½ inches, of tail 8½ inches, of ear 6 inches, of horns 11 in of head 9 in. Weight 48 lbs. But these are by no means the largest dimensions observed. At Deesa in Goozerat, he measured three crania, the dimensions of the

horns of which were length $10\frac{1}{2}$ in $10\frac{1}{2}$ in $11\frac{1}{2}$ inches

The third or largest were very little inflated, the 2nd were the strongest and thickest he has also killed the buck weighing 51 lbs, the does weighed from 35 to 40 lbs This is about half the weight of *Cervicapra* which varies from 90 to 100 lbs The adult female has the horns inclining more to the rear, curved backwards, the tips forwards, slightly wrinkled at the base, the rest smooth and black, and nearly equidistant In both, the lachrymatory sinus is small and black There is a dark spot on the nose, and a line from the eyes to the mouth surmounted by a light one Kneebushes, tail and fetlocks behind, black, chin, breast, and buttocks behind, white Rest of the body, dark fawn, deeper where it borders the white on the sides and buttocks Ears long, 3 ridges of hair along the inner surface Inguinal pores, 2 mammæ Horns of the female sometimes with a few imperfect annuli, and never corresponding with each other

Tetraceros quadricornis, Jerd

A chickara, <i>Hardw</i>	T straticornis, <i>Leach</i>
A sub quadricornutus, <i>Elliot</i>	T iodes, <i>Hodgson</i>
	T paceris, "
Kond guri, CAN	Bhuki, SAUGOR
Kotri, BRISFAR	Bhukula, GONDI
Chouka, HIND	Bhu, "
Chousingra, "	Kurus, "
Jangh Bakra, "	Bhirul of BHILS
Bhekra, MAHR	Konda gori, TEL

In the Dokhan, this is much larger, and the colour varies considerably both from the Hindostan chickara, in which it is of a "uniform bright bay," and in the shades of individuals of different ages in the Dekhan The spurious horns are so small, as rarely to be met with in adult individuals, and are situated on two osseous bumps or risings (strongly marked in the cranium) from which they seem to be easily detached These osseous risings are immediately in front of the true horns, between the orbits, rather in front of a line drawn across the forehead through the centre of the eyes, and become covered with black callous skin, after the loss of the corneous tips The true horns are situated behind the eyes or between the eyes, and the ears, inclining backwards with a scarcely perceptible curve forwards, straight, parallel, round, smooth, thick, and strong at the base which has a few wrinkles, and tapering to a point, then colour black Those of very old males were $4\frac{1}{2}$ inches in length and had 3 strong wrinkles, and one imperfect one at the base The dimensions of a young adult male were,

height at the shoulder, 2 feet $1\frac{1}{2}$ inch croup 2 feet, 3 inches, length from the muzzle to the insertion of the tail, 3 feet, 6 inches, of tail 5 inches, ear $4\frac{1}{4}$, horn $1\frac{1}{2}$, from the muzzle to the base of the horn, 6, of head 8, leg 1 foot 5 inches Weight 42 lbs The doe is about the same size and has no horns, nor any bony projection above the eyes The mammae are four in number The colour is brown, of various shades, not bright, but sometimes so light as to approach a dull fawn, darker than the *Cervicapra*, but not so bright and deep as in the gazelle The shade is browner on the hind quarters, and darkest on the middle of the back It becomes lighter on the sides till it passes gradually into white in the middle of the belly, without the well defined dark line of separation, observable in the other two species The forelegs, particularly above the knee, the inside of the fetlocks, the nose and edge of the ears, are very dark A narrow line between the fore-legs which gradually widens towards the hinder flanks, the inside of the arms and thighs, are white, as is the inside of the ear, in which the hairs are long, and arranged in indistinct ridges The lachrymatory sinus is long, narrow and parallel with the line of the nose In its habits, it is monogamous, and is always found in pairs, frequenting the jungles among the undulating hills of the Mulnad It is never found in the open country, or among the hills on the eastern side of the district, neither does it ever penetrate into the western forests The droppings are always observed in heaps in particular spots It is said to be fond of licking the salt efflorescence of the soil, from which habit the incisors of old individuals are often found to be much worn, and sometimes wanting altogether

Portax pictus, Jerdon, the Nilgai

A tiago camolus, <i>Pallas</i>	Triagelaphus luppelaphus
Damalis risia, <i>Ham Smith</i>	Ogilby
Maravi, CAN	Nil, Lal, HIND
Roz, Rojh, HIND	Guayi, GONDI
Ru i, MAHR	Guia, "
Nil-gai, HIND	Manu potu, TEL

It is found in the thick low jungles of the Rone and Chudi Pergunahs, in those of Goonjeehal near the junction of the Kistnah and Ghatpariba rivers, the Mubulhal talook, and in the Moolwai Nala towards Beejapoor, but never in the open black plains, the Mulnad, or the Ghat forests It is comparatively rare, and is becoming more so, every day The country people are apt to confound it with the Sambur, but the localities frequented by the two animals are totally dif-

ferent The Sambur is impatient of heat, and requires shade and deep cover, the Neelgao is indifferent to the sun, and in the open plains, at noon, it requires a good horse and a long run to come up with it The Neelgao drops on its knees to feed, and attacks and defends itself by butting with the head The Sambur on the other hand never kneels and when irritated, rises on its hind legs, and strikes with the forefeet In Goozeiat the Neelgao is found in the open, grassy plains, the herd marches in a line, the bull leading with 8 or 10 cows following

Gavæus gaurus Bison of Sportsmen

Bos gour, <i>Trial</i>	Bos cavifrons, <i>Hodgson</i>
„ aseel, <i>Horsf</i>	Bibos cavifrons, <i>Hodg</i>
„ gaurus, <i>Griffith</i>	

Bos gaurus, *Griffiths* — Gaur, *Geoff*

Kai kona,	CAN	Gaviya,	MAHR
Gaur,	HIND	Vana-go,	BENG
Gauri Gai,	,	Ban gao,	BENG
Jungh Khulga,	„	Peia Maoo	S GONDI
Bod at Seomie		Katu yem,	TAM
Ban-paira, at Mundlah		Urna,	„

This, the bison of sportsmen, is one of the largest animals of the Indian fauna, frequenting all the extensive forest tracts from Cape Comorin to the Himalayas, from Tinnevely, through the whole range of the Syhadree mountains up to Mahableshwar, and near Vellore, in the Sherwaroyah hills near Salem, at Aseeiguh, in Kandes, Rajahmundry, and is likewise to be found in all the deeper recesses of the eastern ghauts, and on the banks of all the great rivers passing through them An imperfect cranium which seems to belong to a female of this species, in the United Service Museum, is labelled thus 'Head of a Bison from Kuddah, Straits of Malacca, presented by Lieut Col Frith, Madras Artillery' "It is called Gaviya by the Mahiattas, Jungh khoolga and Uina by the mahomedans (though it has not the slightest affinity with the buffalo to which both of these names apply), and Kai kona by the Cananese, which is of similar import, from Kadu, a forest, and Kona, a buffalo It differs also very remarkably from the common ox, and though it approaches considerably more to the description of the bison, the name generally applied to it by English sportsmen, it exhibits marked structural differences excluding it from the Bisontine group as defined by Cuvier These consist in the plane of the fore-head being "flat and even slightly concave," and in the possession of only 13 pairs of ribs It is not improbable that it will be found to constitute a connecting link between the Bisontine and Taunine groups The most remarkable characters in the animal are an arched coronal, or convex

bony ridge, surmounting the frontal bone, and projecting beyond it so as to make the line from the vertex to the orbit a concave sweep, the continuation of which from the orbit to the muzzle is slightly convex The other distinctive mark is the prolongation of the spinous processes of the vertebrae of the back, from the withers to the loins where they cease abruptly These processes are 12 in number and their prolongation gives the animals a very extraordinary appearance The largest individual Mr Elliot met with was killed in an island of the Kala Nuddee in the district of Soonda, in 1827. He relates that a noted shikaree, the Patel or headman of Alloor (a Hubshee or negro descendant of some of the numerous African slaves imported in the 15th century by the mahomedan kings of Beejapore and who still exist as a distinct race, in this district), called him at day light and promised to show him one of the animals described by him as the wild buffalo Crossing the river in a canoe, he struck into the forest and soon came upon a track, which he pronounced to be that of a large bull On this he proceeded with the steadiness and sagacity of a blood hound, though it was often imperceptible to our eyes. At times when a doubt caused us to stop, he made a cast round, and on recovering the track summoned us to proceed by a loud whistle, or by imitating the cry of the spotted deer, for not a word was spoken, and the most perfect silence was enjoined As we advanced he pointed silently to the broken boughs or other marks of the passage of a large animal, and occasionally thrust his foot into the recent dung, judging by its warmth of the vicinity of the game We followed his steps for three miles to the river, then along the banks towards Dandely, where the animal appeared to have passed to the other side Wading across, we ascended the bank of a small island covered with thick underwood, and some large trees, amongst which it had lain down, about fifteen yards from where we stood The jungle was so thick that we found it difficult to distinguish more than a great black mass among the underwood On firing, the animal got on his legs, received two balls more, and rushed into the jungle where he became very furious, and we were obliged to shelter ourselves behind the trees to avoid the repeated charges he made, though one ball through the shoulder which had broken the bone above the elbow, prevented his moving with facility He then became exhausted and lay down snorting loudly and rising to charge when any one approached A ball in the forehead caused him to roll over the precipi-

tous bank into the river. Still however he was not dead and several balls were fired into his forehead, behind his ear and the junction of the head and neck without life becoming extinct, one ball which had struck the vertebrae of the neck was taken out almost pulverised. When drawn ashore and examined more minutely, the first sentiment produced in all present was astonishment at his immense bulk and yet but on measuring his height they found him much taller than his breadth at first led them to imagine. The head is very square and shorter than in the common ox, the forehead ample, the bony ridge rising about five inches in height from the plane of the frontal bone over which it inclines. When viewed behind it rises suddenly and abruptly from the nape of the neck, from whence to the vertex it measures seven inches, the horns make a wide sweep in continuation of the arched bony ridge, and turn slightly backwards and upwards forming an angle of about 35° with the frontal bone, the whole of the head in front, above the eyes, is covered with a coat of close short hair of a light greyish brown colour which below the eyes is darker approaching almost to black. The muzzle is large and full, and of a greyish colour, the eyes are smaller than in the ox, with a fuller pupil of a pale blue colour, the ears are smaller in proportion than in the ox, the tongue is very tough and covered with prickles, the neck is short, thick and heavy, the chest broad, the shoulder very deep and muscular, the forelegs short, the joints very short and strong, the arm exceedingly large and muscular. Behind the neck and immediately above the shoulder rises a fleshy gibbosity or hump, the same height as the dorsal ridge, which is thinner and finer, rising gradually as it goes backwards and terminates suddenly about the middle of the back. The hind quarters are lighter and lower than the fore, falling suddenly from the termination of the ridge, the tail very short, the tuft only reaching down to the hocks. The dimensions of this individual were carefully noted as follows

	feet	in
Height at the shoulder	6	1½
Do at the hump (taken from hoof to insertion of tail),	5	5
Length from the nose to the insertion of the tail, ...	9	6½
Do do to the end of the tail which was 2 feet 10 inches	12	4½
Length of dorsal ridge including the hump,	3	4
Height of do do	0	4½
Girth (taken behind the forelegs)	8	0

	feet	in
Breadth of the forehead,	1	3½
From the muzzle to the top of the arched bony ridge,	2	1¾
Distance between the points of the horns,	2	1
Circumference of horn at base,	1	7½
Between the roots of horns,	0	13½
Length of the ear, ...	0	10½
Circumference of the neck,	4	4
Depth of the shoulder (from the elbow to the end of the spinal ridge),	4	2½
From the elbow to the knee (i.e. the forearm),	1	5½
From the elbow to the heel,	2	7
Circumference of the arm,	2	6

The skin on the neck and shoulder and on the thighs is very thick and was about two inches in this one, which has already shrunk from lying in the sun. It is used for making shields which are much prized. On examining the skeleton picked clean by the vultures, he could only distinguish thirteen pairs of ribs. The cow differs from the male in having a slighter and more graceful head, a slender neck, no hump, a less defined dew-lap and the points of the horns do not turn towards each other at the points, but bend slightly backwards, the horns are smaller too, and the frontal bone narrower, but the coronal or ridge is distinctly marked. The bulls have the forehead broader in proportion to their age. In the young bull it is narrower than in the cow and the bony ridge scarcely perceptible. The horns too in the young specimen turn more upwards, the general colour is dark brown, the hair thick and short and in old individuals the upper parts are often rather bare. That on the neck and breast and beneath is longer, the skin of the throat is somewhat loose giving the appearance of a slight dew-lap. The legs are white with a rufous tint on the back and side of the forelegs. The skin of the under parts when uncovered is a deep ochrey yellow. The cow has the legs of a purer white. The breeding season is said to be early in the year and the calves are born after the rain. The bulls are often found separate from the herd which consists generally of from ten to fifteen cows and a bull. They generally feed during the night browsing on the young grass and the tender shoots of the bamboos of which they are very fond. In the morning they retire to some thicket of long grass or young bamboos where they lie down to ruminate. When disturbed the first that perceives the intruder stamps loudly with its foot to alarm the rest, and the whole rush through the

forest breaking down every obstacle and forcing their way with a terrific crash,

dat euntibus ingens
Silva locum, et magno cedunt vinctula fragore
Æm. vi. 676

When suddenly approached in the night they start off with a loud hissing snort. The Gowli race say they see great numbers of bison when pasturing their herds in the neighbouring forest. They describe them as very timid and watchful, more so than any other wild animal, always reposing in a circle with their heads turned outside, ready to take alarm. They add that they see most calves from June to October but the greatest number about August. They do not know how long the cow goes with calf, but suppose the period of gestation to be the same as that of the buffalo, or ten months and ten days. The old male drives the others from the herd at the breeding season, and the single ones seen in the jungle are young males of this description, and it is probable the very old bulls are sometimes expelled also by younger and stronger males. Mr. Fischer, of Salem, mentioned that the bison ordinarily frequents the Shevaroyah hills, seeking the highest and coolest parts, but during the hottest weather, and when the hills are parched by the heat, or the grass consumed by fire, the single families, in which they commonly range the hills, congregate into large herds, and strike deep into the great woods and valleys, but after the first showers, and when verdure begins to re-appear, they again disperse, and range about freely. In wet and windy weather, they again resort to the valleys, to escape its inclemency, and also to avoid a species of fly or gnat which harasses them greatly. In the months of July and August, they regularly descend to the plains, for the purpose of licking the earth impregnated with natrium or soda, which seems as essential to them well doing as common salt is to the domestic animal when kept in hilly tracts. The chief food of the bison seems to be the following grasses and plants

Yadanjan cody	} A species of Saccharum used for thatch
Vallam pilloo	
Odeseengam pilloo	} Ricinus communis, Castor oil plant
The cottay moottoo leaf	
Mullum pilloo	} Anthystrina polystachia, Rorb
Canavam pilloo	
Cheevum	} Broom grass, (Aristida)
Cattoo corangan leaf	
	} A species of Convolvulus, Ipomeea staphylina ?

but they will eat with avidity every species of grain commonly cultivated on the hills. The Bison particularly is so fond of the

Amay cottay (Dolichos lablab, Ainslie), Country bean, when in blossom, that they will invade, and destroy fields of it, in open daylight, in despite of any resistance the villagers can offer. In other respects it is a very inoffensive animal, very rarely attacking any one it encounters, except in the case of a single bull driven from the herd. Such a one has occasionally been known to take up his location in some deep bowery jungle, and deliberately quarter himself on the cultivation of the adjacent villages. The villagers, though ready to assist Europeans in the slaughter of Bison, will not themselves destroy them (the inviolability of the cow extending to the Bison), and so bold does this free-booting animal become in consequence, that it has been known to drive the ryots from the fields, and deliberately devour the produce. But in general it is a timid animal, and it is often difficult to get within gun-shot of them. The period of gestation is with the Bison the same as with the domesticated animal, they drop their young in the months of September and October. It seems a slow growing animal. A calf he had for three years was evidently in every respect still a mere calf. They seem very difficult to rear. He had known it attempted at different ages, but never knew the animal to live beyond the third year. The calves he had, never became in any degree domesticated. The domesticated cow could never be induced to suckle them. The persevering ferocity of the bison of the Sub-Himalayan range, described by Mr. Hodgson, is quite foreign to the character of the animal in the southern forests. When wounded, it is true, it charges its assailant with determined courage, and in many instances causes much injury.

The following details exhibit the families, genera and principal species of mammals in the South and East of Asia

ORDER PRIMATES

Fam. SIMIADÆ, Monkeys

Quadrumana	| Catarrhine, Geoffroy
Heopithecus, van Hoven	

Sub-fam. Simiandæ, Apes

Trigloodytes niger, Chimpanzee, Africa
Trigloodytes gorilla, Gorilla, Africa
Simia satyrus, Orang-utan of Borneo
Simia morio, Orang-utan of Sumatra

Sub-fam. Hylobatindæ, Gibbons of Indo-Chinese countries and Malaya

Hylobates hoolook, Hoolook of Assam, Cachar, Khasia, and Sylhet
Hylobates lar, Gibbon of Tenasserim

MAMMALIA

Hylobates agilis, Gibbon of Malay peninsula, others from the Malay Islands

Monkeys

Gen Presbytis Illiger

Semnopithecus, F Cuvier

Hanuman, H | Langur, II

Presbytis entellus

Simia, Dufrenoy	|	P anchises, Ell
Langur, H	|	Makur, MAHR
Hanuman, II	|	Musur, CAN
Wanur, MAHR	|	Bengal Langur, ENG

common in Bengal and Central India

Presbytis schistaceus, Hodgs Horsf

Himalayan Langur, ENG	|	Langur, HIND
Kubur, BHOI	|	Kamba Sulu, LLECH

occurs throughout the Himalayas

Presbytis priamus, Ell, Bly, Horsf

Madras Langur, ENG		Gandangi, TRI
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inhabits the eastern side of the peninsula and the north of Ceylon

Presbytis Johni, Jerdon

Simia Johni, Fisher	|	Semnopithecus cucullatus, Is Geoff
Semnopithecus Dussmeri, Schinz	|	Semnopithecus hypoleucos, Blyth Horsf
Semnopithecus Johni, var. of Martin		

The Malabar Langur, of Travancore, Cochin, Malabar and South Canara

Presbytis jubatus, Jerdon

Semnopithecus Johni, Wagner, Blyth, Martin

The Nilgherry Langur, of Nilgherries, Annamally, Pulney and Wynnaad, not below 4,500 and 3,000 feet

Presbytis pileatus, Blyth, Sylhet, Cachar, Chittagong

Presbytis barbei, Blyth interior of Tipperah Hills

Presbytis obscurus, Reid, Meigu

Presbytis phayrei, Blyth, Aikan

Presbytis albo-circus, Malayan Peninsula

Presbytes cephalopterus, Blyth, Ceylon

Presbytes ursinus, Blyth, Ceylon

Sub-fam Papioninae, Baboons

The true baboons of Africa and monkey-like baboons of India

Inuus silenus, Jerdon Lion-monkey

Simia leonina, Linn, Shaw		Silenus veter, Gray, Bly Horsf
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Nil bandu, BENG		Nella manthi, MAI
Siahbandu, HIND		

W Ghats, Cochin, Travancore

Inuus ilhesus, Jerdon

Inuus civithanus, Schreb		Pithecanops, Hodg Horsf
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MAMMALIA

Bengal monkey, ENG		Maient banu, LIT
Bandar, HIND		Banui, "
Moikot, BENG		Suhu, "
Piyu, BHOI	|	

Inhabits nearly all India

Inuus pelops, Jerdon

Macacus Assamensis, McLelland, Horsf Blyth

The Hill monkey, high up on the Mussoorie Hills

Inuus Sikkamensis, Jerdon

Macacus Sikamensis, Hodgson

Inuus nemestinus, Jerdon Tenasserim and Malayana

Inuus leoninus, Blyth Aikan

Inuus aietoides, Is Geoffroy Aikan

Gen Macacus radiatus, Jerdon

Simia sinica, Linn Ell Bly Horsf

Mungur, CAN	|	Wanur, MAHR of SYRES
Madras Monkey, ENG	|	Kedur, MAHR of GHATS
Bandu, H	|	Koti, TEL
Makidu, MAHR	|	Vella Munthi, TAM

All over Southern India

Macacus pileatus, Shaw, of Ceylon

Macacus bonapartei, F Cuvier, of Bui mah

Macacus cynomolgus, Linn of Bui mah

Fam LEMURIDAE The Lemurs, mostly of Madagascar, one genus of Africa and two or three from India and Malayana

Nycticebus tardigradus, Jerdon

Stenops Javanicus, Auctori		N Bengalensis, Geoff Horsf Bly
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Slow paced Lemur, ENG		Lajawoti banar, BENG
Laja banar, BENG		Shaimmdah billi, HIND

Found in Bengal, Rungpoie and Dacca

Nycticebus javanicus, Blyth, of Java

Loris gracilis, Jerdon

Lorina Ceylonensis, Fischer, Blyth

Tevungu, TAM	|	The slender lemur, ENG
Dowantsi pilli, TEL	|	Sloth, of MADRAS

Found in Ceylon, and Southern India

Tarsium a genus of Java

Fam GALEOPITHECIDAE, Flying Lemurs

Gen Galeopithecus, natives of Malayana

SUB-ORDER CHEIROPTERA, Bats

Fam PTEROPODIDAE Frugivorous bats
Many of the Pteropus bats inhabit Malayana, Ceylon, India, Burmah, Malacca, Java

Pteroptis Edwardsi, Jerdon

P medius, Temm	|	P Assamiensis, McLelland
P leucocephalus, Hodg	|	Ell Blyth

MAMMALIA

Badul,	BENG	Bai-bagul,	HIND
Toggul bawah,	CAN	Wai baggul,	MAHR
Large Fox bat,	ENG	Sikat yelli,	TEL
Flying fox,	"	Siku rayi,	"
Gadal,	H		

Found in Ceylon, India and Burmah

Pteropus Leschenaulti, Jerdon

Pt seminudus, Kelaa't | Fulvous Fox-bat, Eng

Madras, Carnatic and Trichinopoly

Pteropus edulis, Java, and Malacca

Pteropus Dussumieri, Is Geof. continent of India ?

Cynopterus marginatus, Jerdon

Pteropus pyrochrous, | P. tatecheilus, Temm
Hodgson | Ell Bly Horsf

Cham gadib, BENG | Small Fox bat, ENG

Throughout all India and Ceylon

Cynopterus affinis, Gray, Himalaya, a synonym of C marginatus

Macroglossus minimus, Jerdon

Pteropus minimus

Tenasserim and Malayana

Fam VAMPIRIDÆ

Sub-Fam Megadermatinae

Megaderma lyia, Jerdon

M Carnatica, Lll | M schistacea, Hodgs Bly
Horsf

Large eared Vampire bat, over all India

Megaderma spectrum, Jerdon Cashmere

Vampire bat

Megaderma Horsfieldi, Blyth, of Tenasserim

Megaderma spasma, Linn Ceylon and Malayana

Sub-fam Rhinolophinae, Leafy nosed bats

Rhinolophus peniger, Jerdon, Hodg Blyth

R luctus, Temm | Large leaf bat ENG

Nepal ? Malabar ? Java ? Daijeeling

Rhinolophus mitatus, Blyth

Mitted leaf bat ENG

Chybassa, Mussun ? Central India

Rhinolophus luctus, Horsf Java

Rhinolophus tiagatus, Hodg Blyth

Dark brown leaf bat ENG

Nepal, Mussoorie

Rhinolophus Pearsoni, Horsf Blyth

Pearsons leaf bat ENG

Daijeeling, Mussoorie

MAMMALIA

Rhinolophus affinis, Horsf Blyth

R rubidus, Kelaa't | R cinerascens, Kelaa't
Allied leaf bat ENG

Malabar ? Ceylon, Burmah, Malayana

Rhinolophus rouxi, Tem Blyth

R lepidus, Bly | Rufous leaf bat, ENG

Malabar, Calcutta, Colgong, Mussoorie

Rhinolophus macrotis, Hodg Bly

Large eared leaf bat ENG

Himalaya, Nepal, Mussoorie

Rhinolophus subbadius, Hodg Blyth

Bay leaf bat ENG

Nepal, Himalaya

Rhinolophus brevitaesus, Bly Daijeeling

Several species of *Rhinolophus* occur in the Malayan islands, China and Japan

Hipposideros armiger, Horsf

H nobilis, var Blyth | Large horse-shoe bat, ENG

Nepal, Mussoorie, Daijeeling

Hipposideros lankadeva, Kel Ceylon

Hipposideros nobilis, Cantor Burmah, Ceylon and Malay peninsula

Hipposideros speoris, Bl Ell

H apiculatus, Gray | H Dukhunensis, Sykes

H pennicillatus, " | Indian Horse shoe bat ENG

India generally, Ceylon, Archipelago

Hipposideros cinerascens, Bly

Ashy horse shoe-bat ENG

Punjab, Salt Range

Hipposideros minimus, Jerdon

Rhinolophus fulgens, Ell Blyth

Little horse shoe bat

S India, Ceylon, Nicobars, Burmah, Malayana

Hipposideros luvatus, Horsf Burmah, Malayana, Sylhet

Hipposideros insignis, Cantor Malay Peninsula

Hipposideros nobilis, Cantor Malay Peninsula

Hipposideros diadema, Cantor. Malay Peninsula

Hipposideros galeatus, Cantor Malay Peninsula

Cœlops Fritzb, Bly Tailless bat of Sundebans

Rhinopoma Hardwickii, Gray, Blyth The long tailed leaf-bat of all India, Burmah, Malayana

Nycterus Javanica, Geoff Java, Malacca.

Fam NOCTILIONIDÆ

Sub-Fam Taphozomæ

MAMMALIA

Taphozous longimanus, *Hard Blyth*
T brevimanus, *Blyth* | *T fulvidus*, *Blyth*
T cantoni, *Blyth*
The long-armed bat of all India
Taphozous melanopogon, *Temm Horsf*
The black bearded bat of Canara, Malayana
Taphozous saccolaimus, *Temm Blyth*
T classus, *Blyth* | *T pulcher*, *Elliot*
The white-bellied bat of Madras, Malayana
Taphozous bicolor, *Temm E Indies?*
Emballonura species from Java
Sub-fam Noctilioninae
Nyctinomus plicatus, *Jerdon*
Vespertilio plicatus, *Buch Bly* | *N dilatatus*, *Horsf*
N Bengalensis *Geoff* | *N tenuis*, *Horsf*
The wrinkled lip-bat of Madras, Calcutta.
Chenomeles torquatus, of Java
Fam VESPERTILIONIDÆ
Sub-fam Scotophilinae
Scotophilus serotinus, *Jerdon*
Vespertilio noctula, *Geoff* | Silky bat, *Eng*
" *serotinus*, *Sch.*
Europe, Himalaya, Tyne range beyond Mussoorie
Scotophilus leisleri, *Jerdon*
Vespertilio dasycarpus *Leisleri*, *Blyth*
Many armed bat and the Tyne Range, of the Himalaya
Scotophilus pachyomus, *Jerdon*, the thick muzzled bat of India?
Scotophilus Coromandelianus, *Jerd*
Kerivoula Sykesii, *Gray Ell*
The coromandel bat of all India
Scotophilus lobatus, *Jerd*
Vespertilio abramus, *Temm*
The lobe-eared bat of India
Scotophilus fuliginosus, *Jerd*
Nycticejus atratus, *Blyth*
The smoky bat of Nepal
Scotophilus fulvidus, *Ell Tenasserim*
Scotophilus pumiloides, China
Noctulmia noctula, *Gray*
Vespertilio lasiopterus, *Sch* | *V labiata*, *Hodgs Bly*
V altivolans, *White*
The noctule bat of England, Nepal
Flies high
Nycticejus heathii, *Horsf Bl*
Large yellow bat *Eng*
Southern and Central India

MAMMALIA

Nycticejus lutens, *Blyth*
N flavcolus, *Horsf* | Bengal yellow bat *Eng*
All India, Assam, Burmah
Nycticejus Temminckii, *Jerd*
Vespertilio belanger, *Geoff* | *V noctulinus*, *Is Geoff*
The common yellow bat of India, Burmah, Malayana
Nycticejus castaneus, *Gr Bly*
Chesnut bat *Eng*
Bengal, Burmah, Malayana
Nycticejus atratus, *Blyth*.
Scotophilus fuliginosus, *Bly* | Sombrio bat *Eng*
Darjeeling
Nycticejus canus, *Blyth*
Scotophilus pitampus, *Gray* | Hairy bat
All India
Nycticejus ornatus, *Blyth*
Harlequin bat. *Eng*
Darjeeling
Nycticejus nivicolus, *Hodg Horsf.*
Alpine bat *Eng*
Near the snows of Sikkim
Sub-Fam Vespertilioninae
Lasiurus Pearsoni, *Horsf Bl*
Noctulmia lasiura, *Hodgson*
The hairy winged bat of Darjeeling.
Muina suillus, *Jerd*
N lasiura, *Hodg* | *L Pearsoni*, *Bl*
The pig bat of Darjeeling, Malayana
Muina formosa, *Jerd* The beautiful bat
Vespertilio, *Hodg* | *Nycticejus Titchell*, *Blyth*
Kerivoula, *Gray* | *N isabellinus*, *Horsf*
Central India, Nepal, Sikkim, Darjeeling
Kerivoula picta, *Jerd*,
Vespertilio kerivoula, *Boddart* | Painted bat *Eng*
All India, Burmah, Malayana
Kerivoula palhda, *Blyth* The pale painted bat of Chybassa
Kerivoula papillosa, *Jerd* The papillose bat of Ceylon, Calcutta, Java, Sumatra
Kerivoula tenuis? *Tomes*
Vespertilio tenuis
Java, Sumatra
Kerivoula hardwickii, *Tomes*
Vespertilio Hardwickii
Java, Samatia
Vespertilio caliginosus, *Tomes*
Mustachod bat, *Eng*
India

MAMMALIA.

Vespertilio silgoiensis, *Hodg. Horsf*
Terai bat, Eng.
Silgoore in the Sikkim Terai
Vespertilio darjelingensis, *Hodg* The
Darjeeling bat, is like *V. mystacinus* of
Europe
Vespertilio Blythii, *Tomes* Nasseerabad
Vespertilio adversus, *Blyth Horsf*
Malayan bat, Eng
Ceylon, Calcutta, Burmah
Vespertilio Horsfieldi, *Temm*
V. tralatitans, *Horsf*
Malayan peninsula and Java
Vespertilio tralatitans, *Temm* of the Mala-
yan peninsula and Java
Myotis murinus, *Jerd*
Vespertilio murinus, *Geoff* | Mouse like bat, Eng
Europe, Mussoorie
Myotis Theobaldi, *Blyth*
M. pallidiventris, *Hong Blyth*
Theobald's mouse bat of Cashmere
Myotis parvipes, *Blyth*
M. pipistrellus, *Bl*
Small footed mouse bat of Mussoorie
Myotis lepidus, *Blyth*, Candahar
Myotis beidmoiei, *Blyth* Tenasserim
Plecotus auritus, *Jerd*
Pl. homochrous, *Hong* | *Pl. Darjilingensis*, *Hong*
Long eared bat, Eng
Darjeeling
Plecotus timorensis, *Geoff* Timor
Barbastellus communis, *G. Bl*
V. barbastellus, *Schreb* | *B. daubentoni*, *Bell*
The barbatelle bat of Himalaya, Mussoorie,
Nepal
Barbastellus leucomelus, *Jerd*
V. leucomelus, *Ruppell*.
Red Sea
Barbastellus macrotis, *Jerd*
V. macrotis, *Temm*
Sumatra
Nyctophilus Geoffroyi, *Bl*, *Leach*
The large eared leaf bat of Europe, Aus-
tralia, Mussoorie
ORDER INSECTIVORA Insectivorous Mam-
mals
Fam TALPIDE, Moles

MAMMALIA

Talpa micrura, *Hodg Blyth*
T. cryptura, *Blyth*
Pariam, LEP | Biyu kanyem, BHOT
Nepal, Sikkim
Talpa macrura, *Hodg*.
Long tailed mole, Eng
Sikkim
Talpa leucura, *Blyth* Sylhet, Tenasserim.
Talpa mogura, *Temm* Japan
Urotrichus talpoides, Japan
Fam SORECIDÆ, Shrews
Sorex caeruleus *Shaw Blyth*
Sorex Indicus, | *S. Sonnerati*, *Geoff.*
S. giganteus, | *S. myosurus*, *GRAY*
Chachandi, *MIND* | *Sondeli*, *CAN*
Musk rat *ENG* | *Musk shrew*, *ENG*
All India
Sorex murinus, *Lin Blyth*
S. myosurus, *PALLAS* | *S. viridescens*, *BLYTH*.
S. Swinhoei, *BLATH* |
Mouse colored shrew, Eng
Sorex nemorivagus, *Hodgson*
S. murinus, *Horsf* | Nepal wood Shrew, Eng.
Nepal, Sikkim
Sorex Griffithii, *Horsf* Khassia hills.
Sorex serpentarius, *Is Geoff*
S. Kandianus, *KEELART* | Rufescent Shrew
Ceylon, S India, Burmah, Tenasserim
Sorex heterodon, *Blyth*, Khassia Hills
Sorex satunator, *Hodg* Darjeeling
Sorex Tytleri, *Blyth* The Dehra shrew.
Dehra Dhoon
Sorex soccatus, *Bly Hodgson* Hany
footed shrew Nepal, Sikkim, Mussoorie.
Sorex niger *Ell Horsf* Neilgherry wood
shrew Neilgherry Hills
Sorex leucops, *Hodgs*
Long tailed shrew, Eng.
Nepal
Sorex Hodgsoni *Blyth*
Nepal Pigmy shrew, Eng.
Nepal
Sorex Perroteti, *Duvernoy*
Neilgherry Pigmy shrew, Eng
Mysoor, Neilgherries, Dekhan
Sorex micronyx, *Blyth*, small-clawed pig-
my shrew of Western Himalaya
Sorex melanodon, *Blyth* Black-toothed
pigmy shrew of Calcutta
Sorex Sikkimensis, *Hodg* Darjeeling
Sorex homous, *Hodg* "

MAMMALIA.

Sorex oligurus, *Hodg* Darjeeling
Sorex macrinus, *Hodg* "
Sorex holo-sericeus, *Hodg* "
Sorex tenuicaudus, *Hodgs* "
Sorex ferrugineus, *Kel* Ceylon
Sorex montanus, " "
Sorex kelaarti, " "
Sorex pui-puiascens, *Temp* "
Sorex Hoisfieldii, *Tomes* "
Sorex fuliginosus, *Blyth*, Tonasserim
Sorex nudipes, " "
Sorex atratus, " Khassya
Sorex albinus, " China
Sorex pulchellus, *Licht* Central Asia
Soriculus nigrescens, *Jerd*
Cosira, GRAY, BLYTH | *S atemimus*, BLYTH
S Sikimensis, HODG HORSE | *S vocatus*, HODG
Tang Zhing, LFR | *Ting Zhing*, BIOT
Mouse-tailed shrew of Sikkim, Nepal
Crossopus himalaicus, *Gray*
Oong lagnyu, LEFCHE | *Choopitsi*, BIOT
The Himalayan water-shrew of Sikkim
Corsua alpina, *Jerdon*
Sorex caudatus, *Hodgson* BLY | Alpine shrew, Eng
Europe, Sikkim
Corsua Newera-clia, *Kel* of Ceylon
Feroculus macropus, *Kel*
Sorex macropus, BLYTH
Ceylon
Myogalca (mygale) or muskrat of N
America The scaly tails of this shrew are
imported into India
Fam ERINACEIDÆ, Hedgehogs
Erinaceus collaris, *Gray Blyth*.
E Gray, Bennet
N I Hedgehog, N W Provinces, Punjab,
Sindh
Erinaceus micropus *Blyth*
E nudiventris, HORSE | E collaris, GRAY
South India, Neilgherries
Erinaceus mentalis, *Gray* India
Erinaceus spatangus, *Benn* Himalayas
Erinaceus Grayii, *Benn* Himalayas
Erinaceus auritus, *Pallas* Central Asia
Erinaceus megalotis, *Blyth* Afghanistan
Tupaia Ellhotti, *Water* Bl
Madras Tree shrew, Eng
Eastern Ghats
Tupaia peguana, *Less*
T Belangeri, WAGNER | T ferruginea, Var BLYTH
Kali tang zhing, LFR | Sikkim tree shrew
Sikkim.

MAMMALIA.

Tupaia Javanica, Java
Tupaia tana, Sumatra
Tupaia murina, Borneo
ORDER CARNIVORA or Beasts of prey
Fero normales, Gray | Secundates. Blyth.
TRIBE PLANTIGRADA, Walk on sole of foot
Fam UPSIDE The Bears.
Ursus isabellinus, *Hors* Blyth
Ursus synchus, HAMP ? | Haput, CHAM
Bhai ka reetch, H | Dm mor, L. DAK
Bhalu, HIND |
The Snow Bear, brown, yellow, gray, sil-
ver bear of Himalayas
Ursus Tibetanus, F Cuv Blyth
U torquatus, Schanz | U feror, Robur
Bhalu, HIND | Thom, Buor
Bhalul, BENG | Sona, LEFCHE
Himalayan black Bear, Himalaya, Assam
Ursus Malayanus, Bunnah, Arakan, the
Malayan peninsula
Ursus eurypilus of Borneo
Ursus labiatus, Ell Blain Blyth
Bradyrus urinus, Shan | Bhalu H
Melursus lybiens, Meyer | Reetch H
Riksha, SANC | Karadi, CAN
Aswal, MAIR | Yerd, GLRD
Ilugu, TEL | Banna, KOL
Kaddi, CAN |
Indian black bear or sloth-bear, has a V.
mark on breast All India
Ailuus fulgens, F Cuv Bly Hard
A Ochraceus, Hodgs
Wah, NIPAT | Suknam, LFR
Wahdonka, BUOR | Negalya ponya, NZI
Sunnam, LEP |
Red-cat-bear, S E Himalaya, Nepal, Sik-
kim
TRIBE SEMI-PLANTIGRADA Blyth
The Badgers, Weasels, and otters The
Mustelidæ of Blyth
Fam Melididæ, Badger like animals
Arctonyx collaris, Cuv Blyth
Mydaus, Gray Hardw | A Isony, Hodg
Bhalu Sur, HIND | Bear pig, Hog badger
Nepal, Sikkim, E Bengal, Assam, Sylhet,
Arakan
Arctonyx taxoides of Sylhet, Assam
Mellivora Indica, *Jerdon*
Ursitaxus naurens, | *Ratelus Indicus*, Schin.
Hodgs | M ratel, Blyth
Byn, HIND | Tavaknadi, TAV
Byu khawar, TEL | Bhajrubhul, BENG
Indian badger All India
Meles albo-gularis, Blyth
Tibet

MAMMALIA

Taxidea leucura, *Blyth* Tum-pha of Tibet.
Meles albo-gularis of Tibet
Helictis nipalensis, *Jerd*
Gulo, *Hodg Blyth* | *Okei*, NEP
 Nepal Wolverine, Nepal
Helictis orientalis, Malayana
Fam MUSTELIDÆ, Weasels, and Martens
Martes flavigula, *Jerdon*
Mustela, *Bodd Blyth* | *Gatidictis chrysogaster*,
M Hardwickii, *Horsf* | *Jardine*
Mal Sampra, NEPAUL | *Anur*, BHOT
Tututuala, KAMION | *Sakku*, LEPCH
Huniah, BHOT | *Indian Marten*, ENG
 India, Malayana
Martes toufoens *Hodgson* Tibet, Ladak
 at 11,000 feet Afghanistan, Peshawar, Qu ?
M. abietum of Europe
Mustela zibellina, *Blyth*
 Tibet Sable marten, ENG
Mustela sub-hemachalana, *Hodg Blyth*
M humeralis, *Blyth* | *Sang-king*, Lepch
Zimiong, *Bhot* | *Krau*, CASHM
 Himalaya weasel of Himalaya, Nepal,
 Cashmeie
Mustela erminra,
 The stoat, the ermine.
 W Himalaya, Nepal
Mustela kathiah, *Hod Blyth*
M auriventer, *Hodg* | *Kathiah nyal*, NEP
 Yellow-bellied weasel of Nepal, Himalaya,
 Botan
Mustela strigoidesa, *Horsf Hod*
 Striped weasel of Sikkim
Mustela Horsfieldii, *Gray* Botan
Mustela temon, *Hodg* Tibet
Mustela canigula
Mustela nudipes, *F Cuv* Java, Malayana
Mustela sarmatica, *Pallas* N and Central
 Asia, Afghanistan
Mustela sibirica *Pallas*, China, is *M*
Hodgsoni of *Gray*
Mustela laivata
Putorius Tibetanus, *Hodgs*
 Tibet
Sub-Fam Lutrinæ, Otters
Gen *Lutra nair*, *F Cuv*
L Chinensis, *Gray* | *L Tarayensis*, *Hodgson*
L Indicus, " | *Ell Blyth*
Pani kuta, HIND | *Ud*, *Hud*, HIND
Nir nai, CAN | *Udmi*, *Udbillau*, "
Jal-manjer, MAHR | *Indian otter*, ENG
 Ceylon, India, Burmah Malayana.

MAMMALIA

Lutra vulgaris, *Thaleben Bl*
L monticula, *Hodgson* ? | The Hill Otter
 Inner Himalayas
Lutra auro-brunnea, *Hodgs* Himalayas,
 Neilgherries ? Ceylon mountains ?
Lutra monticola, *Hodgs*
L. Vulgaris apud *Jerdon* of Himalaya
Lutra barang, *Raffles* Barangia varang,
Gray Malayan peninsula
Lutra kutab, *Gray*, *Hugel* Kashmir
Lutra leptonyx, *Horsf Blyth* Clawless
 Otter.
Aonyx Horsfieldii, *Gray* | *Aonyx Sikkimensis*, *Hodgs*.
L indigitata, *Hodg*
 Chusam BHOT | Suriam, LEP
Tribe DIGITIGRADA Walk on the digits,
 typical carnivora, very quick and speedy
Fam FELIDÆ or Cat tribe, lions, tiger,
 leopards, cats and lynxes
 Five, the lion, pard, cheeta, chaus or wild
 cat, and the Caracal or lynx, are common to
 Africa and India
 Seven, the tiger, pard, clouded leopard,
 marbled tiger cat, large tiger cat, leopard
 cat and bay cat, are common to India,
 Assam, Burmah and Malayana, and three of
 the seven, viz, the clouded cat, marbled cat
 and bay cat occur in the S E Himalaya
 One, the ounce, is an outlayer of Central
 Asia and only three, the *F jerdoni*, *F*
rubiginosa, and *F torquata*, appear peculiar
 to the peninsula of India
Gen *Felis leo*, *Linn* The Asiatic lion
F Asiaticus, *F gujarattensis*, *Smee*, *Benn Blyth*
Untia bag, HIND in GUZ | *Babbai Sher*, SIND
 and Cutch | *Singha*, "
Sher, SIND | *Shingal*, BENG
 Allahabad, Jubbulpore, Cutch, Guz, Gwa-
 loi
Felis tigris, *Linn* The tiger
Tigris regalis, *Gray*, *Blyth*
Bag, *Bagni*, HIND | *Go vagh*, BENG.
Patayat Bag, " | *Wuhag*, MAHR
Sher, *Saeini*, " | *Nahar*, CENTRAL INDIA
Sela vagh, " |
Tut, BHAGULPORE | *Huli*, CAN
Nongya choi, GORUKPORE | *Tagh*, TIB
Puli, TEL | *Suhtong*, LEP
Pedda puli, " | *Tukh*, BHOT.
Paian puli, MAL |
 All India, up to 6000 or 7000 of Himala-
 yas, measures up to 10 ft 2 in long
Felis pardus, *Linn*
F. leopardus, *Schneber* | *Leopardus varius*, *Gray*.
 The Pard, Panther, or Leopard, ENG.

MAMMALIA

Var	a	Larger	The panther
F pardus,	Hodg	F leopardus,	Temm
Leopard,	SYKES	Asnea,	MAHR
Panther,	ENG	Chinna puli,	TEL
Tendwa,	HIND	Burkal,	GONDI
Chita, Chita bag,	"	Bay lina	HIMAL
Adnaia ?	"	Tahn Hay,	HIM
Homga,	CAN	Sik,	TIB

India

Var.	b	Smaller	The leopard
F leopardus,	Hodg	F longicaudata,	Valenc
F pardus,	Temm		
Leopard,	ENG	Ghu hay,	SIMLA
Goi bacha,	HIND	Dheer hay,	"
Borbacha,	"	Lakkai бага,	HIMALAYA
Bibia-bag,	"	Kerkal,	CAN
Bibla,	BAORI		

India

Felis melas, *Peron* Black leopard

F. perniger, *Hodg*

Ceylon, India, Himalaya, Assam, Malayana

Felis uncia, *Schreber*, *Blyth* *Hodg* Ounce

F uncioides,	Hodg	F unis,	Ehrenberg
F pardus,	Pallas		
Iker,	TIB	Burrellhay,	SIMLA
Sah,	BHOT	Thui-wag,	KANAWAR
Pah le,	LEP	Snow Leopard,	ENG

Himalaya at great elevations and on Tibetan side

Felis diardi, *Desm* *Blyth*

F macrocelus,	Temm	F nebulosa,	Griff
	Horsf	F macroceloides,	Hodg
Clouded leopard,	ENG	Zik,	Bhot
Tungmar,	LERCH	Lam chittia of the Khas	

S E Himalaya, Nepal, Sikkim, Burmah, Sumatra, Java, Borneo

Felis nebulosa, *Jerdon*

Felis diardi, *Blyth*

Himalaya

Felis viverrina, *Benn* *Blyth*

F viverriceps,	Hodg	F Himalayana,	Jardine
	Hardw	F Bengalensis,	Buch
F Cehdogaster,	Temm		Ham
	Gray Blyth		
Large Tiger Cat,	ENG	Bag dasha,	HIND BENG
Mach bagaiul,	H		

Bengal, Burmah, Malayana, China

Felis marmorata, *Martin*, *Blyth*

F Charltoni,	Gr Blyth	Leopardus dosul,	Hodg
F Ogilbi,	Hodg	F diardi,	Jerd
F Duvancelli,	"		

Marbled Tiger Cat, ENG

Felis Bengalensis, *Desmoul*

F Sumatrana,	Horsf	F pardichious	Hodg
F Javanensis,	Jerd	Leopardus chinensis,	Gr
F minuta,	Tem	L Reevesu,	"

MAMMALIA

F undulata,	Schmz	L Elliott,	Gr
F Nipalensis	Hodg	Chaus servalhaus,	"
Leopard Cat,	ENG	Wagati,	MAHR
Hilly regions of Ceylon, India, Himalaya, Tibet, Assam, Burmah, Malayana, Sumatra, Java Pierce and variable			

Felis Nipalensis, *Vigors*, is a hybrid

Felis Jerdoni, *Blyth*

F. rubiginosa, *Geoff* ?

Lesser Leopard cat, Peninsula of India

Felis aurata, *Temminck* Moorim-cat

F moorimensis,	Hodg	F nigrescens,	Hod.
F Temminckii,	Vigors		
	Horsf Blyth		

Black cat	ENG	Bay cat	ENG
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Nepal, Sikkim

Felis rubiginosa, *Is Geoff* *Belong*

Felis Jerdoni, *Blyth*

Rusty spotted cat,	ENG	Namali pilli,	TAM
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Ceylon, India Peninsula

Felis planiceps, *Vigors* Malayana

SECOND LINNÆE GROUP.

Felis torquata, *F. Cuv* *Blyth*

F ornata,	Gray Hardw	F Huttoni,	Blyth
	Blyth	Leopardus inconspicuus	
F servalina,	Jardine		Gray

Spotted Wild Cat, ENG

Salt Range to Central India

Felis chaus, *Guld*, *F. Cuv* *Blyth*

F affinis,	Gray Hardw	F jacquemonti,	Is Geoff
F kutas,	Pearce	F (lynchus) cythnotis,	
Chaus lybicus,	Gray		Hodg
Common jungle Cat,	ENG	Katas,	BENG
Jangli billi,	H	Bella bek,	WADDAR
Bau beral,	BENG	Mota luhmanjui,	MAHR
Buka,	BHULPORE	Jinka pilli,	TEL
Mant-bek,	CAN	Cheriu puli,	MA
Kada-bek,	WADDAR		

All India

Felis caracal, *Schreb* *Blyth*

Caracal melanotis, *Gray* *Wolf*

Red Lynx,	ENG	Siach gosh,	PERS
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Arabia, Persia, Tibet, Vindhya, Africa, Central India, N W Provinces, Punjab

Felis Isabellina, *Blyth* Tibet

Felis manul, *Blyth*

F. nigripictus, *Hodgson*

Tibet

Felis megalotis, *Temm* Timor

Felis jubata, *Schreber*

F guttata,	Hermann	F venatica,	A Smith
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MAMMALIA

Hunting leopard,	ENG	Chita puli,	TEL
Chita,	HIND	Chin chia,	CAN
Yuz,	"	Sinugi,	"
Kendua bag,	BENG	Cheeta,	HIND.
Laggi,	HIND		

Africa, S W Asia, India

Leopardus japonensis, Gray, Japan

Leopardus brachyurus, Swinhoe Formosa

Fam VIVERRIDÆ

Sub-Fam Hyeninae, Hyenas

Hyena striata, Zimmerman

Striped Hyena,	ENG	H vulgaris, Desm	ELL BL
Taras,	HIND MAHR.	Nakia bag,	HIND
Hundi,	HIND	Har-vagh,	BEN
Jhuk,	"	Reia,	CENTRAL INDIA
Liklai baghar,	"	Katumba,	CEYLON,
Lokla-bag, Lakia bag,	"	Kuba,	"
Lakai bag,	"	Korna gandu,	TEL

All India

Sub-Fam Viverrinae, Civets.

Viverra zibetha, Lin, Blyth

V bengalensis,	Gray	V melanurus,	Hodgs
	Hardw	V orientalis,	"
V undulata,	Gray	V civettoides,	Horsf
Large Civet Cat,	ENG	Puda gaula,	BEN
Katas,	HIND	Bhian, Nit biralu,	NEP
Mach-bandar,	HIND BEN	Kung,	BHOL
Bag dos,	"	Sa-phiong,	LEP

All South East of Asia

Viverra civettina, Blyth

Malabar Civet Cat, ENG | V zibetha, WATERH
S West parts of peninsula of India

Viverra malaccensis, Gmel Blyth

V rasse,	Horsf	V pallida,	Gray
V Indica,	ELL. Geoff		
Lesser Civet Cat,	ENG	Jowadi manju,	BENG
Mashk billi,	HIND	Katas,	"
Kasturi,	MAHR	Gando gaula,	HIND
Sayer	NEP	Gando gokul,	BENG
Bug nyul	"	Punagu-pilli,	TEL

All India

Viverra tangalunga, Gray Malayan is-
lands east to the Philippines

Viverra rasse, Sykes Western ghats

Prionodon pardicolor, Hodgs. Tiger Civet

Zik chum, BHOT | Suhyu, LEYCH

S E Himalaya, Nepal, Sikim

Gen *Paradoxurus musanga*, Jerdon.

P typus,	F Cuv ELL	P dubius,	Gray
P pallasi,	Gray	P fasciatus,	Gray
P musangoides,	"	P prehensilis,	Pallas
P crossii,	"	<i>Viverra hermaphrodita</i>	
Toddy cat,	ENG		Pallas,
Common Tree cat,	"	Ud,	MAHR.
Menuri,	HIND	Bhondai,	BEN
Lakati,	"	Keia-bek,	CAN
Khatas,	"	Manu pilli,	TEL
Jhar ka kutta,	"	Mara pilli,	MAL

Ceylon, India, Malayana, Burmah

MAMMALIA

Paradoxurus strictus, Hodg

Qu? P musanga, Var | P quinque lineatus, Gray

Paradoxurus leuco-mystax, Gray Malayan
Peninsula and Islands

Paradoxurus quadri-scriptus, Hodg

Qu? P musanga, Var

Paradoxurus derbyanus, Malayan Penin-
sula and Islands

Paradoxurus Tytleri, Tytler

Qu? P musanga, Var

Andamans

Paradoxurus tinnigatus, Temm Malayan
peninsula and islands

Paradoxurus Grayi, Benn, Blyth

Hill Tree Cat, ENG | P auratus, Blain
P nipalensis, Hodgs | P bondai, Temm

Paradoxurus zeylaicus, Pallas Ceylon

Paradoxurus bondai, Gray

P hirsutus Hodgson | P pennanti, Gray Hardw

Teiari Tree Cat,	ENG	Bondai,	BENG
Chinghai	HIND	Bum,	"
Malwa,	NEP	Machabba,	NEPAL.

Nepal Teiari, Bengal, Behal

Paguma lancei, Gray

Martes lancei, Hodgson

Tibet and snowy Himalaya

Artictis binturong, Jerdon.

Ictides atei, F Cuv | *Paradoxurus albifrons*, Bhot

Viverra binturong, Rafles | Black Bear Cat, ENG

Nepaul, Assam

Cynogale Bennettii, Gray

Potamphilus barbatus, Kuhl

Malayan peninsula

Herpestes griseus, Geoff Blyth.

H pallidus, Schinz | *Mangusta mungos*, ELL

Madras Mongoose, ENG | Nyul, HIND

Mangus, H MAHR | Mungh, CAN

Newal, HIND | Yentawa, TEL

Newara, " | Korial, GOND

Peninsula of India

Herpestes Malaccensis, F Cuv Blyth

H Nyula, Hodg | *Calogale nyula*, Gray

Newol, H | Newara, HIND

Nyul, " | Bajl, Biji, BEN

Bengal to Malayana

Herpestes monticolus, ELL

H Jerdon, Gray

Long-tailed Mongoos, | Konda yentawa TEL

Eastern ghats

Herpestes fulvescens, Kel

Onychogale Maccarthia, Gray

Ceylon

MAMMALIA

Sciurus sublineatus, *Water Blyth*
S delesserti, *Geris* | Neilgherry Striped Squirrel
 Ceylon, forests of S India, Travancore;
 Neilgherry
Sciurus insignis, *Horsf* Java
Sciurus McClellandii, *Horsf Blyth Hod*
S chikhura, *Blyth* | *S Pembertonii*, *Blyth*
 Small Himalaya Squi- | Kalli gangdin, *LEPCH*
 rel, *ENG* |
 N E India, Himalaya, Sikim, Bhotan,
 Khasya
Sciurus barbei, *Blyth* Tenasserim.
Sciurus plantani, *Horsf* Java
Sciurus Beidmoiei, *Bly* Mergui
Sciurus europæus, *Linn* North and
 Central Asia, Europe
Gen Pteromys petaurista *Pallas, Blyth*
P Philippensis, *Ell* | *P oral*, *Tick*
 Brown flying squirrel *ENG* | *Para caaten*, *MAI*
 Pakya, *Mahr of GHAT* | *Oral of Kol*
 Forests of Ceylon, peninsula of India, and
 Central India
Pteromys inornatus, *Is Geof Jacq Blyth*
P albiventer, *Gray* | *Rusi-gugar*, *Kashm*
 White bellied flying squirrel, *ENG*
 N W Himalaya at 6,000 to 10,000 feet
Pteromys magnificus, *Hodg Bly.*
P chrysothrix, *Hodg* | *Sciuropterus nobilis*, *Gray*
 Red bellied flying squir- | *Biyom*, *LEP*
 rel, *ENG* |
 S E Himalayas, Nipal to Bhotan Kha-
 sya Hills, Assam Hills
Pteromys cinerascens, *Blyth* Burmah
Pteromys nitidus, *Geoff* Malay penin-
 sula
Pteromys elegans, *S Muller* Java
Pteromys philippensis, *Gray* Philippines
Sciuropterus caniceps *F Cuvier, Gray*
Blyth
Pt senex, *Hodg* | *Grey headed flying squin-*
Biyom chimbo, *LEPCH.* | *rel, ENG*
 Nepal, Sikim
Sciuropterus fimbriatus, *G Blyth*
Pt Leachii, *Gray.* | *Gray flying squirrel*
 N W Himalaya, Simla to Kashmir
Sciuropterus baberi, *Blyth* Afghanistan
Sciuropterus alboniger, *Hod Blyth*
S Turnbulli, *Gray* | *Piam Piyu*, *BHOT*
Khim, *LEP* |
 Black and white flying squirrel of Nepaul
 to Bhotan

MAMMALIA

Sciuropterus villosus, *Blyth*
S sagitta, *Walker* | Hairy footed flying squirrel
 Bhotan, Sikim, Assam at 3,000 to 6,000
 feet
Sciuropterus fusco-capillus, *Jerd Bly.*
 Small Travancore flying squirrel, *ENG*
 Travancore
Sciuropterus layardi, *Kel Blyth* Ceylon.
Sciuropterus spadiceus, *Blyth* Aracan
Sciuropterus phayiei, *Blyth* Pegu,
 Tenasserim
Sciuropterus sagitta, *Linn* Malayana
Sciuropterus Horsfieldii, *Waterhouse*
 Malayana
Sciuropterus genibarbis, *Horsf* Malayana
Sub-Fam *Arctomydinæ*, Marmots
Gen Arctomys bobac, *Sch Bly Pal*
A tibetanus, *Hodg* | *Kadia pin*, *TIBET*
A himalayanus, *"* | *Chibi*, *BHOT*
A caudatus, *JACQ* | *Lho*, *LEP*
Brin, *CASHM* | *Pot sammiong*, *"*
 Tibet Marmot, White marmot of E Eu-
 rope, Central Asia, Snowy Himalaya, Kash-
 mere to Sikim at 12 to 16,000 ft
Arctomys hemachalanus, *Hodg* Red Mar-
 mot
A tibetanus, *Hodgs* | *Chipi*, *BHOT*
Sammiong, *LEP* | *Drun*, *KASHM*
 Cashmere, N W Himalayas at 8 to
 10,000 feet
Fam *MURIDÆ* The rat tribe, includes
 the Jerboas, the Dipodidæ or Jerboidæ of
 Authors
Sub-Fam *MURINÆ*, Rats and Mice
Gerbillus Indicus, *Ell Jerd Bl*
Dipus, *Hardw* | *G Cuvieri*, *Waterh*
G Hardwickii, *Gray* |
 Indian Jerboa Rat, *ENG* | *Yell-Yelka*, *YANADI.*
Huma mus, *H* | *Yelka*, *"*
Jhenkuludur SANS BENG | *Billa llei*, *CAN*
Yelka, *WADDUR TEL* |
 All India
Gerbillus erythrourus, *Gray Jerd*
 Desert Jerboa Rat of Panjab, Hariana,
 Jumna
Nesokia Indica, *Jerdon*
Aricola Indica, *Gray* | *M providens*, *Elliot*
Hardw | *M pycnonis*, *Hodg*
Mus Kok, *"* | *Kok*, *CAN*
 Indian mole Rat, *ENG* | *Galatta koku*, *TEL*
 All India, Ceylon
Nesokia Hardwickii, *Jerdon*
N Huttoni, *Blyth* | *Short tailed mole rat*
 Gardens of India Afghanistan, Bha-
 wulpur

MAMMALIA

MAMMALIA.

Nesokia Griffithi, *Horsf* ? ? Afghanistan
 Nesokia hydiophila, *Gray* ? ?
 Mus hydiophilus *Hodg* | Arvicola hydiophila, *Hodg*
 Small Nepal water rat, of Nepal
 Nesokia maciopus, *Jerdon*
 Mus hydropilus, *Hodg*
 Large Nepal water rat
 Gen Mus bandicoota, *Bechstein, Blyth.*
 M giganteus, *Hindw Lin* | M. persical, *Shaw*
 M Malabaricus, *Shaw* | M setifer, *Horsf Ell*
 M nemorivagus, *Hodg*
 Bandicoot rat, *Eng* | Ikira, Ikara, *Beng*
 Indur, *Sans* | Heggin, *Can*
 Ghus, Ghous, *Hind* | Pardi koku, *Tur*
 Pig-rat or Bandicoot-rat of Ceylon, India, Malayana
 Mus Andamensis, *Blyth*
 M Nicobaricus, *Scherzer* | M. Setifer, *Cantor.*
 M kok ?
 Nicobar, Andaman and Malay peninsula
 Mus rattus, *Linn Bly Ell* Black Rat.
 M Rattoides, *Hodgs* | M andamensis, *Blyth*
 All India
 Mus decumanus *Pall Bly Elliot*
 M norvegicus, *Buison* | M decumanoides, *Hodgs*
 Maner ilei, *Can* | Ghun ka chumba, *Hind*
 Brown Rat, *Eng* | Densa Indur, *Beng*
 All India, Akryab
 Mus plumbeus, *Hodg* Nepal Rat.
 Mus tarajensis ? *Hodg* ? Qu M decumanus ? ?
 Mus infilineatus, *Ell Bly*
 M Ellioti, *Gray* | M fulvescens, *Gray*
 M Asiaticus ? *Kel* |
 Striped belled field Rat, *Eng*
 Bustar, Madras
 Mus morungensis ? *Hodgs* ? Nepal Terai
 Mus brunneus, *Hodg*
 M nemorus, *Bly* | M æquicandalis, *Hodgs*
 Tree Rat of Ceylon, India.
 Mus rufescens, *Gray*
 M rufescens, *Ed Bl* | M brunneusculus, *Hodgs*
 M arboreus, *Buch, Horsf* |
 Gachua Indur, *Beng* | Rufescent tree Rat, *Eng*
 All India
 Mus niviventer *Bly Hodg*
 White belled house rat of Nepal
 Mus nitidus, *Bly Hodgs*
 Shining Brown Rat
 Darjeeling,

Mus candanor, *Hodgs Horsf*
 M cineromomeus, *Blyth* | Chesnut Rat, *Eng*,
 Nepal, Buimah
 Mus oleraceus, *Sykes Ell Bly*
 M dumeticola, *Hodgs* | M povensis, *Hodgs*
 Long tailed Tree Mouse, *Eng* | Marad ilei, *Can*
 Meina yelka, *Tel*
 Ceylon, all India
 Mus nilagruicus *Jerdon*
 Neilgherry Tree mouse, *Eng*
 Neilgheries, Ootacamund
 Mus concolor, *Blyth* Thatch-rat of Pegu and Tenasserim
 Mus badius, *Blyth*, Buimah
 Mus peguensis, *Blyth*, ,
 Mus gliondes, *Blyth*, Khassiah
 Mus castaneus, *Gray*, Philippines
 Mus palmarum, *Sch* Nicobars
 Mus urbanus, *Hodgs Blyth*
 M musculus, *Ell Kelaart* | M Maner, *Gray*
 M dubius, *Hodgson* | Common Indian mouse
 Ceylon, India
 Mus homourus, *Hodgs Blyth*
 M Nepalensis, *Hodg* | Hill mouse, *Eng*
 Himalaya, from Punjab to Darjeeling
 Mus crassipes, *Blyth* Large footed mouse of Mussoorie
 Mus darjeelingensis, *Hodgs Horsf* Darjeeling mouse of Neilgherry, Darjeeling
 Mus Tytleri, *Bly*,
 Long Haired mouse, *Eng*
 Delna Dhoon
 Mus bactrianus, *Bly*
 M garbillinus, *Bly* | M Theobaldi, *Bly*
 Sandy mouse of Afghanistan, Cashmere
 Mus cervicolor, *Hodgs Blyth*
 M albidiventris, *Bly* | Fawn field Mouse, *Eng*
 Bengal, Nepal, Malabar
 Mus strophatus, *Hodgson*, Nepal
 Mus fulvidiventris, *Blyth*, Ceylon is the
 M Cervicolor of Kelaart
 Mus terricolor, *Blyth* Earthly-field mouse of S India, Bengal, the M lepidus, *Ell*
 Leggada platythrix, *Jerdon*
 Mus platythrix, *Sykes* | Gyei gradu, *Tel*
 Bly Ell | Kal-ilei, *Can*,
 Legyade, *Waddur* | Kal yelka of Waddur
 The brown spiny mouse of S India.

MAMMALIA.

Leggada spinulosus, *Blyth* The dusky,
spiny mouse of the Panjab and Malabar
Leggada Jerdoni, *Bly* Himalayan spiny
Field mouse of Kunawar, Sutlej

Leggada lepida, *Jerdon* Small spiny-
mouse
Mus lepida, *ELL* | *Leggada boodnga*, *Gray*
Chitta burkani, *TIL* | *Chitta gundi*, *TIL*
Chit-yelka, *TEL* | „ *yelka*, „
S India

Platacanthomys lasiurus, *Bly* Pepper rat
or long-tailed spiny mouse of Western ghats
in Malabar, Cochin and Travancore

Gen Golunda Elliotti, *Gray Bly*
Mus hirsutus, *ELL* | *M. Collesus*, *Kelaart*
Bush rat, *ENG* | *Gulrat yolkra*, or *WADUR*
Coffee rat of Ceylon, „ | *Sora paung gadm*, *YANADI*
Gulandi, *CAN* |
Ceylon, S India

Golunda meltada, *Gray*
Mus lanuginosus, *ELL* | *Metta yelka*, *TEL* or
Metade, *WADUR* | *YANADI*
Keira ilci, *CAN*

Soft furred field rat of S India
Golunda newera, *Kel* Newera-elha
Rhizomys badius, *Hodgs Bly*
Bay Bamboo Rat, *ENG* | *R. nudi*, *Gray*
Terai of Sikkim

Rhizomys pruinosus, *Bly* Khasia hills
Rhizomys castaneus, *Bly* Barmah
Rhizomys sumatensis, *Bly* Malay Pen-
insula and islands

Rhizomys sinicus, *Gray* China
Sub-Fam Arvicolinae, *Voles*, &c

Arvicola Roylei, *Gray* *Roylei Blyth* Hi-
malayan Vole of Panjab, Cashmere

Arvicola thricotis Darjeling
Neodon Sikimensis, *Hodgs Blyth* Sikkim
Vole of Sikkim

Phanomys leucurus, *Blyth*, Tibet
Fam HYSTRICIDÆ

Sub-Fam Hystricinae, *Porcupines*

Hystrix leucura, *Sykes Bly ELL*
H. hirsutirostris, *Brandt* | *H. cristata Indica*, *Gray*
H. Zeylanensis, *Blyth* | *Handw*
Sahi, *Sayal*, *Sarsel*, *HIND* | *Yed*, *CAN*
Syru, *BENG* | *Yeddu Pandi*, *TEL*
Saori, *GUZ* | *Dumsi*, *NEPAL*
Salendra, *MAHR* | *Ho-igu*, *GOND*

The Indian porcupine of all India
Hystrix bengalensis, *Blyth*.
Bengal porcupine H | *H. Malabarica*, *SCLATER*
Malabar, Assam, Bengal.

MAMMALIA

Hystrix longicauda, *Marsl Bly*
Crestless porcupine, ENG
H. slophus, *Hodgson* | *Acanthion Javanicum*, *F*
H. Hodgsoni, *Gray* | *Cuvier*
Anchotia dumsi, *NEPAL*
Sa thung, *LFR* | *O—o* *LIMBU*

Nepal and Sikkim
Gen Athermia fasciculata, *Jerd* Tippe-
lah Hills to Malayan peninsula

Fam LI PORIDÆ, or *Hares*
Gen Lepus ruficandatus, *Geoff Bly*
Common Indian Hare, ENG

L. indicus, *Hodgs* | *L. macrotus*, *Hodgs*
Klu goshi, *HIND* *PEIS* | *Lanina*, *HIND*
Kharra, *BENG* *HIND* | *Molol*, *GOND*
Sassi, *BENG*

Punjab, Hindustan, Malabar ?
Lepus nigricollis, *F Cuv. Bly ELL*
L. melananchen, *Tamm* | *Black naped hare*, *ENG*
Khar gosh, *H* | *Musal*, *TAM*
Malla, *CAN* | *Kundeli*, *TEL*
Sassi, *MAHR*

Peninsula of India
Lepus peguensis, *Bly* Upper Barmah
Lepus sinensis China
Lepus pallipes, *Hodg*
L. tollai, *Pallas*, *Gray*
Tibet

Lepus tibetanus, *Waterh*
L. oistolus, *Hodgs* | *Ri bong*, *BIOR.*
Tibet

Lepus hispidus, *Peais Bly*
Hispid hare, ENG
Terai from Goruckpore to Assam

Lagomys Roylei, *Ogilby* Himalayan
Mouse Mare
L. Nipalensis, *Hodg* | *L. Hodgsoni*, *Blyth*
Rang iunt, *KUNAWAR* | *Rang-Dun* *KUNAWAR*
Himalaya

Lagomys curzonæ, *Hodg* Sikkim Tibet.
Lagomys infescens, *Gray* N and Central
Asia, Afghanistan

ORDER UNGULATA Feet with hoofs, the
Pachydermata and Ruminantia of *Cuv*

Tribe PROBOSCOIDEA *Cuvier*.

Fam ELEPHANTIDÆ

Gen Elephas indicus, *Cuv Bly ELL*
Indian elephant, *ENG* | *E asiaticus*, *BLUMENBACH*
Hathi, *HIND* | *Am*, *CAN MAL TIM TEL*
Yenn, *GOND*
Forest parts of all India.

MAMMALIA

Elephas sumatranus, Schl Sumatra

Elephas Africanus, Schl Africa

Tribe PERISSODACTYLA, Owen

Fam RHINOCEROTIDÆ

Gen Rhinoceros Indicus, Cuv Bly

R unicornis, Linn	R inermis, Less	
R asiaticus, Blum		
Great Indian Rhinoceros	Ganda, Genra,	HIND
Gonda, Gonda,	HIND	

Teral from Bhutan to Nepal, Assam and Bhutan Doar.

Rhinoceros sondaicus, Mull Bly

Lesser Indian Rhinoceros | R javanicus, F Cuv Hors

Sunderbans, Mahanuddy river, Rajmahal hills, to Buimah, Malaya, Borneo, Java, Assam, Aikan, Sumatra Chin-India

Rhinoceros sumatranus Mull Bly

Two horned rhinoceros, Eng

Assam, Sumatra

Rhinoceros crossi, Gray ??

Qu R Sumatranus? Mull

Fam HYRACIDÆ.

Tribe Lamnungaia, Wagner

Hyrax syriacus, Coney of Scripture Palestine Arabia.

Fam. TAPIRIDÆ The Tapirs

Tapirus Malayanus. Malayan peninsula S Tenasserim.

Fam EQUIDÆ Horses, Asses and Zebras, The Solidungula and Solipedes of authors.

Equus asinus, the Ass

Equus onager, Pall Bly Cuv

E Hemionus of India,	Asinus Indicus, Sclater	
Wild Ass,	ENG | Koulau	KIRGIS
Goi-khai,	HIND | Ghour,	PERS.

Cutch, Guzerat, Bikaner, Jeyseimur, Sind, west of the Indus, Beluchistan, Persia, Turkistan

Equus hemippus Is Geoff

Wild ass of scripture ENG | E asinus of the ancients
Onager of the ancients | Asinus tæniopus HLUG

Syria, Mesopotamia, North Arabia west of the Onager Wild horse of Col Chesney

Equus hemionus, Pallas

Kiang, Dzightai Tib | Wild Horse, Cumming
Tibet and Central Asia

ARTIODACTYLA, Owen

Tribe CERODIA, Bly

The pig and hippopotami

MAMMALIA.

Fam SUIDÆ. Pig

Gen Sus Indicus, Schinz.

S. cristatus,	Wagn	S sciopha,	Linn Bly
S vittatus,	Schl		EU
Indian Wild Boar,	ENG	Mikka,	CAN
Sur,	HIND	Jewadi,	"
Burajanwai,	"	Pandi,	TEL
Dukai,	MHR	Paddi,	GOND MHR
Handi,	CAN	Kis,	BIHAGULPORE

Ceylon, all India up to 12,000 feet

Sus Bengalensis, Bly

Qu Var. of S Indicus, Schinz

Sus Neilgherriensis, Gray

Qu Var of S Indicus, Schinz

Sus Malayanus, Blyth Tenasserim

Sus Zeylanensis, Blyth Ceylon

Sus Andamanensis, Blyth Andamans

Sus babyonssa, Blyth Babyonssa Malayana

Sus Papuensis, Blyth New Guinea

Porcula salvania, Hodgs Horsf

Pigmy Hog,	ENG	Chota Su,	HIND
Sano Banel,	NEPAUL		

Nepal and Sikkim Terai, Assam, Bhotan

Tribe RUMINANTIA Ruminating animals, camels, deer, horned cattle, sheep, in five groups

1st Group CAMELIDÆ, camels, Aneurata, Bly

Camelus diomedarius, Linn.

Diomedary,	ENG	One humped camel,	ENG
		N Africa,	Arabia, India

Camelus Bactrianus, Linn

Bactrian or two humped camel, ENG

Central Asia

2nd Group Fam CAMELO-PARDIDÆ, camel-leopards

Camelopardus guaffa, Linn

Cameloparl,	ENG	Guaffe,	ENG
		Africa	

3rd Group Fam. CERVIDÆ The Deer
Tribe

Sub-Fam CERVINÆ True Stags

Cervus Wallachi, Cuv Bly F Cuv

C pygargus,	Hardw	C elaphus of Asia,	Pallas
C Caspianus,	Falconer	C naicyanus,	youngHodgs.
C Kashmirensis,	Fal		

Kashmir Stag,	ENG	Bala singha,	H
Hangul, Honglu, KASHIM		Maial,	PERS

Euxine Sea, Western and Central Asia; Persia, Caucasus, Altai mountains, Lake Baikal, Kashmir up to 9,000 and 12,000 feet, Western and Central Asia, Black Sea Approaches the red-deer of Europe

MAMMALIA

Cervus rusa, S Muller

Rusa tunauc, Vigors

Sumatra

Cervus affinis, Hodg Bly

Sikim Stag, Eng | Shou, Sia, TIBET
Irbisch, SIBERIA | Alam of Atkinson

Eastern Tibet Choombi valley in Sikim
The great stag of N. China

Cervus Moluccensis, S Muller Moluccas

Cervus sika, Schlegel Japan

Cervus peronni, Gray Timor

Cervus mantchuricus, Swinh Mantohuria

Cervus taouanus, Swinh. Formosa

Sub-Fam RUSINÆ, includes the swamp deer, the sambar, spotted deer, and kakur or muntjac, all peculiar to tropical Asia and its Archipelago.

Rucervus duvaucelli, Jerdon

<i>C elaphoides</i> , HODGS	<i>C euryceus</i> , KNOWSLER,
<i>C bahiaya</i> , "	Swamp deer, ENG
Bara singha, H	Potiya-hain, MONGHUL
Baraya, NEPAL TERAI	Goen, goenjak, C INDIA
Maha, HIMALAYA	Gaoni (female) "
Jhin kar, KYARDI DOON	

Bengal, Oudh, Central India, Forests at foot of Himalaya, Assam, islands of Biharnaputia, or Eastern Sunderbuns, Midnapore, Assam, Nerbudda, Nagpore, Goomsur

Panolia eldi, Guth Blyth

<i>Cervus frontalis</i> , McClell	<i>C dimorphe</i> , Hodg
Burmese deer, ENG,	Brow antlered deer, ENG

Burmah, Nepal

Rusa dimorpha, Gray ?

Sing nai, HIND	Sing nai, HIND
Tha min, Burm	Ghos ?
Te min, "	Seving ?

Nepaul, Munneopore, Burmah, Siam.

Rusa Aristotelis, Jerdon

<i>Cervus hippelaphus</i> , Cuv	<i>C jairai</i> , Hodg
<i>C equinus</i> , "	<i>C heterocerius</i> , "
<i>C Leschenaulti</i> , "	<i>C saumur</i> , Ogilby.
<i>C niger</i> , Blain	
Sambar stag, ENG	Meru, MAHR
Sambai, H MAHR	Kannadi TEL
Jairai, jerrao, HIM	Ghous, BENG
Ma ao, GONDI	Gaoj, "
Kadavi, CAN	Bhalongi (female), "
Kadaba, "	Maha, TERAI

All India, forests up to 10,000 feet Ceylon, Assam, Burmah, Malay Peninsula

Axis maculatus, Gray Bly Cuv

<i>Cervus Axis</i> LEXLEBEN	<i>Axis major</i> , HODGSON
<i>C nudipalpebra</i> , OGILBY	<i>Axis medius</i> , "
The spotted deer, ENG	Buiya, GORUCKPORE
Chital, chitra, chitai, HIND	Salaga, CAN
Jhank, (male) "	Dupi, TEL
Chatidah, BRUGUIPORE	Lupi, GOND
Boro khotiya, BENG	

MAMMALIA

Two kinds, the larger found in E and W. Ghats, Panjab, Central India Smaller, in Malabar, Ceylon ? ? Neilgheries

Axis oryzus, Keluart ?

Ceylon spotted deer, ENG | *C medius*, HODGS

Axis porcinus, Jerdon. Hog-deer

Cervus oryzus, Kel Bly. | *C niger*, Buch Ham

C dodui, Royle

Hog deer, ENG. | Sugomr, NLPAL

Para, HIND | Nuthrim harn, BLNG

Khai laguna, NEPAL

Bengal to Panjab, Assam, Silhet, Burmah,

Central India rare, Malabar

Cervulus aureus, Ham. Sm Rib-faced or Barking deer, jungle-sheep or red-hog-deer

C vaginalis BODDAERT | *C albipes*, WAGLER HODG

BLAIR, | *C tibetia*, ELLIOT.

C ratwa, HODGS | *C. moschatus*, BR A HOPS

C styloceros, OGIL ROY | *Muntiacus vaginalis* GRAY

Sikh, Sikh, LEI | Bekra, Bekur, MAHR

Sikh, LEI | Kan kuni, CAN

Kikui, H | Kuka-goni, TEL

Maya, BENG | Jangli bakia, DUKE

Ratwa, NIP | Junglo sheep of MADRAS

Kaisai, BITI | Red hog deer, CEYLON.

Gutra, Gutri, GOND

All forests and jungles of India

Cervulus vaginalis, Sclater, Java, Sumatra?

Cervulus reevesi, Ogilby China

Fam MOSCHIDÆ, the Musk deer.

Moschus moschiferus, Lin Bly Musk deer.

M saturatus, Hodys | *M leucogaster*, Hodgs

M chrysogaster, "

Kastura, kasture, H | Lwa, TIBET

Rous or Roos, KASHM | Rib jo, LADAK

La, TIBET | Beua, KUNAWAN.

Himalaya, at great elevations.

Fam TRAGULIDÆ

Tragulus kanchil, Malayana

Memimna Indica, Jend Mouse-deer

Moschus memimna ERN | *Moschiola mimenoides*, HODGS

LEBEN, ELLIOT

Pisuri, Pisora, Pisai, H | Gandwa, UTA

MAHR | Kuru-pndi, TEL

Mirgi, BENG | Yar, KOL

Jitri harn, BENG

Central India

Fam BOVIDÆ Antelopes, goats and cattle.

Sub-Fam Antelopinae, Antelopes

Sub-Fam. Tragelaphinae, Blyth, Bush Antelopes

Portax pictus, Jerdon Nilgar

Hippelaphus of Aristotle | *Tragelaphus hippelaphus* OGILBY

Antelope tragocamelus, PALLAS, BLAIR

Damalis isia, H SMITH | Antelope pictus, PALL.

ELIOT | Gurayi, Guraya, GOND

Roz, Rajh, H | Maravi, CAN

Rui, H. MAHR | Nil Lil, HIND

Manu potu, TEL.

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MAMMALIA.

All India, but rare in extreme North and South

Tetraceros quadricornis, Jerdon.

4 Horned Antelope, Eng	T piceicornis, HODGS
Antelope chukaria, HARDW	A Sub quadricornatus, ERL
T striaticornis, LEACH	II quadricornis, BL
T. iodes, HODGS	Kotli, BASGAR
Choukri, HIND	Kurus, GOND
Chou singha, HIND	Kondaguri, CAN
Bakia, MAHR	Kondaguri, TEL.
Bhuki, SAUGOR	Kondaguri, TEL.
Blair-Kuru, Bhil, GOND	Jaugh bakia, DEKKAN
Bhirul, BHIL	

All India, not Ceylon nor Burmah, nor valley of the Ganges

Antelope bezoatica, Jerdon Indian antelope

A cervicapra, PALL ERL	HARDW & CHU
Mugi, SINC. HIND	Burki, BHAGELPUR
Hain, Harna, Hamin,	Buont, Sasin, NEPA
(m and f) H MAHR	Chugri, CAN
Hain, BENG	Ini, (m) Lodi, (f) TEL
Kilwit, (Black buck) II	Jinka, BIORI
Phandayat, MAHR	Alali, (m) Gandoli (f)
Guni, Goni, TIRHOOT	
Kalsai, Baoti, (m f)	
BEHAR	

All India.

Gazella Bennettii, Jerdon Ravine-deer

Antelope Arabica, ERL	A haseena, Is Geoffroy
A dorcas, var Sunderall	Jacque
A Bennettii, Sykes	A Christi ² Gray
Goat antelope, Eng	Budari, "
Indian Gazelle, "	Mudari, "
Chukara, II	Burudu-jinka, TEL
Kal-punch, IL	Porsya (m) BIORI
Kal-sipi, MAHR	Chari, "
Tiska, CAN	

All India.

Gazella subgutturosa ? Baluchistan, Sindh, Punjab, Persia, Afghanistan

Gazella dorcas, Blyth

Antilope Arabica, Bly	Gazella kevelia, II muth
Gazella coia, II Smith	G coiuma "
A dorcas, var	Persica, Ruppell
Arabia.	

Kemas Hodgsoni. Chiru of Tibet, the Kemas of Aethan

Procapra picticaudata, Hodg.

Goa, TIBET	Ra Goa, TIBET.
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Procapra gutturosa Auctorum.

Antilope gutturosa, Pallas.

Central Asia, China

Saiga tartarica

Saiga antelope, Eng

Eastern Europe, Tartary, Central Asia

MAMMALIA

Sub-Fam Caprine, Goats and Sheep
1st Caprincorns or Antelope Goat or Mountain Antelope

Nemohædus bubalina, Jerd The Serow or Forest Goat

Antelope thar, Hodg	N proclivus, Hodg
" bubalina, "	Saias, Serow, Sariaowa,
Serow, Eng	HIMAL.
Forest goat, "	Ethru, SUTLEJ
Thar, NEPAL	Ramu, KASHM

Central Himalaya from 6,000 to 12,000 feet

Nemohædus goral, Jerd. Goral or Himalayan Chamois

A. Duvauceleri, H Smith	Goral, HIM
Pjur, KASHM	Suh ging, LLI
Sah, Sam, SUTLEJ	Ra giyu, BIORI

Goral, Himalayan Chamois All the Himalaya at 3,000 to 8,000 feet

Nemohædus crispus Japan

Sub-Fam. True Goats

Hemitragus jemlaicus, Hodys. The Tehr or Himalayan Wild Goat

Capra jhal, Hodgs	Hemitragus quadrimam-
Tehr, Eng	mus, Hodgs
Himalayan, Wild Goat	Kias, Jagla, KASHMIR
Eng	Kait, KULU
Tare, Tehi, Tahu, HIND	Jhula, Thar, Thami,
Jelu, SIMLA	KUNAWAR.
Jharal, NEPAL	Esbu, Esbi, SUTLEJ

All the Himalayas

Hemitragus hylocius, Jerd. Neilgherry Wild Goat Ibex.

Capra warrynto, Gray	Waria adu, Warri adu,
Kemas Oulby, Blyth	TAT.
Neilgherry Wild Goat, Eng	Ibex of NEILGHERRIES

Neilgherry and neighbouring hills S to Comorin, Annamally

Capra megaceros, Hutt Bly. The Markhor

C Falconeri, HUGEL	Ra che, LADAK
Markhor, ENG	Ra pho che, "
Markhor, or snake eater,	

Pu Panjal, Haryana hills, Wundwan hills
Sulmain hills Kashmir, Jhelum

Capra segagius, Gmel. Persia, Central and Western Asia

Capra sibirica, Meyer. Blyth Himn Ibex.

C sakeen, Blyth	C Pallasu, Schifz
Ibex himalayana, "	
Himalayan Ibex, Eng	Buz, SUTLEJ
Shin, Skyin, Sakin, Iskin	Kyl, CASHMIRE.
II TIBET	Tangiol, KUL.
Dan mo, (f) TIBET	

Throughout Himalaya.

MAMMALIA

Ovis cycloceros, Nutt Schlater. Blyth

Ovis Vignei, Blyth

Uria, Oornal,	HIND	Urial,	HIND
Punjab Wild Sheep,	ENG	Koch, kuch,	SULIMANI.
Uria,	HIND		

Salt range, Hazara, Peshawar

Ovis Vignei, Blyth

<i>Ovis montana, Cunningham</i>	Sha, of	LADAK.
	Sha-pao, of,	TIBET

Hindu Knsh, Pamu range, Ladak

Ovis nahuia, Hodg Blyth Buhel

O nahpor,	HODGS	Menda m	H
O burhel,	"	Bhairr,	HIND OI HIMAL
Buhel, blue Wild sheep,	ENG	Wa, Wai, H OF	SUTLEJ
	"	Nervati,	NPAL
Bharal,	H	Na, Sna,	LADAK, TIBET

Sikkim, Bhotan to near Simla, Kamaon, Gaihwai

Ovis ammon, Linn Gnow of Tibet

O argali,	PALLAS	O Hodgsoni	BLYTH
O ammonoides,	HODGS		
		Hyan, Nuan, Nyan, Nai, Nyund,	TIBET

The Tibet side of Cential India above 15,000 feet

Ovis poli, Blyth the Rass or Roosch of the Steppe of Pamu, east of Bokhara, 16,000 feet

Ovis nivicola, Eschscholtz. Kamtschatka

Ovis Gmelini, Blyth Armenia

Ovis cylindricus, Blyth Caucasus

Sub-Fam Bovinae

Gavæus gaurus, Jerd Gaur.

Bibos cavifrons,	HODGS	Bos gaur	TRAILL
	ELL	B assel,	HORSF
The Gaur Bison,	ENG	Kar-Kona,	CAN
Gour,	HIND	Vana go,	BENG
Gauri-Gai,	"	Ban gau,	"
Jangh Khulga,	"	Peroo mao	GOND.
Bod of	SONI	Katu Yem,	TAM
Gaoiya,	MAHR	Bison of Madras sports-	
Ban parra of MUNDLAH,		men,	

All the large forests of India

Gavæus frontalis Gayal or Mithun of the Hilly tracts E of the Buhampatra

Gavæus sondaicus, the ban-teng, is the Burmese wild cow of Chittagong, Burmah, Malayana

Bubalus Arni, Jerd Wild buffalo

Bos buffelus,	BLYTH	B bubalus,	AUCTOR
Wild buffalo,	ENG	Mung	BHAGULPORE
Arna, m Aini, f H MAH		Gera erumi	GOND
Jangh Bhains,	HIND		

Va a Maciocercus, Hodgs Assam, Terai, Tuhut, Cential India, South to the Godavery, Ceylon

Va b Spinoecus, Hodgs

ORDER EDENTATA, the Tardigrada or Sloths and the Effodientia or Burrows

MAN.

Fam MANIDIDE Pangolins

Gen Manis pentadactyla, Linn, Blyth

Ph'odotus Indicus,	GRAY	M laticaudata,	ILLIGER
Manis classicaudata,		M inauiti,	HODGSON
	GRIFF ELL	Pangolinus typus,	LESS
M Macioma,	DESVAIRES		
M brachyura,	EROLF B		
Bajar-kit	SANSC, HIND	Kowli manjar,	MAHR
Bajia kapt,	"	Kaseoli manjar,	"
Sillu, Sri, Salu,	HIND	Alawa,	TIL
Sukun khor,	"	Alangu,	MAI
Shalma,	BORI	Ban-rohu,	DURI
Armoi,	KOR	Keyot-mach,	BENG
Kauhmal,	MAHR	Kat-pohu,	"

Indian scaly ant-eater of all India

Manis anita, Hodg Blyth

Sikim scaly Ant Eater	ENG	M Javanica,	BLI
		M leucua,	HODG
Phohdotus Dalmarmi,		M Dalmauni,	SUNDER
China,	GRAY		

Himalaya, Burma, Java Malayana

—Royle, Ill Illm Bot Elliot, in Madras Journ of Science Jerdon, Mammals of India, Wallace Archipelago

MAN, ENG. Gothic.

Rajal,	AR	Z'menes,	LITHUANIAN
Jin Jan,	CHIN	Vu,	LAT
Yan-Ny ung,	"	Homo,	"
Lang Fin,	"	Honnes,	"
Li, Mi,	DAVIDIAN	Orang,	MALAY
Homme,	FR	Chclovyek,	RUSS
Mensch,	GERM	Manu,	SANS
Mann,	"	Manava,	"
Mannisks,	GOTH	Manusha,	"
хават	GREEK	Mannsh,	"
Ish,	HEB	Manushya,	"
Adam,	HEB, PEIS	Mannsh,	TAM
Admi,	HIND	Manush,	TEL
Mard,	"	Vadu,	"
Hito,	JAP	Zem,	ZEND
Zeme,	LITHUANIAN		

Man, a derivative root, means to think From this we have the Sanscrit manu, originally thinker, then mau In the later Sanscrit we find derivatives, such as mâna-va, mânnsa, mannshya, all expressing man In Gothic we find both man, and mannisks, and in the Modern German mann and mensch

Leibnitz and Lacedpede divide the human race into Europeans, Laplanders, Mongols and Negroes, Linnæus into white, red, yellow and black — Kant into white, copper-coloured, black and olive-coloured races, Blumenbach into Caucasians, Æthiopians, Mongols, Americans and Malays, Buffon into Northern (viz Laplander), Turanian, South Asiatic, Black, European, and American races, Pichard into Irianians (also Indo-Atlantics or Crucasians), Turanians (Mongolians), Americans, Hottentots and Bushmen, Negroes, Papuas (or wool-haired tribes of Polynesia), and Alfouions (or Anstrali-ans), and Pickering divides them in Whites,

MAN

MAN, BENG Coloeasia Indica

MAN, AR HEB HIND TAM

Maund,	ENG	Manngu,	Tr
Mannah,	HEB	Mahana,	Ura

A measure of weight, amongst the Hebrews and now in India, varying in quantity according to locality and the article weighed

Bengal bazaar man	40 seers	lbs 82
" Factory man	lbs 74, oz 10, grs 10 6	
Central India "	" "	20
Guzerat "	" "	40 of less value
Bombay "	" "	28 avoirdupois
Southern India "	" "	25
Bengal man of 1833=	lbs 87½	"
Akbars "	" "	34½
Mysore "	" "	163
Hebrew man or Mannah	13,125 grains or	
	lbs 1-14	

The ser of optimum is 2500 grs

The ser of grain about lbs 2, or 3

The man, or maund weight, therefore, varies according to the article weighed In the Punjab villagers use a kucha man which is only 13 to 20 seers, and the Lahori man is=to 3 kucha maunds—Wilson Pouell

MAN, TAM. Sand; earth, (a pronounced short)

MAN a river of Central India written also Maan At Surhaperec on the Maan, Capt Keatinge thought he traced the following succession of rocks, (ascending) a light greenstone, metamorphic or volcanic, a soft sandstone, very fine grained and white, compact limestone, bluish white and then the coral limestone, the latter only containing corals The compact fine limestone, is found at intervals all over the jungle, and has been very largely used for lime in the Mandoo days, the old kilns are without number He found fossils, wherever an edge of stone lay over a convenient mud bed to retain them Echinida and a Brissus were in great plenty, the Bheels call them Panuchia from their five marks, and Pooten 5-costatus Plagiostoma spinosum and Teiphiatula octophcata were numerous, the latter most so and in best preservation, pieces of a large finely marked Echinus eidiaris, also a rude impression on a stone of a very large Inoceramus? To the west of Mhow and Indore, there exist extensive beds of the cotaceous series Dr Carter in the Journal Bombay Asiatic Society, No XX July 1857, page 621, considers that these beds are truly Neocomien The evidence is that these rocks represent the cotaceous era, but is insufficient to enable one to refer them to any subdivision of that great series The following fossils were collected at Baug by Capt Keatinge

MANA

Corallines Lichnoleptema,

Cidaris,	1 or 5	Brissus,	2 or 3
Echinus, (species)	1	Cyphosoma,	2

Mollusca Acephala

Pholadomy,	1	Mytilus, (typicus,	
Venus,	" 1	Isobea,	1
Cardium,	4	Pecten (Jaquina)	3
" altum, Sow, hil-		P (5 costatus,	
lamm, or very closely		common)	
allied and two others		Plicatula,	1
Aica,	1	Inoceramus,	1
Modiola,	1	Teiphiatula,	" 1

Gasteropoda,

Rhynchonella,	1	Certhium,	1
Natica,	1	Triton,	1
Tritella,	1	Voluta,	2

Cypholopoda

Ammonites of the Rhotomagensis Section, 2

MAN, TAM a deer, (a pronounced long)

MAN See Rndia Sampraday.

MANA, HIND Pyrus malus

MANA HIND a platform erected in tall crops on these people sit to frighten off birds, &c.

MANA, a pass in Garhwal, on the Himalaya, in which the temple of Badamith is placed The people who occupy the Mana district are Bhots dwelling in the passes and their neighbourhood at heights above 6,000 feet The pass-men state that ridges which within the memory of man were covered with forest and pasture lands are now covered with snow, showing the extension of the snow zone The Niti pass on the Dnh, a feeder of the Ganges, is the best, and the Juwai on the Gauri pass, a feeder of the Suda or Gogria, is the worst The number of well-built houses in the Bhot district are in

Mana on the Saraswati,	Villages 3	Houses 125
Niti	10	219
Juwai on the Dnh,	13	155
Bhuse, Piss on the Kali,	9	181

The Bhot, here, as elsewhere, is an agriculturist, and is assisted by slaves who live under the roofs of their masters The people in the Mana, Niti, Juwai and Byanse passes are supposed to be emigrants from Tibet who drove out an earlier body of huddos, and many of the chief families trace their origin to a Tibetan locality The inhabitants of the Darma pass are said to be a body of Mongols left in Kumaon by Timur and if so they are not true Bhot The Darma inter their dead for a time, and in the month Kutiik exhume and burn them, but the other pass-men burn their dead on their demise The Darma practice divination, taking their omens from the warm livers of sheep sacrificed for the purpose The women of the Darma and Byanse passes dress alike, and these two clans

eat the Yik and would eat the cow, while those of Mana, Niti and Juwar abstain from beef of all kinds and look down, as on an inferior caste on the Daima and Byrnse. The Juwar nearest India, have the largest trade, and resort to an annual fair in September at Guntokh, the residence of the Laha viceroy. These passes are the roads from India to Yun or Gnau, Tibetan provinces of the Chinese empire. Immediately below the village of Mina, is the hindu shrine dedicated to an incarnation of Vishnu and one of the most sacred hindu temples in hindu mythology. The temple is built on the bank of the Bishen-ganga immediately over the site of a hot spring, the existence of which no doubt led to the original selection of this remote spot. The ritual, or chief priest, is invariably a Namburi brahmin from Malibu, no other class of brahmin being allowed to touch the idol—*Cunningham's Ladak*—*Latham's Ethnology*

MANAAR, an island close to Ceylon, from which the gulf of Manar has been named, the gulf passage was deepened by a series of engineering operations. Manaar, according to Sir J. E. Tennant, (vol. 2 p. 555) is the island of Eupodorus, which, according to the Periplus, was the seat of the pearl fishery. Manar Gulf separating Ceylon, from the peninsula of India, is so named from the island of Manar near Ceylon, which, with that of Ramisseram near the continent almost connect Ceylon to the peninsula, the two islands receiving the names of Adam's Bridge.

MANABOS See Mindanao

MANCH TAY Castor

MANADO Celebes on its North-coast, is in general high bold land. Its extreme point is called Cape Colhu, and the whole of the islands that stretch from it to Manado by are sometimes called Banca island—*Horsburgh* See India

MANŒUVRES CORDAGE Fr, Cordage

MANAGOOI or Mangoosteen MALAY *Garcinia mangostana*

MANAHSILA SANS Arsenic, Red sulphuret of Arsenic

MANAK HIND A ruby also any gem

MANAKHYALA, a town in Afghanistan. A tōpe there was opened by General Ventura in April and May 1830

MANAKYA RAI, See Hanavati or Hanvati

MANALI KEERA also Minall-KHO TAY *Gisekia phanicioides*, L. R.

MANALOO OIL See Oil

MANAMADOO White cloth is manufactured all over Southern India, but those

of Manamadoo in the district of Trichinopoly are very superior in quality and used by the more respectable of the inhabitants as clothing, under the name of "Manamadoo Sullah." That at Arnee in the district of Chingleput, known as "Arnee Sullah," is of a different quality

MANAPALA

Tippa tige, TEL | Somavalli, JIVANTI
Timospora cordifolia, *Miers* *Menispermum glabrum*, Klem

MANAR See Mahabharata

MANAS BUKU MALAY *Ananas sativus*, Schult

MANASA, the goddess of snakes. She is worshipped as a preservative against the bite of these reptiles and is represented sitting on a water lily environed with snakes. If a hindu has been bitten by one, incantations are pronounced to propitiate the favor of Manasa—*Cole Myth Hind* p. 388—See Serpent

MANASAROVARA LAKE or Mansaraur or Manasa-Saras Lake in Tibetan called Tsho-Mi-phan is the same with the Bindu Sarovara of hindu mythology, produced from the heart of Brahma. It is called Anan Anandit, is supposed to be a crater, that four rivers spring from it, and that it is near Su-mein, the abode of gods, the Vindhya-saras of the Purans. Manasarovara in reality is a lake of no exit in Little Tibet, from which the Ganges was long supposed to rise, it is a place of hindu pilgrimage of peculiar sanctity, and was first visited by Moorcroft in 1811, *As R.* 1816, Vol. XII—See Mansarovara India

MANASSEH See Kiangnanou

MANAPPAN A caste of cultivators originally from Coimbatore, first settled in Panlghat and intermixed, and often confounded, with the Nairs—*Wilson*

MANAVALA, the head of the Tengala, a Vishnava sect of the south of India

MANAY-POONGU TAY *Sapindus emarginatus*

MANBHOW Dissenters from hinduism, in Berar and the Dekhan, they wear a black dress, and are of quiet, inoffensive manners. These hindu religious sectaries, are worshippers of Krishna, and about the year 1830 were described by Captain Mackintosh. They are under a vow of celibacy and elect young people into their order. If pregnancy occur the parties are allowed to withdraw

MANBHUM, a district of Chota Nagpore, has numerous remains of Arian colonization close to its southern and eastern approaches, but none on the plateau itself—*Dalton*, p. 63

MANCHE

MANCE POONGUM TAM Sipindus
rubiginosus

MANCHAM TEL a bed

MANCHE a boat or ship The Calicut Manche, is a boat very similar to that of Mangalore with the exception only of a raking stem, for the purpose of taking the beach, as the port of Calicut is open to the coast and there is no river. These boats are propelled by the paddle and sail, and generally carry eight men. They are much employed in watering and completing the sea-stock of ships homeward-bound, also in loading ships with pepper, timber, &c, from Bombay, and in shipping the produce of the forests of Canara and Malabar, all of which is rafted off to vessels called dow, boatilo, patamar, &c.

The Panyani Manche, is a coasting boat, of about fifty feet long, ten to twelve feet broad, and five to seven feet deep. It is framed with timbers and planks, which are sewed together. The timbers are about four feet asunder, and on them, inside, some few planks are placed as bands and clamps, which are nailed to the frame. These are very rudely put together, and not of much importance, either in form or construction. During the south-west monsoon, or from June to November, they are laid up at Bampur river for safety, and are only used in the fine weather season. They carry the productions of the cocoanut tree, viz. coir, from the husk of the cocoanut, *Cocos nucifera*, from which rope is made. Copra, the inside albumen of the nut, from which oil is expressed. Cajan, the leaf of the *Corypha umbra-culifera* tree, which is used for thatching houses, also for books, and various other purposes. Jageri a kind of sugar, which is made from the toddy or juice of the palm. Oil and arrack, a strong spirit, distilled from the toddy taken from the palm. These vessels keep along shore and take advantage of the sail in rowing. They have generally from eight to ten men, who are fishermen of the Mopila caste, a race of mahomedans, descendants of the first Arabian settlers on the shores of the peninsula, and who, marrying the daughters of the country, obtained the name of Mapillai, or "sons-in-law," corrupted by Europeans into the above term.

The Boatila manche, of the island of Ceylon, navigates the Gulf of Manaar, and the coasts of the southern part of the Peninsula of India. This boat, is about fifty to sixty feet in length, sixteen to eighteen feet in breadth, and eight to ten feet in depth, has more of the European form than any of the Indian-built vessels that are met with. The after part shows the construction to be of Portu-

MANCHI-TUNGA

guese origin as it is very similar to that of many of the boats still in use by the people of that country, which are said to be of the same shape as the vessels in which Vasco da Gama sailed to India. They have a deck fore and aft, and are built with all sorts of jungle wood, in a very rough manner, and fastened with nails and bolts. They are equipped with one mast, which inclines forward, and a square lug sail, also a small bow-sprit, at about the angle of 45° , with a sort of jib fore sail, one pair of shrouds, and a back-stay which completes the rigging. These vessels carry on the trade of the island across the Gulf. The exports are, rice, tobacco, &c, and the imports, cloth. This forms a great part of the revenue of the island, in the district of Sthanapatam.

Mangalore Manche of the western Coast of the Peninsula is a flat bottomed boat of burthen, about twenty-five to thirty-five feet long, six to seven feet broad, and four to five deep. It is formed to meet the river, which is very shallow and flat, and to land the cargoes of the patamars, which are discharged and loaded at the mouth of the rivers. These boats are sewed together similar to the masuli-boat and other native vessels. They are forced along by bamboo poles, as the water is not more than from six to ten feet deep, except in the south-west monsoon, when the rapids swell, and the whole of the river is considered impassible. and at this period all the vessels are taken to the shore and laid up — *Edye*

MANCHAR A little north of Larkhana, on the right bank of the Indus, the Narrah or Snake River, a Sind Serpentine, falls into lake Manchar, flows through it, and issues from the southern extremity under a fresh name, the Aral. The Narrah and the Aral form a semi-circle of about sixty miles from point to point, they are probably artificial, as their tortuous course presents the appearance of man's rather than Nature's design. The country is so level that, when the Indus rises, the water flows up the Aral, and vice versa, when the main stream falls — *Burton's Scinde, Vol II p 231*

MANCHE TEL Euphorbia tirucalli
Linn

MANCHE, TEL Good, sweet, hence, Manchi jiluga, *Sesbania procumbens*, IV and A — *Æschynomene p* R, Manchi Kanda or Patkanda, *Aium* (*Amorophallus*) *campanulatum*, R, Manchi mande or Tiyya mande, *Ceropegia*, R

MANCHI-NUNA, TEL Gingelly oil, sweet oil

MANCHI-TUNGA *Cyperus* sp

MANCHO, JAV *Giacula religiosa* — *Linn*

MANCHU, a race of High Asia and the N Eastern parts of Asia. The reigning dynasty in China are Manchu. A Manchu is under obligation to enrol himself under some banner, and failing to do so, loses his privileges. Many neglect to enrol themselves voluntarily in order to avoid the conscription. The Sifo and Solon are the highest tribes of Manchu. The Manchu had no written character until 1641. Mokden is the native capital of the Manchu. They are a Tartar race. The Amoor, second only to the Mississippi, flows into the Pacific Ocean not far north of Japan. Much of the country along the Amoor is susceptible of farming and grazing. Steamers can ascend from the sea to Chetah, a distance of 2,600 miles, which opens up Siberia to the Pacific through the Amoor, presenting a new field for commerce, the ultimate limits of which can hardly be grasped by the most comprehensive mind. Mongolia, Manchuria, Northern China, all the Tartaries, Thibet, and Siberia, with a population of twenty to thirty millions, are approached by this river, and a new route to the Indies opened. Irkoutsk, the capital of Eastern Siberia, can be approached with only about three hundred miles of land carriage. The Chinese have annexed all the neighbouring parts of their territory from the Manchu and Mongol races. Beyond the Paga Gol lies the country of the Ortoos, which extends a hundred leagues from east to west, and sixty-six from north to south. In A. D. 1635, the tribes of this region were Manchu. Cecina Manchuria, a mollusk of Olga Bay, Manchuria, is eaten and the Laminaria seaweed is largely stacked in the gulf of Pichili by the Manchu — *Adams—Prinsep's Tibet, Tartary and Mongolia*, p 49—57. See India, Japan.

MAND, probably another name for the Med. There are several tribes the Mandai, Mandhor, Mindhia, the Baluch tribe of Mondiani, and the ancient towns of Mandra, Mandropat in Chachgam, to the east of the Gum, Mandrasa, to the north of the Makali hills, and Mundia and other similar names in Cutch.

MANDA or Manga chettu, TEL ? *Randia dumetorum*, *Lam* ?

MANDA, a kind of bread.

MANDAKU or Manda chettu, TEL a plant the juice of which prevents baldness.

MANDAL, that form of oriental divination which owed its celebrity in Europe to Mr Lane. In the Mandal, or palm-divination, a black slave is considered the best subject. European travellers have frequently

marked that nervous sensibility. In Abyssinia the maladies called "bouda" and "tigitya" appear to depend upon some obscure connection between a weak impressionable brain and the strong will of a feared and hated race, the blacksmiths — *Burton's pilgrimage to Meccah*, vol 1 p 18, III p 220.

MANDAL, HIND. *Rhododendron arboreum*, also *Acer cultratum* the maple. In Kulu *Acer caudatum*.

MANDAL or Marwa, Eleusine coracana.

MANDAL. See Mandwah.

MANDAL, straw rope, made of Eleusine coracana.

MANDAL—? *Agallochum*.

MANDALA. See Inscriptions. Vedas.

MANDALAM, SANS a region, as Tondamandalam, Pandu Mandalam, Chola mandalam, Mandalaisu and Oka Mandal. See Mandel.

MANDAJADI. *Adenanthera pavonina*.

MANDALICA. See Khengai.

MANDALIQUE ISLAND, in lat 6° 22' S, long 110° 53' E, is a small round island off the N Coast of Java — *Horsburgh*.

MANDA MOTUKU, TEL *Dalbergia Oojemensis*.

MANDAPA. The portico of a hindu temple. See Mantapam.

MANDAR, the Mount Mandar, celebrated in the Puranic legends for the churning of the ocean, lies southward of Bhagalpore. On the downfall of buddhism, Mandar fell into the hands of the shivites and became a seat of their god so as to rival Benares and form, as the Kasikhund states, a second Kailasa. The legend of the churning of the ocean is an interpolation in the Mahabharata and evidently refers to the contest between the brahmins (soora) and the buddhists (asooia) the great serpent Vasookee, alluding to the sect of the Naga. *Ti of Hind*. See Mandara.

MANDAR, HIND. *Acer ceticum*, and *A. cultratum*.

MANDAR, PORI. *Alenga saccharifera*, *Labill*.

MANDARA, the mountain which was used by the hindu god Vishnu as a churning stick at the churning of the Chira-Samudra or Sea of Milk. It is remarkable for having on it a colossal figure, carved in granite. See Kurma. Vishnu. Mandar.

MANDARA, SANS. *Calotropis gigantea* Brown, also *Erythrina indica*, *Lam*. Also amongst hindoos, a celestial tree.

MANDARA. A Penang wood, of a pale red colour, specific gravity 0.939. A small tree, used for ornamental furniture — *Col Pith*.

MANDARARI. See Kelat, p 493.

MANDARAWAR. See Kaffi.

MANDESTI

MANDAREH, TAM *Bauhinia acuminata* — *Linna*

MANDARIN A magistrate, or a person having authority, from a Portuguese word mandar, to command Chinese mandarins, use bamboo caps in summer as the official head dress — *Watken's Voyage*, p 180

MANDATA, HIND *Prunus aememaca*

MANDAVALLI, CAN *Convolvulus rep-tans*

MANDAVI, in Guzerat, its chief is of the Bagela race See Kattyawar Kutch

MANDAWARI See Kelat, p 492

MANDEKI, MALAY *Cucurbita citrullus* — *Linna*

MANDE, or Mauchī mandu, *Ceropegia*, L

MANDEL DUT DAN GLA SWLD Almonds *Amygdalus communis*

MANDEL, a township, in its simplest form, is under a Headman, called in the Dekhan and in the west and centre of Hindustan Patel, Mandel in Bengal Makaddum in many places He is assisted by different officers of whom the accountant and watchmen are the most important The Accountant, called Patwari in Hindustan, Kul-kurni and Curnum in the Dekhan and south of India, and Tallah in Guzerat 2 The Watchman, called Pasban, Gorayet, Peik, Domaha, &c, in Hindustan, Mahai in the Dekhan, Tillari in the south of India, and Paggin in Guzerat 3 Money Changer or Silver Smith 4 Priest 5 Astrologer 6 Smith 7 Carpenter 8 Barber 9 Potter 10 Worker in Leather 11 Tailor 12 Washerman 13 Musician 14 Minstrel 15 Dancing girl The number is fixed by common opinion and by the native name "bara-balotta" at 12, but varies in different villages, and the officers included are not always the same, though up to No 10 are seldom wanting From 11 to 14, are not so general and the dancing girl seems only to be in the South of India Each of these village officers has a fee, sometimes in money but more frequently a portion of produce, as a handful or two out of each measure of grain *Wilson* See Mandal, Mandalam

MANDELGURH is the largest district of Mewar, and in its three hundred and sixty towns and villages, many specimens of ancient usage may be found The Solanki held largely here in ancient days and the descendant of the princes of Puttun still retains his "bhoom" and title of rao — *Tod's Rajasthan*, Vol I, p 169

MANDELN GER *Amygdalus communis* The Almond — *Linna*

MAN-DESA The Man district See India, Maan

MANDESTI TEL *Rubia cordifolia* Madder — *Linna*

MA'NDHA'TA

MANDEVILLE, Sir John, author of a book of alleged travels in India and China He set out from St Albans in 1332, and returned and died in Lugo in 1386 His descriptions of Ceylon are borrowed from Marco Polo and Odoric of Portendu He seems to have adopted, as regards Sumatra, the accounts of Odoric when he says, "Beside the isle of Lemeris is another isle called Sumobor, and fast beside, a great isle called Java" — *Marsden's History of Sumatra*, p 7, 8

MANDGAI DEKH *Bambusa arundinacea* — *Reich C P*

MA'NDHA'TA, an island in the Nerbada belonging to the Nimai district, remarkable as containing numerous temples, ancient and modern, including the great shrine of Omkar, a form of Siva It is cleft in two by a deep ravine running nearly north and south the eastern end containing about one-third of the whole area The southern bank of the Nerbada opposite Mandhata (called Godapura) is as precipitous as Mandhata, and between them the river forms an exceedingly deep and silent pool, full of alligators and large fish, many of which are so tame as to take grain off the lower steps of the sacred ghats The worship of Siva was established here at an early age On Mandhata the shrine of Omkar, and on the southern bank that of Amarnath (lord of the immortals), are two of the twelve great Lingam which existed in India when Mahmud of Ghazni demolished the temple of Somnath in A D 1021 The name Omkar is from the syllable Om, which says Professor Wilson, is a combination of letters invested by Hindu mysticism with peculiar sanctity, employed in the beginning of all prayers It comprehends all the gods, the Vedas, the three spheres of the world, &c The brahmins who now officiate at the shrine wish to exclude Omkar from the twelve Lingam usually called "A' di" or "hast," as something above and before them all The Narmada Khand supports them in this assertion, but as it contains a prophecy of the time when India shall be ruled by Mlechha (non-Hindus) and other modern allusions, its antiquity is certainly a good deal open to doubt The evidence of the Kasi Khand and other Sivite writings is against them, and the pilgrims, who have vowed to visit the Bani jyoti Lingam, pay their adorations both to Omkar and Amarnath The raja of Mandhata, who is hereditary custodian of all the modern temples, is a Bhilala, claiming descent from a Chauhan Rajput named Bharat Singh, who is stated in the family genealogy to have taken Mandhata from a Bhil chief in the year A D 1165 *Atk*

MANDLA

MANDHATI, Mandhati, Mandhat See Hindu

MANDIA An inferior grain produced in Bastar

MANDI GANDRALU TEL A sort of grain, ? Naga malle and Tige malle, two sp of jasmine

MANDRA CHETTU TEL A tree "

WANDIVE PLANT ENG Janipha mahot — *Kth*

MANDLA A district lying between L 23° 2' and 22° N and L 80° and 81° 40' E. It is bounded on the east by the state of Rewa and a portion of the Bilaspur district, on the north by the Sohagpur and Chendya taluka of Rewa and a small portion of the Sleemanabad tahsil of the Jabalpur district, on the west by the districts of Jabalpur and Seoni, and on the south by the districts of Seoni, Balaghat, Raipur, and Bilaspur. The population for the whole district in 1866 was 1,87,699 and of these 1,27,958 were agriculturists

Brahmans,	6,242	Lodhi,	3,546
Rajputs,	882	Maui,	2,525
Kuimi,	4,341	Other Castes,	23,124
Kachhi,	2,452	Dhimar .	6,933
Mehra,	6,456	Mahomadans,	1,401
Panka,	8,085	Gond,	87,672
Basor,	2,470	Barga,	10,388
Ahu,	7,829	Kol,	3,550
Lohar,	2,847		
Bania, Kayath, &c.,	1452		187,699
Yehi,	5,524		

The original inhabitants of this district are undoubtedly the Gond and Barga, who at the present time form the larger share of the population. Next to these are brahman families some of whom affect to trace back their arrival in Mandla to the time of Jadhava raya in Samvat 415 (A D 358) though it is much more probable that they settled here in the reigns of Hirde Sah and Narendra Sah, from Samvat 1663 to 1788 (A D 1606 to 1731). The former of these two kings introduced a number of foreigners into the country, especially a large colony of Lodhia, who settled in the valleys of the Banjar, Motiari, and Neibada, gave the name of Hirdenagar to the taluka thus brought into cultivation, and did much by digging tanks and otherwise to colonise the best parts of the district. With these exceptions, and that of the Mahto Tel immigration into Rangarh at a much later period, there is no other trace of the population of the district having been recruited from foreign resources. These Mahto are without exception the best cultivator class in the Rangarh tahsil. These people are hindus, originally of the tel caste, and formerly resident at Mahir. In Mandla the Gond race is divided

MANDLA

into two classes, which again are subdivided into forty-two different castes or got. The two classes are the Raj Gond and the Rawan Bansi. The former is the higher and outdo the highest caste hindus, in the matter of purifying themselves, and ape them in all their religious ceremonies. They wear the janeo or brahminical thread and consider themselves deeply insulted if compared in status with a Gond. Mr Hislop, says that they carry their passion for purification so far that they have the faggots with which their food is cooked sprinkled with water before use. The Gond tribes are

Marobi	Chicham	Korapa	A'mega
Maikam	Maikola	Sima	Mehram
Waikara	Sarota	A'mdan	Kuram
Sin A 'M	Paoh	Temena	Nakma
Tekam	Bhagdy	Dazam	Dhalya
Dhorda	Wuka	Kindam	Bahaya
Karyam	Pandu	Kochu	Bhena
Waiwiti	Kunibara	Kalku	Bhiman
Patih	Danketi	Temirachi	Ghasia
Sarjam	A'rmon		

To these may be added the Aghania or Muki Paidhan Pathari or Gugya, Dhalya, who differ in some slight peculiarities from the Gond, but undoubtedly belong to the same race. The Paidhan act as bards to the Gond and attend at births and deaths and marriages. The Aghania is a worker in iron, he frequents the Barga villages, and acts as blacksmith to the whole community, no light task where the non-iron has to be dug from the hill, carried to the village forge, smelted, and then worked up to meet the wants of the people. These people may be set down as the laziest and most drunken of all the Gond race.

The Gond of the Nagpur country is a little under the average height of "Europeans and in complexion darker than the generality of hindus, bodies well proportioned, but features rather ugly, a roundish head, distended nostrils wide mouth, thickish lips, straight black hair and scanty beard and mustaches. Both hair and feature are decidedly Mongolian," and this description agrees very well with the Mandla Gond above the ghats. Their women are as a rule better looking than the men. The wives of the Gond are looked upon as so much property, for they are expected to do not only all the household work, but the bulk of the agricultural labour also. It is a common expression among them, when speaking of a well-to-do farmer, to say that he is a man of some substance, having four or five wives; occasionally they have seven, but this is exceptional and the poor content themselves with one. In dress the women are usually decent, though they wear only the dhoti and shoulder-cloth of coarse country made stuffs.

white, with a coloured thread border. For ornaments they wear strings of red and white beads, ear rings of brass wire in coil, and polished zinc bosses sometimes nose-rings of the same and anklets and armlets of copper and zinc mixed or of pewter and zinc. They are tattooed at an early age, some much more than others and allow themselves to be put to considerable amount of pain in the performance. The Paidhan and Dolya are the people who practise the art of tattooing and some have quite a local reputation for their skill in the art and for the successful patterns with which they adorn the bodies of their victims. They usually work with needles, and rub in indigo and gunpowder or saltpetre. Though wild, uncivilised and ignorant, the Gond are, among themselves honest, faithful, and trustworthy, courageous and in some points trustful as regards faults they have committed, as a rule, they plead guilty when brought before the courts. As a race they are now well behaved and very amenable to authority. The number of their deities seems every where to differ. Mr Hislop says that he never could get any one man to name more than seven. The best known are Duladeo, Narain Deo, Suraj Deo, Mata Devi, Baia Deo, Khan Mata, Thakun Deo, and Ghansyam Deo. Besides these, the Gond peoples the forests in which he lives with spirits of all kind, most of them vested with the power of inflicting evil and quite inclined to use their power. To propitiate them he sets up "pat," in spots selected either by himself or by his ancestors, and there performs certain rites, generally consisting of small offerings on stated days. These pat are sometimes merely a bamboo with a piece of rag tied to the end, a heap of stones, or perhaps only a few pieces of rag tied to the branches of a tree. The Gond have seven different kinds of marriages, some much more binding than others.

Widows are expected to remain and the Gond customs provide for their re-marriage in two ways, the "Chunia Pahauna Shadi," and the "Kari Shadi." The first consists simply in the woman proceeding to the house of the man she has agreed to live with after her husband's death. The other is where the younger brother marries his elder brother's widow, which he is expected to do by the custom of the tribe, unless the widow should insist upon making some other arrangement for herself. The ceremony in both of these cases consists simply of a presentation of bangles by the husband to the wife, and of a feast to the village elders. Cremation is considered the more honorable mode of disposing of the dead but being ex-

pensive, is very seldom resorted to except in the cases of the elders of the tribe. Formerly the Gonds used to bury their dead in the houses in which they died, just deep enough to prevent them being dug up again by the dogs, now they have generally some place set apart as a burial ground near the villages. Then funeral ceremonies are very few, the grave is dug so that the head shall lie to the south and the feet to the north, the idea being that the deceased has gone to the home of the deities which is supposed to be somewhere in the north, but the Gond do not appear to have any real theory as regards an after life or the immortality of the soul. The Baiga are the acknowledged superiors of the Gond races, being their priests and then authorities in all points of religious observance. In physical appearances the Baiga differ so much as almost to defy description. One sect the Mundiya is known by the head being shaven all but one lock. The Buijwar on the other hand wear their hair long, never cutting it, and tie it up in a knot behind, so do the Bhirandiya. In stature some are taller, than the Gond, but as a rule they are all very much below, the average height of Europeans. The Baiga to the eastwards on the Malkal range are finer men than those near Mandala. In habits too, they are superior being a fine manly race, and better looking than their brethren near Mandala. They have not the flat head, and nose and receding forehead so common among the Gond, the head is longer, the features more aquiline, and the hands are peculiarly small. Some among them have, however, all the types of low civilization, flat heads, thick lips, and distended nostrils, but on the whole the appearance of the Baiga of the Eastern Ghats is striking, as compared with that of other wild tribes. The women are all tattooed and like the Gond they wear bunches of wool tied up in their own hair. They are no cleaner, than their neighbours, neither sex affecting the use of cold water any more than can be helped. In their religious ceremonies they much resemble the Gond, reverencing the same gods, but adding to them as the chief object of worship the mother earth "Ma Dhariti." Thakun Deo is supposed to have special charge of the village, and is honoured accordingly. But the Baiga have a great belief in the spirits, which are supposed to haunt the forests and in the localities which are now especially the homes of these spirits. "Pat," are set up, each under the charge of an appointed Baiga. There appears to be no especial rule regarding the institution of a pat. Sometimes it is the place, where a man

has been killed by a tiger or a snake, sometimes no reason whatever is given for the selection. The dahya cultivation covers a large area in this district. With no other instrument of agriculture but the axe and a small sickle ("humsya,") it is astonishing to see the extent of clearing that one village of Bugra makes on the sides of the hill on which their village is located.—*Central Prov.*

MANDLASIR, in lat. $22^{\circ} 11' N$, long. $75^{\circ} 46' E$, in Malwa on the right bank of the Nirbada. The level of the Nirbada is about 700 ft. *W. I.*

MANDLOI. The title of an officer under native rule.

MANDOH, the ghost of a mahomedan, is in hindu demonology, deemed the most malignant of all demons.

MANDONG. A rush much used by the natives in the manufacture of rice and sugar bags, mats, and for tying up articles, the fibre being strong. It grows spontaneously in the rice fields of Province Wellesley after the crop has been gathered and overpreads them like a second crop. It may possibly be experimented for the manufacture of paper.—*B. I.*

MANDOO, some time the capital of the independent mahomedan kingdom of Malwa. It is on a spur of the Vindhya mountains, overlooking the valley of the Nerbudda and the plains of Ngor, having a site at an elevation of more than 2,000 feet above the sea, and a climate not unlike that of the Mohitoor mountains with similar scenery. The city of Mandoo was founded by Hoshang Shah, the founder of Hoshangabad, the second king, Mohammed Khilji, erected a mausoleum of white marble over the remains of Hoshang Shah, still in good preservation. On the Mandoo hill, is a terrace on which the hindu queen would recline to gaze on the sacred Nerbudda winding through Nimar, close to this terrace was erected a palace, now a well-known spring, which to this day is called the Queen's fountain. In general mahomedan ruins are situated on the plain, without any imposing background to the picture, but at Mandoo the ruins are situated in the midst of beautiful mountain scenery, so that the combination of works of art with the beauties of nature is most charming. Mandoo is built on coralline limestone, but that used for building is derived from near Bugra or Bagh. See Kalmuck, Malwa.

MANDOR. See Rahitor.

MANDORLI, *Fr.* *Amygdalus communis*.

MANDRA, *Hind.* *Murela begoniola*, also in Kighan, *Hedera helix*, the ivy.

MANDRAGEN, *Ger.* Mandrake.

MANDRAKE

Usul ul litali,	<i>Ar.</i>	Mandrake,	<i>Lat.</i>
Astrang,	"	Mandiagen,	<i>Ger.</i>
Tuldih us shantun,	"	Atropa mandragora,	<i>Lat.</i>
Sul ul koshob,	"	Inf thut,	<i>Mar.</i>
Yehray,	"	Mardam-ajiah,	<i>Pers.</i>
Lakman, Beng. Hind.	"	Yibruzi, Yibunkh,	"
Lakman,	"	Kut juti,	<i>Tur.</i>

The Mandragora, or mandrake, the fetid root of which was so celebrated in the magic rites and toxicology of the ancients, is known in the bazaars of Central Asia and the north of India. It has various names, arising from its fancied resemblance to the human form. It was formerly an article of the Materia Medica, but is now exploded, though the leaves are still sometimes employed in preparing modysine fomentations. The Arabians place the root, which they call Usul-ul-looth, amongst their most powerful cathartics and also suppose it to be of use as an antispasmodic. What of it is found in India is probably brought from Persia or Arabia. It is found in many parts of the South of Europe, is of poisonous qualities, and its smell is very fetid. Loofan is the plant. Tuldih-us-shantan is the fruit. Its properties are identical in nature with those of *A. belladonna* but weaker in consequence of drying and decomposition of the atropia. The mandrakes of Gen. xxx, 11, are generally supposed to be the root of Mandragora officinalis. Calmet regards Dudum and plantains as citrons but, violets, lilies, jasmynes, have all been named.—*O. Shanghai*, p. 166. *Hog's Foot Kingdom* 552. *Emilia*, *Ind. Med.* p. 26. *Calmet*.

MANDRI, *Hind.* *Ribes leptostichum*.

MANDRONG, a rush of province Wellesley, made into rice and sugar bags, mats, &c. It grows spontaneously in the rice fields after the crop has been gathered over-spreading them like a second crop. See Mandong.

MANDSHU **MANDSHURIAN**. See India, Maclai.

MANDSATI, *Mal.* *Adenanthera pavonina*.—*Ann. Hille*.

MANDU, *Tit.* Gunpowder.

MANDU, *Hind.* *Ulmus crass.*

MANDUKA **BRAHMI**, *Mandukaparni*, or *Saraswati* akn, *Tit.* *Clerodendron viscosum*, *Vent.* *Heyne* 133, gives this name to *Lacinnis nepetifolia*. *Br.* applies it to *Calosanthus, rubra*, *Hydrocotyle*.

MANDULA **MARI** **TIGE** or *Kadepa tige*, *Tit.* *Vitis (Cissus) cinnosa*, *Wall.* This name is also applied to other species of vine.

MANDVIE. See Komarpal.

MANDWAI, *Pins.* *Eleusine coracana* *Gail. Roxb.*, the ragi of the Tamil people.

MANE, *Tam.* Buds.

MANG

MANEKAM, MALAY Ruby

MANEL, a pink water-lily of delicious perfume, commonly offered before the figures of Buddha Its flower closes at sunset

MANEE AUKA, BURM. A tree of Maulmein Wood used for ordinary house building purposes The bark is used medicinally —*Cal Cat Br* 1862

MANEEOGA, BURM According to Capt Dince, stated by Burmese to be much used for rice pounders Its maximum girth 4 cubits and maximum length 30 feet Abundant all over the Tenasserim and Matuban provinces When seasoned it floats in water It is not a good wood, as, when stored, it soon dies and rots, the roots are used for medicine, the fruit is eaten by Burmese

MANEIOGA, *Carallia integrifolia* De Candolle, *Carallia lucida*, *Roxb* According to Major Benson, one of the Cinchonaceæ, its peculiarity of grain, which resembles oak, would make it useful for decorative purposes very brittle —*Major Benson*

MANELAVADU, TEL An itinerant dealer in coral and gems, commonly termed a Manila-man, but probably from Maui, S a jewel

MANER, HIND of Chamba *Acer cultatum*, maple See Mandal

MANERU, TEL *Celastrus paniculata* —*Willd*

MANERUNG, in the Himalaya in L 31° 56' N, L 78° 24' E Its crest, is 18,612 feet, and the source of the Darbung, there, 15,000 feet A very difficult pass See Kunnawer

MANERU or Mala erikata TEL *Celastrus paniculata* —*Willd*

MANES, of hindus, are worshipped and have sacrifices offered to them after demise on the 3rd day, the twelfth day, every month of the first year and on every anniversary See Burial Customs

MANETHO visited Egypt soon after the Macedonian conquest

MANETTIA See Cinchona

MANG or Mhang A low caste or tribe scattered through parts of the Bombay Presidency, in Guzerat, Candeish, the Concan and Kolapore, employed as village watchman and in humble offices The Mang reside outside villages They are met with in most of the hamlets throughout the Hyderabad country and in Berar, and serve as scavenger, guide, watchman and executioner Their signature mark is a knife They are part of the Baloth, and like the Dher or Mahar, are predial slaves of the village There are 35,453 in Berar

MANG or MAN, See India

MANGANESE

MANGA or Mianga TEL *Randia dumetorum*, *Lem Posoquena dum*, *R 1 713*

Gardenia dum *Cor Vangueria spinosa*

MANGAI or MANGOË, the Malayala name of the mango tree It grows to a large size, many trees being found three feet in diameter, and thirty feet high The wood is of a whitish colour, and is not durable or of much value The natives make canoes of it —*Edge Mal and Can*

MANGALA See Vana or Vasana

MANGALA or Cuja See Grahia

MANGALA SUPRA SANSK TEL H a thread with a gold coin or other valuable, which every hindu married woman in the south of India wears during her husband's life time round her neck It is tied on by the bridegroom at the time of marriage In the north of India, it is a string or piece of silk tied round the wrist during the marriage ceremony —*Wilson* See Hindu

MANGALYANA See Buddha

MANGALYAN also Mangali TEL A barber by caste and occupation

MANGALAVADU also Mangali TEL A barber

MANGALORE, on the coast of Canara, in lat 12° 52' N and long 74° 49' E, is built near the mouth of a river, navigable by small vessels, with about 10 or 11 feet on the bar It is the Mangaram of mhomeidan writers, the Mangaron of the Catalan Map, and is probably Mangaruth, one of the pepper ports of Cosmas, but the Mandagara of Ptolemy and the Periplus must have been much further north *Horsburgh Yule Cathay* II p 451 See India, Kummalei, Musiris, Pmwar

MANGALORE MANCHE, Calcut Manche, Panyam Manche, are coast boats, of construction suited to the places from which they are named See Manche

MANGANESE

Brunstein,	Dut	Braunstein GlasseiseGER
Oxide non de manga-		Mangan hyperoxyd, "
nese	Fr	Manganesia, "
Manganese,	"	Manganese Nigra, Lat
Mangnese,	"	Manganeseum, "
Savon du Verre,	"	Manganesia, Si

In the bazaars of the Punjab, manganese in the forms of a silicated sesquioxide and a peroxide is obtainable as a black powder, or in lumps of the pyrolusite The metal is very brittle, of a dusky white colour, and without either malleability or ductility But the substance known in commerce under that name, is the peroxide, or black oxide of the metal It occurs native in the Mendip hills, Somerset, in the counties of Devon and Aberdeen and in many parts of India It is found in a

variety of forms, most commonly it is of an earthly appearance, and mixed with other ingredients, but sometimes, in crystals of a black colour and metallic lustre. At the Madras Exhibitions of 1855 and 1857, some very large samples of the silicated sesquioxide were exhibited from Vizianagum, which contributed two tons in blocks, weighing from 2 cwt to 3 cwt each, with from 53 to 54 per cent of metallic manganese. The substance is well suited for glazing pottery, along with galena, and felspar. A great variety of pleasing colors can be imparted to the glaze by varying the proportions of the manganese: thus, in small quantities it gives a yellow color, in large, brown, then a blood-red, purple or black, as the proportion of manganese is increased. It has also the property of hardening the glaze, so as to resist vinegar and weak acids; concentrated mineral acids however will corrode it. Manganese is used in small quantities by the natives of India in giving purple, brown and black colours to glass for bangles. Good ore occurs in Kurnool and Toomkool in Mysore. Peroxide of manganese occurs in the form of a compact black stone, with a smutty brown or black powder on the surface, is of value and is largely employed for manufacturing purposes. It occurs in Soondoor, and Roodiar in the Coileoontlah talook, Cuddapah, Bellary and Bimlipatam. A specimen from the latter locality contained about 30 per cent of peroxide. Brown wad and brown fibrous manganese occur at the Red Hills, Bangalore and Cuddapah, ores of manganese occur at the Neilgherries. Many of the iron ores and iron sands contain manganese. Captain Tiemenheer reported on the manganese of Mergui, and Mr. Mason has seen specimens of manganese mixed with iron from one of the islands south of Mergui. Peroxide of manganese is largely consumed in the manufacture of bleaching compounds, it is also used by potters and glass makers, and in the laboratory it is considered the cheapest material from which to procure oxygen. *M. E. J. R. Waterston* quoted by *Faullner, Powell Handbook, Econ Prod Punjab*, p. 100. *Mason's Tenasserim*.

MANGAR, HIND *Rosa webbiana*

MANGARAI See India

MANGA-VATTAL, TAM sheed mangoes

MANGCHAR has a few dispersed hamlets. It is well irrigated with canals and the whole plain is intersected with bunds or dams to preserve the rain. The tomans are scattered over the plain. Many blood mares are kept. It is separated from Mustang by a lengthened valley termed Khad, in which the Shu-wani tribe of Brahui dwell. The Brahui

tribes on the east, border with the Mandawari, Kuchik and Puzh Rind tribes and the Ghazgi Brahui, adjacent to Kach Gandava See Kelat

MANGEES, MALAY *Garcinia mangostana* The Mangosteen

MANGELLACUA, MALAY Turmeric

MANGEL WURZEL, HIND

Field Beet,	ENG	Mangold Wurzel,	GER
Betteraves,	FR	Biettole,	IR

This variety between the red and white beet has been a good deal cultivated in France, Germany, and Switzerland, partly as food for cattle, and partly to be used in distillation, and in the extraction of sugar. Its culture, in Great Britain, dates only from the end of the 18th century. It is employed almost entirely in the fattening of stock, and the feeding of milch cows — *Faullner*

MANGGI-MANGGI, MALAY *Rhizophora mangli*

MANGGIS, MALAY of Baloi, Java, Sunda *Garcinia mangostana*, mangosteen, *Linn*

MANGGISI, BUGI of Celebes *Garcinia mangostana*, mangosteen, *Linn*

MANGGOS, LAMPONG *Garcinia mangosta*, mangosteen, *Linn*

MANGOSTA, MALAY *Garcinia mangostana*, mangosteen *Linn*

MANGUSTA, MALAY *Garcinia mangostana*, mangosteen, *Linn*

MANGHA, TEL *Randia dumetorum*, *Linn*

MANGIFERA, a genus of plants belonging to the natural order Anacardiaceæ. Three or four species of this genus are enumerated—as *M. fastida* of Loureiro, a native of Cochin-China, the Moluccas, Sumatra, and Penang. *M. laxiflora*, *Desv* indigenous in Mauritius, and *M. sylvatica* of Roxburgh, a native of the hilly districts bordering on Silhet, called Lukshmee-Am, grows to a great size, and bears a fruit which ripens in February and March, and is eaten by the natives, though not so palatable as even a bad mango. It is also dried and kept by them for medicinal purposes. *M. oppositifolia* of Roxburgh, a native of Rangoon, was proposed by Messrs Wight and Ainslie to be formed into a distinct genus *M. glauca*, *Blainv*, a tree of the Moluccas, *M. quadrifida*, *Jach*, *M. cæsia*, *Jach*, trees of Sumatra and *M. gandaria* of the Moluccas — *Voigt Roxb* 1641

MANGIFERA ATTENUATA

Taw-sa tha-yet BURM

Found in the Pegu and Tounghoo forests, but scarce, wood dark brown — *McClelland*

MANGIFERA CÆSIA JACK.

Binjai, MALAY

A tree of Sumatra

MANGIFERA INDICA

MANGIFERA DOMESTICA, GERTN
RHEEDE Syn of Mangifera Indica, Linn

MANGIFERA FOETIDA Lour

In moot, BURM | Bachang, MALAY
Hoise mungo, ENG |

This large mango is cultivated at Meigu, and is quite a favourite with the natives. It has an odour resembling the dorian, and like that has been introduced from the Straits. Wood not known — Dr Mason

MANGIFERA GLAUCA, Rottl Syn of Elæodendron glaucum PERS

MANGIFERA INDICA, Linn, Roxb

M montana,	HEYNE	M domestica,	GERIN
Maghzak,	AR	Amba,	SING
Aui,	BENG HIND	Mang'ga,	SUNDA
That yat,	BURM	Ma miam,	TIV
Mavena,	CAN	Mamari,	TSL
Mango,	ENG	Mavi,	"
Palam,	JAV	Mamidi chettu,	TSL
Kapalam,	LAMPUNG	Ela (fragrant) mavi,	"
Ampalam,	MALAY	Gujju (dwarf) mamidi,	"
Mampalam,	"	Etamba (wild,) "	"
Mava,	MALEYAL	Richa mamidi,	"
Makandamu,	SANS	Tiyya mamidi,	"
Amra,	"	Ambo, Uia,	"

A tree, generally diffused over all the warmer parts of Asia, but it extends as far north as 30° in the Punjab, in N India up to 3,500 feet and up to Nabu at an altitude of 4,000. It has been successfully introduced into the West Indies. It grows to a great size, with an erect trunk, and dark coloured cracked bark. Its flowering time is January, February and March. The fruit ripens in May, June and July, and is one of the most grateful fruits of the tropical parts of Asia. The Archipelagic names of the cultivated mango are all, according to Crawford, derived from the Sanscrit, Maha-pahala, or great fruit. Through the agency of Europeans, however, the corrupted form of the Sunda name for the wild mango has become prevalent throughout the east from Madagascar to the Philippines, and has extended to America. The mangoes of Mazagaon were once celebrated. The best mangoes come from Goa, Bombay, Multan, Hushyapur and Karmal. The best of all are the 'paiwandi,' or grafted mangoes, at once known by the utter absence of all stingingness of texture, and by their delicate flavor. Natives usually prefer mangoes when they are so ripe that they have lost their firmness, and are quite flabby and soft. The wood is of a dull grey colour, porous, yet pretty durable if kept dry; but soon decays, if exposed to wet, of the effect of which it is very sensitive. In very large old trees it acquires a light chocolate color towards the centre of the trunk and larger branches. This is hard, closer grained and

MANGIUM CELSUM

much more durable. It is generally used for constructing massoolah boats and for packing cases, the cabinet-makers at Madras prefer it to other wood for veneering on. It is also generally used by coach builders, cabinet makers, and others, where common light wood is required, being the cheapest wood obtainable for packing cases, boarding and rough work, and for backs and linings of furniture. The wood holds a nail faster than any other wood. It is very serviceable wood for planks, when not exposed to wet, and is much used for house purposes, but much less for carts. It seems to bear the action of salt water better than that of flesh, is hence used for canoes. It could be readily creosoted. It is used in Mysore for the solid wheels of country carts, and rough furniture. The kernels are large and seem to contain some nourishment, during times of scarcity and famine, they are boiled in the steam of water and used as an article of diet. Propagating by layers, and grafting by approach, are the only modes of certainly continuing fine sorts, as well as of improving them. These have the advantage also of bearing when small in size, that is, only a few feet in height, and therefore well suited to culture in the hot-houses of Europe — Voigt; Edye, Forests of Malabar and Canara, Captains Macdonald, Beddome and Puckle, Cal. Cat. Ex. of 1862, Elliot's Flora Andhra, M. Rohde in Madras Cat. of 1851, also MSS, Eng Cyc, Dr Gibson, Wright and Cleghorn, Madras Ex. Juny Rep. of 1855, Madras Cat. Ex. 1862, Powell Handbook Crawford Dictionary, Dr J L Stewart

MANGIFERA MONTANA, Heyne Syn. of Mangifera Indica, Linn

MANGIFERA OPPOSITIFOLIA, Rox

Bouea oppositifolia,	Cambessedea oppositifolia, IV & 1
Meisner	
Mayan, Bur	

A lofty spreading tree grows wild in most parts of Burmah. Fruit edible, yellow, the size of a plum. There are several varieties, of which some are sweet, and others sour. Wood used for building purposes — Cal. Cat. Ex. 1862 Malcolm's Travels in South Eastern Asia, Vol I, p 179

MANGIFERA PINNATA, KOEN Syn of Spondias mangifera PERS

MANGIL TAM Bambusa arundinacea Roxb The bamboo

MANGIUM ALBUM, Rumph Syn. of Avicennia tomentosa Linn

MANGIUM CELSUM, is the loftiest of the mangrove family. Its wood forms good palisades for swamps. Its crooked branches are employed by the Chinese as anchors and

MANGO

ladders for then junks, and tribes in the Archipelago, live on the pith of the seeds boiled with fish or cocoanut milk. Its leaves are eaten as a vegetable.

MANGKASAR, a name of the Macassar race. See Bugi, India. Macassar. Minahassa.

MANGKUDU MALAY Molinda umbellata, used extensively as a red dye throughout the Archipelago.

MANGLES, Ross Donnelly was born in 1801, and obtained his appointment as a writer in the Civil Service in Bengal, in April 1819 and after various offices in October 1837, he became officiating Secretary to the Government of India in the Judicial and Revenue Departments, and officiating Private Secretary to the Deputy Governor of Bengal in the same departments, in 1838, a temporary member of the Sudder Board of Revenue. At the general election of 1841 he was returned for the borough of Guildford. He was chosen again, in July, 1847, in 1852 and 1857. Mr Mangles' career in India was marked by ability and vigour. He contributed some able articles to the *Edinburgh Review* on India and Indian affairs, and is the author of a "Vindication of the Honourable East India Company and their Government of Bengal from the Attacks of Messrs Richards and Crawford," published in 1830. For many years a Director of the East India Company of which he was Chairman in 1857. In Parliament Mr Mangles was a strong Liberal and supported the Ballot, the admission of Jews to Parliament, and the abolition of Church rates.

MANGLI See India.

MANGLIETTA, a genus of plants belonging to the natural order Magnoliaceae, *M. glauca*, has a white solid wood, which is largely employed in Java, and is supposed to prevent the decay of corpses put into coffins made of it—*Eng Cyc Hog Veg King*.

MANG-MO, a name of Bamo, a frontier town in the Shan territory, between Yunnan and Burmah. It has the Pu-long tribes on the Ka-khyen around it. See India.

MANGO *Mangifera indica*, *Lin*

Manga,	MAL	Am,	DUR	HIND
Ampullum,	"	Caree,		GUJ
Amra,	SANS	Maam pallam,		TAM
Ma muan,	SIAM	Mamedu pandoo,		TEL

Flowers

Aam ka phool,	DUR	Maam poo,	TAM
Thayet,	BURM	Mamidi poo,	TEL
Amra,	SANS		

The mango tree, now so extensively cultivated, is said to have been brought into India by Ravana, from Ceylon. There are many varieties of this fruit in India. Some of the most esteemed sorts are the Alphonso,

MANGO

Raspberry, Doriah, Maghiabah and the Mazagong. The practice of engrafting the mango, was first introduced at Madras, by Dr James Anderson, who improved it in so great a degree as to have gained it, and perhaps, justly, the title of the finest of all Indian fruits. Rumphius is of opinion that mangoes heat the blood and produce exanthematic affections. When ripe, it is served up at dessert, and when green, is used for making preserves, pickles, tarts, &c. The mango may be procured twice in the year in Bombay. Propagation may easily be effected by seed and cuttings, &c, but the process is slow, as a tree thus raised will not bear fruit before the 5th or 6th year, whereas those that are grafted produce in the 2nd or 3rd, although it is injurious to the tree to let it bear so early, and the blossoms should be removed. Young grafts will sometimes, indeed very often, blossom the first season they are removed, but if allowed to bear fruit, it checks them for a length of time after. A mango graft may be applied at any time of the year, but the stock must be kept continually moist by watering. When the graft and stock have become united, the former must be partially divided by a notch with a sharp knife. This may be done after six weeks have elapsed from the time of its first being united. A second cutting may be effected a fortnight later, and the complete removal from the parent tree at the expiration of nine or ten weeks. After this, remove the graft into the shade for a fortnight longer, when it may be put into the spot where it is to remain. A graft tree never attains the size of a seedling, neither will it continue to live or bear so long, and it is doubted if the seed of a graft mango would produce the same fruit, whereas a seedling often does so. The time that a seedling takes to produce fruit is the great objection to this mode of rearing trees. Nevertheless a young tree of three years old might have one of its branches brought into blossom by ringing, this would enable the cultivator to judge if the tree was worth preserving or not. The Maghiabah variety is of a greenish tinge inside when ripe, and by far the largest of the whole, being three times the size of an Alphonso and it ripens the last. When the graft is planted out, it requires only a moderate proportion of care, clearing the ground of all weeds, and removing any buds that shew themselves. Within the space from the ground to where the first branches are to rise from, all superfluous and weak shoots should be removed, more particularly those from the centre of the tree, as also all

MANGO

branches that trail on the ground, unless required for grafting from. The tree is better for being pruned, and whenever the interior of a tree may contain superfluous branches or when there is not sufficient room for the growth of the young and fruit-bearing shoots, a clear space must be provided,—and this can only be done by pruning. The best time for this operation is soon after the tree has done bearing fruit. No old and decayed wood should be allowed to remain, and great care must be taken to remove, on the first appearance, the “bores,” should they indicate their presence by their appearance on the bark. When trees are old and have their bark injured, it must be all cleared away, and the parts covered with a composition. One mode of propagating by slips or cuttings is thus described, take slips from the healthy branch of a mango tree, at least two feet long, taking care to cut it one inch above the joint at the top and the same below the joint at the bottom. The cuttings will not all be equal, as in some branches the joints are short and in others long. The thickness of the slip is to be from three quarters to three inches in diameter. Half the length of the slip is to be slightly punctured with an awl, and then inserted into the ground to that depth (half of the slip) perfectly perpendicular, and then make a knob at the top of the slip with plain cowdung. The cuttings must be well watered in such a manner as to keep up an uninterrupted moisture in the ground, and moreover the cuttings are to be well shaded, and the coverings only to be removed by degrees as the plants attain leaves and strength, and not to be transplanted on any account until the next monsoon. The slips begin to bud within a month generally, but sometimes take a much longer period. In all cases the punctures are indispensably necessary, to admit of root fibres being thrown out from them.

The tree and its fruit may both be improved, if, during the cold season, the ground is dug all round the roots, and by the addition of a suitable quantity of good old manure. The seed will only grow when fresh, and seldom after six weeks. Tenasserim mangoes are notoriously inferior. There are two different species, *Mangifera indica*, and *M. sylvestris*, both of which the natives say grow wild, and several varieties are cultivated in the Provinces. The finest is a variety from Siam, which produces a large fruit with a very thin stone. The mango fruit is very plentiful throughout Pegu, but more especially in the Tharawaddy and Toungoo districts. Mangoes are often dried before they are ripe, after having been cut in slices and, then, are called

MANGOSTEEN

“amchui.” The kernels are also occasionally eaten—*Powell, Handb., Ruddell Annals of the Mat Med* p 226 and 260 quoting *Rumphius* tom 1, Cap XXI, p 95 *Mason, McClelland*

MANGO BIRD The bright yellow Oriole

MANGO FISH, a species of *Polynemus* of the Irawadi and Ganges. *P. longifilis* *Ouv* *P. paradisicus* *Linn* and *P. risua*, are splendid fish and favorites with many, are nearly related to the mullets, and the last is remarkable for the long filaments to the pectoral fins—*Mason*

MANGO GINGER *Curcuma amara*

MANGOIR *Hind* An edible Himalayan root

MANGOLD See *Chenopodiaceae*

MANGO-PEEL, dried mango, the Amchur, or amchusk, or ambusi, *Hind* dried mangoes—*Powell, Handb.*, p. 33

MANGO PICKLES, are much in use, amongst both Europeans and natives. Take about 300 green mangoes, divide into two, and dry in the sun for three days. Take of

Turmeric,	1 ¹ oz	Salt, . . .	6 lb.
Garlic,	3 ¹ „	Mustard,	1 ¹ oz

and coriander seed toasted or 1¹ mix the spices together, and lay the mixture in alternate layers with the mangoes, and add 9 oz of gingelly oil. The green fruit of the mango is used for making chutnies, pickles and curries. Mangoes when full grown are cut into slices, dried in the sun and preserved, and they form an article of commerce, used in acidulating curries, mulligatawnies, &c—*Herklots Juffrey*,

MANGOSTANA GAMBOGIA See *Dyes*, also *Gamboge*

MANGOSTANA MORELLA, *Desous* Syn of *Hebradendron gambogiodes* *Graham*

MANGOSTEEN *Eng* *Garcinia mangostana* *Linn*

Munggis, <i>Bari Jan Malay</i>	Mungu,	<i>Sind</i>
Manggusta,	Munggis,	<i>Bur</i>
Monggos,	Lau	

The mangosteen plant belongs to the natural order *Clusiaceae* or *Guttiferae*, a small natural order of exogenous plants, inhabiting the hotter parts of tropical countries in both the Old and New World. Their fruit is succulent, juicy, and in many cases resembling a large apple or orange. The plant is about the size of a cherry tree and very handsome. It grows in perfection as far as 14° N of the equator and 7° south of it. A congenial proportion of heat and moisture throughout the year seems much more requisite than soil or latitude on the successful growth of this fruit. Malaya's nectared

mangosteen, is truly a delicious fruit and is by many esteemed as the most palatable of known fruits. It is cultivated to a considerable extent in Meigui and Tavoy and it has been successfully introduced into the Travancore province and both the nutmeg and the mangosteen, have been introduced with singular success at Ceylon, while their cultivation has entirely failed in Bengal.

Bontius thus describes this delicious fruit

"Cedant Hesperu longe hinc, mala aurea fructus
"Ambrosia pascit Mangostam, et nectare Divos"

The mangosteen has never been seen in a fresh state in Europe. It becomes ripe, in Meigui, early in May — *Crawford's Dictionary*, p. 265, *Mason's Tenasserim*, *Bontius Hist Nat Ind Orient* t. vii p. 27, p. 115, quoted in *St Johns Indian Archipelago*, Vol I p. 77. See Clusiaceæ, *Garcinia mangostana*.

MANGO TOPES, groves of the Mango tree, very numerous throughout all India — *The Hind*, Vol I p. 366.

MANGOUSTE Fr. *Hepestes*

MANGO, WILD Eng. Syn of *Spondias mangifera*, PERS.

MANGROVES, are plants, shrubs and trees, of the natural order *Rhizophoriaceæ*, of Lindley, and in the East Indies, the principal of them are

<i>Bruguiera caryophyll-</i>	<i>Carallia lanceifolia</i>
<i>loides</i>	" <i>lucida</i>
" <i>cylindrica</i>	" <i>zeylanica</i>
" <i>eriopetala</i>	" <i>candollianus</i>
" <i>gymnorhiza</i>	<i>Rhizophora conjugata</i>
" <i>malabarica</i>	" <i>mangle</i>
" <i>parviflora</i>	" <i>mucronata</i>
" <i>rhedii</i>	<i>Cerops Roxburghianus</i>
<i>Carallia garcinifolia</i>	<i>Kandelia Rhedii</i>

Mangroves abound on the coasts of the Bay of Bengal of the Indian Islands and at the mouth of the Indus. In the W Indies, cordage is made of the bark of a species of mangrove, which is hence called Rope Mangrove. Its bark has been used for tanning purposes, for which it is probably more suitable than for cordage. The species of mangrove most abundant along the Tenasserim shores furnishes a hard and durable timber. This species is easily distinguished from its associates, for it drops no roots from its branches, but the trunk for half its height is divided into numerous roots, like a small bamboo pavilion. The black or common mangrove, the *Rhizophora mangle*, is a tree attaining an altitude of from 30 to 50 feet, and occupying marshy situations in the vicinity of the city. Almost every part of this mangrove—the bark, roots, and the fruit more particularly—abounds in an astringent principle, which is successfully applied to the purposes of tanning and dyeing. For tanning leather, nets and sails the man-

grove is said to be infinitely superior to oak bark, completing in six weeks an operation which with the latter occupies at least six months, and sole-leather so tanned is said to be more durable than any other. The bark and leaves, which contain nearly as much tanning as the oak, are made use of in the West Indies, as well as in Sind and other parts of Asia. 3 713 piculs of mangrove bark, valued at £819, were shipped from Shanghai, one of the Chinese ports, in 1849. *Rhizophora mangle* which grows in the Indian Archipelago, is used in tanning, and its wood gives a red dye. The tree forms a striking feature in the physical geography of the Archipelago as it does indeed of all tropical countries, for a belt of it as deep as the reach of the tide is always found wherever there is a shallow and muddy shore. The tree rises to the height of forty or fifty feet and is invariably found in such situations constituting a dense, and almost impenetrable forest. Each tree stands on a cradle of its own roots from five to six feet high, bare at low water but as the tide rises covered so as to give the appearance of trees growing in the sea. Mangrove jungle is the favorite resort of musquitos and crocodiles, and affords a convenient and almost inaccessible retreat to pirates. The bark of *Rhizophora mangle*, is used in the East and West Indies to dye chocolate color. This was one of the colors introduced by Dr Bancroft, and for the exclusive use of, which he obtained an Act of Parliament. It is procured in plenty at Annam, in Malabar, and at Singapore, and as it is often imported for tanning, can be readily enough obtained if found valuable to the home dyer. The bark of a small tree from the mangrove swamps is used by the Tavoy women in dyeing red, but Mr. Mason thinks only as a mordant. *Rhizophora gymnorhiza*, the Kayu api of the Malays, is used for fuel in the Indian Archipelago. The cuttings of the black mangrove or *Rhizophora (uppu pouna)*, as of the white mangrove, the *Avicennia tomentosa* (*Mada chettu*) and of the *Sonneratia* are used for firewood at Masulipatam. Mangrove bark sells at Singapore, for tanning leather, nets and cloth, 9d per lbs 3-13 $\frac{3}{4}$. —*Royle Fib. Pl*, p. 301. *Mason Crawford*, p. 266. *Cat Erh* 1862. See Mangrove, also *Rhizophora*.

MANGRUR HIND *Panicum antidotale*.

MANGU SUNDA *Garcinia mangostana* *Linn*

MANGU, this wood and the ati ati, the kramnan, the purwo-kuning and several other woods are employed as timber at Singapore.

MANILLA HEMP

south-west coast of Luzon, about 22 miles in extent each way the city of Manila stands on its eastern shore, about 25 miles from the entrance. The land on both sides of the bay is high. Here cock-fighting is carried to a passion unknown elsewhere. Every Manila Indian has a game cock upon his shoulder, or tucked under his arm, or occasionally perched on his head, and when two men meet they will speak a few words, squat down, and allow their respective birds, who have meanwhile been bristling up with warlike ardour, to take a few quiet pecks at each other, which seem to refresh them amazingly, and without further comment each will go on his way, and each cock resume a peaceful attitude. Yet as there is a tax on cock fighting it is unlawful to allow the cocks to come to a regular pitched battle, excepting at the proper certified cock pits, the same with gambling out of the licensed houses and half the convicts that are seen working on the roads in chains are doing so for the grave offence of fighting their cocks, or playing 'monte' in unlicensed places, by the roadside, or anywhere but at a government establishment. These establishments are numerous. Every village has at least one, and in Manila there are several. The principal saints' days and Sunday afternoons are the favourite cockfighting times. The cocks are spurred with bright pieces of steel, about three inches long, and as sharp as the best razor—generally made out of old razors, and frequently both birds lie dead at the same moment. Sometimes an accidental blow from the inferior bird settles the question, for the spurs are deadly, and do not need much repetition to become effective. In general, the handsomer bird is the vanquished and the lesser and meaner-looking the hero and victor. The Indians are very cruel. Often they pluck a beaten cock alive, in revenge at his having lost, though the poor brute has been the petted and constant companion of his master for months before, and has learnt all the ways which domestic animals do learn when in hourly contact with man. Cholera occurred in Manila in 1819.—*Literary Gazette*. See Pearls Sulphur.

MANILLA CIGARS See Cheroots.

MANILLA DRAGON CANES These white and brown canes of commerce are supposed to be made from the stem of the *Calamus draco*, the dragons' blood palm. See *Calamus*, Cane, Dragon Cane.

MANILLA GRAM, Eng nut of *Alachis hypogæa*.

MANILLA HEMP.

Abaca,	Tag,	Bandalá --- ?
La mot,	Bisaya	

MANILLA HEMP

The *Musa textilis* plant, which yields this hemp, was formerly introduced by Dr Roxburgh into the Northern Circars, and during the administration of Lord Harris, Colonel, now Sir George Balfour obtained for Madras a supply of its roots. It is a native of the Philippine Islands where there are several varieties known under different names. The *Abaca brava*, the wild abaca, is called by the Bicoles, *agotai*, but the fibres of the mountain abaca only serve for making ropes, which are called by them "Agotag" "Amoquid" The *Sagig* and "Laquis" of the Bisaya are other varieties. Rumphius states that the Malay name of the "Laquis" is *Pissang utan*, which means wild plantain, it is called in Amboyna *Kula abbal*; in Ternate "Fana," and in Mindanao "Coffo" also the cloth made from it. The "abaca" is abundant in the volcanic region of the Philippine Islands from Luzon to Mindanao, as also in the neighbouring Islands as far south as the Moluccas. It therefore extends from the equator to 20° North, and may, probably, be easily cultivated in Travancore, Arracan, Assam and Northern Circars. The mode of making this hemp at Manila is to strip the plant, which has been cut down, of its outer covering, to rip that outer covering into slips the whole length, and, taking one end of the slip in one hand, and with the other pressing the slip firmly down on a piece of board by a strong broad-bladed knife, like a butcher's knife, and called there a *balo*, drag the slip through under pressure and thus scrape off the pulpy parts and leave the fibres, which is the hemp. Wooded districts and good soil are there considered favorable, and the best hemp comes from latitudes south of Manila, and from several islands as far as the 10th degree. The "Abaca" should be cut when 18 months old, just before its flowering or fructification appears, at which period the fibres are shorter and finer and they are said to become weaker afterward. It is cut near the roots, and the leaves cut off first before their expansion. It is then slit open longitudinally and the sheathing layers removed, as it is from them that the fibres are formed as in all the plantains. The fibres from the outer layers are harder and stronger, and form the "bandala" of commerce, which is employed in the fabrication of cordage. The finer fibres from the inner layers are called *lupis*, and the "nipis" and other delicate fabrics are made from them while the intermediate layers produce the "tupos" which are made into cloths and gauzes of different degrees of fineness and four yards long, and

are universally used as clothing. When well scraped, shaken and washed, the fibres require to be dried and picked, and those for cordage require no further preparation, but the fibres to be employed by the weavers, are made up into a bundle and made soft and pliant by beatings with a wooden mallet, then ends are then gummed together as is done with pine apple fibre, and they are rolled up for the loom. The stuffs, when woven are soaked in warm water, (or lime water) for 24 hours, after which they are soaked in cold water then put into rice water and lastly washed as before, by which means they acquire luster, softness and a white colour. Some are dyed into blue or red colours, some are embroidered and they seem in Europe to be confounded with grass cloth. Manila rope was sold in England at a nett price of £32 per ton, on the average of the ten years prior to 1852, but it rose in that year to £44 and £50 for the average kinds, and in the rise in 1854 it was quoted at £70 to £76. Dr. Oxley of Singapore states that the *Musa textilis* grows freely in Singapore—*Royle, Fibrous plants*. See *Musa textilis*.

MANILLA NOONA, *Tel.* Ground-Nut Oil, the oil of the *Arachis hypogæa*, or Manilla-nut, which yields the Ground-nut or Manilla nut oil or Ground-nut Oil.

MANILLA TAMARIND, *Inga dulcis*, *Willde*.

MANI MAHES, a holy lake, beyond the Ravi.

MANI-MAL, See Kandeh Rao.

MANI-MANI MALAY Beads.

MANIMANOTI—? Ground Nuts Earth-nuts.

MANIOC or Manioca and arrowroot are both rather extensively grown in the maritime provinces of Ceylon, the former being inferior in quality to that grown in the West India islands. From the manioc, the Singalese prepare a fine flour resembling arrowroot, but much sweeter and far more nourishing. Boiled or baked with milk it forms a most delicious meal partaking of the nature of a rich custard. See Arrowroot, Cassava, Climate.

MANI-OOPPOO *Tel.* Potash.

MANI-PASUPU, *Tel.* *Coscinium fenestratum*, *Coleb*.

MANIPUR, lies to the south of the Naga districts eastward of the Kuki area and on the drainage of the Irawadi. Manipore is, from its connection with the British Government, and from the tribes around it all admitting its supremacy, the most important of the Hill States on the South East of Bengal. Lying between latitude 23° 50'

and 25° 30' north, and longitude 93° 10' and 94° 30' east, the mountain tract in question is bounded on the north and west by the British provinces of Assam and Cachar, and on the east by the Kubbo valley now subject to British rule. To the north-east and south, the boundary is not well defined, and would much depend upon the extent to which the Manipore government might spread its influence amongst the hill tribes in those directions, but in the north-east, it may be denoted by a line drawn north from the north-western corner of the Kubbo valley until it strikes the Assam boundary, and in the south by one drawn west from the source of the Numsahung river, the fixed south-east boundary, till its junction with the Tooyai river.

Of the space comprised in these bounds, the valley of Manipore occupies nearly the centre. It is called by the Manipore people, "Mei-lei-thei-pak." The Burmese call it Ka-the, the Bengalees Moglai, and Assamese Mekk. The area of the whole territory is about 7,000 square miles, and that of the central valley about 650. Much of the valley is at all seasons, covered with water. It seems indeed at one time to have formed a large lake, and the piece of water in the south, called the Logtak, appears to be the unfilled, but rapidly filling, remnant of it. From the most credible traditions, the valley appears originally to have been occupied by several tribes, the principal of which were named Koonul, Looang, Mouang and Meithei, all of whom came from different directions. For a time, the Koonul appear to have been the most powerful, and after its declension, the Mouang tribe.

Of the population, composed of different classes, the principal is the Mei-thei, next the Phoeng-nai, after whom the Teng-kul, the Ayok-pa, the Kei, the Leee and Mussulman. The Mei-thei population is divided into four parts called "Pinnah," which are designated in the order of their seniority "Kaphum," "Lai phum," "Ahull-oop" and "Nihai-oop." The Leee population consists of people who pay tribute, and is considered so inferior that the name Mei-thei is not given to it. The marshes of the south in the vicinity of the Logtak afford a retreat to serpents of a formidable size, and the whole valley of Manipore is much infested by the serpent tribe. Some of them are exceedingly active and bold, as the Tanglei. It is fond of ascending bamboos, along the branches of which it moves with great velocity, and if enraged, throws itself from an extraordinary height upon the object of its anger. Its bite is said to be mortal. This, added to its great activity and fierceness, makes the Tanglei an

MANIS PENTADACTYLA.

object of much dread The Manipuri native tribes lie on the south of the valley of Assam They are the

Manipuri,	Ka pwi,	Maram,	and
Songnu,	Koreng,	Champhung	Luhuppu

They are bounded on the east by the Shan of the Kynduayn, and on the N, S, and W. by the Naga and Henma. Indeed it may be doubted whether there is any marked transition from the Manipuri tribes and dialects to those of the southern Naga, on the one side, and those of the Yuma range and the Blue Mountains on the other

The inhabitants of the hills around the valley of Manipore, in the west, are known under the general appellation of Naga and Kooki In Manipore they are all embraced in the term Hau, but Koupooee, Quoneng, Khongjai, Kamsol, Anal-Namfan, Aimole, Kom, Koueng, Cheeroo, Chote, Pooroom, Muntuk, Karum, Muiring, Tangkool, Loo-hoopa, Mon, Muam, Miyang-khang, Gnamei are the names in use amongst Munupori to distinguish the principal tribes, though each of these tribes has a distinctive name of its own, often quite different from the Munipor one 'McCulloch's Records Government of India, Foreign Department pp 10, 34, 41' Latham's Descriptive Ethnology. See India, Kuki, Singhpo.

MANIS AURITA. Hodgson

M, Javanica, Blyth	M pentadactyla, Hodgson
Scaly ant eater, SIKKIM	Ling li, CHIN

This manis occurs in Sikkim and extends thence through the Indo-Chinese countries into China itself, the Chinese name means the jungle carp It is sold in the markets of Canton, where its flesh is considered excellent and its scales medicinal Jerdon

MANIS JAVANICA Demarest

M leucura, Blyth	Chum or scaly hill borer,
Pangolin, JAV	Lingli or hill carp, CHIN
Chun-shau-cap, CHIN	

Inhabits Burmah, the Malayan peninsula and islands of the Archipelago

MANIS PENTADACTYLA Linn

M crassicaudata, Griff	M laticaudata, Illeg
M macroura, Desm	M inaurita, Hodgs
M brachyura, Erxleb	Pangolinus typus, Less
Indian scaly ant eater,	Shalma Baori, BENG
Bajar-kit, HIND SANS	Ban-rohu, DEKH
Kat Pohu, BENG	Kauli mah, MAHR
Bajra kapta,	Kowli manja, "
Sillu, Sal, Sallu, HIND	Kassoli manjur, "
Sukun-khor,	Keyot mach, RUNGHIRE
Armoi, KOL	Aluva, TEL

This manis, or Indian scaly ant eater, the common pangolin, is 26 inches long, tail 18 inches It is nowhere abundant but is found throughout the whole of India, and into the

MANJI MARAM.

lower Himalayas and Nepal It walks with its fore-feet bent over, and with its back conversely curved It lives on insects, the white ant, but cannot be kept alive in captivity Jerdon

MANISA, the hindu goddess of serpents See Manasa

MANISAU LEBAH, MALAY Myrth

MANISURUS GRANULARIS Linn

Peltophorus granularis,	Principalis,	HIND.
BEALV		

A plant of the south of India used in medicine

MANIYAM AR Maniyamu KARN, MAL In the Diavidian countries, a revenue office, an enam land, a gifted land

MANJA, the middle parts of the Baree Doab A tract lying between Lahore and the river Ghairra See Abali Manjha

MANJA CADAMBOO ? TAM ? In Travancore, a wood of a light yellow colour used for packing cases Col Frith

MANJADI, MAL TAM TEL Adenantha pavonina — Linn Willd Its seeds are used as a weight of four grains, for weighing diamonds and gold

MANJANIK See Lunistan

MANJA PAVATI, TAM Momordica cha-antia

MANJAPU MARAM, HORT MAL Nyc-
tanthus arborescens

MANJELLA CUA, HORT MAL Curcuma longa

MANJERA, a tributary to the Godavery, rises lat 18° 41', lon 75° 30' runs S E, S W, into Godavery Length, 330 m It receives the Thannya, 95 m; Nainja, 75 m; Munnada, 100 m About 11,000 sq m are drained while flowing through and granitic plains, it furnishes but a scanty addition of water, except during the rainy season. The Godavery receives the Wein-Ganga 439 miles, Manjeira 330 miles, Purna 160 miles; Purna 105 miles, Inderaottee 140 miles—130 square miles are drained, by the Godavery which has the towns of Rajahmundry and Coringa at its embouchure

MANJHA, or the middle land, is the Sikh country and people around Lahore It is a term applied to the southern part of the Bari Doab, near Lahore and Amritsn, but vaguely includes all the Sikh people north of the Sutlej Ganj-i-bai, is a bald tract in the central dorsal plateau in the Manja or middle part of the Baree Doab The soil of the Ganj-i-bar is intensely arid, often saline and produces only sal, and some salsolaceous plants with a few bushes of jhand

MANJHI A boatman, master of a traffic, or cargo, boat on the Ganges

MANJI MARAM. See India

MANGKASAR

MANJINATI, MALEAL. Morinda tomentosa, *Heyne*

MANJIRIKA, SANS *Ocimum basilicum*

MANJISTHA, SANS also Munjeet, also Cho-munjeet, HIND. *Rubia cordifolia*, *R. tinctorum* Maddar

MANJITH. HIND. Maddar, *Rubia munjista*

MAN-JITTI, TAM HIND *Rubia cordifolia*, *Linn* Maddar

MANJITTI VAYR, TAM Root of *Rubia cordifolia*

MANKA In the 8th century, hindu physicians went to Baghddad, and practised at the hospitals Two of them named Manka and Saleb, were the physicians of Harun-ur-Rashid

MANKAH, HIND beads or cut agates, pebbles for signet rings

MANKADU In Penang, a wood of a brown color, much used for beams

MANKARI, nobles, persons entitled to honor or distinction

MANGKASAR, the territory in the island of Celebes known to Europe as Macassar Celebes consists of a small irregular central area, with four long peninsulas The two on the south are separated by the Gulf of Boni, in the S. W. peninsula, two languages are spoken, the "Mangkasa" or "Mangkasara," (of which word the Netherland capital, Maccassar, is only a corruption by the Dutch), and the "Wugi" or "Bugi" which originally was more particularly limited to the coast of the Gulf of Boni North of Macassar, in the most western part of the island, is another people, the "Mandhai," who speak a third language On the island of Buton, which may be regarded as a part of the peninsula east of the Gulf of Boni, a fourth tongue is spoken In the northern peninsula are the people speaking the "Gorontalo" and the "Menado" languages Minahassa is in the northern extremity of Celebes In the interior are a people whom the coast tribes call Turaju, who are said to be cannibals, and head hunters This was stated many years ago by Dr Crawford, who says (Vol. 1. p. 243) "some of the savages of Borneo destroy their prisoners and devour their flesh One nation of Sumatra acquainted with the art of writing and possessed of books, are well known to be cannibals Among other tribes, the skulls of enemies are held as trophies round their habitations. Among the people of Celebes, when an enemy falls wounded on some occasions, they actually devour his heart, and there is hardly a warrior of note who at some time or other has not partaken of the horrid repast Dr Crawford had seen several who had done so, and one person told

MANGKASAR

him it did not differ in taste from the offal of a goat or buffalo" Macassar is the most notorious place in the Eastern Archipelago for the Bugi people to run amok On the average, one or two occur in the month It is in fact amongst the natives of Celebes, the national mode of committing suicide, and is therefore the fashionable mode of escaping difficulties Ten or twenty persons are sometimes killed and wounded at one of the amok. Stabbing and killing at all he meets, the amok runner is at last overpowered and dies in all the excitement of battle It is a delirious intoxication, a temporary madness, absorbing every thought and action Macassar men is a common name of the Bugi race The Macassar people were taught mahomedanism in the early part of the 16th century, but the Portuguese arrived A D 1525, and they embraced christianity The Bugi are now the great navigators and traders of the Eastern Archipelago In the beginning of the western monsoon, they go in great numbers to the Arin islands, which is the principal rendezvous for the people of Ceram, Goriam, the Ki islands, Tenimber, Baba, and its adjacent coast of New Guinea, a distance from Macassar of upwards of 1,000 miles, and the return cargoes are tortoise-shell, mother of pearl shell, pearls, birds of paradise, and tipang, the Malay term for all the kinds of *Holothuræ* or Sea Cucumbers Of tipang alone, about 14,000 piculs are yearly shipped from Macassar, of a value of 600,000 dollars, or £150,000 It is estimated that the annual value of goods carried by the Bugi to the Arin islands, from Macassar alone is 80,000 dollars, or 200,000 guilders, and of those taken to the Arru group from other places 20,000 dollars, or 50,000 guilders The Bugi are the most enterprising race of the Eastern Archipelago Although they bear some personal resemblance to the Malays, arising probably from a common origin, in every quality, but that of a practical spirit, they are essentially different Exposed to the same temptations, and most skilful and adventurous navigators, they have never adopted the occupation of piracy, but abhor and resist it, and defend themselves against the Malay prahus with the most heroic and desperate valour whenever they are attacked, proceeding, if overpowered, to blow up their vessels, rather than submit The poorest of these hardy islanders is as impatient of a blow as a European gentleman, and it is permitted to any one to avenge an affront by the death of the person who offers it A more than Spartan training is bestowed on children The lads at the age of five or six are removed from their parents, lest they should be made effe-

minate by indulgence, and they are not restored to their family until they are of an age to marry. The Bugi are the Phœnicians of the Indian Archipelago, and there is not a coast from the northern shores of the Australian continent to the Malay peninsula where then ships are not habitually seen. These adventurers leave their country in the beginning of the eastern monsoon on a trading voyage, and proceed westward until they reach Singapore. With vessels of peculiar build, of from forty to fifty tons burthen, they conduct almost the whole carrying trade of the Archipelago. They own at least 1,000 ships, the outward cargoes consisting of their own manufacture of cotton cloths, English calicos, arrack, Chinese gongs, gold dust, edible bird's nests, tortoise-shell, trepang or sea slugs for Chinese epicures, scented woods, coffee, and rice, and in spite of the jealous and restrictive policy of the Dutch, they have greatly contributed to diffuse British manufactures throughout the islands of the Eastern Seas.—*Professor Bilmore Travels*, 97, 99 101, *Wallace, Archipelago* 1, 174 *Quarterly Review*, No 222

MANKE. HIND Beads.

MANKENA or Bandlinka TEL. Pentapetes phœnicea. L R m. 157.

MANKI of Chota Nagpore have acquired considerable estates, See Kol.

MANKIL TAM. Bambusa arundinacea Roxb

MANKIR an angel, according to mahomedanism, who, with another named Naki, questions the dead as to their life in this world. See Mahomedan.

MANKIRAH, district, which bounds Bahawalpoor on the north

MAN KUCHU, Beng Colocasia Indica, Roxb

MARKUNDAH, a river running in the Umballa district of the N W Provinces, near Umballa, and near Mustafabad and Booreah in the Umballa circle

MANKYALA, See Buddha Manikyala.

MANMADHA BANA CHETTU TEL. Isora bhandua, R, also Jasminum sambac, Var. this name is given to both these plants. Its literal meaning is "Cupid's arrow"

MANMAKKAL TAM. men of the fourth or servile tribe

MANMATHA, the Indian Cupid. He was burnt to ashes and revived by Iswara. He has various names.

MANNA ENG DUT IT PORT.

Mun, Turunjabin,	AR	Shur khust,	Guz	HIND
Kudrat ul Halwassa,	"	Gambing,		JAV
Manne,	FR	Kapur rimba,		MALAY
Manuaesche,	GER	Shur i khust,		PERS

The manna of the south of Europe is the

concrete juice of the *Ornus Europæus*, a species of ash, the *Fraxinus ornus* Linn, but *F. gar gavica* and *F. rotundifolia* Lam are also supposed to yield it. *F. florifera*, the *Ornus florifera* or flowering ash tree, grows in the mountains of the south of France, and *F. rotundifolia*, the *Ornus rotundifolia* or round leaved manna ash tree, is a native of Calabria and Sicily. Other sweetish secretions are exuded by some other plants of those regions and are usually considered to be kinds of manna. These appear to be all produced in warm and dry parts of the world. Of the manna obtainable in Central Asia several kinds are used in native medicine. One of these in the form of small dark grains, is the "turunjabin," said to be derived from the *Alhagi maurorum*, another, somewhat whiter, is the "shurkhust" or "shaklu," which is believed to be produced in Cabul by a species of *Fraxinus*, and lastly, the "shakar taghar," which is a round cell, resembling in shape a small gall, and said to be produced by the puncture of an insect on the *Calotropis procera*, the "akh" or "mudar," it has a sweet taste.

The shur-khust is the best kind known in India, and is said to be procured from a tree of Khoisan, perhaps a species of *Fraxinus*, the Turunjabin, is the produce of *Alhagi maurorum*, the Guzunbeen, of a tamarisk, Shakr-ool-ashur is produced on *Calotropis procera*, or a kindred species and a fifth kind is mentioned as being obtained on an umbelliferous plant.

The manna of ancient Assyria (Exod xvi. 15, 31, 33 and 35. Numb xi 7,) in Turkish, is called kudrat-ul-halwassa, or the divine sweetmeat, is found on the leaves of the dwarf oak, and, also, though less plentifully, and scarcely so good, on those of the tamarisk, (the Turfa, of the Arabs) and on several other plants. It is occasionally deposited on the sand, and also on rocks and stones. The latter is of a pure white colour, and appears to be more esteemed than the tree manna. It is collected in the early part of spring, and again towards the end of autumn, in either case the quality depends upon the rain that may have fallen, or, at least, on the abundance of the dews, for in the seasons which happen to be quite dry, it is understood, that little or none is obtained. Mr. Rich, (Vol 1 p 142) seemed to think this rock product is another kind of manna, but Mr. Rassam, considered it to be the same, with the simple difference of being free from the leaves and other impurities taken up with it, when shaken from the trees or plants. In order to collect the manna, people go out before sunrise, and having

placed cloths under the oak, larch, tamarisk, and other shrubs, the manna is shaken down from the branches - The Kurds eat it in its natural state as they do bread or dates, and their women make it into a kind of paste, being in this state, like honey, and it is added to other ingredients used in preparing sweetmeats, of which all oriental nations are fond. The manna, is partially cleaned, and carried to the market at Mosul in goat-skins, and there sold in lumps, at the rate of 4 $\frac{3}{4}$ lbs for about 2 $\frac{1}{2}$ d. But, before using it, it is thoroughly cleaned from the fragments of leaves and other foreign matter by boiling. In the natural state, it is of a delicate white colour, or, as in the time of the Israelites, like coriander seed, (Num 11 7) and of a moderate but agreeable sweetness, and Calmet compares it to condensed honey. Burkhardt, however, says it is of a dirty yellow colour, slightly aromatic, of an agreeable taste, sweet as honey, and, when eaten in any quantity, it is purgative, he adds, that the time of collecting it lasts six weeks. Under the Persian names gaz or gazn a glutinous substance, like honey, deposited by a small green insect upon the leaves of the oak tree is much used for making sweetmeats in Persia. It is a manna of the chemist. Gazanjabin is a manna produced on branches of the Tamarix indicus by the punctures of the Coccus manna. This is often called Arabian manna to distinguish it from Turanjabin Persian manna and from Sicilian manna - *O'Shaug nassy*, p 434 *Powell, Hand Book*, Vol p 320 *Royle Ill Hum Bot* p 267 *Ferner Journal Diod-Sic Book xvii Chap viii*, See Kudiathalvassi, Calotropis MANAAR. See Adam's Bridge. MANNAESCHE GER Manna. MANNA HEBRAICA, DON Syn of Alhagi maurorum.

MANNA-NIR, in Malabar, from Manna a seat and nir, a water pot, alluding to the right of carrying the bridegroom through the street on the marriage day.

MANNA PAPUA, MALAY fruit of Anona squamosa.

MANNA TREE of Australia Eucalyptus viminalis.

MANNATTAN, MALEAL A washerman.

MANNEN-CHUNG, CHIN Chiaita sinensis.

MANNERS and ways of the races in the East Indies are as diversified as are the nations dwelling there. The domestic customs of the mahomedans have been described in the Kanoon-i-Islam by Jafir Sharif, and much connected with the household ways of hindus has been noticed in Mr

Forbes Ras-Mala of Guzerat, in Baboo Ishwari Doss in his Domestic Manners and customs of the hindus of Northern India, in the Reverend Mr Ward's view of the hindus, and in the Abbe Dubois Manners and Customs of the people of Southern India Derived; as the modern hindus are, from several distinct branches of northern races, of the Scythic or Tartar and Aryan stems, numbers of their domestic customs differ, but the most prominent manners result from their marriage laws. The hindoo woman, on becoming a wife, ceases to belong to her parent's family, and becomes exclusively a part of the household of her new home. Another domestic custom results from the family institution prevalent throughout nearly all the hindoo races in India, in which every individual of a family, has a share in the family property, sons live with their fathers long after they are married, paying certain portions of or all their earnings towards the support of the whole family. Wealthy hindus living in large cities have great buildings made of stone, or of baked bricks, of two or three stories high, with rooms all around and an open court in the middle. The roofs of these houses are flat and smooth and people sleep on them at night in the hot season. The doors are of board and when closed the rooms are quite dark. Some rooms in the interior of the building are dark even in the day time when the doors are open, and when people have to do any thing they use lights. In such dark rooms they keep their money, jewels, and other valuable things. The reason why these apartments are so dark is that there are no doors in the back part of the house, - the principal gate and the doors of the rooms being in the front. Houses in the country are made mostly of mud, but they are strong and comfortable, according to the hindu idea of comfort. They are mostly one story high, and their height is about six or eight feet. The roofs of some have tiles, others are thatched, and again others have roofs of mud, - these latter have beams or pieces of timber close to each other, on them thin branches of certain shrubs are spread, as dunnages and over these mud is thrown and pounded so as to make the roof smooth, it is then plastered. Some houses are two stories high, but the rooms are very small. Wealthy landlords have comparatively large houses, often three stories high, and have larger rooms. In all the houses, each room has only one door to go in and out and that door is just high enough for a man to enter. Four, five or more houses are found in a little yard, laid out in the form of a

square or triangle or circle with an open space in the middle, where the members of the different families (who are of course related to each other) sit and talk, and where cattle are kept in the cool of the day in the hot season. Each house has two or three small rooms, one of these is exclusively used for the kitchen, and the others for sleeping and keeping things. Besides these rooms there is generally a small verandah in the front of the house where they keep water and where women sit during the day. There is a room at the door or gate of the yard, where men sit when they are not at work and where strangers and visitors are received. Strangers go into the yard, whenever there is occasion but never without asking permission, and always with somebody that belongs to the place.

Hindus may be said to have no furniture, no chairs, nor tables nor chests, nor any of those other things that are seen in the houses of Europeans. The usual furniture in their houses consists boxes or round baskets with covers and locks to keep their clothes and jewels and cooking utensils, the plates and jugs out of which they eat and drink, and the bedsteads and beds on which they sleep. Even wealthy hindus, who are possessed of hundreds of thousands of rupees, have no more than this. There may be perhaps found one in ten thousand, who keeps a few rough chairs and an old ugly table in a corner of the house. In Calcutta, Bombay, and Madras, wealthy hindus have European furniture in their houses, but this is not the case in the provinces. A hindu is known to his neighbours to have wealth or to be in comfortable circumstances by the house he lives in, by the quality of the raiment that he and his family wear, by the jewels that the women of his family use, and the number of his cooking utensils and plates which are made of brass, but more especially by the last two, namely, the jewels and the brass articles. These are valuable, and a thief would sooner break into the house of a rich hindu than into that of a wealthy European, unless the latter has a good deal of cash and plate in his house. From the houses of the former, he could carry away brass pots, plates, jugs, and particularly jewels to the value of hundreds or even thousands of rupees, but in the house of the latter, he would generally find only chairs, tables, book cases, chests, and other wooden things which would not be of the least possible use to him. Hindus that are poor have earthen pots to cook in and have wooden dishes and a brass jug to eat and drink out of. Those that are in somewhat better circumstances

have a few brass pots, plates, and jugs. The love between the hindu wife and her husband, is seen in the husband's anxiety to support his wife and make her as comfortable as he can, in the wife's efforts to manage her household affairs with prudence and make her home attractive and comfortable to her husband, and also in her anxiety when the least thing troubles him in body or mind. Though a hindoo husband believes his wife to be an inferior being, yet he does not look upon her in the light of a slave or servant. On the contrary, he habitually maintains the belief that there is a sort of equality between himself and his wife, and all that he possesses in this world, whether wealth or land or honor or any thing else, is supposed by him to belong to his wife also. In general, however, wives have more of real love to their husbands than husbands have to their wives, and husbands after their death are still remembered with a degree of affection by their widows. Whether widows would remember their departed husbands with the same love were they universally allowed to marry again, is doubtful. But all husbands can marry again when they lose their wives. There are bad husbands and bad wives, but the chief sources of grief in a hindoo household, are supposed or suspected conjugal infidelity in the wife, or a naturally bad temper in one party or both. In the marriage ceremonies the vows between the pair are singularly suggestive. After many tedious ceremonies the bride's pandit thus addresses the bridegroom. "The bride says to you—'If you live happy, keep me happy also, if you be in trouble, I will be in trouble too, you must support me, and must not leave me when I suffer. You must always keep me with you and pardon all my faults, and your pooja, pilgrimages, fastings, incense, and all other religious duties, you must not perform without me, you must not defraud me regarding conjugal love, you must have nothing to do with another woman while I live, you must consult me in all that you do, and you must always tell me the truth. Vishnu, Agni, and the Brahmins are witnesses between you and me.'" To this the bridegroom replies,—“I will all my life time do just as the bride requires of me. But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me, she must never go to her father's house unless she be asked by him, and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me.” To this the girl answers,—“I will, all my life time, do just as you require

of me, Vishnool, Agni, Brahmans, and all present are witnesses between us" After this the bridegroom takes some water in his hand, the pandit repeats a prayer, and the former sprinkles it on the bride's head, then the bride and the bridegroom both bow before the sun in worship After this the bridegroom carries his hand over the right shoulder of the bride and touches the region of her heart, and then puts some bundun (a coloured powder) on her mang or the line on her head, and puts his shoes on her feet, but immediately takes them off again The marriage is now over and the pandits put a rolee mark on the foreheads of the bride and bridegroom, bless them, and take their dues All other brahmans also, who are present, receive something Amongst the hindoos of the south of India, the bride and bridegroom circumambulate the family fire, and the bridegroom, as the last act, takes the bride's foot and places it on the family altar Amongst the hindoos, physicians who depend for their living on the art do not, in general, meet with a fair remuneration When they are called to see a patient, they cannot settle beforehand what they will take for their trouble as this would be deemed extremely impolite When the patient recovers he gives them a trifle Some patients, who call at a physician's house for aid, give him nothing This has tended to make hindoo physicians mean and leads them to unfaul ways of remunerating themselves Among hindoos, when a traveller friend arrives at a house he is saluted with great warmth and reiterated questions are put concerning his own and his family's health This done, he is asked to smoke tobacco, and fire is brought in a little earthen tray by the man of the house and is given to the guest, who has his own hooka, if he be of another caste After smoking and talking about different things, such as absent relations and so forth, the guest thinks of cooking his food If he be of another caste, he cannot eat with the family, and the host gives him either from his house or from the market the necessary articles, which are, flour, dal, salt, ghee, red pepper, and fuel Turmeric, garlic, and other stuffs are not used by travellers on account of the trouble of pounding and bruising them If the guest have his own utensils he uses them to cook in and eat out of, if not, the host gets them for him If the host belong to one of the lower castes, and the guest to one of higher ones, he must not give him his own utensils, but must get them from some neighbour, who is of a better caste When there is a well in the court, the guest cooks his food in a verandah be-

longing to the house of the host, but when there is none, he goes outside to some well and cooks by it, for the sake of having water at hand, as he cannot use the water that the host has in his house The chief meal of the day, is usually at 8 P M After dinner is over, the guest and host and other male members of the latter's family sit together, and smoke and talk to a late hour in the night When they retire, the guest sleeps either in the public room where men sit and visitors are received, or in a verandah He leaves in the morning, and is expected to do so When a host has a guest of the same caste with him and of the same subdivision, water is on his arrival given him to wash his hands, feet, and face, and he eats with the family He is also expected to leave in the morning When a guest is a near relation of the host, great attention is paid him, everybody in the house tries to make him comfortable, water is soon brought for him to wash himself, he has constantly fresh charges of tobacco, and, regarding food, women do for him all they best However, the arrival of such a guest, if he be a somewhat elderly man occasions some inconvenience to the women of the family, and especially to those whose husbands are younger than the guest, because they cannot move about freely while he is there But when the guest is young, the women carry on many a joke with him The arrival of guests who are distant relations is not agreeable to the women, partly because they may not be able to move about freely, and partly because they have the trouble of cooking for him if he arrive at an unseasonable hour, but another cause is that the family has to feed him while he stays there —women perhaps feel more in parting with things than men, and if the guest be a distant relation and not a particular friend of the family, his speedy departure is wished for by men as well as by women There is a saying on this point current among people, —Do din ki mahmani, tise din ki be-nani, which means "a guest is entitled to the rites of hospitality for two days if he remain a third day, he is breadless" A striking characteristic of the hindoos, is then fondness for mela or religious fairs The thorough enjoyment which the women and children express on such occasions, is singularly attractive They are to the hindoo what the Derby is to the European, But though religious fairs are a part of the hindoo religion, hindoos do not show the least seriousness in them They are excessively fond of attending mela, but this excessive fondness arises for the sake of the fun or amusement and to enjoy the sight of hundreds of thou-

sands of human beings of all classes Hindoo women, of all degrees of beauty and in dresses of every approved colour, appear in public and the mahomedan inhabitants of cities, (there are comparatively very few out in the country) flock to a hindoo religious fair to gaze. Fond as men are of attending the mela, women are still more so. If a man were prevented from going to a mela, he would not think much of it, but this would be a great trial to a woman and would furnish a subject for talk for sometime. The spectacle rather than religion is the spring that sets them in motion. If the place where the fair is held be quite near to their home, the family start from home on the morning of the fair, but if it be at some distance they leave it one or two days before. Before they leave home, all the members of a family, but especially the women and children are in a great state of happy excitement, it forms all the while the most important part of their talk. The last day that they are at home, the women are chiefly engaged in making preparations for it by dressing food to be used on the way and at the mela. These dishes consist of thin soft cakes of wheaten flour with or without salt and sweet preparations of the same flour, sugar, spices, and vegetables, all dressed in ghee. The poor, however, prepare them in oil. Dishes cooked in ghee and oil can be removed out of the kitchen (chauka) and eaten anywhere, provided they are not touched by people of very inferior castes. Food thus dressed is called pak'ha khana, or food that attaches no ceremonial uncleanness by removal from the kitchen, and food which is not, wholly dressed in ghee or oil is called kachcha khana, or one that attaches ceremonial uncleanness by a removal. Hindoos take their meals in kitchens or in a place adjoining them.

The day that they start for the mela, men and women all attire themselves in their best cloths, and the latter at this time put on all their spare ornaments and jewels, which they do not daily use when at home. The wealthy inhabitants of cities get conveyances (Bahlee) drawn by bullocks, horses or ponies for themselves and the women of their families, and men and women often have separate vehicles. Town people who, though not wealthy are yet in tolerably easy circumstances, get conveyances for their women and children, but they themselves walk. The poorer women and children walk. Many of the people living in the villages, keep clumsy carts (ebhakra) which on such occasions they use for the conveyance of their women. Such carts are kept to carry

grain, timber, &c, and have no covering like the bahlee,—vehicles meant to carry passengers, but a temporary covering is drawn over them whenever required. Thousands, sometimes hundreds of thousands of human beings,—men, women, and children, on foot, in vehicles, and on horseback, with a very few on camels and elephants, are seen flocking to the place of general resort. Women attired in dresses of various gay colours, as well as in white muslin sheets, walking in all the pride and bravery of their tinkling ornaments, which assail the ear on every side, children dressed in their finest clothes with silver and gold rings about their wrists and ancles, walking or riding with their parents with smiling faces, and men with white or dyed turbans and caps, and mostly long coats and the dhotee cloth of the lower limbs with swords, staves or substantial sticks in their hands,—altogether make up one vast stream hurrying in the same direction and mingling in an immense sea of human beings already congregated. So soon as people reach the mela they put up for the time that they are to be there under some tree (when practicable) which in the day protects them from the heat of the sun and at night from the dew. There are very extensive mango orchards in India, in which hundreds of thousands of people can take shelter. Very often three or four families take shelter under one tree. Those that have carriages keep their things in them—those that have not, put them on the ground. Women of respectable families that have come in carriages may have kept themselves screened from public gaze while on the way, but so soon as they arrive in the mela this screening is over. They alight from the conveyances before the crowd, and do not cover their faces with the veil that goes over their head and around their bodies as they would do when seen walking in a street towards a river to bathe. The concealment of women from public view was not originally a hindoo custom, but was brought into practice at the time of the mahomedan government. At the present day it is not a general practice among the hindoos, but is kept up by those people of the Kayast'h caste and a few other that are much in the company of mahomedans and have adopted a few of their manners and customs. Most of the bathing and other religious ceremonies take place before breakfast, after breakfast, the men go about the mela to see things and amuse themselves, they purchase a few play things for their children and also one or two articles for their women if requested. Women in general remain under

the trees singing and gazing and wondering at the vast assemblage of human beings around them. Those of the middle and lower classes pay a visit to some shops where they purchase a few trifles for themselves, such as small looking glasses, rings and bracelets of glass or lac, little bells for their toes, and so forth. In northern India some of the women of the sweeper caste are very beautiful, especially among those who live in cities and do not undergo hard labour and are not exposed to the sun, which in a country life cannot be always avoided. The minutest points in daily life are regulated and regarded as part of a religious duty, washing the mouth after food, is a duty strictly enjoined in the Indian law, which rigidly enforces personal cleanliness.

‘Having eaten, having sneezed, having eaten, having spitten, having told untruths, having drunk water, and going to read sacred books, let him, though pure, wash his mouth.’

The mahomedan or mussulman races in British India are in number about seventeen millions. In their domestic life, within doors, the mahomedans of the E. Indies, approximate to Europeans more than the hindoos, and, unless when moved by religious excitement, their various sects are more friendly amongst themselves than the castes of the hindoos ever are. The hindoos, adhering very closely to the institution of the family, are liberal to each member of their own families, but they are distrustful as to the purity of their nearest relatives, and hindoos of a higher caste would never bestow alms on a pariah or helot. The mahomedans on the contrary, are eminently generous, and deem it a duty to bestow the tenth part of their property in alms, the ‘Zakat,’ of the Arabs, and they are enjoined to avoid inquiring with over minuteness as to the religious belief of a professing mahomedan, but to be content with the profession and the pronunciation of the creed. The half of the hindoo men, in their proper daily attire, use unsewn cloths as garments, and the women similarly, but mahomedans have sewn apparel, and most of their wives use trowsers. A hindoo of any pretensions to birth abstains from many vegetables and eats apart, many of the sects do not allow the glance of a stranger to fall on their food, and their wives are either absent or stand while their husbands eat, and only dine after the husband is satisfied. But a mahomedan sits with his wife and family, and if, while he is eating, a stranger approaches, he is invited to partake, and the invitation is accepted by eating at least a mouthful. Hindoo cookery is little varied, and per-

haps three-fourths of all the hindoos in India, abstain from the use of animal food, and many vegetables are prohibited, but the mahomedan pulao are numerous and diverse, their mixture of grains called khicheria, then bread or roti, their pastry, then roasts or kabab, their curries or salan, then broths, soups, sweetmeats, pickles, and condiments and their use of vegetable and animal food are of the most varied kind. The hindoo is essentially an idolater—a believer in spirits and in transmigration. But the mahomedan is a monotheist and believes in the future state of rewards or punishment. The temples of the hindoos have images in and around them of uncouth or unnatural figures, the gateway or gopuram of the temples are covered with nude figures, and the chief idol is daily worshipped by the deva, dasa, or slaves of the god, who receive any stranger that seeks them, but the interior of a mahomedan mosque is devoid of all ornamentation and the worshippers attention is reverentially absorbed in prayer to the unseen God—*William's Story of Nala Institutes of Manu*, v 145 *Herklots, Qanoon-i-Islam*, by Jaffi, Sheriff *Forbes' Rasa-Mala of Guzerat Ward's View of the Hindoos*. See *Burial Marriage*.

MANNI TAM a bell

MANNI, HIND Of Multan, a filter used in making saltpetre

MANNING, Thomas, an Englishman who reached Lhasa from Calcutta in 1811, but was arrested and sent back by the Chinese, he died without publishing any particulars of his journey—*Fule, Cathay I* p 149

MANNO DHARA, KARN Laborers who execute heavy work, such as heaving blocks of stones, constructing earthen walls, &c

MANNIPUR or Kassay, a hill state, generally mountainous, 5000 to 8000 feet above the sea, lying between the British possessions in Silhet and the Burman territory on the river Ningtee. Its valley is 2,500 feet above the sea, 36 miles long and 18 broad. It was ravaged by the Burmese and has never recovered. Its population is almost 20,000. Its present capital is Chandrapore. It is the readiest route to China by Bamo. It carries on traffic with Ava down the Ningti. See *Manipur*.

MANNU, also Kam, HIND of Hazara, the elm, *Ulmus eros* also *Ulmus campestris*

MANNUTTHA-KALEE, TAM *Solanum incertum*

MANNY MAROOTH, TAM Wood of a flesh color, used for carts and in building houses—*Col Truth*

MANOLI A forest in the valley of the Beas.

MANSOORCOTTAN

MANOPEN a hill 1,617 feet high on the west side of Buner See Banci Islands
 MANO RANJITAM also Sampenga Tel. Atibotrys odoratissima R. B. A flower with a pink smell
 MANOEUVRES, Fr Cordage
 MANOK BANG Colocasia Indica
 MANOSILLA Hind Aisene, Red opiment

MANRA or Mania Pusitu Pyrus malus, the apple tree

MANSAROWARA LAKE, is east of the Ladak frontier and north of Guhwal and Kemion About it lie the sources of both the Indus and the Sutlej, and to the east the heights that separate them from the drainage of the Tsan-pu While the Sutlej and Indus run westwards the Tsan-pu flows eastwards to the north of the northern frontier of Nepal and Bhutan until it turns to the south and west and becomes the Brahmaputra of the great valley of Assam On the head waters of the Sutlej and Indus, in the provinces of Rudok, Garo and Guge, the elevations are higher than those of Ladak and the alluvial soil of Guge is remarkable for its depth and extent At the source of the Tsan-pu may be seen the physical features of Tibet, in their extreme form, but Mang-yul, the district through which it runs in its upper course is less known than any other part of Tibet Further on, however, when to the north of Bhutan, there is the district of Lhasa or the capital of the province, U, and Tisudon of Tsang The parts between Lhasa and Assam, like the parts between Nepal frontier are unexplored, but warm alluvial patches of land do exist The route between the Mansarovara lake and Lhasa, via Tadum and Kathmandu, which is described at length by Captain Montgomerie in a special report, extends over a distance of upwards of 1,200 miles—Cunningham Sec Mansarovara Lake Vikramajitha Litham

MANSEE a river of Oodeypoor
 MANSENI KOTTA, Tel Adenanthera pavonina

MANSERA, See Khyber
 MANSLADI, Singh Adenanthera pavonina—Linn
 MANSIL, Hind Aisene, Red opiment
 MANSINEME—? Chalybeus par-

MAN SINGH, one of Akbar's most famous generals settled Bengal, his sister was married to Jahangir and was the mother of prince Khurram—Cal Rev Jan 1871
 MANSOOR, See Afghanistan
 MANSOORCOTTAN and Calingapatani, in Telungana or the Northern Circars, are in-

MANTCHU

creasing serports Aska is a large sugar manufacturing place
 MANSORA, Aloi, and Multan, are places of note in the valley of the Indus, noticed by early travellers to India—Elliot

MANSUR, a caliph who built Baghdad A D 763, out of the ruins of Ctesiphon

MANSURA Brahmanabad was the capital of lower Sind in the time of the dynasties that preceded the Arabs, and is supposed to be the modern Hyderabad, but it seems to have intermediately borne the name of Mansura, after the Arab conquest Elliot

MANSUR ALI KHAN, See Kabi Panthi
 MANTAPA, Sans the vestibule or proscenium of a hindoo temple The temple door is usually very large and decorated, it is called the Gopuram The Mantapam is the proscenium, an open raised pavilion, for receiving and sheltering idols when carried in procession—Wils Gloss

MANTARWE See Ban-teah

MANTCHU, a Tartar race, who, at present, are the rulers of China The original seat of the reigning Mantchu Tartar dynasty is the north-east of China Klaproth gives a list of 61 Mantchu tribes The number of Mantchu troops is estimated at 60,000 men They are habitually under arms, and are assiduously exercised in their profession The government watches over them with great anxiety, for the emperor has a strong interest in not allowing these troops to stagnate in inaction, he takes care that they shall preserve something at least of the warlike character to which they owe their conquest of the empire The Mantchu Tartars forbid marriage between those whose family names are different In this respect, they differ altogether from the brahmins of India who abstain from marrying into families with their own race name Chevalier Bunsen remarks as the first lesson which the knowledge of the Egyptian language teaches, that all the nations which, from the dawn of history to our days, have been the leaders of civilization in Asia, Europe and Africa, must have had one beginning He adds that recent inquiries have very considerably enlarged the sphere of such languages of historical nations, as are united by the ties of primitive affinity Those researches have made it more than probable that the Tartar, Mantchu and Tungusian belong to one great stock, that the Turkoman, as well as the Tshude, Fin, Laplander and Magyar (Hungarians) present another stock closely united, and that both these families are originally connected with each other These nations, who probably may be reduced to two families, one centering in the Altai and

the pasture land towards the Himalaya, and the other having its centre in the Ural mountains, have acted in the history of civilization a most powerful episode by conquest and destruction. They appeared in the fifth century as the Hun, a scourge to Romans and Germans, they produced Chengiz Khan, Timur-lung and Mahomed II, they destroyed the Persian empire, subdued Hindustan, and they still sit upon the throne of Byzantium and upon that of China. They seem destined to partake only by conquest in the higher civilization of the surrounding nations, older or younger ones, the Chinese presenting the one extreme, the Iranians the other. Little disposed to learn from them as neighbours or subjects, they become more or less civilized by being their masters. They cannot resist the inward force of the civilization of their subjects, although they repel it, as an outward power. These tribes appear also as the once subdued substratum of Iranian civilization. So in the north of Europe, where the Finnic race preceded the Scandinavians. But the same great family appears also in Asia as the subdued or primary element. It seems probable, that the aboriginal languages of India, which attained their full development in the Dekhan dialects, belong to this stock, not only by a general analogy of structure, but also by an original and traceable connexion. This is one of the two great races occupying the Chinese empire, Chinese and the Tartars, the latter being the ruling people. The Chinese have annexed all the parts neighbouring on China proper, from Mantchu and Mongol races. The dynasty is Mongol and the army Mantchu, and furnishes Mantchu soldiers in Mongolia, Tibet, and Kumaon. *Staunton's Narrative*, p 4. *Wade's Chinese Army*, pp 3 to 48. *Hue, Chinese Empire*, Vol I p 404. *McLennan*, p 146. *Arango's Letters*. *Freycinet's Voyage*, Vol II p 17. *Lubbock Orig of Civil* p 103. See Manchur.

MANTCHURIAN TANGUS, See Tartar

MANTTEA Sp Manteiga, PORT Butte

MANTELES ALEMANISCAS, Sp Diaper

MANTIS, several species of this genus of insects occur in India, *M superstitiosa*, *M aridifolia*, and *M extensicollis*. *M tricolor*, *Neitner*, the mantis of the coffee tree, is green, lower wings reddish, with large blackish spot at the posterior margin. The female is 1 inch long with $1\frac{1}{2}$ inch of an expanse of wings. The male is considerably smaller. The eggs are deposited upon coffee leaves, in cocoon like masses, of $\frac{1}{8}$ of an inch in length

but drawn out further at each end. The Mantis religiosa amongst the peasants of Languedoc is held almost sacred, they call it the Prega Deon, or Pie Dien.

MANTRA SANS Counsel, hence mantia, SANS a Counsellor

MANTRA, HIND, SANS A formula, or incantation, in use in invocations of the hindus. There are many of these. That of the Srisampadaya or Ramuja sect of vaishnava is said to be "Om! Ramaya namah," Om! salutation to Rama. The mantra generally consists of the name of some deity or a short address to him, it differs with various sects, forms the chief ceremony of initiation of the hindus of all sects, and is communicated by the teacher to the disciple in a whisper and many mantras, or formulas of prayer, are supposed to have a magic power. The gætic prayer, is a passage in the Veda, and is deemed the holiest in all that sacred book, one of the most holy books of the hindus. Its words are in Sanscrit and are O'M! Bhurbhuvā ssvihā, O'M! Tatsavit'hu varenyām B'huvo dévāy i dhimahi dhizoyonahia pichio dāyāth,—the translation of this prayer being O'M! Au, Earth, Sky O'M! let us meditate on the supreme splendour of the divine sun. May he illuminate our minds. See Aryan Chaim Hindoo Tantra Veda.

MANTRA MAHODADHI, see Tantra

MANTUNG, a river near the Khissya Hills

MANU, according to hindu tradition, the primeval man, son of the sun (Vivasvat). In the primeval Iranian world, however, Jima or Jemshid was the primeval man.

The name Mann is applied to a great legislator of the hindus. In the Indian version of the deluge, Mann is the survivor of the human race, and the second ancestor of mankind. The first Mann is named Swayambhuva, and sprung from Brahma the self-existing. From him came six descendants or other Mannu, each giving birth to a race of his own. The hindus believe their great code of laws to have been promulgated in the beginning of time by Mannu, whom they consider not only the oldest, but the noblest of legislators.

MANU, is the name given to the author of the Manava dharma sastra, comprising the Indian System of duties, religious and civil. It is a volume of religious rules and precepts. It is called the Institutes. It inculcates the worship of inferior gods and goddesses, of the elements and of the heavenly bodies, and the casts of brahmins is held thereon in great reverence, the Institutes

MANU.

are, however, supposed by Bunsen to be a patchwork posterior to Buddha and it may be accepted as a recognised fact that this law book undoubtedly preceded, or was at least contemporary with, buddhism. But it is also posterior to Kapila for the philosophy is that of the Sankhya to a certain extent, and it is probable that the 6th century B C, the date given by Professor Wilson as that of this compilation is the correct one and the book as it has come down to us seems merely an abbreviation of a far larger and more ancient one. The law book of Manu opens with an account of the creation and goes through the category of every difficulty in which a man, a state, or a community can possibly be found. It embraces the whole duty of man and of men, religious, political, social, domestic and private the duties of monarchs are laid down with as little ceremony as those of the humblest panchalla. It was verbally translated from the original, with a preface by Sir William Jones, about A D 1770, and this, with the subsequent sanskrit text by professor Haughton, and the translations of Haughton and Loiseleur Deslongchamps, made this book known in Europe. Professor Wilson is of opinion that the Institutes of Manu though disfigured by interpolations, and only cast into their present form in about 200 B C are still entitled to date many authentic portions of their text from 800 B C which was the estimate of Sir William Jones. In fact, the Institutes of Manu are a compilation of the laws of very different ages, many are word for word the same as the sutra of some of the oldest rishi. There are various unquestionable proofs of high antiquity the people of Bengal, Orissa, and the Dravida race of the south were not hindus, when one passage was written, and Dr Caldwell places Dravida civilization through the brahmans six or seven centuries after Christ. There is no mention of, or allusion to, Siva or Krishna, which places parts of the work before the Mahabharata—there is evident familiarity with the Veda, persons and legends being alluded to not found any where else. All such passages we could consent to consider at least as old as 800 B C. On the other hand there are many references to the merit of Ahimsa “non injury of animal life,” and these are probably later than buddhism—and there is mention of the China race a name that sinologists say, is not older than two centuries B C. It is believed that the work may have been put together at that time though very much of it is a great deal older. The present estimation of the Laws of Manu is somewhat different from that of Sir William

MANUFACTURES.

Jones. Many of the laws are doubtless extremely ancient, in the same way that the laws “Thou shalt not steal” and “Thou shalt not kill” date back in all probability to the primeval period when man first became a living soul. It thoroughly recognises caste. It is not included amongst the sutra or “sacred revelations,” but amongst the Smriti or “traditions.” Indeed the term Smriti implies “recollections,” a name which seems to indicate pretty precisely the character of the code of Manu. There is a form and completeness about the work which indicates that it was compiled long after the age which produced the Pentateuch, and, judging from its intensely brahminical character, we should place it nearer to the Puranic age than to the period when the elemental worship, as exhibited in the Vedas, was the religion of the people of India. In a word the Laws of Manu are not to be illustrated by the Vedas, but by the Puranas, they belong not to the religion of the patriarchs, but to that of the priests and kings. The Vedas exhibit the oldest form of the hindoo religion, with which we are familiar, and that was nothing more than the worship of the elements, of Agni or fire, of Indra or the rain-giving firmament,—of Varuna, or the waters,—of Vayoo, or the wind,—and of some minor deities. Amongst the first items of information we receive on hindu history is in a passage in Manu which gives us to infer that the residence of the Aryan race was at one time between the rivers Saraswati (Sersoty) and Drishadwati (Gaggai), a tract about 100 miles to the north-west of Delhi, and in extent about 65 miles long, and from twenty to forty broad.—*Prim Ind Int* p 223 *Elphinstone, History of India* Vol I p 388 *Englishman, Newspaper, September 15*

MANU BANGHA, SANS from mana, honour, and bānghá, destruction

MANUEL FARIA DE SOUZA, author of *Asia Portuguesa, &c* Lisbon, 1666

MANUFACTURES. There are but few arts or manufactures, in which Eastern nations excel those of Europe. Perhaps in spinning and in the weaving and dyeing of cotton and silk stuffs, of such kinds as are suitable for the clothing that they wear and to their habits, the weavers and dyers of South Eastern Asia are not approached by any European race. In field and garden cultivation, in the economy of water and the utilization of manures, there are several races skilled in varied degrees, though none exceed the Chinese in their knowledge of these subjects, to their acquisition of which they are stimulated by the example of

the imperial family, the emperor annually ploughing the first field and the empress and her attendants watching the silk worms and then produce. The little permanency, since eight hundred years, of any Indian dynasty, has prevented architecture attaining the position of which it was capable, and, in general, are to be seen the results only of spasmodic efforts of hindu and mahomedan sovereigns, such as still exist in the ruins of palaces, and tombs at Agra, Bejapore, Aurangabad, Gogi, Kulbargah, Dowlatabud, and Hyderabad. The hindu sovereignties of India and, prior to them, the buddhist and jaina rulers were of longer duration, and the vast cave temples of Prome, Kaili, Elephanta, Ellora, and Ajunta testify to the stability and power of their projectors, for some of these temples must have been in progress for hundreds of years and been commenced prior to the birth of Christ. The only Indian sovereigns who have long possessed territories are the rajput races of Rajputanah, and the solar dynasty of Mewar have erected numerous magnificent structures in their capital. In the towns of Calcutta, Madras and Bombay, there is as yet no building older than the British rule of any interest. In Ceylon, the buddhist temple of Anurajapura seems to have been erected prior to the present era. At Rangoon and at Prome are buddhist temples, grand in their colossal dimensions, but the dwelling houses and religious buildings generally in Burmah are all of wood and do not permit display.

MANUGIRI, BENG *Colocasia Indica*

MANUHR or lohe-ki-mail, slag or dross of the iron furnace, used in medicine

MANUK, BENG *Colocasia Indica*

MANUK MALAY a bird, any bird

MANUK-DEVATA or Burung-devata, MALAY JAV lit bird of the gods, or bird of paradise. The high value set upon them awakened the cupidity and the fraud of the Chinese, who made up from parrots, parakeets, and others, artificial Birds of Paradise. Their various names are Manuk devata Malay lit God's birds. Burong mati Malay Dead Birds. Passaros de Sol, Portuguese, or sun birds and the English name is Birds of Paradise. They are unknown in Ternate, Banda or Amboyna. The Paradiseidae are a group of moderate sized birds, allied in structure and habits to crows, starlings and to the Australian honey-suckers, but they are characterized by extraordinary developments of plumage which are unequalled in any other family of birds. Many naturalists arrange them into two families, Paradiseidae and Epimachidae. Para-

disca apoda, Linn the Great Bird of Paradise, has a dense tuft of long and delicate plumage which comes out from each side of the body, from beneath the wing, sometimes two feet long very glossy and of an intense golden orange colour—Wallace, II, 267

MANU MANAN, See Kacch

MANU PALA also Kodhsa, TEL Wrightia antidysenteria, R B, 455

MANU PASUPU, TEL *Cucuma cecia* R 1 26 "Manu pasupu—*C. xanthorrhiza*" is a foreign species

MANU PATRI also SINHACHALAM, TEL *Dipteracanthus dejectus*, Nees—*Ruellia ringens* R III 44.

MANUPENDALAM also Kanna Pandalam, TEL *Janipha mamhot*, Kunth

MANURE The productiveness of any soil depends principally on its natural or artificial capability of retaining or transmitting its moisture, the vehicle, at least, by which the nourishment is conveyed to plants, the soil, whose constituent parts are best adapted for retaining a sufficient supply and transmitting a proper portion in very dry weather to the plants growing in it, without holding it in injurious quantities in the time of very wet weather, is possessed of the principle of vegetation and will be found to be of the most productive nature. The too tenacious clay soils must be made artificially friable, by drainage and the admixture of mails, sands, &c, and kept so, and be pulverized and mechanically altered, before they can become productive. Until this is done, such soils resist effectually the enriching influence of rains and dews, which merely fall on their surface, and either run off or lie there without penetrating into them. The sun and wind also may beat on them and blow over them, but they can never waken up the dormant energy that lies within, they only by their repeated attacks dry and harden the surface, crack it into irregular portions, and more firmly lock up any languid and dormant principles of vegetable life that may be within the mass. When clay is in excess, it is remedied by the application of sand, chalk, mail, or burned clay, light unfermented manures, and perfect pulverization, to make the soil friable. There are in soil eleven substances necessary for the growth of vegetables, viz, potash, soda, lime, manganese, alumina, silica, iron, manganese, sulphur, phosphorus, chlorine, and soil is composed of two classes of ingredients—one, the inorganic or mineral, the other, the organic, or such as have at some time formed parts of individuals of the animal or vegetable kingdoms. Certain phosphates, though present

in soil in the smallest quantity, are its most important mineral constituents and are derived principally from the animal kingdom and the following substances procurable in considerable quantities in India may be employed as manures. Animal manure, stable manure, both fresh and old, dung of all animals. Guano, poultry, night soil, bones of all animals, fresh, calcined or merely crushed, burnt earth, dead animals blood of animals hair, hoofs, horns, prongs of skins, offal, urine, feathers, fish and the quickest way to utilise animal substances is to throw them into a stone-lined tank with water, quicklime and wood ashes, the tank should be kept covered and the liquid parts may be run off from below. Weeds green, dry and burnt, branches and leaves of trees both fresh and dry, the leaves of oil producing plants, and those that contain milky juices being the best, as they yield nitrogen, ammonia and carbonic acid. Rotten wood, tan-bark. Straw, stubble, roots—&c. Lime, burnt shells old mortar, gypsum, refuse of soda water, sulphuric and nitric acid, manufactures, broken bricks and tiles, silt and sand from tank and river beds, muds, soda, potash, and magnesian earth, road dust, house sweepings, wood ashes, coal ashes burnt cowdung, nitrates, carbonates, sulphates, nitrates and acetates of potash and soda, soot, gas, liquor and sulphate of ammonia, phosphate and superphosphate of lime, tartrates and acetates of iron, refuse from dye works, leaf mould leaves both green and dry if steeped for a week in water, decay afterwards much more rapidly, and the brown liquor that comes from them is good liquid manure, the leaves should then be laid in alternate layers with earth and half burnt weeds, and the heap should be covered with matting to prevent the escape of the moisture and gases. If watered and turned once in ten days, the leaf mould will be fit for use in three months keep dung heaps covered and dilute liquid manure in them with one or two waters, by which the escape of ammonia will be in a great measure prevented. Liebig, a soil, says will reach its point of exhaustion sooner, the less rich it is in the mineral ingredients necessary as food for plants. But we can restore soil to its original state of fertility by bringing it back to its former composition, i.e., by restoring to it the constituents removed by the various crops of plants. A fertile soil must contain in sufficient quantity, and in a form adapted for assimilation, all the inorganic materials indispensable for the growth of plants. It is obvious for instance, that we furnish the conditions essential to the formation of starch

or of sugar, when we supply to the plant then necessary constituents, i.e., such as we find always present in them. The sap of such plants as are rich in sugar or in starch contains much potash and soda, or alkaline earth. As experience proves that a deficiency of alkalies causes a deficient formation of woody fibre, sugar, and starch and that, on the contrary, a luxuriant growth is the consequence of their abundant supply—it is obvious that the object of culture, viz a maximum of crops, cannot be obtained unless the alkalies (necessary for the transformation of the carbonic acid into starch or sugar) supplied in abundant quantity and in a form fit for assimilation by plants. In fact, the principle object of scientific agriculture is to restore to land in whatever way the restoration may be most convenient the substances removed from it and which the atmosphere cannot yield." Professor Johnston says lime is indispensable to the land, every thousand pounds of fertile soil contains 56 lbs of lime, every thousand pounds of less fertile, 18 lbs, and of the barren soil, only 4 lbs. Vegetable matter i.e., woody fibre, in the state, technically called "humus," according to Liebig, does not afford nourishment to plants in the form in which we see it in soils, being, in fact, very nearly insoluble, and therefore incapable of being taken up by the roots, which cannot take up any solid matter, but only as the carbon. A mixture of two or three earths, such as lime, silica, and alumina, is better fitted to absorb moisture and gaseous matter than either of the earths taken singly.—*Ben As Soc Journ*, No. CLXXX, April 1848

MANUS or men, descendants of Manu

MANUS or Manu, fourteen patriarchs who are supposed to preside successively over the same number of Manwantara of which the kalpa is composed. Brahma Savarni is one of the fourteen patriarchs who are supposed to preside successively over the 14 Manwantara of the kalpa.—*Warren, Kala Sanhita*. See Manu

MANU-VAI-VASWATA, according to the hindus "the man of the sun" is Noah

MANYI, HIND *Ulmus erosa*

MANY-SPINED FLACOURTIA, ENG *Flacourtia cataphracta*

MANZAKHTA, HIND *Rubus lasiocarpus*

MANZAT, AR HIND PERS A halting place, a stage of a journey, a dwelling house, a storey of a dwelling house

MANZANILLA, Sp Camomile

MAO, JAP China grass

MAO, also Man, also Mangas, MALAY *Mangifera indica* the mango tree, and its fruit

MARAGHUNE

MAOOKADOON = ? *Naucllea cadamba*, *Will*

MAOZ, DUK *Musa paradisiaca*, banana or plantain, Maoz Ka Pat, DUK Plantain leaves Maoz-Kula, HIND *Musa paradisiaca*

MA-PAT-NIWITI, SINGH *Basella cordifolia*, *Lam B alba*, *Linn*

MAPILLA, in the plural Mapillamar, a Malayalam word commonly written moplah, or moplay, a native of Malabar, a descendant of the Arabs who first settled in Malabar, lit the son (pilla) of his mother (ma), or sprung from the intercourse of foreign colonists, who were persons unknown, with Malabar women. The term is also applied to the descendants of the Nestorian Christians, but is in that case, usually distinguished by the prefix, Nasiani, while Jonakan from Yavana, is prefixed to mahomedan mapilla, the mapilla of both classes are numerous in Malabar. See Mopla, Kumalai Maruma-katayam, Polyandry

MAPLE, several of this family of trees, the Acer genus, occur in the Archipelago Himalaya, Kashmir and Japan. See Acer

MAPUR See Tin

MAQWIAT-I-DIL, ARAB Cardiac medicines

MAR, PERS A snake

MAR, HIND A killer

MAR-CHOB, HIND Snake-stick Stachys sp. mod, kuu mai, HIND *Stachys parviflora*, piu mai, HIND *Plectranthus rugosus*

MARA, HIND *Euonymus fimbriata*

MARA, GUZ Radish

MARA, the tempter, the name given by the ancient buddhists to the Essence of the evil spirits.

MARA, SANS to die, from this, words have been derived in many tongues, moribund, mortal, mortality in English, mort, death in French, morire, to die in Italian, mont, maina, marana, mara-mari, in HIND, Maru, S maru-bhumi diy, sterile land, Marudes, or Maru-sthala, the sandy deserts between Rajputanah and the Indus — *Wilson*

MARABE KANTI See *Oryza sativa*

MARABOU, plumes of feathers produced by the adjutant birds of Bengal and not by the white paddy-birds, but the beautiful dorsal plumes of the latter, during the breeding season, are also objects of commerce, and pass by the name of Egret-feathers

MARACHA, JAV Black pepper

MARACHIM, CAN MALEAL *Janipha manihot*, *Kth*

MARADOO, TEL *Aegle marmelos*

MARAGHUNE, HIND of Trans-Indus *Cucumis colocynthis*, also *Ehretia aspera*,

MARANTACEÆ

also *Solanum sanctum*. Maraghune Khairan, HIND *Solanum xanthocarpum*

MARAH of scripture, supposed to be the modern Howara, with its bitter pools — *Wellsted's Travels* Vol II p 43

MARA HARALA UNNE, CAN Oil of *Jatrophia curcas*

MARAHARATTA — ? See Harala

MARAJPUR, long 23° 22' N, lat 79° E', in Malwa, 18 miles N of the Narbada. The mean height of the village is 1,507 ft above the sea — *Schl*

MARA KANDA See Arians

MARAL, also Marali HIND *Ulmus campestris*, or elm, also *U. crosa*

MARAL, PERS *Cervus wallichii*, *Guv*. The deer numerous on the banks of the Oxus, near Samd, of which a splendid pair of antlers were procured by Lieut Wood, and probably of the maral species. Moorcroft also noticed them, and enumerates lions and tigers among the animals of that neighbourhood, the lion being similar to that of Gizeat. According to Burnes the tigers of Bokhara are small.

MARAM, a rude tribe near the source of the Hawadi. See India

MARAM, TAM A tree any tree

MARA MANJIL, or Woniwol or Bangwellgetia-*Coscinum fenestratum*, (*Menispermum fenestratum*), Bombay, furnishes a yellow dye

MARA, MT See Khyber

MARAMMAT, AR HIND From manat a dwelling, at mahomedan courts, equivalent to the Public Works Department

MARA MUNJIL, MALEAL TAM *Coscinum fenestratum*, *Coleb*

MARANDA, TAMIL a tree of Ceylon, furnishing one of the best wood, very heavy and close grained, of a dark-brown colour, and grows to about twenty inches in diameter, and twenty feet in height — *Edye, Cey*

MARAN-GASS, SING *Acmena Zeylanica* — *Wight*

MA-RAN-MA, the Burmese name of Burmah. See India

MARANGGAT, MALAY *Hyphocanthus moringa*

MARANTACEÆ, the Arrow-root tribe of plants, includes 3 genera and 28 species viz 7 *Phrynium*, 5 *Maranta*, 16 *Calathea*. In the West Indies, arrow-root is obtained from the *Maranta arundinacea*, *M. allongia*, and *M. nobilis*, also from the *Canna glauca* and *C. coccinea* to both of which the local name of tous les mois, or talema, is applied. In the East Indies, arrow-root is prepared from the *Maranta arundinacea*, also from *M. ramosissima*, a Sylhet species. The *Maranta arundinacea* was introduced in 1840-1841,

MARANTA MALACCENSIS

into Rutnagheery, where it throve extremely well, though it is not grown to any extent. It was also introduced into the Tenasserim Provinces, and the arrow-root made from it was not inferior in quality to any *Maranta arundinacea*, is largely grown in Travancore, at Chittoor near Aicot, in the Tenasserim provinces and at the Andaman Islands. Mahabaleshwar arrow-root is obtained from *Cucuma caulina*, *Graham* Travancore arrow-root is obtained mostly from the *Maranta arundinacea*, but the fecula of *Cucuma angustifolia* and of the cassava-meal from the *Jastiopha manihot* is likewise sold under that name. *Cucuma angustifolia* is also the source of an arrow-root prepared at Benares, Bengal and Chittagong. A wild arrow-root plant grows in Cuttack and arrow-root made of it is not distinguishable from that of *Maranta arundinacea*, except, perhaps, by a slightly earthy taste and smell observable in the wild arrow-root, which is easily accounted for by its imperfect manufacture. Genuine *Maranta* arrow-root, when pressed, crackles beneath the fingers. The *Cucuma* or "East India" arrow-root, as exported to England, principally from Calcutta, has a white and a brown variety — *Voigt Roab O'Shaughnessy Cat Ex 1862*

MARANTA ARUNDINACEA, Linn

Pen bwa, BURM

A native of the West Indies but now grown in many parts of the East Indies. This produces the best West India arrowroot which is prepared by maceration of the roots in water, and conducting the further processes similarly to the mode of manufacturing starch from wheat, potatoes or other farinaceous substances — *Voigt*

MARANTA DICHOTOMA, Wall

Phrynum dichotomum Roeb | *Thalia cannaeformis*, Horsf
Donax arundastrum Lour

Mukto pati	BENG	Sital-pati	BENG
Pati-pati	"	Then, .	BURM
Madai-pati	"		

This straight stemmed *Maranta* grows in Coromandel, Bengal, Silhet, Assam, Tenasserim, Siam, Cochinchina, Moluccas and New Hebrides, the stems are split and wove into smooth and particularly cool and refreshing mats. Tenasserim mats are also made from the split stems of a species of *Maranta*, imported from Rangoon, although the plant from which they are made, or an allied species, is abundant in Tenasserim forests — *Dis Roeb 1 2, Voigt 575 O'Shaughnessy p 647, Mason*

MARANTA GALANGA, Linn syn of *Alpinia galanga*

MARANTA MALACCENSIS, Bur syn of *Alpinia Malaccensis*, Roscoe

MARATHA

MARANTA RAMOSSISSIMA, Wall, a plant of Silhet, its roots yield arrow-root *Voigt*

MARANTA VIRGATA, Wall

Phrynum virgatum, Roeb

Grows in the mountains between Travancore and Comtallum

MARA OOPPOO, TAM Potash

MARAR, HIND elm

MARARA, HIND *Desmodium tiliaefolium*

MARARI also Marazh, HIND *Ulmus campestris*

MARAS, See Tin

MARASCHINO This liqueur, 'chiefly manufactured in Venice, Trieste, and Zara in Dalmatia, is prepared from a variety of cherry, named the *Griot marasquin*, the fruit and seed are crushed together, one part to the hundred of honey added, and the whole mass subjected to fermentation, during this process it is distilled, and the product is rectified. To the rectified spirit sugar and water are added, in proportions guided by the taste of the manufacturer, and the resulting liqueur is stored for some months before use, to free it of empyreumatic flavour. The fruit tree is the *Cerasus capromana* — *O'Shaughnessy, p 323*

MARATHA, the Maratha people, consisting chiefly of Maratha brahmins and Kumbi, owing to the prominent and powerful position so long occupied by them in India have imposed their language and some of their customs on about twice their own number of menial and helot races, such as the Dheri, and Mang who, Marathas in Nagpur, speakers of Hindi in the Nerbada valley, only retain their individuality because they are too low in the scale for absorption. Maratha influence, did not penetrate to the north much beyond the Nagpur plain, consisting of the lower valleys of the Wardha and Wainganga. To the south of this area the Telug races are intermingled with the settlers from the west though not in large numbers to the east there is Chhattisgarh, inhabited, after some fifteen centuries of Rajput ascendancy, mainly by Hindu races, except in the remote eastern district of Sambulpur, which, by language, belongs to Orissa. The northern line of demarcation may be drawn along the southern crest of the Satpura range, for though a few Marathas are found on the table-land, there are probably more Hindi speakers below the ghats in the Nagpur plain, and the almost universal language of the three Satpura districts Seoni, Chhindwara, and Betul, is Hindi. The northern limits of the region in which the

Marathi language is spoken stretches on the sea coast from the Kolwan hills, or country of the Kol near the Portuguese settlement of Damán, above the ghauts in a north-easterly direction along the Satpura range parallel to the Nerbudda, intermingling with the Gujarati, about Nandobai, in the jungly valley of the Tapi. It is spoken throughout Berar, in the open parts of the territories of Nagpur and the whole of its eastern border abuts on the countries and languages of the Gonds. From Nagpur, the Marathi extends to the south-west, and near the villages of Murgli-
petta and Ninu, about thirty miles west of Beder it meets with the Telugu, and Canarese, touching, in advance nearly on Bijapur and Shankash-wai, and thence trends south-westerly to the coast at Sidasheghur, skirting the western boundary of the Canarese. From Damán in the northern Konkán, Marathi runs down the coast to the neighbourhood of Goa, both below and above the ghauts. It there meets the Konkáni, a mixed tongue which runs nearly as far as Mangalore, and the southern limits of this mixed language is a village four miles north of Upi or Oodapi near Condapore, where Tulu or the language of Canara begins. The Konkáni, however appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva or Canara, the latter from the long subjection of this part of the Konkán to Canarese dynasties above the ghauts. Mr. H. Mogling however mentions that the Konkáni speaking brahmans of Mangalore, consider it quite distinct from, though cognate with, Marathi. The limits extend from Goa below the ghauts, to the village above-mentioned north of Upi. From this part of the coast in northern Canara, a diagonal line running in a north-eastern direction towards Beder, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.

From Murgli-petta, however, eastwards through Beder on to Sangam near Sadashepet (Satyassi) the people designate the line of villages and towns as Si-bhasha basti, three-tongue-towns, for in them the Marathi, Canarese and Telugu mingle, though in all that line the people seem rather of the Maratha than of the Canarese or Teling type, as far as Sadashepet, 20 miles further east, where the Teling people and Teling tongue alone occur.

The Maratha people are supposed to have been originally a race of mountaineers, in Baglan, on the crest of the ghauts, and culti-

vating the fertile valleys or mawal and the country called Maharástra, which is first mentioned in Indian history in the Maháwanso, probably obtained its name and received a distinctive language from the existence of a Marathi dynasty at some period not recorded in history. The Maratha race are essentially mountaineers, herdsmen and soldiers, and, until lately, were deemed bad farmers.

The races and tribes and fragmentary nations dwelling in the Maratha country are numerous, with many immigrants. The most prominent are the Kunbi cultivator, the village authorities, amongst whom are the Mhar and Mhang, as pechual slaves, the mahomedans, the brahmans and the Parsee. The races daily seen are,

Brahman, Deshrasth or Marathi, and Konkani	Mahomedans, in every avocation
Kunbi, cultivators	Sempi, or tailor
Kuljagi "	Julari, or weaver
Wani, Lingret cultivators	Witan, or bangle maker
Manwari, cultivators	Kumhar, or potter
Bighwan, or Mah, gardeners,	Sutia, or carpenter
Gohwal, keep sheep and goats	Sonai or goldsmith
Komti, banyan, merchants, generally grain merchants, they wear the sacred thread, and are in several sections	Lohari or blacksmith
Teli, oilmen, oil makers and oil sellers, many are of the Lingret sect, some of their sections are deemed impure and must not enter sacred places	Dhobi or washerman
Jann, shop keepers	Killal, palm-wine drawers
	Hajam or barber, wear clean
	Bhud, Bimhoo basket-makers
	Kulkari, palm leaf do
	Channu, leather workers
	Dheri or Mhan, or pirahi
	Mhang or tinner
	Thakur
	Gosai
	Byagi
	Jingum

In the Maháttá Dekhan, the municipal system is still very perfect and the servants and village authorities are known as Balnto. The individuals and trades or professions, composing the village officers and servants vary, however, in every district. In some are the

Potul	Bhusti	Tulal or Yeskar
Jangam	Ghnapagan	Duri Gosun
Ramusi	Mhan	Garsi or pipai
Bhil	Gondhali	Byantur
Koli	Teli	Kalayuntur
Mah or Baghban	Timbali	Vaidya
Daji, Suti, or Sui	Bhat	Ghotakhori
Sonai		

The village accountant is known as

Patwar,	Manu	Comcopilly,	Tam
Kulkarni,	Can	Karnam,	Tel

and is usually a brahman. He keeps the village accounts for Government and sends same to the tahsildar. The Maháttá village head is the Potul, who rents the lands to cultivators, collects the Government land tax, and forwards it to the tahsildar. He is also

MARAUDU

the civil magistrate, and settles petty civil matters to the extent of two maunds of grain or five or six rupees, and sends higher claims to the tahsildar. In criminal matters he is only the police, and sends all to the amil. In lieu of pay for the above services, the potail is allowed from 25 to 50 bhigahs of land rent free, the land tax is about Rs 3 or 4 the bhigah. For the cultivation of this allotment two to four bullocks would be needed, as 10 to 16 bhigahs, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are generally two to four potails in a village, not always of the same caste, for instance the village of Khanpur, zillah of Nandan, has four potails, two Maratha, a Canarese speaking Lingaet, and a Kulkarga. There are a few brahman and mahomedan and pariah potails but a christian potail is unknown. In the Canarese speaking country the village head is called Gouja or Gouda.

The Maratha Kunbi race chiefly worship the deified heroes Kandoba, and Hanuman. The temple of Kandoba near Poona is famous. Pundarpoor on the left bank of the Kistna river is a celebrated place of pilgrimage and there is a famous temple and image of Ganesha at Morgaum and a tree, said to be 300 years old, is, an object of great veneration, on the belief that, 100 years back, the leaves had the virtue of turning into gold on being taken to Benares.

The establishment of a Marhatta government at Nagpur drew many of the nation into that part of Gondwana, and made their language general for a considerable distance round the capital—*Central Provinces Gazetteer, Elphinstone's History of India*, p 411. See India.

MARATIGO. See India.

MARATI MOGGA, also Marati tige, BENG TEL. *Spilanthus acmella*, R III 410. Dr Roxburgh applies the same name to *Cissus vitiginea*, I 406—Brown describes it as a certain aphrodisiac drug. Heyne gives mandu as a Sanscrit name of this plant and Buddata ramu as the Telugu.

MARATI MOGGU. TAM. *Illicium anisatum*, Linn.

MARATINA, TAM. A Ceylon tree, about twenty inches in diameter, and fifteen to twenty feet in height, used by the Singhalese, for house and boat work—*Edye, on the Timber of Ceylon*.

MARRATTIA ALATA. See Ferns.

MARAUDU, TAM. a Ceylon tree, grows to about twenty inches in diameter, and twenty feet in height furnishing one of the best Ceylon wood, very heavy and close grained, of a dark brown colour—*Edye, on the Timber of Ceylon, Futh*.

MARAVA

MARAVA a race in the extreme south of India, in the Ramnad and Sivaganga districts who differ from other neighbouring races in personal appearance and their language and customs also differ. They worship local deities to whom they offer liquor, flesh and fruits, and they practice divination. The men do not wear turbans. They possess lands. They are robust, hardy, dark-skinned, stalwart race, athletic, with well developed muscles, active, of moderate height, the cranium rounded, narrow in front, forehead low, eyes large and full. They occupy parts of the Madurai and Tinnevely districts, are employed as village watchmen and are honest to their employers, but have been largely given to thieving and gang robbery. They use as food, the flesh of all animals except that of the cow. They wear their hair long and arranged like the women of the Dekhan. In their marriages, disparity of age is not considered, nor is the presence or assent of the bridegroom necessary,—a blade of wood, in his absence, serving as proxy. They worship evil spirits, to whom they sacrifice, and, on the occurrence of a small pox or cholera epidemic, the whole village is excited and devil dances are common. The Muavar women of Ramnad and Sivaganga, wear cloths of 25 or 30 cubits in length, folded in plaits which they fasten behind. This is unlike other women of S India whose cloths do not exceed twenty cubits and are fastened on the right side in front. They intermarry, some of the subdivisions not marrying into the father's family,—but Hindus in general intermarry with the mother's relations. In Ramnad and Tinnevely, the titular surname of all the Maravar is Devei.

The Ramayana describes the forest or wilderness of Dandaca as covering the whole extremity of the southern peninsula, and the rude inhabitants are designated Rakshasa (monsters) or vanara (monkeys) the former term meaning races or tribes hostile to the Aryan race. But vanara is from vana a wilderness and nara a man, that is a wild or uncivilized man, and to this sense, as to the wild races in the extreme south, the fable of Hanuman the chief monkey and that of his army, Mr Taylor thinks may be reduced. He says that those who have seen the Collier and Marava will readily consider them to differ from all family likeness of the Aryan Hindus, and as their visages often resemble baboons more than men, it would require even less than the aid of poetical imagination of a Valmiki to induce the employment of an equivalent word which would so aptly seem to convey the idea imparted by their appearance. Ome, the historian, relates that the Maravar

chief of the Colleen race, in 1752, sent 4,000 peons and colleen to aid Chanda Sahib like the Ramusi of Sholapore and Bombay the Marava are subsidized by being employed as watchmen of houses. The zemindar of Ramnad is a Marava. Maravar marriages are sometimes of an incomplete character and they have a second and more complete one. Maravar or Marava, is perhaps the Marullo of Cosmas Indicopleustes, which was on the continent adjoining Ceylon and produced conch-shells—*Yule Cathay*, i p 81. *Rev Mr Taylor in Madras Government Records*, 1867 p 4. *As Soc Journ Ome's Hindustan*.

MARA-VERI, TAM A Ceylon tree much the same as the Velvet in size and quality. It is used for natives' huts &c, but is not of much value—*Edye, on the Timber of Ceylon*.

MARAVULLI, TAM Jamptha manihot, KTH

MARAWANG See Tin

MARBLE

Marmor,	DUT	Marmo,	IR
Marbre,	FR	Pualain marmar,	MALY
Marmoi,	GER LAT RUSS	Sung i marmar,	PERS
Marmar,	GUZ HIND	Marmol,	SP

Marble is the granular limestone, or carbonate of lime of mineralogists. It is hard, compact, of a fine texture, and readily takes a fine polish. In colour, some marbles are quite black, others again are of a snowy white, others are greenish, grayish, reddish, bluish, or yellowish, and some are variegated and spotted. The finest solid marbles are those of Italy, Blackenburg, France, and Flanders.

(a) Marble of one plain colour

• Black marble, most of these marbles contain bitumen, and are fetid when bruised as the Namur marble, the marble of Ashford in Derbyshire, Dent in Yorkshire, near Crickhowell, Tenby, Kilkenny, the marble, anciently called Marmor Luculleum, and now Nero Antico, &c.

White marble, as the marble of Paros, in which the Laocoon and Antinous are executed, Carrara marble, of finer grain, much used in modern sculpture, the Skye marble noticed by Dr M'Culloch, that of Inverary, Assynt, Blan Athol, &c.

Ash and Gray marble as the beautiful marble of compact oolitic texture at Orelton, near the Clee Hills in Shropshire.

Brown and Red marble as the Rosso Antico, and marble near Buxton. The mottled brown marble of good quality of Beetham Fell, near Milnthorpe.

Yellow marbles as the Giallo Antico. Siena marble dug at Mafia, near Lisbon. That used in ancient Rome is said to have been from Numidia.

Blue marble, near St Pons, in Languedoc. Green marble, as the Marmor Lacedæmonium of Pliny, dug near Verona.

(b) Marbles of two colours

Black marbles variegated with other colours occur near Ashburton in Devonshire, Torbay in the same county, Biarree, Nero Antico. The Africa Bicecia of the ancients, Giallo and Nero Antico.

White marbles variegated with other colours occur in Italy, Siberia, at Plymouth, at Killarney, in Sweden, &c.

Ash and Gray marbles variegated with other colours, are very numerous, and occur in various parts of Europe.

Brown and Red marbles variegated with other colours.

Yellow marble variegated with other colours.

Green marbles variegated with other colours, as the Egyptian marbles—the Marmor Tiberinum and Augustum of Pliny, some Verde Antico, as that dug near Susa in Piedmont, the beautiful marble of Anglesey (called Mona marble), the marble of Kolmeiden in Sweden.

(c) Marble with many colours occurs near Plymouth, and is the beautiful Brocattello or Brocade marble of Italy and Spain.

(d) Marbles containing shells, corals, and other extraneous bodies.

The blue clouded marble slabs of China are about a foot square, and are exported to India, Sydney, South America, &c for pavement or floors. It is obtained to the northwest of Canton. There is also a red bicecia marble brought to Canton, which is employed in tables, stone stools, &c and is seldom sent abroad. The marbles of the Madras Presidency are of rare colour, and fine quality. Specimens sent to the Great Exhibition of 1851 were favorably reported upon as indicative of a valuable material, well adapted to sculptural and ornamental purposes. At present the Indian manufacture of this article is comparatively insignificant and chiefly confined to small miscellaneous articles for domestic use. The pure white marble of Tinnevely is in large crystals like that of Birmah. The marbles of the Cuddapah district are of greenish colours from pale apple green to deep leek green, and beautifully shaded, they attracted attention in the Exhibition of 1851. At Bhera ghaut, on the Nerbudda ten miles from Jubbalpore, on the line of the railway to Bombay, a white saccharine marble is plentiful and easily accessible. It has been used in a limited degree at Jubbalpore, sometimes to make lime, and other times for metalling roads. It is made up into images

MARBLE

by natives, but does not take a good polish. Nevertheless, a block which was sent to the Paris Exhibition of 1855 was pronounced to be equal to Italian marble for statuary purposes, very large slabs can be easily quarried. The granular white marble from Kohadi, 3 feet by 2 and 9 inches thick, is Rs 2. So soon as the navigation of the Godavery is opened up, this marble and the sandstone and coal of the same locality with the alabaster, gypsum and dolomite of Jubbulpore, will probably become articles of export. At Tinnevely, also, there is an excellent white marble, but considered rather too hard for statuary purposes, and Guntoor and the Ceded Districts abound with marbles of great variety of colours, being tints of grey, yellow, and red. Marble occurs at Attok. Both white and grey occur at Noosliky. The marbles and building stones, and the red sandstone so commonly seen in all ancient buildings from Benares up to Lahore, were formerly imported from these parts and magnificent mosques, tombs, and shrines, yet remain to tell us of that trade.

The marble used by the Burmese in the manufacture of their numerous figures of Gautama for the pagodas, &c., is obtained from the marble quarries in the small steep ridge of the Tsagyen hills, near the village of Mowe in the district of Madaya. The great mass of the limestone forms the summit and eastern face of the hills, and here are situated, all the quarries from which the marble has been extracted. The limestone rests upon hornblende gneissose rocks, which form the lower portion of the hills and is for the most part tolerably pure and massive, but occasionally has an imperfect lamination, given by flaky plates of mica arranged in lines of the mass. It is, in the mass, of nearly a pure white and is largely and finely crystallized. Portions of it have a delicately blue tint, while others are stained by ferruginous spots. A block suitable for a figure three feet high can be had at Amarapooia for about fifty tikals or about £6, and a figure of these dimensions may cost about 150 tikals, or about 180 Rupees = £18. Large blocks can now rarely be had, the largest obtainable do not now average more than four or five feet long by two or three feet thick, but even these are not frequently obtained and are expensive. For smaller blocks there is a constant demand. The marble workers are settled at Amarapooia and Tsagaing. With a hammer and chisel, the workman rapidly gives a rough outline to the mass, and by occasionally, with a few lines of charcoal, marking out the drapery and limbs, he rapidly completes the figure.

MARCO POLO.

Partly owing to the delicate tinge of blue and to the generally large crystallization of the mass, there is a peculiar semi-transparent look about the finished sculptures which has most probably given rise to the general notion that these images are of alabaster. Pallagors speaks of the beautiful marble he found in the island of Si-Hang on the coast of Siam polished as brightly by the waves of the sea as it could have been by the hand of man. — *Report upon the Marbles of Southern India by Edward Balfour, in Government Central Museum, Madras Central Provinces Gazetteer Madras Ex Jui Reports Da Costa on Fossils Powell's Handbook of the Punjab* Mr. Oldham in *Yule's Embassy* p 327 *McCulloch's Commercial Dictionary*, p 787 *Bourning's Siam*, Vol 1 p 30.

MARBROW, See Kelat

MARCANDEYA, See Veda

MARCHA, HIND Capsicum annuum

MARCHANTIACEÆ *Lindl* The Liverwort Tribe of plants, including 8 genera, and many sp viz 5 Marchantia, 1 Gimaldia, 2 Plagiochasma, 4 Fimbraria, 1 Dumortiera, 1 Riccia, 10 Jungermannia, 1 Blandovia, Dr. Griffiths collected 48 species in Assam they grow in the earth or on trees, and are unimportant.

MARCHOB, HIND PERS snake stick, *Stiphylea emodi*

MAR-CHOBAN PERS *Asparagus officinalis* — *Willde*

MARCHU, SANS *Piper nigrum*

MARCHUN, MALAY Fireworks

MARCO POLO, was of a noble Venetian family, Nicolo and Matthew, two brothers, had mercantile establishments at Constantinople and in the Crimea. They quitted Venice, for the East in 1254, left Constantinople in 1260, and passed through Bokhara to the court of Kablai Khan who sent them back as ambassadors to the Pope and they reached Acre in 1269, when Nicolas found his wife long dead but his son Marco grown to 15 years of age. After two years delay, the two Polo, Nicolo and Maffei, taking with them Marco, the young son of the former, set out on their return along with a priest, who, however, soon left them, delivering the Pope's letters into their hands. Starting from Acre, on the coast of Syria, the Polo were three years and a half upon this journey. They moved by Mosul, Baghdad, Hormuz, they traversed Kerman, and Khorasan, Balkh and Badakhshan, in which last country they seem to have been long detained by the illness of young Marco. From Badakhshan, they ascended the Oxus to the lake of Smikol and the plateau of Pamir. They crossed the steppe of Pamir, and de-

scended into Kashgar, whence they proceeded by Yarkand and Khoten and across the great desert of Gobi to the Tangut province on the extreme N. W. of China, partly within, partly without, the wall. Here they were met by a deputation sent by the Kablai Khan, who was at the time residing at Shang-Tu, about fifty miles north of the wall. Their journey had occupied $3\frac{1}{2}$ years. Upon their arrival at Pekin, which they call by the Tartar name Cambala, or Khinbalig, young Marco, then 21 years of age, was taken immediately into favour, he learned the language and for twenty-six years afterwards was a nobleman of the great Khan's Court, employed in several missions, and in other high offices of State. He came away at last, in A. D. 1295, in charge of a princess, who was to be married to the Tartar sovereign of Persia. He was sent on a mission through Yunnan to the frontiers of Ava, and successively to Kara Koram, to Champu or southern Cochinchina and to the Indian Seas and afterwards by sea via Sumatra and India through Cambay to the Mongol tribe of Bayaut, to select a lady for the Kablai's great nephew Arghun Khan of Persia which he did, handing over the lady in 1291. He returned to Venice A. D. 1295. Marco was subsequently taken prisoner at the battle of Curzola (near Lissa) on the 8th September 1298. On his return to his native country, he circulated his travels, in manuscript, amongst his friends. The narrative was, in 1298, transcribed by a Genoese named Rustiglo, four years after the death of Kublai Khan. They were first published in Latin in 1320. A copy had been presented by the government of Venice to the Infante Don Henrique in 1428, from which an edition was published at Lisbon in 1502. The earliest edition published in France bears date 1556. His book was entitled *Viaggi di Messer Marco Polo Gentiluomo Venetiano*. There are two translations of it into Latin. He treats in his book *De Regionibus Orientis*. Kublai Khan was the conqueror of southern China, which the Arabs call Michin and which Genghiz Khan, his grandfather, had charged his children to conquer, after he himself had gotten the Northern China called Katar.

Marco Polo sojourned in the hills of Badakshan for the sake of his health, and he describes the countries of Wakam, Pamu, Bolor and Kashmu—*History of Genghiz Khan*, p. 443. *Prinsep's Tibet, Tartary, Mongolia*, p. 8. *Yule's Cathay*. See Japan, Kabul, Khoten, Jews, Johore.

MARD HIND PERS A man

MARDA or Marthu, TAM MALEAL Mai-

tha in Karnatica. Trees of Malabar and Canara, probably three species of *Terminalia*, *T. alata*, *T. Berriyi*, *T. chebula* or *T. glabra*, of large dimensions and perfectly straight with wood of a dark brown colour and very close grained, which might be converted with advantage into plank, thick-stuff, beams, &c. for ships, whose strength is required, and whose weight is of little consideration. It runs from sixty-two to seventy pounds the cubic foot, when green the native carpenters use it with the teak for beams in the pagodas, &c., it is considered durable, and contains a quantity of oil. An inferior description is named 'Vellai Marda,' or white Marda, it much resembles the former tree, excepting in size and in leaf, both of which are considerably smaller, and it is said by the natives to be inferior in quality and durability, it is more like the English oak in grain than any wood Mr. Edye met with. These trees, and also the former sort, are found in patches of some hundreds together, and generally on the banks of rivers, another sort, named "Vellai Katti Marda," or White Lump Marda, grows to about twelve or fifteen inches in diameter, and twenty-five feet long. In Malabar there is a fourth sort, named 'Kalu Vithe Marda,' the Dark Stone Marda, of the same quality as the last sort and used for the frames of vessels, and many other purposes, for which it answers well—*Edye Forests of Malabar and Canara*.

MARDAK, HIND *Carissa diffusa*

MARD-AKHOR or man-eaters See Aboo Aghora Maid-Khor

MARDAM-I-GIA, PERS *Atropa mandragora*, the manrake

MARDARU or Chittednu HIND TEL Vanda Robinson, &c

MARDI, See Iran

MARDIN, See Mesopotamia.

MARD-I-RIND, a man of the Rhind Baluch tribes See Kelat, p. 193

MARD KHOR, PERS man-eaters, the Aghora ascetics of the neighbourhood of Mt Aboo, said to have resided there from the most ancient times and formerly to have been cannibals, hence their name, meaning man-eater. See Aghora, Maid-Akhor

MARE or Chirugu chettu HIND TEL *Caryota urens*, L

MAREB, a dam, which formed a celebrated reservoir above the city of Saba in Yemen, between two hills of Balak. It was constricted or repaired by Balkees queen of Sheba, about the beginning of the christian era, but it burst about A. D. 120, deluged the country far and wide, and reduced it to a state of utter desolation. The Mareb lake

MAR ELIAS

of ul Arem is mentioned in ch 34 of the koran, as the Sail ul Arem, or rush of water from the reservoir, and its bursting is there attributed to a punishment sent from God, for the impiety, pride and insolence of the city of Saba "The descendants of Saba had heretofore a sign in their dwellings, namely, two gardens, one on the right hand and one on the left and it was said unto them, eat ye of the provision of your Lord, and give thanks unto him, ye have a good country and a gracious Lord But they turned aside from what we had commanded them wherefore we sent against them the inundation of El Arem, and we changed their two gardens for them into gardens producing bitter fruit, and tamarisks, and some little fruit of the lote tree" The expedient of constructing reservoirs in which to store rain-water has prevailed in Arabia from a very early date These are generally found in localities devoid of springs, and dependent on the winter rains for a supply of water during the summer months The most remarkable instance on record is this great dam of Mareb, which doubtless suggested similar reservoirs in other parts of Arabia, and the neighbouring coasts of Africa, which have usually been subject to it All the travellers who have penetrated Yemen describe many such in the mountainous districts, and others exist in the islands of Saad-ed-din, near Zailah, in Kutto, in the Bay of Amphila, and in Dhalak, near Massowah See Saba

MAREDU CHETTU or Bilvamu or Vilva, *Ægle marmelos*, *Con* is sacred to Mahadeva or Siva he alone wears a chaplet of its flowers, and they are not offered in sacrifice to any other deity, if a pious saiva hindu should see any of its flowers fallen on the ground, he would remove them reverently to a temple of Mahadeva See *Ægle marmelos* *Kah*

MAREGOLAN A large island fronting the S W part of Giloio — *Hoisburgh*

MAR ELIAS, called by the mahomedans Den el Munkoosh, the ornamented or painted monastery, the remains of a Nestorian monastery Assemani does not give the date of its foundation, but it is mentioned incidentally in the ninth century Mar Elias is mentioned by him thus Joshua Bar-nun of Bath Gabar, a village on the Tigris, between Nineveh and Mosul, lived thirty years in the monastery of St Elias, before he was elected pimate of the East, which happened A D 824 Abu Saed was Archimandrite of Mar Elias in A D 1028 — *Rich's Residence in Koordistan*, Vol II p 113.

MARGOSA.

MAREL-NAR MALLEAL fibre of *Sansevieria Zeylanica*

MARGARINE See Candles

MARGARITA a genus of molluscs

MARGARITÆ, LAI Pearls

MARGARITANA a genus of molluscs

MARGAZARI, See Kelat

MARGEEAH PERS *Asparagus officinalis* — *Willd*

MARGGA KARAN MALLEAL in Malabar a designation of Roman Catholics *qu* Marya Kuan?

MARGHAB RIVER See Arian Marghab

MARGHANG, HIND *Quercus dilatata*

MARGHI-PAL, HIND *Solanum gracilipes*

MARGHWALWA, HIND *Viburnum cotinifolium*

MARGI? TAM? TEL a granary

MARGI, See India

MARGIANA, the second settlement of the Arians was in Mouru, Meli or Margiana This is Margiana (from the river Margus,) now Maighab (Margus-water,) Margush in the cuneiform inscriptions a fruitful province of Khorassan surrounded by deserts In the Record, (in verse 6,) it is described as "the third best land, the mighty and pious Mouru, (Marw,) Ahri-man created there wars and marauding expeditions — See Aryan, Bactria, Greeks of Asia

MARGINELLA a genus of molluscs

MARGOSA, the Portuguese name, Vembu the Malayala and Vepa the Tamil names, of the *Azadirachta indica* which grows from eighteen inches to three and a half feet in diameter In appearance it is much like mahogany, and is used by the natives for general purposes

Its bark,

Nim,	BENG	Nimbi,	SAVS
Bewa,	CAN	Tel kohumba,	SINGH
Nim tree Bark,	ENG	Vaypum puttay,	TAM
Nim ka chal,	HIND	Vaypa putta,	TEL

is bitter, is considered a valuable tonic, and has been tried by European physicians with a success nearly equivalent to what might have been expected from cinchona bark

Its oil,

Nim ka Tel,	HIND	Vepa nana,	TEL
Vaypum Yennu	TAM		

is obtained from the seeds by either expression or boiling and is valuable and much used medicinally The fruit is not unlike a small French olive in size and appearance The oil is of a deep yellow colour, has a strong smell and an unpleasant bitter taste, is much esteemed by native doctors

MARI-AMMUN.

as a warm medicine, as an external application in foul ulcers, and as a liniment in rheumatic and spasmodic affections, &c In the year 1847-48, 1,587 gallons were exported, and in the year 1851-52, galls 1,917, in 1852-53, galls 3-111, but the demand is not constant. It is frequently burnt in lamps, and is sold in the bazar, under the name of "bitter oil" also black oil. Dr Maxwell, found this oil equally efficacious to cod-liver oil in cases of consumption and scrofula. He began with half-ounce doses, morning and evening, which were gradually reduced.

The leaves of the genera *Melia* and *Azadirachta*, dried and kept in books, are much used by the people of India to preserve furs, feathers, books, papers and clothes that are lodged in trunks, book cases, &c from the attacks of insects. It is useful to place along with them small packets of camphor, or little cups of camphor dissolved in alcohol.—*M E J R Simmonds' Comm'l Products*, p 537 *Edye, Ceylon Faulkner*

MAR GRIGORIUS son of hakim Harun ul Malati, is the Abul Phaiagnus of historians, and is known to the Arabs as Abul Faragh. He was a Christian by religion. He wrote the Book of Dynasties, in Arabic, in the reign of Aghun Khan, the last of Chenghis Khan's grandsons. He was a Jacobite christian of the city of Malatia in Cappadocia. His book was arranged in ten chapters, (1) On the Saints since Adam (2) The Judges of Israel (3) The Kings of Israel (4) The Chaldean Kings (5) The Kings called the Magi (6) The Ancient Greek Kings (7) Latin Roman Kings (8) Christian Greek Emperors (9) Malomedan Arabic Kings (10) The Mogul Kings

MARGUS also MARGUISH See *Ans Margiana*

MARHAT, a province in the Deccan, which comprehended Baglan and other districts.—*Rennell's Memoirs*, p 59

MARHOTAS See *Khutri*

MARHUTTA-TIGA BENG species of *Spilanthes*

MARI-AM, BURM also Marian, also Mayan, BUR *Mangifera oppositifolia*

MARIAM BAD-IL MALAY Cannon

MARI-AMMUN, Ammun, or Amma, literally mother, in the south of India is the honorific suffix of various local deities as Mari Amma, Yagath Amma. Professor Wilson thinks that Mari Ammah comes from the virgin Mary, and that Yagath Amma, is from St Agatha. But Mari Ammah seems to be from Mari death and Ammun Mother, mother-death.

MARINE ACID

MARIAN ISLANDS, called also the Ladrones, lie north of the Carolina Archipelago from lat 13° to 21° N.—*Horsburgh*

MARIANNE See *India*

MARIBOI A very large tree in Penang, wood of a purple colour, sp gr 0.939. Difficult to work, but used for furniture.—*Col Frith*

MARICHA See *Inscriptions*,

MARICHA SAYS Black Pepper

MARICHEITU TEL *Ficus Indica*

MARICHI See *Brahmadica, Kashmir, Kasyapa*

MARIDU TEL *Ciatœva nni vala, Ham*

MARIGA in the Canarese country a native of India of low caste, a Chandal.

MARIGNIA ACUTIFOLIA D C syn of *Cannium rugum*—*Roze*

MARIGNOLLI, a traveller in the south of Asia, who recognised as the Tower of Babel the ruins called by Rich, Mujalibe, and by Layard, Babel. These are about half a mile from the present channel of the river. The excavations at the Mujalibe or Babel show that the structure was much as Maignolli describes, viz, an exterior of burnt bricks laid in bitumen enclosing the unbaked bricks which form the interior mass.—*Yule Cathay II*, p 386

MARIGOLD, *Tagetes patula* and *T erecta*, grow well on the plains, they require to be sown thinly in boxes or pots during the rains when two or three inches high, they should be transplanted into the flower beds.—*Jaffrey*

MARJORANA HORTENSIS *Mench*

<i>Origanum marjorana</i> , L	O Onites,	Lam
O <i>Marjoranoides Willd</i>	O <i>Acinacifolium, Wallo</i>	
O <i>Wallichianum, Benth</i>	<i>Amaracus vulgarior, Lob</i>	
Mir zun jush, AR	Murwa,	Guz Hind
Sweet marjoram, ENG	Mariu,	TAM
Marjolaino, FR	Maruvamu,	TEL
Marjoram, GER ENG		

Sweet marjoram is a culinary herb cultivated in most parts of lower India. It is used for flavouring sauces and roast meats. The flowers are considered by hindu doctors as possessing cephalic qualities, and the plant is known to possess tonic virtues. It is very easily reared, in beds or pots, either by slips from the roots, or seed.—*Faulkner, Jaffrey, Voigt*

MARIKH AR the planet Mars

MARIKI, TEL *Ficus sp*

MARIKI MALLE or Kotike, TEL *Ola scandens, R*

MARIKOLUNDOO, TAM Southernwood

MARIN, See *Luristan*

MARINE ACID, Spirit of Salt, Hydrochloric Acid, Chlorohydric Acid. See *Muriatic Acid*.

MAR-KHOR

MARINE GASTROPODOUS MOLLUSCA See Cypræidæ Mollusca

MARINE GLUE, patented by Mr. Jeffery in 1842, possesses very powerful cementing properties. It is formed by dissolving 7 lb of caoutchouc in small pieces, in 4 gallons of coal naphtha, with frequent stirring, the solution occupying 10 or 12 days. 2 parts shell-lac are then fused in an iron vessel, and 1 part of the solution being stirred well in, the glue is poured out on slabs to cool. Marine glue is valuable for pitching or prying the seams of ships. An inferior but strong marine glue is formed by simply dissolving shell-lac in naphtha. — *Tomlinson*

MARINE SOAP See Coconut palm

MARING, a rude tribe near the source of the Irawadi

MARIONA, also Krap, Rus. Maddar

MARITONDI, Sing. Henni

MARIVALES or Corregidor, a principal island $3\frac{1}{2}$ miles long, on the northern shores of the entrance to Manila Bay. Its revolving light is in lat $14^{\circ} 23' 5''$ N, long $120^{\circ} 34' E$. — *Heisterburg*

MARIZHA, Hind. *Thymus serpyllum*

MARJA, See Kunawari

MARJAL, Hind. *Iris pseudacorns*

MARJAN Guz. Hind. MALAY. PERS. Coral

MARJOLAINE, Fr. *Orioganum majorana*, Marjoram

MARKAL Tam. a measure of about 16 quarts

MARKAN Hind. a Punjab grass, eaten in famine. such a famine is recollected in the Punjab by the name "markan wallah sal"

MARKANDA A valley in the Sewalik branch of the sub-Himalayan mountains, where a fossil mammal was discovered by Dr. Falconer, and named by him *Sevathium giganteum*

MARKARUNG KAI, Tam. *Gardenia dumetorum*

MAR-KHOR Hind.

Rawachch, of Little Tibet | Race of the Oxus
Taura or water goat, "

Capra megaceros of Hutton, the wild goat of Hazara and the N. W. Himalaya, &c. is called markhor because fabled by the mountaineers, to kill snakes by looking at them, and in Yaghistan and Chilas they say that when its foam falls on certain stones it turns them to zahr-mohra. The Ibex and Markhor often dispute each other's footing, and Dr. Adams is not aware that they are ever met with on the same ranges. It is found on the mountains of Persia, Afghanistan, and is plentiful on the ranges around the Khyber Pass. From Toibela and Little Tibet it wanders down the Suliman range

MARKING NUT

as far as Mitenkote on the Indus, at the junction of the latter and the Sutlej. It is common on the north-western ranges of Cashmere, including Dardu, from thence a few herds are to be met with all along the southern or Futi Punjab as far as Kishtewar on the Chenab. The northern ranges of Cashmere and Ladakh are apparently without a single individual, perhaps on account of the ibex and wild sheep frequenting these mountains. Mr. Blyth and Dr. J. E. Gray consider this species as most likely a variety of the domestic goat, but from all Dr. Adams could learn of its habits and appearance, there is perhaps more cause to consider it the progenitor of the domestic animal than even the ibex. The markhor is usually found in small herds. Like the ibex, it delights to browse on steep and rocky mountains, ascending and descending with the seasons. In winter, in common with other alpine species, the fur becomes dense from the woolly pileage, which gives a lighter colour to the coat than during midsummer and autumn, when it disappears, and the fur is short and brown. Hunters have strange stories of the serpent eating disposition of the markhor. Ajaz Khan assured Dr. Adams that an ammonite he picked up on the mountains had become petrified from having passed through the intestines of a markhor. — *Adams Jerdon*

MARKING NUT or Malacca Bean

Beladur,	AR	Shayng kotai,	TAM.
Gheru,	CAN	Shayrang cottay,	"
Bellawan, Bhola,	DUK	Nelajidi,	"
Bellawa,	Guz	Jidighenzalo,	TEL.
Bhulatik Arush			
kara,	SING		

The *Semocarpus anacardium* tree is a native of all India. Its nuts are black, smooth, shining, and flattened on both sides, and are used for marking cotton cloth, whence its name of marking nut, the colour being improved, and prevented from running, by being mixed with lime water. The tribe of plants to which it belongs, abounds in plants yielding a blackish, acid, and resinous juice used for varnishing and other such purposes.

The oil

Bhilawan ka tol,	HIND	Nelajidi Nana,	TEL.
Shayng Cottay Yennai,			
	TAM		

is acid and vesicating, it is found between the two laminae of the pericarp, and is used as a preventive against the attacks of white ants, and by native practitioners as an escharotic, in aches, pains, sprains and in rheumatic and leprous affections. It is obtained by boiling the whole nut not divested of its pericarp. The preparation or collection either of the oil or acid juice is liable to

MARMUT

cause much irritation and inflammation of the hands, face, &c of those engaged in the work — *M E J R*

MARL-CLOVER *Trifolium medium*

MARLEA BEGONIFOLIA *Roxb*

Til pattra, of JHETUM	Padlu, of	RAVI
Chit " " "	Bodara, of	BRIS
Kuikni " " "	Mandra, of	"
Prot of	KANGRA	Stalu, of CHENAB

A small but handsome tree, with maple-like leaves, occurring from about 3,200 to 6,000 feet, up to near the Indus. Its leaves are eaten by sheep — *Dr J L Stewart, M D*

MARMALA WATER A fragrant perfume distilled in Ceylon from the flowers of the *Ægle marmalos*, and used in the ceremonial sprinkling of visitors

MARMALADE, A confection generally made of the rind of oranges, citrons &c cut into very thin slices, and boiled with sugar

MARMER, *Dur Marmo*, *It Maimol*, *Sp Maimoi*, *Ger Lit Rus Marble*

MARMOT, a genus of the Mammalia of the sub-family *Arctomydne* of which one species occurs in Europe and two species in the region around the Patopamisus

Arctomys hemachalanus, the red Marmot,

Sammiang,	LEPCH	Chipi,	BUOT
Dran,	TIBET	Pheea,	RUNNIA

occurs at 8,000 to 10,000 feet in Kashmir and the N W Himalaya. The total length of an adult diun is from 2½ to 3 feet, the colour, chestnut, with black splashes on the back and hip. It is seldom met with under 8,000 ft above the level of the sea

Arctomys bobie Schieber, is the Tibet Marmot or white Marmot. Dr Adams when crossing the Tang Lang Pass came on a colony of white marmot, distinguished at once from the red species by its lighter colour, being a yellowish white but also by its call which more resembles a whistle than a scream. One side of a spur was riddled by their burrows. The white seems to take the place of the red marmot on the more barren and higher ranges, above 10,000 and 12,000 feet. The bearded vulture and larger eagles are among their chief enemies. He has seen the former bear off a marmot with great ease. The marmots are generally supposed to be the animals alluded to by Herodotus, as gigantic ants, which dug up gold — *Jerdon's Mammalia*, pp 181-182. *Adam's Naturalist in India* *Mrs Hervey's adventures of a Lady in Tartary*, Vol I, p 197

MARMUT, A lichen abundant in the crevices of the rocks of Baluchistan used medicinally by hindoos, in diseases of languor and oppression of the *vis vitæ*. The plant, replete with juice, and extremely

MAROS

bitter and nauseous, is dried, and a quantity of the powder swallowed, after which water is directed to be drunk. The same, or an analogous plant, abounds in the Khyber hills, and is carried to Peshawar, where it is largely used as an article of food by Hindns — *Mason's Journeys V II p 116*

MARNI, HIND *Spoma Wightii*

MARO, See Mahomed

MARONITES, a Christian tribe of Lebanon, founded in the 6th Century by a St Maronius. They acknowledge the supremacy of Rome. They occupy the most central valleys and highest ridges from Tripoli to the south of Beyrout. See Lebanon

MAROO, a class of the Charan. See Bard, Bhat, Charan

MAROO, HIND Two antelope horns joined in opposite directions at their bases, carried by faqueers

MAROO, or Marusthan, names of Rajputnah. Col Tod relates that in the year 1743, the Champawnt, Koompawnt, Oodawut, Mantea, Joda, Kunmsot, and all the assembled clans of Maroo, became impatient to see their sovereign. They sent for the Kheechie Mokund, and prayed that they might but behold him and he came. In triumph they conveyed the young raja to Ahwa, whose chief made the hadhoo with pearls and presented him with horses — *Tod's Rajasthan*, Vol II, p 72. See Maroost'hali Marwar

MAROO TAM *Onganum marjorana*

MAROODANI TAM *Henna, Lawsonia meimus*

MAROODUM MARAM, TAM or Maroodam tree, Anglo Tam *Terminalia lata*

MAROO TAM *Sansevieria zeylanica*, one of the Liliaceæ. Marool kalang, TAM Its root

MAROOST'HALI, the desert of Rajputanah, the words mean the abode of death, and are a very emphatic appellation of this sterile region. See Maroo Maroosta

MAROO THOO TAM A Tinnively wood of a white brown colour, used in building in general — *Col Fitch*

MAROOTTA SANS From mri, to kill

MAROoya BENG *Eleusine coracana*, Thick spiked Eleusine

MAROQUIN FR Morocco leather

MAROR HIND A twist, grips in the bowels

MARORI also Maroi Phall HIND *Helicteres isora L* or screw-tree. This small tree grows at Ajmeer. The twisted pods are considered refrigerant and astringent and are taken in cures in diarrhæa, one pice's size is the dose — *Genl Med Top* p. 146

MAROS See India

MARRIAGE CUSTOMS

MAROTHE KURU MALEAL *Hydnocarpus inebrians*

MARRAN HIND *Ulmus campestris*

MARRAVUTTAY MARAM TAM *Hydnocarpus inebrians*

MARRE TEL *Caryota urens* *Linn*

MARRI A district west of Kashmir through which the Jhelum runs

MARRI A sanatorium town in L 33° 51'-0, N L 73° 22'-7 E and 32 miles N of Rawulpindi. The southern side of the station of Marri is 6,963 feet above the sea. Rawulpindi to the west of the Jhelum is 1737 feet above the sea. The range of hills on the right bank of the Jhelum, overhang the platform of Rawulpindi. It is a narrow ridge separating two deep river valleys, whose vegetation is quite tropical.—*H. J. et T.* 213 *Schl Heim and Ad* See Abbottabad

MARRI A race or tribe occupying part of Baluchistan. Kahan town, in Kach-Gandava, is in the hill ranges east of the plain of Kach. It belongs to the Doda Marri, a division of the great and widely dispersed Marri tribe who have been located in the neighbourhood for several centuries. The Marri are a brave race and have long been distinguished as daring depredators.—*Masson's Journeys* See India, Kadjak, Kahan, Kelat

MARRI AI, literally the Death-Mother, the goddess worshipped by the Beldar race of Beiar

MARRIAGE CUSTOMS In the East Indies, amongst its various races, forms for the union of men and women are to be seen from the simplest modes of mutual consent, through all the various known procedures of marriage—by capture, community of right, polygamy, polyandry, temporary marriages, permanent lifelong marriages, endogamous marriage within the tribe or race, exogamous marriage out of the tribe or race, and there are men and women who never marry and men and women who marry only once

Mr M'Lennan and Sir John Lubbock have examined, at length, the subject of primitive marriage and various writers on the tribes and races in the south and east of Asia have furnished notices of the prevailing marriage customs. The popular theory is that marriage sprang from the family, which developed into the clan, and thence into the nation, but Mr M'Lennan argues that this hypothesis though possessing the merit of simplicity, is not supported by evidence. The evidence, he contends, collected everywhere of primitive man, and confirmed by all observation among the savage races still existing in the world, always leads back further than the family—to groups, as in the Andamans,

MARRIAGE CUSTOMS

of naked, squahd savages living by the capture of wild beasts or upon the more easily-caught shell fish. These groups, he contends, for many reasons, only very slowly developed the idea of kinship, the primary one being that as they held their women in common they were never certain of relationship except through the mother's side and this practice of counting from the mother still exists amongst the Nan race in Malabar. In the awful struggle which primitive man must have maintained for existence, it was natural that tribes badly situated as respects food should consider female infants a nuisance, and kill them out, as very many tribes do now. Wanting wives, they would then be tempted to capture them from other tribes who either from a better supply of food or a slight advance in civilization, possessed more women, and they could only capture them in battle. Women came, therefore, to be regarded as booty, and like other booty were held in common, as the possession, first of all, of the tribe which captured them, and afterwards, as tribes grew larger, of those actually engaged in the capture. This is the explanation of the otherwise unintelligible fact that the marriage ceremonies of almost all uncivilized or semi-civilized races represent capture, the form having endured as an etiquette long after the practice had passed away. This, too, is the root of that strangest of all practices, strangest because apparently opposed to the fiercest passions of man, his egotism and jealousy—polyandry. It is not perhaps opposed to his inherent instincts, though some thinkers have contended so, for there are still tribes, such as the Nicobar race who have absolutely no sexual laws, any more than the animals, and, even in civilized Europe, polyandry, under the guise of "the sin of great cities" exists to an enormous extent. The theory of kinship would, under such circumstances, be very slow of development, and would attach only to relationship by the mother's side, and Mr M'Lennan shows by a mass of evidence that this was the earliest idea of man, most nations having a tradition of some one reformer who abolished it, while it flourishes still in a form more or less limited over an amazing extent of the earth's surface.

Polyandry now prevails universally in Tibet, is common in the Himalayan and Sub-Himalayan regions adjoining Tibet, in the valley of Kashmir, in Spiti, in Ladak, in Kistewai, in Sumoi, in the Sivalik range, in Kasia, there are unmistakable traces of its existence, till recently, in Gurwhal, Sylhet, and Cachar, and we find it still prevalent among

the Toda of the Neilgherry Hills, the Coorg of Mysore, and the Nan, the Malere and Polere of Malabar, in Ceylon amongst the Kandyan race, and further east, as an ancient though now almost superseded custom, in New Zealand, in one or two of the Pacific Islands, and in the Aleutian Islands, and to the west and north of the Aleutian, among the Korvak to the north of the Okhotsk Sea. Crossing the Russian empire to the west side we find polyandry among the Saporogian Cossack. Polyandry is also found in several parts of Africa and according to Humboldt it is prevalent in America among the tribes on the Orinoco, and he vouches for its former prevalence in Lancerota, one of the Canary Islands.

The first step of progress seems to have been from promiscuity to polyandry, thence to polyandry such as Cæsar found in Britain and as exists in Tibet and Coorg and Kandy, limited to brothers, thence to the restricted form known to the Jews and early Hindoos noticed in Ruth and Manu, in which only the childless widow fell to the brother, and finally to the system of regular marriage between pairs, ending usually, as in India, in excessively strict rules of kinship. Mr. McLennan's proposition is that the pairing off of mankind which we call marriage, so far from having been the original form of society, was an enormous step in civilization, only reached after ages of progress, and after the strife for subsistence had, by the discovery of agriculture, been rendered less bitter, so easy indeed as to allow the less fortunate tribes to keep their female children alive. This argument is opposed to almost all previous theories, but it is put forward by him supported by an extraordinary array of facts, and deserves the attention due to any speculation obviously begun for the sake of historical truth. The object of the inquiry is of course not merely to ascertain the steps in the history of marriage but the much greater point whether man, as his early history recedes under investigation, draws nearer to or recedes farther from the brute. Mr. McLennan obviously thinks that he draws nearer to it, that there was, in fact, a time when man had only instincts and the real capacity which separates him finally from the animal, the power of advancing endlessly towards higher things. We can, he says, trace the line of human progress far back towards brutishness, finding as we go back the noble faculties peculiar to man weaker and weaker in their manifestations, producing less and less effect—at last scarcely any effect at all—upon his position, and habits. As we go back, we find more and more in men the

traits of gregarious animals, slighter and slighter indication of operative intellect. As among other gregarious animals, the unions of the sexes were probably in the earliest times loose, transitory, and in some degree promiscuous.

It is not possible to learn from the history of India, all the marriage customs prevailing in it. Its races, from the most ancient times until now, have kept themselves distinct from each other and the evidence of the Mahabharata, of the Ramayana, the Institutes of Manu, the Purana and the Vedas, can only be accepted as relating to portions of the inhabitants. When we read that in the famous Indian city of Vesali marriage was forbidden, and high rank attached to the lady who held office as chief of the courtesans. Such must be regarded as an exceptional or local condition of which, even yet, in British India, there is an instance in the town of in North Canara. It is stated that when Sakyammuni in his old age, visited Vesali, he was lodged in a garden belonging to the chief of the courtesans, who drove out to visit him, attended by her suite in stately carriages. Having approached and bowed down, she took her seat on one side of him and listened to a discourse on Dharma.

On re-entering the town she met the rulers of Vesali, gorgeously apparelled, but their equipages made way for her. They asked her to resign to them the honour of entertaining Sakyammuni, but she refused, and the great man himself when solicited by the rulers in person, also refused to break his engagements with the Lady. This custom, of the temple dancing girls advancing to meet a great man, is still prevalent, and they show this honour alike to a Governor or a Bishop. Until recently, the Deva-Dasi, or slaves of the idols, were the only educated women in India. All the great hindoo temples have bands of the Deva-Dasi attached to them who follow their trade without public shame, and a woman born of, or adopted by one of the temple slave women is not held to pursue a shameless vocation, though other women who have fallen from good repute are esteemed disgraceful. The explanation of this, however, is that in British India, every person, according to the Institutes of Manu, is pure in his or her own vocation, and the Deva-Dasi continue the old custom of the country, under solemn religious sanction, the latter, on the contrary, have given way to lawless inclinations, have outraged public feelings, have probably broken their marriage vows, and brought disgrace on their families. At the present day, the hindoo weaver races near

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Chungleput, 35 miles from Madras, devote the eldest daughter to the temple and all classes of hindoos in time of trouble or in hope of offspring, vow their girls to the temples. In Ancient Egypt, again, it would appear that illegitimate children were, under certain circumstances, preferred over those born in wedlock.

Sn John Lubbock further points out that in many cases the exclusive common possession of a wife could only be legally acquired by a temporary recognition of the pre-existing communal rights. Thus in Babylonia, according to Herodotus, (Clio, 199) every woman was compelled to offer herself once in the temple of Venus, and only after doing so was she considered free to marry, the same, according to Strabo, was the law in Armenia (Strabo, lib 2) In some parts of Cyprus, also, among the Nasamones (Melpomene, 172) and other Ethiopian tribes, he tells us there was a very similar custom, and Dulaure asserts, that it existed also at Carthage, and in several parts of Greece. The account which Herodotus gives of the Lydians, though not so clear, seems to indicate a similar law. The Reverend Joseph Roberts relates (p ix) that in Madura, Balau and other places, beautiful virgins used to go to the temple once in their lives to offer themselves in honour of the goddess, the story being that a god had converse with them. That the special marriage was an infringement of these communal rights, for which some compensation was due, seems to Sn J Lubbock the true explanation of the offerings which virgins were so generally compelled to make before being permitted to marry. Among the Sonthal, one of the aboriginal Indian tribes, the marriages take place once a year, mostly in January. For six days, all the candidates for matrimony live together in promiscuous concubinage, after which only are the separate couples regarded as having established their right to marry. Such communism is to be traced in the rite of Bundling an old Dutch, Orkney, Shetland and Hebrides usage, as in Wales. In Scotland, the plan was called Hand-fasting. In Sparta, the youth courted under the veil of night, the lover being supposed not to see the face of his mistress until they were acknowledged man and wife.

The primeval custom of capture of wives, continues to have symbolic representations. The old Norse for marriage is *quan-fang* or wife catching, the German is *Brut louft* or Bride racing. The Bedouin unmistakably follow the rite of marriage by capture and yet the man can claim to marry his cousin,

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if only he be willing to give the price demanded for her, and, amongst the mahomedans of Arab origin, in the peninsula of India, to wed the maternal uncle's daughter is a recognized right.

In Chircassia, weddings are accompanied by a feast, in the midst of which the bridegroom has to rush in, and, with the help of a few daring young men, carry off the lady by force, and by this process she becomes his lawful wife. According to Spencer, another important part of the ceremony consists in the bridegroom drawing his dagger and cutting open the bride's corset.

Among the Kalmuk, Dr Hell tells us that, after the price of the girl has been duly agreed on, when the bridegroom comes with his friends to carry off his bride, a sham resistance is always made by the people of her camp, in spite of which she fails not to be borne away on a richly caparisoned horse, with loud shouts and feigned joy.

Major Dalton mentions that among the Kol of Central India, when the price of a girl has been arranged 'the bridegroom and a large party of his friends of both sexes enter with much singing and dancing, and sham fighting in the village of the bride, where they meet the bride's party, and are hospitably entertained.

Occasionally, a few of the young man's friends assemble outside the fields where the women are at work, and rush on them to capture the girl he has fixed on, carrying her off from amongst the labourers, though a defeat and rescue are not uncommon.

Amongst some of the Mongol tribes, the girl mounts on horseback and flies pursued by the lover who only detains her as a wife if he overtake her. The girl is first mounted, and rides off at full speed. Her lover pursues, if he overtake her, she becomes his wife, and the marriage is consummated on the spot, after this she returns with him to his tent. But it sometimes happens that the woman does not wish to marry the person by whom she is pursued, in which case, she will not suffer him to overtake her. And Dr Clarke was assured that no instance occurs of a Kalmuk girl being thus caught, unless she have a partiality to the pursued. Among the Tungus and Kamchkadale, says Ernan, a matrimonial engagement is not definitively arranged and concluded until the suitor has got the better of his beloved by force, and has torn her clothes. Attacks on women are not allowed to be avenged by blood, unless they take place within the court or house. The man is not regarded as to blame, if the

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woman have ventured to leave her natural place, the sacred and protecting hearth' Pallas observes that in his time, marriage by capture prevailed also among the Samoyede

The Jakun races of Malacca are badly dressed, many of the women have only a sarong, and if they are married, a ring, the necessary present of the husband before marriage. The greater part of the men have nothing but a strip of the fibrous bark of the terap tree, beaten into a sort of cloth of a reddish brown colour, called a sarawing, round their loins, part of this comes down in front, is drawn between the legs and fastened behind. Their marriages are ordinarily celebrated about the month of July and August when fruits are plentiful. The bridegroom frequents for some time the house of his intended and when he has obtained her consent, he makes a formal demand to the father. A day is then appointed and an entertainment is prepared, more or less solemn, according to the means of the two contracting parties, and their rank in the tribe. When the day of the marriage is arrived, the bridegroom repairs to the house of the bride's father, where the whole tribe is assembled. The dowry given by the man to his intended is delivered, and must consist at least of a silver or copper ring, a few cubits of cloth perhaps a pair of bracelets, or other ornaments, and furniture are added. Sometimes the woman presents also some gifts to her intended and then the bride is delivered by her father to the bridegroom. Amongst some tribes there is a dance, in the midst of which the bride elect darts off into the forest followed by the bridegroom, a chase ensues during which, should the youth fall down, or return unsuccessful, he is met with the jeers and meriments of the whole party, and the match is declared off. A European who inhabited Pahang many years, said that during the banquet a large fire is kindled, all the congregation standing as witnesses the bride runs round the fire till caught up by the groom. Amongst these Jakun races adultery is punishable by death. It is not allowed to keep more than one wife. Only one was seen who had two, and he was censured and despised by the whole tribe. A man can divorce his wife and take another. If the divorce is proposed by the husband, he loses the dowry he has given to the woman, if the woman ask the divorce, she must return the dowry she received. The children follow the father or the mother according to their wishes, if young they follow the mother. In their marriages, the youth

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arranges with the girl's parents, but the ceremonial reminds us of the old tale of Hippomenes and Atalanta. If the tribe is on the bank of a lake or stream, the damsel is given a canoe and a double bladed paddle and allowed a start of some distance, the suitor, similarly equipped, starts off in chase. If he succeed in overtaking her, she becomes his wife, if not the marriage is broken off. But the chase is generally a short one, for though the maiden's arms are strong, her heart is soft and her nature warm and she becomes a willing captive. If the marriage takes place where no stream is near, a round circle of a certain size is formed. The damsel is stripped of all but a waist band, given half the circle's start in advance, and if she succeed in running three times round before the suitor come up with her, she is entitled to remain a virgin. If not, she must consent to the bonds of matrimony, as in the other case, but few outstrip their lovers.

According to Mohan Lal, the Sikh Jats are polyandrous, and one brother takes his brother's wife but in saying this he seems to allude to the custom of China, also written karao, seemingly from "karana," to cause to do, the term given among the Jat, Gojari, Ahir, and other races and tribes in western Hindustan to concubinage generally, but more especially to marriage of widow with the brother of a deceased husband. The practice which is also known to the eastward by the name of Oohree, in the Deccan as Buthee, and, in other provinces, by the name of Dhurecha, is followed among these classes, but is not very openly confessed even among them, as some degree of discredit is supposed to attach to it. It is only younger brothers who form these connections, elder brothers being prohibited from marrying their younger brothers' widows, but among the Jat of Delhi even this is not prohibited. The practice has been common among several nations of the East. The Jews followed this custom, and in Egypt it was admitted for a childless widow to cohabit with a brother of the deceased husband. When the laws of Menn were enacted, China appears to have been a recognized institution but as is not unusual with the Institutes, there is much contradiction between the enactments relating to it. From a consideration of all the passages on the subject, it appears that failure of issue was the point on which the legality turned. He who was begotten according to law on the wife of a man deceased, or impotent, or disordered, after the due authority given to her, is called the lawful son of the wife (Ch. IX, v 176)

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From the fact of Dianpadu marrying the five Pandoo brothers, we learn that polyandry must have prevailed amongst the heroes of that period, and if polyandry, the practice of Curao was, no doubt, not uncommon indeed, the compiler of the Mahabharata, Vyasa, was himself appointed to raise up offspring to his deceased brother. There is perhaps no circumstance which so strongly shows the northern descent of the deified heroes, as this marriage. Herodotus tells us that the practice prevailed among the nomadic Seythians, as it does at present among the Bhotia. The practice is adopted also by the Nair of Malabar, between whom and the people of the Himalaya Wilson traces the obscure vestiges of a connection.

Amongst the Jat, Goojri, and Ahir, children born Curao are considered legitimate, and are entitled to inheritance accordingly. Children begotten by the woman previous to Curao, except in the case of fraternal Curao, are known by the name of Kudhe-lara, and do not inherit the property of the father-in-law.

Japanese, of all classes, look upon their wives as upon a faithful servant, a Japanese is never known to beat his wife. It is a custom amongst some Japanese to take a woman a few weeks on trial before deciding upon whether to marry her or not. The Japanese marriage ceremony is very simple. The bride and bridegroom drink wine with each other three times, exchanging cups with each other every time, in the presence of a few select friends, after which the young lady gets her teeth blackened, and she is married for better and for worse.

Amongst the mahomedan women of India, also, the custom is followed of blackening the brides teeth with missee on marriage, women never use it before their wedding day, and it is by the black mark in the crevices between the teeth, occasioned by the application of the missee, that a woman can be observed to be married or not.

Among the Aheta of the Philippine Islands, when a man wishes to marry a girl, her parents send her before sunrise into the woods. She has an hour's start, after which the lover goes to seek her. If he find her and bring her back before sunset, the marriage is acknowledged, if not, he must abandon all claim to her.

The custom of capture is also to be traced in the rite of lifting the bride over the doorstep, which has prevailed in such different and distant races as the Romans, Redskins of Canada, the Chinese and the Abyssinians. Hence, also, perhaps the honey moon of England, during which the bridegroom keeps his

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bride away from her relatives and friends, hence even, perhaps, as Mr M'Lennan supposes, the slipper is in mock anger thrown after the departing bride and bridegroom.

The Bible shows a progressive change in the Jewish views on women. At the outset, the right of woman to choose her lot seems to have been wholly disregarded, as Abraham twice permitted Pharaoh to have Sara, Judah condemned his daughter-in-law to be burned and God threatened to give David's wives to his neighbours or to his son. Michal was transferred to Phalti from David by Saul, who had quarrelled with David, and kings habitually succeeded to their predecessors' wives.

Among the Hebrew people so far back as the time of Abraham, monogamy was recognized as the only legitimate state of things. The elevated conception of marriage presented in the record of the creation, testifies to a most profound sense of the sacredness of monogamy as the most intimate possible union of two persons. The canticle is a song of wedded love and fidelity. Polygamy was not prohibited amongst the Hebrews, but there is nothing to warrant the terrible seraglio customs depicted in Judges and instituted by David and Solomon as regal.

In later Jewish history, the idea came to be that it was better for a woman to be a transferable concubine than to die an old maid, and virginity and childlessness were the only lots bewailed under the Old Testament regime. A writer in the Westminster Review observes that wherever the regime has been theocratic, as in the Jewish and Papal theocracies, there woman has fared the worst and her position has been most favourable whenever a strong rough moral sense of individual right as in pagan Greece and Rome has been dominant. In pagan Rome, seclusion was not known, but on its change to christianity this became prevalent, divorce became impracticable, and while woman, theologically, was pronounced to be Queen of Heaven and Mother of God, she became a mere chattel of her husband.

Some of the Indian races are not permitted to marry amongst the same lineage while other races marry their near blood relatives. The Kocch are forbidden to marry excepting within the tribe.

Among the Yeikala of Southern India, the first two daughters of a family may be claimed by the maternal uncle as wives for his sons. The value of a wife is fixed at twenty pagodas. The maternal uncle's right, to the first two daughters is valued at eight, out of twenty pagodas, and is carried out thus —if he urge his preferential claim, and

marry his own sons to his nieces, he pays for each only twelve pagodas, and similarly, if he, from not having sons or any other cause, forego his claim he receives eight pagodas of the twenty paid to the girls' parents by anybody else who may marry them.

The Doinguak, a branch of the Chukma, appear to have been endogamous. Captain Lewin mentions that during the chiefship of Jaunbur Khan about 1782, the chief passed an order that the Doinguak should intermarry with the tribe in general. This was contrary to ancient custom, and caused discontent and eventually a break in the tribe.

The Kalang of Java, who have some claim to be regarded the aborigines of the island, are also endogamous, and when a man asks a girl in marriage he must prove descent from their peculiar stock.

The Mantchu Tartar race forbid marriages between those whose family names are different. In Guam brothers and sisters used to intermarry, and it is even stated that such unions were preferred as being most natural and proper. Endogamy would seem to have prevailed in the Sandwich Islands and in New Zealand, where, as Yate mentions, 'great opposition is made to any one taking, except for some political purpose, a wife from another tribe, so that such intermarriages seldom occur.'

Amongst the brahmins, and rajputs of British India, throughout Western and Eastern Africa, in Circassia, Hindostan, Tartary, Siberia, China, and Australia, as well as in north and south America, marriages take place between persons of different tribes. Burton says that 'some clans of the Somah will not marry one of the same, or even of a consanguineous family, and the Bakalan have the same rule. In India, the Warah tribes are divided into sections and no man may marry a woman belonging to his own section. In the Magar tribes the same rule prevails. Col Dalton tells us that the Ho, Moondah, and Oraon are divided into clans or keeli, and may not take to wife a girl of the same keeli.' The Garo are divided into mahari, and a man may not marry a girl of his own 'mahari.' Mr. M'Culloch relates that the Manipui and other tribes inhabiting the hills round Manipui, the Koupooi, Mow, Maia, and Muring, are divided into four families, Koomul, Loong, Angom, and Ningthaja. A member of any of these families may marry a member of any other, but the intermarriage of members of the same family is strictly prohibited.' The Toda race, according to Metz, 'are divided into five distinct classes, known

by the names Peiky, Pekkin, Kuttan, Kennae, and Tody, of which the first is regarded as the most aristocratic. These classes do not even intermarry with each other, and can therefore never lose their distinctive characteristics. General Campbell and Major Macpherson mention that the Khond regard it as degrading to bestow their daughters in marriage on men of their own tribe, consider it more manly to seek their wives in a distant country, and regard marriage between people of the same tribe as wicked, and punishable with death. The Kalink, according to Dr. Hell are divided into hordes, and no man can marry a woman of the same horde, the bride, says Bergman, is always chosen from another stock, 'among the Dubet, for instance from the Torgot stock, and among the Torgot from the Dubet stock. The same custom prevails among the Circassian and the Samoyed. The Ostiak regard it as a crime to marry a woman of the same family or even of the same name.

Polygamy has prevailed in Asia generally from the most ancient times, but as a rule it has been practised only amongst the rich and luxurious, or by those whose first wives gave no children, or amongst tribes whose traditions and customs compelled them to raise up seed to their deceased brethren. The Veda, however, recognise monogamic marriages, the union of one man and one woman, as the natural state, husband and wives are described in the Rig Veda (Mand I, Hymn 131, V 3, also Hymn 43) as presenting their oblations two and two together and at another place (Mand II, Hymn 39) a husband and a wife are given amongst other illustrations of piety. On the other hand, (Mand, I, Hymn 126,) a young Rishi, named Kakshivat, celebrates the generosity of a rajah who had given him his ten daughters in marriage. In ancient times, amongst the mountain tribes, on the western parts of the Himalaya known as Gandharva, and supposed to be the modern Kandahar, the practice was at one time prevalent amongst the kshatriya tribes, of forming a union by mutual consent, and associating together without any preliminary ceremonies. The brahminical legislator Manu (Ch III v 26-32-41) recognises the legality of such marriages, but declares none but the kshatriya race may contract them, he denounces them as base unions, the offspring of which will act cruelly, speak untruthfully and abhor the Vedas. Such unions,—in the present day, are not known to occur. When the two younger sons of King Santanu Vichitravirya died childless, the Maha Bharata mentions that Vichitravirya's widow first asked

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Bhishma saying "take the rajah's widows, I pray you, and raise up sons that shall be to him as his own sons," and being refused, in consequence of his vow, how can I do this thing? have I not vowed a vow that I would never become the father of children by any woman," she sent for her own kinsman, Vyasa, to whom was born the blind Dhritrashtra, Pandu and Vidura. This practice is identical with that of the Jews, as described in Ruth.

In most countries, man has arrogated to himself a superiority over woman and has regarded her duty to be to submit to man's decisions. But the ancient Britons, as also some of the Median Cantons, the Pict, and the Getae were polyandrous and the custom is traceable among the ancient Germans. In the present day polyandrous rites prevail in Tibet, in Cashmir, in the Himalaya, amongst the Toda, the Coorg, the Nan, the Kandyan race, in Ceylon, also in New Zealand and some of the Polynesian islands, in the Aleutian Archipelago, among the Koryak, the Sipoigian Kasak, on the Orinoko, amongst the Iroquois in parts of Africa, and in Lancerotti.

The origin of the polyandric custom has been referred to the communist practice still in force amongst Hindus, with respect to all property and earnings, for where small parcels of land were to be subdivided amongst families, it was of consequence that the members should continue limited. The scarcity of women amongst a military class of foreign immigrants and the absence of brothers on pasturing expeditions whilst others stayed at home have also been pointed to.

The Mahabharata, relates that Pandu with money and jewels, purchased Madri from her brother Salya, king of Madra. But in former times the princesses of some parts of India appear to have enjoyed the privilege of selecting a husband from amongst a number of suitors assembled for the purpose at a swayambara or tournament. In the Institutes of Manu (Book III ver 27) eight different forms of marriage are mentioned, but this right of selection is not one of them. In the 9th book, ver 9, there is an allusion to it, but it is doubtful whether this has reference to any but the commercial and servile classes. "Three years let a damsel wait though she be marriageable. After that time let her choose for herself a bridegroom of equal rank." In Kalidasa's celebrated poem, called Raghuvansa, there is a beautiful description of the Swayamvara of Indumati, sister of the king of Vidarbha, in which she chooses Aja, the son of Raghu, out of a large as-

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semblage of royal suitors. In professor Johnson's Selections from the Mahabharata we have an account of the Swayamvara of Drupadi, the daughter of Drupada king of Panchala, and afterwards the common wife of the five Pandu princes.

In South Malabar, descent to sons is the law, but in North Malabar, the Nan, the carpenter, brass-smith, black-smith, and gold-smith artisans, the Tiya, who are toddy drawers, and the Mookwa who are fishermen, are all polyandrists and descent of property goes in the female line. In North Malabar this law of descent is called Maruma ka-tayam, and the mahomedan Mopla has conformed to this usage. In Canara, a similar law called Alja-Santana, or nephew inheritance, prevails and is in practice more strictly carried out than in North Malabar. In North Malabar the adherents to Maruma-ka-tayam form united family communities termed Tawaad. The senior member of whatsoever branch is the head of the family and is termed Karmayen, the other members are styled Anandiyen. The remotest member is acknowledged as one of the family and entitled to maintenance if living under subordination to the head of the family and taking part in their religious observances, for the women there is nothing analogous to the state of widow-hood as existing elsewhere, whether in alliance with men or not, they reside in their own families. The Nur marries before he is ten years of age, but though he supports, he never associates with his wife who receives, at her pleasure, any men, provided they be not of lower birth. Consequent on this form of descent, a Nan does not know who his father is. In law, property is held to vest in the females only, practically the males are co-sharers with the females. In default of males, females succeed to the management of the family property. In some families, the management devolves on them preferably to the males and the senior female takes it. There is, however, a growing tendency to convey property from father to son, arising from the gradual abandonment of polyandristism. The connubial connection in question is called in Malabar "goona-dosham,"—"goona" good "dosham," evil (for better for worse). In Travancore, it is styled "mundu-vanga," viz mundu cloth "vanga" receiving, where the girl taken is of ripe age and her consent must be obtained. Personal acquaintance thus precedes the union. The hour selected is 8 P.M., there is an assemblage of friends, the man presents the woman with a "mundu" or white muslin cloth, in a corner of which in North Mala-

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bai, a small sum of money is tied. The girl either goes to the man's house, or remains in her own and is visited by him there. Each party is unrestricted as to the number of such connections that may be formed, but these ordinarily do not exceed two or three. The descent being in the female line, the parentage of the father is immaterial. The *maruma-ka-tayam* law is not followed in North Malabar by the *Aka-Podwal*, a class of pagoda servants, nor by the brahmins of North Malabar or of Canara, but in *Tiruvancore* law only the eldest brother of a brahmin's family is allowed to marry with his equal; the other brothers form other connections. In the *Tuluva* country, "the brahmin widow can devote herself to the temple, and reside outside or inside its walls. If within the walls, she is a servant of the idol and receives the visits of men of her own caste only; the offspring of such if boys are called *Moylai*, and the girls are married to them. But if she elects to reside outside the wall she must pay a monthly sum to the pagoda and may cohabit with any man of pure descent."

Amongst the *Siah posh Kafir*, the marriage ceremonies are extremely simple, consisting merely of procuring two twigs, of rods, of the respective height of the bride and bridegroom, and tying them together. They are then presented to the couple, who preserve them with much care, so long as they find it agreeable or convenient to live together. If desirous to separate, the twigs are broken and the marriage is dissolved.

With the buddhist races of Tibet, and *Burmah*, marriage is more readily contracted, and the tie more easily broken. In *Burmah* marriage and concubinage are regarded as civil contracts, and all breaches are punished by fines; seduction is also punishable by a fine. Girl marriages, as in India, are unknown in *Burmah*, and a *Burmese* girl is counted and won. The period of the day between eight in the evening and midnight, is called counting time during which the girls receive five or six admirers, who act as a check to each other. The women wear as a petticoat a gay coloured cloth, which just wraps the lower part of the body, and opens at every step, and this costume was adopted to attract the men.

According to *Grosse*, (*Histoire Abregee des Cultes*, Vol I, p 431), and particularly in the valleys of the *Ganges*, virgins were at one time compelled before marriage to present themselves in the temples dedicated to *Juggernaut*, and the same is said to have been customary in *Pondicherry* and *Goa*. There is no similar custom known at present,

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in any part of India, the most recent notice of it being that at p 163, related by the *Rev'd Mr Roberts*.

Hindus, in sickness, at marriages and other ceremonial occasions, loose a bull which thenceforward rambles at will without an owner. These haunt the market places and landing places, and large towns such as *Benares*, the *Ranb*, *Samli* and *Sulu* or widows' bulls are numerous. The bulls are generally in good condition, are often in the way but rarely mischievous.

The fair inmate of the mahomedan harem, whom we picture to ourselves conversing with her lover in language too delicate and refined to be expressed by anything else but flowers, uses ordinarily words which would shock the ears of even the most depraved amongst the people of England.

Mann says, there are eight forms of the nuptial ceremony used by the four classes, some good and some bad in this world and in the next," They are termed

Brahma	Prajapati	Raehasa
Deva	Asura	Pisacha
Rishi	Gandharvah	

Mann says "the first six ceremonies in direct order are by some held as valid in the case of a priest, &c, &c. *Mann* utterly reprobates the idea of *Gandharvah* marriage. In Chap III para 32 he says that by the *Brahma*, *Deva*, *Rishi* and *Prajapati* marriages, only are born sons illumined by the *Veda*, learned men, beloved by the learned, adorned with beauty and with the quality of goodness, wealthy, etc etc, performing all duties and living a hundred years, while from the other four marriages are produced sons acting cruelly, speaking falsely, abhorring the *Veda* and the duties prescribed in it." And further he declares that "the son of a *brahma* marriage, or wife by the first ceremony, redeems from sin if he perform virtuous acts, ten ancestors, ten descendants and himself the twenty first person. A son born of a wife by the *Deva* nuptials, redeems seven and seven in higher and lower degrees, of a wife by the *Asura*, three and three, of a wife by the *Prajapati*, six and six.

"From the blameless nuptial rites of men springs a blameless progeny, from the reprehensible, a reprehensible offspring. Let mankind, therefore, studiously avoid the culpable forms of marriage.

"By culpable marriage, &c, &c, great families are sunk to a low state.

A marriage procession in the North-West of India has many elements different from those in *Bengal*. The months of April and

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May being considered as the most auspicious season for marriage, hymeneal processions may now be daily witnessed in any of the great cities of the North-West. The bridegroom, instead of being carried in a palanquin and followed quietly by a crowd of guests, proceeds in the Upper Provinces on horse-back, with musicians playing right and left, and a band of female songstresses chiming songs suited to the occasion.

The student of social philosophy in determining the stage of civilization at which any nation has arrived, regards as an almost infallible criterion, the degree of esteem in which its women are held. It is only in highly civilized societies that woman takes her proper rank as the equal and companion of man, and as culture declines and intellect narrows, she gradually sinks, till in polygamous communities, the husband only regards the wife as, "Something better than his dog, a little dearer than his horse." The light in which a nation looks upon its women, is not unfrequently reflected in the forms of the national marriage ceremony. With the Spartans, whose women were more respected than any other women of Greece, to commemorate the practice of former days, the bride was seized by the husband and carried away as if by force, though really with the sanction of the parents. In ancient India, the position of the wife was far more honourable than it is in the India of the present day, and against this degradation of the sex, the hindu marriage ceremonies, which have descended from bygone ages, make then constant protest, for in them, the woman is recognised as the first and greatest blessing the gods granted to man. As a hindu poet has said —

Woman is man's better half,
Woman is man's bosom friend,
Woman is redemption's source,

The whole spirit of the hindu ritual is opposed to polygamy, but inculcates firm and undeviating allegiance to each other on the part of both husband and wife.

Much attention is at the present time directed towards this portion of the Hindu Code. An influential and increasing sect of pure theists, the Brahma Somaj, followers of the celebrated Ram-Mohun Roy, have for some time used a revised ritual in which, while idolatrous invocations of the Vedic and Puranic deities are suppressed and the *One without a Second* is entreated to sanctify the union,—the ceremonies which are not idolatrous and which have been consecrated by the use of ages are preserved. In the opinion of Mr. Cowie, the Advocate General

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of Calcutta, such marriages are however, according to hindu law, invalid. It was with an immediate view to the relief of the members of the Brahma Somaj, that the Honourable Sumner Maine introduced into the Legislative Council of India, his bill to legalize marriages between natives of India not professing christianity, and objecting to be married in accordance with the rites of the Hindu, Mahomedan, Buddhist, Parsee or Jewish religion. The marriage must be solemnized in the presence of a Registrar to be appointed for the purpose, and of at least three credible witnesses, in whose hearing each of the parties make the following declaration: "I, A B, am a native of British India, I do not profess the Christian religion and I object to be married in accordance with the rites of the Hindu, Mahomedan, Buddhist, Parsee or Jewish religion." The bride and bridegroom are then to repeat words to the following effect: "I, A B, declare, in the presence of the Almighty God, that I take thee O D, to be my lawful wedded wife (or husband)."

It is further provided that the husband must have completed the age of eighteen, and the wife must not be under fourteen. If she is under fourteen the consent of her father or guardian is necessary. With the exception of a small section, the Brahma Somaj sect themselves, think that the bill goes too far. They say it makes the marriage contract "a mere civil union, with no more solemnity about it than a trade partnership with community of interest and goods" while the hindu religion, regards marriage as a sacrament, and they have been accustomed to look upon it as the chief of the sixteen religious rites which are to be performed by every pious hindu in the course of his life. They think that while idolatrous rites and ceremonies should be omitted, some religious ceremonies handed down by their forefathers should be made compulsory.

According to hindu law, a girl is marriageable at eight but many are given in marriage from the age of two. After marriage she remains with her parents till she attain maturity, when another ceremony takes place and her husband fetches her to his own house. A brahmin girl who comes to maturity without having contracted matrimony, loses her caste. The duty of choosing a husband belongs to the girl's father, but should he be dead, it devolves in succession upon the paternal grandfather, brother, paternal uncle, male paternal cousins and lastly upon her mother. If these omit to perform their duty till after the girl has reached the age of eight, she may choose

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for herself. She can only marry with those of her own caste and the preference should be given to the sons of her mother's brother or of her father's sister. Strange to say while this preference is permitted and encouraged, it would be considered a dreadful crime to think of marrying the sons of the father's brother, or of the mother's sister, though among us in all these cases, the relationship being that of first cousins, marriage would be equally legal.

In the present day, marriages generally take place when the youth is about twelve years of age and the girl about five or six. We will suppose then, that a father wishes to procure a wife for his son, the preliminaries have been arranged, the girl's horoscope has been consulted and found propitious, and it now remains to find out a lucky day on which the ceremonies shall commence, for, as the Hindu proverb has it, "even good men cannot help so much as good days." This is done, and on the eve of the day fixed upon, a friend of the youth visits the house of the bride elect, and formally gives notice to the girl's father that on the morrow a religious ceremony is to take place in which his favour and assistance will be needed. As an earnest of his readiness to help on the good work, the father of the bride presents the messenger with two cocoanuts. These are afterwards given to the young man, who is informed of the promise of his future father-in-law, and the ceremonies are now commenced by invoking the favour of the gods and propitiating the brahmin gurus with gifts. Vighnesvaia, the hindu Janus is especially invoked as the remover of obstacles, and an elephant faced and pot-bellied image is made of saffron to represent him. Saffron is considered as peculiarly auspicious and it is as much in request at hindu marriages, as the traditional orange-blossoms are at weddings in Europe. An earthen vessel filled with water, is then placed upon a heap of rice, the symbol of fertility, the brahmins repeat over the vessel several mantra calling upon Varuna the god of the waters to sanctify the contents, which are then poured over the head of the bridegroom. The boy next assumes for the first time the toga virilis, his eyelids are darkened with powder, a brilliant sectarian mark ornaments his forehead, and on each cheek is placed a "beauty spot."

And here follows a very curious part of the ceremony. He is directed to set out on a pilgrimage to Benares. A staff and an umbrella are placed in his hands, sandals are bound on his feet, he wears a tur-

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ban on his head, and carries a bundle on his back, and a copy of the Vedas, under his arm, for as a brahmachari or bachelor he must be a student of the Vedas. Thus equipped he commences his journey, but he is met by the father of the bride elect, who diverts him from his professed intention by promising to give him a wife. The youth says he is satisfied, and on receiving two more cocoanuts to ratify the promise he returns home. After removing his pilgrim weeds he enters a palanquin, and with his friends, proceeds to the house of his father-in-law. In the front of the house is erected a pandal or booth, made of leaves and branches of trees, and supported on from four to twelve pillars. An even number must be chosen, as they represent married couples. Plantain trees with overhanging clusters of fruit are placed on each side of the entrance, and the inside of the booth is decked with leaves and boughs and fruits of the mango and the aieca, and with white jasmine flowers, the symbols of purity. The bride is now brought in, and the innocent little maid seems not at all displeased at her newly-acquired importance and her gaydresses and jewels. A swing is fitted up with a broad seat, and on it the bride and bridegroom are caused to sit. Three female relatives now approach and wash the feet of the young couple with milk three times. They are then swung, while the women chant the praises of their favourite deity, Krishna, the lover of the shepherdesses. Balls of rice, mixed with saffron, are thrown towards the four points of the compass. This is an offering to the gods and the manes, who are all supposed to be present and invited guests. The friends of the bridegroom now approach and give fruits to the bride and his friends make like presents to the bride. The girl's mother then lifts her new son-in-law upon her hip (in the usual way in which infants are carried in India), and takes him thus from the pandal into the house. This signifies that she has adopted him as her own son. While this is going on, songs are sung by the women, and all join in the sanskrit chorus, Gouri, kalyana, Vaibhogame—i.e. "a virgin, a wedding, O joy!" Afterwards a dais is raised within the pandal, and upon this dais the young couple sit in state. Here they are blessed by the brahmins and again the women chant songs of joy. There are five things considered essential to the hindoo marriage ceremony, viz., the betrothal, the gift of the virgin, the acceptance, the seizure of the hand, and the seven steps or *Sapta pad*.

In giving away the virgin, the girl's father

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or guardian must say, in the presence of the brahmins, to the father of the bridegroom. "I give you, for your son, my beautiful virgin daughter, accept her therefore." The father of the youth replies—"With my mind, with my voice, and with my body I joyfully accept thy daughter for my son and religiously receive her among my own kindred." The girl's father then declares his gotram (tribe) and gives grains of rice tinged with red and betel leaves to the bridegroom, declaring again that he gives him his daughter and promises to defray all the expenses of the marriage. With the girl there should be given one or more cows, some land and a salagram stone.

The girl's father next makes a solemn declaration in the presence of the assembled brahmins, thus—"O Brahmins! to this youth M learned in the Vedas, the son of N., to him I give my daughter dressed in gay apparel and adorned with gems."

The brahmin answers, "Tatha astu." So let it be. The father-in-law having taken the hand of his daughter, now puts it into the hand of the bridegroom, and pours over them watersacred to Vishnu. The pouring of water according to Eastern custom, makes a gift irrevocable, and the marriage should be now complete. The Sapta padī and the ceremony of tying on the Tah have however been superadded. The wooden yoke of a bullock used to the plough is brought and lightly laid upon the head of the bride. A veil is then held up between her and the bridegroom, and the mangala ashtaga or eight auspicious verses are recited. They form a canticle calling upon the gods, the saints, the trees, the hills and the rivers to witness and to be auspicious to the union. The veil then falls, and the bridegroom binds a golden ornament, called the Tah, around the neck of the bride. This can never be removed except in the unhappy event of her becoming a widow. Then follow the homam or sacrifice to Agni the god of fire, in which the bride and bridegroom take together the Sapta padī, or seven steps amidst the loud chanting of the Vedas. From this observance the term Sapta padīnam has become synonymous with friendship, and it is common for two persons to swear eternal friendship, by taking seven steps together. Next comes the ceremony of eating what is called Madhu pākam, literally mead mixture. No mead is now used, but grains of parched rice are substituted, and it is strange that the name of the ceremony is still allowed to perpetuate the memory of the fact, that in times past, the brahmins did not scruple to drink fermented

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liquors, although they now strictly prohibit their use. It is also interesting to observe another evidence of the similarity of tastes and practices which continued to characterize the Aryan races in the East and West, long after their first separation. The old literature of England shows us that formerly the chief glory of an ancient English warrior, was to drink himself drunk on a mead bench. The practice of mead drinking is still kept up in Wales, and it is to this same fermented liquor the poet Grey refers in his lines on the death of Hoel—

"Weathed in many a golden hunk,
From the golden cup they drink
Nectar, that the bees produce,
And the grape's ecstatic juice"

On the third day after marriage, the attention of the bride is directed to a small star named Arundhati near the constellation of the Great Bear, and she is exhorted to follow the chaste example of Arundhati, the wife of the rishi Vasishta, who on account of her conjugal fidelity, was deified and placed among the stars. On the fourth night, a torch light procession sets out and the bride and bridegroom are carried round and round the village in a palanquin, with music and dancing. This goes on till sunrise. They are then conducted home and are received at the threshold by some married women, whose husbands are still living, for the sight of a widow at such a time, is considered most inauspicious. They are then seated and a lamp is waved round their heads to avert the ill effects of "the evil eye," and for the same purpose, the bride sometimes wears a coral bead with the jewel of her Tah. Somewhat in the same way as the English send round wedding cake and cards, the Hindus distribute betel leaves with the nut of the areca palm, and grains of rice coloured red. The friends of the bride now come to offer their congratulations, and a common wish at this time is—"May you live long and bear sixteen." It will be seen that while there is in these ceremonies much that is harmless, and that appears to the Hindu impressive and venerable from its great antiquity, there is still a great deal that is ultimately bound up with polytheism.

There are occasionally practised amongst hindoos of the Cammattee caste a strange ceremony—the marriage of the living and the dead, the principals being, a living woman, and a dead man. In one case, amongst a section of the Camatta or Kompta caste, the relation that had existed between the living and the dead was of a left-handed nature. They had lived together for many long years as man and wife, when after

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suffering from a feeble attack for only four short days, the man died. Agreeably to the peculiar custom of their caste it was imperative, ere the corpse could be removed for interment, that the sacred rites of matrimony should be performed. The sad intelligence was soon communicated to the neighbouring residents, and to a host of friends and acquaintances, and a fluctuating stream of passers-by. A guru or priest, being summoned, and the necessary preparations for the celebration of the nuptials being hurriedly completed, the ceremony commenced. The inanimate form was placed against the outer wall of the verandah of the house in a sitting posture, attired like a bridegroom, and the face and hands besmeared with liquid turmeric. The woman also was clothed like a bride, and adorned with the usual tinsel ornament over the face, which, as well as the arms and the drapery, were daubed over with yellow. She sat opposite the dead, now addressing it light and unmeaning words,—as is customarily done upon such occasions,—and then chewing bits of dry cocoanut and squirting it on the face. And thus the ceremony proceeded and continued for three or four hours. At length, as the sun was nearing the horizon, the nuptial ceremony was brought to a close, and the preparation for the interment commenced. The head was divested of its bridal attire, then bathed, and finally laid upon a bier and covered with a cloth of silk. The face was next rubbed over with some red powder, and in the mouth were placed some betel leaves. The widowed bride then looked her last at the shrouded form of him whom never more she would behold, when, amid agonizing shrieks and deafening tomtomming, the bier was lifted up, and the funeral cortege proceeded in the direction of Sion. One man, preceded the corpse, throwing, at intervals, a handful of pie to the right and left, which were being eagerly picked up.

The Agha offering is made to an idol, a brahmin, to a bridegroom, at the marriage ceremony, or to any venerable person, and on farming operations. It consists chiefly of fruit and flowers, or water, or milk and honey, and when the first bundle of corn is brought home from the threshing floor and deposited, a libation of water is offered between the threshold and the spot where it is so deposited.

The Hindu law does not recognise the second marriage of widows, though seven cases of cohabitation are observed with certain ceremonial rites.

Latterly, however, remarriage of females,

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left widows before attaining a really marriageable age, is becoming frequent amongst even the most respectable hindoos in Bengal.

Nothing can be crueller or more unwise than to condemn poor girls, left widows at the ages of 7, 8, and 9 years to a life of celibacy. In the instance of a remarriage of a Hindoo widow, celebrated in the village of Chandikona Zillah, Hooghly, about the middle of the nineteenth century, the bride, whose name was Nilman Das, was the daughter of Baboo Gopi Nath Dutt, of the Kayastha caste, an inhabitant of Baelum in the district of Midnapore. Her first marriage took place when she was only seven years of age, and at eight she became a widow, and at her re-marriage she was twelve years old.

The mere act of being betrothed disqualifies from a second marriage, the affianced becomes a *rand* or widow though a *loman* or maid.

All brahmins marry with persons who have not the same *pravara*, i.e. who do not invoke the same Rishi as their ancestor (*Asvalayana* xi 15), Apastamba says 'Thou shalt not give thy daughter to a man belonging to the same gotra or family.' Yajñeuvalkya says, 'Let a man marry a woman who is free from disease, who has brothers, and who is not the daughter of a man having the same ancestors and belonging to the same gotra as himself.'

Kulin marriages are sought after by the relations of the females, to keep up the honour of their families, and the children of these marriages invariably remain with their mothers, and are maintained by the relations of their females, in some cases, a Koolin father does not know his own children.

Exogamy prevails throughout western and eastern Africa, in Circassia, Hindoostan, Tartary, Siberia, China and Australia, as well as in north and south America, but both exogamy and endogamy prevail in India.

The Korch and the Ho are forbidden to marry excepting within the tribe. The latter at least, however, are not truly endogamous, for as already mentioned, they are divided into 'keeli' or clans and may not take to wife a girl of their own keeli. Thus they are in fact exogamous, and it is possible, that some of the other cases of endogamy might, if we were better acquainted with them, present the same duplex phenomenon.

Silver and golden wedding days appear to be almost as much observed by the Chinese as by the Germans. On these festivals children present parents with magnificently embroidered banners, which are hung up in

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the Ancestral Hall, a large room, so appropriated in the house of every wealthy man. In this apartment, besides these tokens of filial affections, are kept boards, on which are painted, in gold on a scarlet ground, the names and titles of the families with which the family has intermarried. When a woman marries, all the boards from her father's Ancestral Hall are carried in procession before her.

The Gond race of Mandla have the "Lamjina Shadi," in which the betrothed lad serves an apprenticeship for his future wife. A Gond girl, however, may exercise her own will and run off with a man, but it is quite allowable for her first cousin or the man whom she has deserted to abduct her from the man whom she has chosen. The Shadi Bandhone is a compulsory marriage. In the Shadi Batho, a woman goes to a man's house. Widows remarry either to a younger brother of the deceased husband, or to some other man.

In China, Borneo and the Fiji islands, a father-in-law after his son's marriage never again visits his daughter-in-law and if they chance to meet, he hides himself. In Australia, a man must not pronounce the name of his father-in-law, mother-in-law or son-in-law.

The Hassaniyeh Arabs have a very curious form of marriage, which may be called, three quarters marriage, that is to say, the woman is legally married for three days out of four, remaining perfectly free for the fourth.

Many savages have no ceremony of marriage. The Badaga can scarcely be said to have any. The Kumbai, another tribe of the Neilgherry Hills, have no marriage ceremonies, (*Trans Ethn Soc* Vol III p 276). According to Colonel Dalton, (*Trans Ethn Soc* Vol VI p 25) the Kenah of Central India have no word for marriage in their own language, and the ceremony used, appears to be little more than a sort of public recognition of the fact.

Among the Reddi race of the peninsula of Southern India, a young woman of sixteen or twenty years of age may be married to a boy of five or six years. She, however, lives with some other adult male, perhaps a maternal uncle or cousin, but is not allowed to form a connection with the father's relations, occasionally it may be the boy-husband's father himself, that is the woman's father-in-law. Should there be children from these liaisons, they are fathered on the boy husband. When the boy grows up, the wife is either old or past child-bearing, when he in his turn takes up with some other "boy's"

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wife in a manner precisely similar to his own, and procreates children for the boy-husband.

Sir W. Elliot says that in several tribes of Central India, the bridegroom seizes his bride by force, either affected or real, and the same was customary among the Badaga of the Neilgherry Hills.

The hill tribes of Chittagong, says Captain Lewin, regard marriage as a mere animal and convenient connection, as the means of getting their dinner cooked. They have no idea of tenderness, nor of chivalrous devotion.

The Kalang of Java, who have some claim to be regarded as the aborigines of the island, are also endogamous, and when a man asks a girl in marriage he must prove his descent from their peculiar stock.

In Ceylon there were two kinds of marriage, the Deega marriage, and the Deena marriage. In the former the woman went to her husband's hut, in the latter the man transferred himself to that of the woman. Moreover, according to Davy p 286, marriages in Ceylon were provisional for the first fortnight, at the expiration of which they were either annulled or confirmed.

In Sumatra there were formerly three perfectly distinct kinds of marriage, the 'Jugui, in which the man purchased the woman, the 'Ambelanak,' in which the woman purchased the man, and the 'Temando,' in which they joined on terms of equality. In the mode of marriage by Ambelanak, says Marsden, p 262, 'the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to, or interest in him, and he is taken into the house of his father-in-law who kills a buffalo on the occasion and receives twenty dollars from his son's relations. After this, the bank baki'na (the good and bad of him), is invested in the wife's family. If he murder or rob, they pay the bangun, or the fine. If he be murdered, they receive the bangun. They are liable to any debts he may contract in marriage, those prior to it remaining with his parents. He lives in the family, in a state between that of a son and a debtor. He partakes as a son of what the house affords, but has no property in himself. His rice plantation, the produce of his pepper garden, with every thing that he can gain or earn, belongs to the family. He is liable to be divorced at their pleasure, and though he has children must leave all and return naked as he came. The Semando is a regular treaty between the parties on the footing of equality. The adat paid to the girl's friends has usually been twelve dollars.

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In Bali one of the Islands between Java and New Guinea, girls are stolen away by their lovers, who sometimes surprise them alone, or over-power them by the way, and carry them off with dishevelled hair and tattered garments to the woods. When brought back from thence, reconciliation is effected with enraged friends, by a certain compensation price being paid to her relatives.

In the Korea when a man marries, he mounts on horseback, attended by his friends, and having ridden about the town, stops at the bride's door, where he is received by her relations, who then carry her to his house, and the ceremony is complete.

Amongst the Australians the bride is carried off by force.

Forbes relates that the Kuruwa Koonbi celebrate marriages only under a certain side-real conjunction, which occurs about once in thirteen years, and hence it is asserted by others, though they themselves deny it, that their unborn children are often contracted in marriage on the chance of their being male and female. A shepherd caste, called "Bhurwad," fix upon a particular year, about once in ten years, for the celebration of their marriages, and they purchase from the Rajpoot chief, or other ruling power, a piece of ground upon which the hymeneal ceremonies are performed. This caste, also, contracts children of the age of two or three months. The ground cannot be employed for marriage rites a second time, but it is retained henceforth in pasture, and never subjected to cultivation. Upon it the shepherds erect an ornamental wooden post, called a "marriage pillar," which is preserved as an indication of the purpose to which the ground has been applied. In the hills near Rajmahal, it is not uncommon for two neighbours when their respective wives are pregnant, to agree, that the offspring, in the event of their being a boy and a girl, shall be married to each other.

In British India, the rule which principally affects the European community is, the resolution of the Governor-General in Council, dated the 8th October, 1852, which prescribes that certificates of marriage should be transmitted to England in every case when either party to the marriage is what is commonly called a British subject, or the legitimate offspring of such a person, and in other cases, whenever either party to the marriage desires it to be so transmitted. Subjects of foreign European states were provided for in 1854, when returns of births, deaths, and marriages of European Christians, of all dominions, throughout British India, were pre-

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scribed by the Governor General in Council. "European marriages" were explained to include marriages to which Eurasians were parties. These rules provide effectually a record in India of all marriages celebrated in the country, and the recording at home of every marriage in which either of the parties is in any way connected with England. It being, frequently, inconvenient to have to refer to a church register in India for proof of a marriage. There are cases in which, from the destruction of the original books, this inconvenience grows into an impossibility. Every marriage between British people, or in which one of the contracting parties is of legitimate extraction from English parents, has become capable of proof by simply referring to the Registrar General in London.

The 'bride cake' which so invariably accompanies an English wedding, and which should always be cut by the bride, may be traced back to the old Roman form of marriage by 'confarctio' or eating together. The Fiji Islanders have a very similar custom. The act of eating together is, amongst the Burmese, the ceremony of union. Among the Tipperah race of the Hill tribes of Chittagong, the bride prepares some drink, sits on her lover's knee, drinks half and gives him the other half, they afterwards crook together their fingers. Marriage amongst the Romans was of three kinds—the confarctio, which was accompanied with the most awful religious rites, was practically indissoluble, and was jealously restricted to patricians—the Coemptio, which was purely civil and which derived its name from a symbolical sale and which like the confarctio gave the husband complete authority over the person and property of his wife; and the Usus, which was effected by a simple declaration of a determination to cohabit. The Usus became general in the Roman empire, and in it, the married woman remained in her father's house and under his guardianship. Her dowry passed into the husband's hands, but, with that exception, she held her property in her own right, she inherited her share of her father's wealth, and she retained it altogether independent of her husband—and thus, a very considerable portion of Roman wealth passed into the uncontrolled possession of women.

During the ascetic stage of morals in Europe, many Romans and Christians regarded a second marriage as improper.

The Roman actresses were slaves,

The Revd. Mr. Waid relates that at a marriage which he saw, the bridegroom came from a distance, and the bride lived in

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Serampore, to which place the bridegroom was to come by water, after waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh, go ye out to meet him." All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession, some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoy, as in our Lord's beautiful parable "And the door was shut!"

Genesis XXIX, 18, relates that Jacob loved Rachel, and said, "I will serve thee seven years for Rachel, thy younger daughter." One of the hindu lawgivers, Vishnuputee, says, "A person may become a slave on account of love, or to obtain a wife" and in several parts of the East Indies this practice is still followed. Among ladies of Egypt girls are prepared for marriage with a very great deal of ceremony. There are women who make the beautifying of brides then especial profession, using scissors and tweezers freely and skilfully to remove superfluous hair, and train the eyebrow to an arched line, perfecting it with black pigments. An adhesive plaster of very strong, sweet gum, is applied all over the body, letting it remain on for a minute or more, then tearing it off quickly, it brings away with it all the soft down on hand, leaving the skin quite bare, with an unnaturally bright and polished appearance, though much admired by Orientals. The face requires very careful manipulation. In some instances this ordeal slightly irritates the skin, and perfumed sesame or olive-oil is applied, or cooling lotions of elder-flower water are used. The bride invites her friends to accompany her to the public bath previous to the wedding day, and sends to each one a packet of henna, two or three pieces of soap and two wax candles. Bridal parties assemble and sometimes pass three successive days in the luxury of the Turkish bath. Pipes, sherbet, coffee and other refreshments are served, and songs are sung in honor of the bride, who of course forms the centre of

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attraction. Her hair is unbraided, she is slowly disrobed, and then, with her loins slightly girdled with crimson silk, she is mounted on high clogs, and led through halls and passages gradually increasing in temperature, with fountains overflowing their marble floors, she is placed on a marble platform, near to a jet of hot water; fullers' earth is rubbed on her head, she is lathered with soap, and brushed with a handful of tow, then hot water is poured over her freely, she is swathed in long towels, and by slow degrees conducted back to a more moderate temperature, and lastly to a fountain of cool water. Her companions in the meantime undergo the same process. Then, shrouded in muslin, crape or linen, they sit together, smoking, till they are rested and refreshed. The edges of the eyelids are blackened thus—a little instrument, like a silver bodkin, is dipped in water, and then into a bottle or box containing an impalpable powder called kohl, made of antimony and carefully prepared soot, the blackened point is drawn gently along between the almost closed lids of the eyes. Poor people use soot alone, and apply it with pins made of lignum vitæ. The arms and hands, legs and feet, are bandaged with narrow tape or braid, like sandals crossing and re-crossing each other, then a paste made of moistened henna powder (the pulverised leaves of the henna tree—*Lawsonia*) is spread and bound over them, and allowed to remain on for several hours. When it is removed, the skin is found deeply dyed wherever the tape (which is now unwound) did not protect it, thus a sort of chequered pattern is produced and when it is artistically and delicately done the feet look, at a distance, as if they were sandalled, and the hands, as if they were covered with mittens of a bright orange or bronze colour. Finally, early on the wedding-day, the bride is dressed in her bridal robes, her hair is braided (in what is called the Grecian plait), small pieces of gold-leaf are stuck on her forehead and on her breast, care is taken not to conceal any of the stars or spots tattooed on her face or chest in infancy; a line of blue dots encircling the lips is sometimes seen, and a spot on the chin is very common. A little rouge is added to heighten the color of the cheeks when considered necessary.

In India, left-hand marriages are common amongst both hindus and mahomedans, and are considered by no means disreputable. On the ground of disparity of rank, left-hand marriages are still sanctioned in Germany, but they seem not essentially different from those here alluded to.

In the old Roman forms of marriage, *confarctio* was the most sacred and the bride and bridegroom were joined together by the Pontifex Maximus in a set form of words, in the presence of at least ten witnesses, the contracting parties having to partake of a cake made of salt, water and flour, called *far*. Of that *panis fariens*, the wedding cake of the British is the relic and their bridesmaids and groomsmen have their origin in the ten witnesses. Amongst the Romans, special honour was given to the children of such marriages and from amongst them were chosen the flamins of Jupiter and the vestal virgins.

In certain African tribes it is deemed a most gallant act for a lover to ride into the presence of his sweet heart, astride a fine boar pig.

Amongst the hindoos of Guzerat, the general rule is that betrothal cannot be set aside, but the practice of different castes varies. Among Rajpoots, if the betrothed bridegroom die, the girl who should have been his wife is treated as his widow, and considered incapable of entering again into the married state. Some brahmins, on the other hand, do not consider themselves bound either by betrothal or by any other ceremony short of the actual joining of hands in marriage. In most castes a betrothed bride is not treated as a widow on the death of the affianced, and in many she may, with permission of the caste, marry another person even in his life-time, should he, before the marriage is concluded, become afflicted with any serious disease. The Kaniwa koonbee, when they cannot procure a husband for their daughter, will sometimes marry her to a bunch of flowers. The next day they throw the flowers into a well, and the bridegroom thus disposed of, the widow is eligible for "*natia*," or second marriage. A similar practice is that of marrying the girl to a person called "a hand husband." This bridegroom may be any male of the caste who is willing to contract, beforehand, that he will receive a certain sum for a divorce and give his bride a release from her marriage the moment the ceremony has been performed. The wife so divorced may then marry in *natia*. The object of these proceedings is the avoidance of expense. No money need be spent by the bride's father upon a "*natia*" marriage, except such as is required for entertaining the friends who accompany the bridegroom. The lady's trousseau is supplied by her husband. An unmarried woman cannot, however, be given in *natia*. About twenty days before the marriage, the house of the parents

are carefully cleansed, and adorned by the wealthy with strings of pearls or handsomely embroidered curtains, and by the poor with garlands of leaves. In front a temporary building, called *mundup*, is erected, which, in the case of poor persons, is merely a thatched hut, but where the higher classes are concerned, is frequently a very brilliant pantomime-like edifice, lined with mirrors and adorned with lamps, rich curtains, soft carpets, and abundance of trussel. Near one of the corners of the *mundup* a wooden post, called a "*jewel-pillar*," is set up, adorned with flowers and other ornaments, and worshipped. Within the *mundup* the planets, *Gunesh*, *Vighan Raj*, and the progenitors are worshipped,—the last mentioned, in order that the household may not, so long as the ceremony lasts, be rendered unclean by the occurrence of a birth or death in the family.

A ceremony, called "*Gotañj*," is performed within the dwelling-house. A flat surface of wall having been whitened, a pyramid is made upon it of red spots, which increase from one at the apex to seven at the base. Below the base line other seven spots are made with clarified butter, which the heat causes gradually to trickle downwards. The figure, which represents a genealogical tree, becomes the 'subject of adoration. The bride performs a ceremony called "*Nyoon-chun*," in which she expresses by significant pantomime the worthlessness in her eyes of even the necessities of life in comparison with her beloved child. Around his head she waves a cake of bread and then a cup of water, both of which she throws from her, she next takes in her hand the "*sumpot*," which is composed of two vessels full of rice fastened together mouth to mouth.

According to the Revd Mr Ward, in Bengal, after entering the house, the bridegroom is led to the place where the marriage rites are to be performed, and where the father-in-law, taking off the old garments and poita of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on the cow's head and certain other things buried in the earth, adding a number of female superstitious practices, to induce the bridegroom to behave well to the bride. They next bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times, they then permit the bride and bridegroom fairly to look at each other for the first time. The pan are then brought to the former place, and made to sit

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near each other, when the father-in-law puts into the hands of the bridegroom fourteen blades of kooshu grass, tied in two separate parts, which the boy ties under his feet. The father-in-law now pours some water into the right hand of the bridegroom, and while the latter holds it there, the former makes an incantation, at the close of which the bridegroom lets it fall on his feet, rice, flowers and doova grass are next given, which he lays on his head, water is presented as at first with a prayer, and then sour milk then again water. The officiating brahmin now directs the boy to put his hand on a pan of water, and places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers, when the father-in-law says, "of the family of Kasyapa, the great grand-daughter of Bhanava, the grand-daughter of Rama-Hari, the daughter of Rama-Sundara, Kshama, wearing such and such clothes and jewels, I, Tribakura-dasa, give to thee, Ribhaya-charana, of the family of Sandilya, the great-grandson of Sundara-dara, the grand son of Kanai, the son of Bhaja-Hari." The bridegroom says, "I have received her." The father-in-law then makes a present, for good luck, and adds to it household utensils, &c, according to his ability. He then takes off the garland of flowers with which the hands of the married pair were bound, repeating the gayatri. A cloth is now drawn over the heads of the couple, while they again look at each other, and this part of the marriage ceremony here closes, after the boy and girl have been directed to bow to the salagrama and to the company, that they may receive the blessing of the gods and of the brahmins. A brahmin or a woman whose husband and son are living, then fastens the bride and bridegroom together by their garments with the above piece of cloth, as a token of their union, and they are thus led back into the midst of the family.

It was a custom amongst several Scythic races, for widows not to remarry on the demise of their husbands, but to burn themselves or be buried alive or to be destroyed by the sword or dagger and interred along with their husbands remains. This practice prevailed in the East Indies up to the middle of the eighteenth century, when it was prohibited by the British, but it is still followed in some of the islands of the Eastern Archipelago. In a Government Notification in the Foreign Department, Simla the 7th April 1847, the Governor General expresses much satisfaction in publishing a translation

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of a proclamation by the Gwahoi durbai, received from the Governor General's Agent for the affairs of Scindia's dominions, prohibiting the practice of suttee within the territories of maharaja Scindiah.

The Political Agent Jeypoor, having collected the shastees, made enquiries of them regarding suttee and they said that the custom was iniquitous, and then this custom was prohibited by the Jeypoor Government. This durbai had previously issued verbal orders prohibiting this custom, and a proclamation was then issued to the effect that the amil should take precautions, and call on the zemindars, chowdies, kanougoes and other officers, not to allow a suttee to take place in their villages. If a suttee take place in any village, and the zemindar do not give information to the sirkar, such zemindar shall be imprisoned for twelve years, and if any amil after having received information of a suttee being about to take place, do not prevent it, such amil shall be deprived of his situation.

The Governor General also in 1847 published for general information, documents received from the Governor General's Agent at Rajpootana, prohibiting female infanticide in Jeypoor, and limiting the demands of the religious bhat, charun, dholi, and merasi sects, on occasions of marriages in Rajpoot families.

In Guzerat, amongst some castes, a man is allowed to marry as many wives as he please, a Rajpoot sometimes marries twenty, an Oudich brahmin frequently five or six, in other castes, a man may not marry a second time in the life-time of his first wife. Rajpoots never permit the re-marriage of a widow, but in some of the other castes, a woman may remarry more than once. Sometimes it is allowed to a husband and wife, who disagree, to separate by mutual consent, which is signified on the part of the woman, by her tearing the hem of her garment, and on that of the man, by his giving his wife a deed of release. In some castes, it is considered indispensably necessary that girls should be married before they are twelve years old, in others, a husband of high family is much sought for, and women remain unmarried at the age of thirty.

Adi Sai, the founder of the Sen dynasty, brought from Kanouj, five Sagun brahmins of the tribe or gotra Sanhila, Kashyapa, Vatsa, Savarna and Bhairudwaja. Sudia families, Ghose, Base Dutto Guba and Mittra accompanied them and these take the position of Kulin Kaists. In the reign of Bahadur Sen, about 284 years before the mahomedan invasion, all these kulin brahmins

and kulin sudias had greatly increased, and though degenerated in learning they arrogated to themselves a position above all the sapta-sah or aboriginal brahmans Bullal Sen ennobled the brahmans by giving to them the title of Kulu. The kulu brahman subsequently consented to marry the daughters of the aboriginal brahman, who eagerly seek alliances with the kulin, who take advantage of this and have established a scale of fees for condescending to accept a daughter of an inferior. They marry for gold. Of the Kayasts who came from Kanouj, Bhaise, Ghose and Mitra were ennobled by Bullal Sing with the title of Kulin Kayasts. Dass, Day, Dutt, Guha, Kai Paulit, Sen and Sing hold a second rank.

Kulin brahman women are married with difficulty and generally to aged men. In 1868, there were 11 kulins in Hooghly and 1 in Burdwan, each of whom had contracted 50 to 80 marriages—24 in Hooghly and 12 in Burdwan, who had contracted from 20 to 50 marriages and 48 in Hooghly and 20 in Burdwan, who had contracted between 10 and 20 marriages.

Kulinism is thus a great polygamic institution and a few women have become prostitutes. In 1867, the abolition of this polygamy was contemplated and will doubtless soon be carried out.

Perhaps there is no portion of the world of the same size, in which could be found so many varied customs as regards marriage and married life as prevail in India. Although in ancient times, about the commencement of the Christian era, the ancient drama of the *Sacountala* shows the heroine not married till an adult age, in the present day, most of the marriages among the hindus are celebrated while the bridegroom and the bride are mere infants, and on these occasions even the most parsimonious parsi, or hindu and mahomedan are wout to expend extravagant sums on the ceremonies. Polygamy amongst the respectable settled people, is probably not more frequent than the irregularities of married men in Europe, indeed is almost unheard of, except among the idle, the extremely wealthy and that race of Kulin brahmans, of Bengal, the honor of an alliance with whom is so great that families give their daughters in wedlock though there may already be seventy or eighty wedded wives. In the bulk of hindu society, the wife is a mere servant to her husband, works for him, cooks for him, washes for him, but does not eat with, or walk with him, and to pronounce her husband's name would be regarded as an act of gross immodesty. Amongst many of the hindu people too, the

customs of the mahomedans have been introduced, though in some parts of India, as in Bombay and the Deccan, women of good caste are allowed more freedom of action. There seems reason to believe that among the aboriginal races of India the practice of polyandry prevailed largely. It exists now among the Toda, who are a Tamul race, among the Khandyan in Ceylon, although they are reluctant to admit the fact, and amongst the Coolie race. From some texts in *Menn* (cix, p 59,64,66) it would seem that in early hindu society it was permitted to the sudias, and in the epic poem, the *Mahabarat*, the five brothers Pandu are married to the same woman. But probably the most remarkable form of marriage which ever existed, is that which prevails amongst the Nair of Malabar, a Sudia race who form the military caste and aristocracy of that part of India. Until the conquest of their country by Hyder Ali, in 1759, the reigning families in the different rajahships, were all of this caste. With them the custom is, for a woman on marriage not to leave her mother's house, or even to consort with her husband. It is his duty to provide her with clothing, food and ornaments, but he is not recognised, as indeed he could not be, the father of her children, for temporary association is allowed to her with any one, provided he be of equal or higher caste to herself. On the death of her mother, the wedded Nairine lives with her brothers, and as a consequence of this strange custom a man's heirs are not his own children, for them he does not know,—but the children of his sister. The Zamorin of Calcut who was the reigning prince on the Malabar coast, when the Portuguese under Vasco de Gama first effected a settlement, in 1498, belonged to the Nair caste, and his descendants are to be found there. The eldest son of the eldest sister, always succeeds to the title, for the sovereignty was lost under Hyder Ali and Teju's supremacy, and Ibn Batuta found the same rule of succession in operation when he travelled through Malabar about 1340.

In the Psalm lxxviii 63, it is said 'Their maidens were not given to marriage'. This is described as one of the effects of God's anger upon Israel. In Hindn families the marriage of daughters is sometimes delayed, but this is always considered as a great calamity and disgrace. If a person see girls more than twelve years of age unmarried in a family, he says, 'how is it, that that brahman can sit at home, and eat his food with comfort, when his daughters, at such an age, remain unmarried'.

Writing of the Khond race of Orissa,

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Major General Campbell says that on one occasion he heard loud cries proceeding from a village close at hand, fearing some quarrel, he rode to the spot, and there he saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth, he was surrounded by twenty or thirty young fellows and by them protected from the desperate attack made upon him by a party of young women. On seeking an explanation of this novel scene, he was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village. Her youthful friends (as it appears is the custom) were seeking to regain possession of her, and hurled stones and bamboos at the head of the devoted bridegroom, until he reached the confines of his own village.

In the Hindu marriages, the *kanya dana* is the giving of the bride in marriage and *kanya panigraha* is the act of the bridegroom taking the bride's hand. In northern India, part of the marriage ceremony consists in tying a string or thread round the wrist of the bride and with many of the races in India, whether of Arian or Turanian descent, part of the marriage ceremonial consists in tying the corners of the bride or bridegroom's cloths together (*Phylu bandhna*) and causing them to encumbulate the village deity.

There is also the ceremony of "sat-pheri" or seven turns round the sacrificial fire.

Professor Wilson explains the term "gotia" as meaning a family, lineage, relationship by descent from a common ancestor of the same name, a family, a tribe, who reckon their descent from some celebrated saint or regard him as their primitive spiritual head, and whose designation they bear, as the Bharadwaja-gotia, Kasyapa-gotra, Sandilya-gotia, &c. In Vol II p 12, of the Hindu Theatrical, Professor Wilson says, it is asserted that thirteen gotia or families of brahmins own their origin to as many divine sages called after their name. Kasyapa (Kusip) is one of the number. The Aswalayana Sutra of the Rig Veda contains the enumeration of the gotia, and their subdivisions, but in a very involved and unintelligible style. The popular enumeration of them, however, is not uncommon, but it is nearly, if not wholly, confined to the south of India, where several of the reputed representatives of these tribes yet exist. He also says, at p 3, of his note to "Johnson's Extracts from the Mahabharata" that in the South of India, brahmins are still found pretending to be sprung from some of the patriarchal families. This, however, is not correct, for, throughout the entire penin-

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sula every brahmin claims his own Got, every marriage is regulated by the Got, and no brahmin marries into his own Got.

In common parlance, Got has the same meaning as the more classical Gotia of Wilson's Glossary. Properly, those only are Got, which bear the name of some Rishi progenitor, as Sandilya, Bharadwaj, Bishisht, (Vasishtha), Kasyapa, but it has become the custom to call each sub-division of a tribe a Got, and according to the Nanye Sindh, there are no less than ten thousand. The early genealogies of the Rajpoots frequently exhibit them as abandoning their martial habits, and establishing religious sects, or gotia. Thus, Reh was the fourth son of Piroowa of the lunar race from him, in the fifteenth generation, was Hrita, who with his eight brothers took the office of religion, and established the Kausika Gotia, a tribe of brahmins. According to Colonel Tod, both Got and Kaup, denote a clan, and in Rajputana its sub-divisions have the patronymic terminating with the syllable 'ote,' 'awut,' 'sote,' in the use of which euphony alone is the guide thus, Suktawut, 'sons of Sukta,' Kuimasote, of Kuima, Man-awut, or Manote, mountaineers, 'sons of the mountain.'

The expensiveness of marriages in India has been a great curse, generally leading to infanticide. In the year 1850, when the foster brother of the nabob of the Carnatic was married, about £10,000 were expended in idle ceremonial. More recently, the Guicowar of Baroda on the demise of his first wife married a second time. The preliminaries took a long while to arrange, and the result was exceedingly curious and magnificent.

The 19th Regiment B N I furnished a strong guard of honour, which went down to the city in the morning, and there remained inert till about 4 o'clock in the afternoon, when the Guicowar passed by and was received with all the honours. The Resident, with other gentlemen of the camp, went down to the city in carriages, about half-past two, and then the grand procession commenced. His Highness was got up in the highest style of Eastern fashion, and all in yellow,—that being the correct colour for the occasion. A perfectly tight fitting satin jacket and continuations, together with a quaint head-dress, of a shape between a mitre and a beehive, gave a brilliancy to his appearance which was absolutely dazzling, and the occasion and the glowing yellow reminded the devout beholder of the "sun, which cometh forth as a bridegroom out of his chamber." His Highness mounted a

remarkably fine horse, apparently of a bay colour but so hidden under his liney that he was almost invisible. The saddle cloth was especially gorgeous, of brocade, and *khakab* or cloth of gold. The Guicowar, having settled himself down in his seat, led the way to home and beauty, followed by the English gentlemen on elephants, and all the nobles of the court and retainers. The streets were lined with troops, the Highlanders, the Khaki Regiment, and the Rifles, also the Cavalry. The procession passed on its way, winding through the city till it arrived at the bridal abode, which was very tastefully ornamented and fitted up. Close by this little place, the English gentlemen retired to a house where refreshments were provided for them. After a little while they were summoned to the Presence, and now for the first time appeared the bride, modestly and thickly veiled, sitting on a basket. The bands played, the guns thundered a royal salute, the soldiers fired a *feu de joie*,

'Twas not the gun, 'twas not the guns,
'Twas not the *feu de joie* that runs
Fan up and down the double rank,
But one glad shout that softly sank,
At once a thousand voices said
"It is the veiled Marathi maid,"
The Guicowar, who had felt the strain
Deepest of any, and had lain
Some minutes rapt as in a trance,
After the fairy sounds were o'er,
Too only touched for utterance
Now motioned with his hand for more

The bride, as is customary, sat on a basket, and her royal lover sat in front of her, apparently holding her feet, and fine cords were then wound round the two contracting parties to betoken the indissoluble nature of the bond between them.

Amongst hindoos a marriage may be concluded at any time from infancy, as the parents may please. But amongst the priestly and mercantile orders, the brahman and vaisya races, as also among the goldsmiths, guls must be married before they attain puberty. The brahmans believe that they would be as if guilty of murder if they allowed a gul to grow up before being married. And in southern India they, as also the goldsmith tribe or race or caste, regard such an occurrence with so great horror that, theoretically, they consider it would be incumbent on them, if it happened, but which is invariably guarded against, for all the family to drown themselves. In reality, there is no such great care taken in the artizan classes, and with the Kayastha race, their young women are rarely if ever married till grown up. Amongst hindoos in general,

children have no voice in the matter of their marriage. When parents are desirous of having their sons married, they institute inquiries amongst their relatives or friends not of their own 'gotram' or tribe. They visit her parents in a propitious hour, and request their daughter in marriage for their son. The parents of the gul make inquiries as to the character of the boy, and, if satisfied, they promise their daughter for him. It is not customary for a gul's parents to go seeking for a husband for their daughter. When so far arranged, if the gul's parents be poor, they may perhaps stipulate that jewels and money shall be presented to their daughter, at the marriage time. But this practice, which is a remnant of the ancient custom of purchasing a wife, is gradually dying out with all but the humbler people. Now a day, a rich hindu would disdain to receive money from the parents of their son-in-law for giving their daughter to him, and many tribes, for India contains the descendants of numerous distinct races, repel with disdain any insinuation of their readiness to sell their daughters. Indeed sons-in-law do, now, occasionally, receive some dower of money or property with their brides. But the former practice of disposal of their female children, is clearly marked in their marriage law, in which a gul who quits her father's house for her husband, in another family, ceases to be an heir of her own parents, though she acquires rights in the property of her new home.

When all the preliminary arrangements are settled, a day is fixed for the performance of the marriage preparations are made by the father of the gul, who invites relatives and friends to be present on the occasion, the invitations being usually communicated verbally, but sometimes by letter. On the day preceding that of the marriage, by the Snat'haka Vratam rito, the youth is relieved of his bachelor-hood, the ceremony on this occasion consisting in the homa or fire sacrifice and giving of charity. On the marriage eve, the bridegroom, accompanied by his parents, relatives and friends, goes in procession to the bride's house, and presents her with a new cloth of some value and with the jewels that may have been before agreed on, betel nut is handed to the guests, and friends and relations are entertained. The poor brahmans, too, are remembered on the occasion, the money gifts to whom are called *Datchana*. The wedding day at length arrives, but with emotions very different from those of the principal actors in ancient hindu times, for, now-a-days, both bride and bridegroom are usually quite infants—and

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if not both so, the bride with most tribes certainly is. Tribes of sudras, however, and a fair intellectual literary race called kayast'ha, or kayast'h, who claim their origin from a deified mortal called Chatagoputi, also many of the pariah tribes, allow their guls to grow up and remain in their fathers' house without any feeling of impropriety being associated with the practice. And the Vedas teach us, that in their times, virtuous maidens remained unmarried in their fathers' house long after they had grown up. On the wedding-day, the bride and bride-groom, are anointed with oil (the Abhaya-gana-s'nanam), are dressed in their best and are decorated with jewels. The father of the bride has erected a temporary canopy in the court of his house, beneath which she is seated beside her groom, and the family priest commences the ceremony by causing them to make a burnt offering by the Homa sacrifice—of pouring ghee into the fire,—whilst the priest utters a mantra or invocation. At the same instant, by the Navagraha Aritanam, and Asht'ha dik palaka aratanam, a series of incantations, they bring Indra, Varuna, Agni, Yama &c, from Swarga-lokum and locate them in any casual article, in some part of the house.

When seated, the gul is formally given to the husband (Kama-danam) literally spinsters giving. A priest blesses some water in a small vessel, and the father of the gul taking this and his daughter's right-hand places them together in the bridegroom's right-hand, saying I do this that my father, grandfathers, and great grand fathers may attain (Swarga) heaven. The bridegroom then rising, and standing before the bride, amidst the deafening din of tom-toms, ties round her neck the mangala sutram, a thread coloured with turmeric to which a golden jewel called Bottu or Talai is attached. Sandal wood paste, perfume, and flowers are presented to the guests, betel-nut is offered to all relatives and friends and money presents are made. The married couple receive 'Asu-vadam' benedictions and congratulations from the assembly, and as they prostrate themselves at their parents' feet, their parents bless them. *Mrs Spiers' life in Ancient India* p 281. *Sir John Lubbock, Orig Civil*, passim. *Spectator Newspaper* Dr Clarke *Travels in Siberia*, Vols I 332, II p 442. *Ernan*, Vol IV p 97. *Kames' History of Man*, vol II p 58. *Astley's Collection of Voyages*, Vol IV p 575. *M'Lennan's Primitive Marriage*, p 30 also *Trans Ethn Society of London, New Series*, Vol

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MARSDENIA TINCTORIA

II p 98 Elliot Wilson's Hindu Theatre
See Got Hindu, Marriage

MARRICHETTU, TEL *Ficus Indica L*
R m 539, Urostigma Bengalense Gasp W.
IC 1989, Rheede 1 28

MARROCCMO, IT Morocco Leather

MARROO, TAM Marjoram

MARROQUI, SP Morocco Leather

MARRUBIUM INDICUM, BURM Syn,
of *Amsomeles ovata R B*

MARRUBIUM VULGARE Linn com-
mon white horehound

MARS, Lat Lion

MARS, see Kama, Muugala, Saraswati,
Singhalese, Vahan

MARSA, HIND *Amarantus mangostanus*

MARSCHANDA, see Inscriptions

MARSDEN, DR., a medical officer of the
English E I Company, author of a history
of Sumatra

MARSDENIA ROYLII, Wright

Pathor of Chenab | Tai of Ravi and Sutlej
Veriot Ravi and Sutlej

A climbing plant growing up to 8,000
feet in the outer Himalaya hills and in the
Salt Range Its fibres are made into fishing
lines and the powdered unripe fruit is given
as a cooling medicine — *Dr J L Stewart*

MARSDENIA TENACISSIMA, W and A

Asclepias tenacissima Roxb | *Gyncrema tenacissima*
Asclepias tomentosa Herb | *Spi*
Madri

Jeti fibre, ENG | Tongus, HIND, TAM
Rajmahal bowstring | Chittee, "
creeper ENG

This small creeper grows in the peninsula
of India, in the Rajmahal Hills, Palanow,
Nepal and Chittagong It has small green-
ish yellow flowers, from wounds made in
this shrub, a milk-like juice issues which
hardens into an elastic substance, with pro-
perties like caoutchouc, and from the bark,
beautifully fine silky fibres are obtained
which are made into bow-string *Roxb n 51*
Vogt 537 Journ Agri Hort Soc quoted in
Royle Feb Pl p 314

MARSDENIA TINCTORIA R Brown

Asclepias tinctoria Roxb | *Cynanchum tinjeris Herb*
Perularia tinctoria Spi | Ham

This creeper, one of the order Asclepia-
cea, grows in both the Peninsulas of
India, in Assam, Silhet, Pegu, Tenasserim
and Sumatra The plant yields a blue dye,
and Dr Roxburgh recommended its ex-
tensive cultivation The Burmese obtain
from it quite a good indigo blue, though not
equal to the dye from the *Ruellia* The
Javanese, who of all the Malayan race have
certainly made the highest progress in all the
useful arts, have a specific term for dyeing

MARSHMAN.

or tinting,—“madal,” but the Malays ex-
press it only by the word for dipping,
“chalup,” and the only generic words
which either of them possesses for “colour,”
are the Sanscrit, warna, and the Portuguese,
tinta Their colours are usually sombre,—
little varied, but generally fast Blues are
always produced from indigo yielded for the
most part by the *Indigofera tinctoria*, as in
other parts of India, but in Sumatra, occa-
sionally, from this plant, the *Marsdenia tin-*
ctoria Yellows are produced from the
woods of two species of *Artocarpus*, the
jack and champadah, and from turmeric,
and reds from the bark of the root of the
“mangkudu,” the *Morinda umbellata*,—from
the “kusumbiyuva,” or safflower, *Carthamus*
tinctorius, from the “kusumba-klung,” which
is the annatto, or *Bixa orellana*, from the
sapang, or sappan wood, *Cesalpinia sappan*,
and from the nids of the lac insect Black
is produced from the nids of the mangostin
fruit, and of the “Katapang,” *Terminalia*
catappa, with sulphate of iron Sails and
nets are dyed, and perhaps also tanned with
a wood called in Sumatra, “nbai” which is
the *Ricinus tanarius* of botanists The mor-
dants used are rice-bran, and alkalis from the
combustion of some vegetable matters, as
the fruit stalks and mid-ribs of the coconut
palm and alum brought from China — *Craw-*
ford, Mason, Vogt 537 Roxb n 43

MARSH DATE or Ground Rattan, is the
Calamus rotang or common cane plant its
leaves are used at Cuddalore for making
ropes and mats

MARSH-DATE PALM *Phoenix palu-*
dosa

MARSH MALLOW *Althaea officinalis*
A syrup of this is a mucilaginous demul-
cent, and for the same purposes may be
prepared syrup of *Bombax malabaricum*
root,—of dried *Abelmoschus esculentus* cap-
sules, (okra,)—of *Asparagus samentosus*,
(soota moolh,)—of *Bilva* fruit, (bel) *Egle*
marmalos These syrups all spoil very read-
ily — *Beng Phar p 407*

MARSHMAN, Joshua, colleague of Car-
ley and Waid, born in 1768, at Westbury
Leigh, the son of a weaver and Baptist mi-
nister He arrived in India in 1799 He
had many bitter personal enemies, possibly
caused by something in his manner, and
from his entertaining the mistaken theory
that men are most easily controlled by ma-
nagement and conciliation, from acting on
which many supposed him to be a schemer
and insincere But though he stated his
views with moderation, he was unbending
on matters involving a principle

MARTYN

MARSIAH An elegy, read during the maharajam, on the deaths of Ali, Hasan and Hussain

MARSILEA QUADRIFOLIA Linn

Soosm shak	BENG	Ali kiray,	TAM
Chuppati ke bajj,	DUK	Ali kura,	TEL
Godhi (the bulbs,) HIND		Mudugu tamara,	"
Chittur Dulla,	SANS	Munugu tamara	"

A plant of Europe, North Africa, India and Australia. Its bulbs are eaten either raw or boiled—*Voyt* p 739, *Pouell*, *Hand book*, *Auslie*, p 252

MARTABAN, a province and town in British Burmah. The town is an insignificant village at the junction of the Gwyne and Salween rivers opposite Moulmein in lat ° 32' N, and lon 97° 37½' E. The rise of the tide is 21 feet, the district is occupied by the Mon or Talieng race. The town was taken by the British 30th October 1824, and again on the 2nd April 1851

MARTABAN-JAR Jars of glazed earthen ware. The word Martaban is unfamiliar to Dulanier, who quotes from Father Azar a Maronite, that it means "a casket or vase for keeping medicines and combs, &c" But the word is obviously used for the giciv vessels of glazed pottery, called Pegu or Martaban jars from the places where they were purchased, and which retained a wide renown up to the present century. *Yule*, *Cathay*, II 476

MARTAN, HIND *Desmodium argenteum*

MARTAND RAO See Holkar

MARTAS MALAY Amethyst

MARTI, HIND *Jasminum officinale*

MARTIN, Sir James Ranald, a medical officer of the Bengal army. Author of Brief topographical and historical notice of Calcutta. Lond 1817—Memoir on the advantages of the re-occupation of Negrais Island in Bl As Trans 1834—Johnston and Martin on Tropical Climates

MARTIN, Montgomery, wrote on the history, antiquities, topography and statistics of Eastern India. Lond 1838, 3 vols

MARTINIERE A series of schools in Northern India, founded under the will of General Martin, a Frenchman, who amassed much wealth in the Company's service and died in 1800

MARTIONDI, SINGH *Lawsonia inermis*

MARTIS, AR Amethyst

MARTYN, Henry, a missionary clergyman of the Protestant sect who laboured in India and then proceeded to Persia where he died. His zeal was beyond the strength of a naturally delicate constitution, yet Providence supported him, till, his mission being performed in the gift of the Holy Scriptures to the nations of the East in their own lan-

MARUT

guages, exhausted nature sunk under the apostolic labour, and he expired at Tokat, on the 16th of October 1812—*Porter's Travels*, vol II p 703

MARU, HIND *Quercus dilatata* and *Q incana*

MARU, SANS from mee, to kill

MARUA, HIND *Artemisia elegans*, ban marua, HIND is *Æchmanthera walliebiana*

MARRUBIUM VULGARE, Linn

M hamatam, H B | M germanicum, Sch
Horehound, ENG

A plant of Europe and Mid Asia, near Kashmir, on the Chenab, in the Salt Range and Trans-Indus, at elevations varying from 2,000 to 7,000 feet—*Dr J L Stuart*, *M D*

MARUDA MARAM, TAM *Pentaptea tomentosa*

MARUDANI, TAM *Lawsonia alba* Lam
Henna

MARUDAR SINGHI, TAM Lathage

MARUDUM BARK, ENG Marudu put-tay, TAM Bark of *Terminalia alata*

MARUE, FR Cod

MARUK, MAR *Ailanthus excelsa*

MARU-KARUNG, TAM *Randia dume-torum*, Linn

MARUL, TAM *Sansevieria Zeylanica*, Willd. See Liliaceæ

MARULA MATANGI or Tal noppi or Marulu jada chettu, or Marulu tige, TEL *Xanthium orientale*, L—X *Indicum R*. The prickly involucre is applied to the ear to cure head-ache, perhaps on the principle of counter-irritation. Its syns in sanskrit, Bhutakesa, "devil's hair" also *Golom* IV 301, are explained as ovis-root, also the root of *Acorus calamus* and root of a kind of daibha grass (Poa)—B1 has Marulu tige, "the insane root," and Marulu matangi tige with a quotation implying, as is popularly believed, that if a traveller tread on the plant he loses his way. The word tige implying a climber is, however wholly inapplicable

MARUMAKATAYAM In N Malabar the polyandric races who follow the descent of Marumaka tayam, or descensus ab utero. See Marriage, Nan, Polyandry

MARUN, HIND *Ulmus campestris*

MARUNBURU. See India

MARURI, HIND *Isoia corylifolia* Schott and End

MARUTI, MALAYALA, a tree which grows to about fourteen inches in diameter, and twenty to twenty-four feet high. Its fruit is used medicinally and yields an oil which is used in lamps, and for anointing the body after bathing—*Edye*, *M and C*

MARUT and Harut, in mahomedan belief, are two angels, imprisoned, till the day of judgment, in a well in Babylon for having,

when in the flesh, committed sins which they denounced in mankind

MARUT in the mythology of the hindoos, a personification of the wind. The Marut deities are the forty-nine winds personified. In the Vishnu Purana they are described as the children of Diti, by Kasyapa, or rather as the child divided by Indra into forty-nine portions, and afterwards addressed by him in the words *ma rodhi weed not*, whence the name Marud—*William's Story of Nala*, p 237. *Vishnu Purana*, p 151. See Hindoo, Veda

MARUVAMU, TEL Majoranum hortense, *Manch*—*Origani majorana*, L

MARVEL of Peru *Mnabilis jalapa*

MARVILINGUM MARAM, TAM a Ceylon tree which grows to about sixteen inches in diameter, and eight feet high. Its wood is used for sandals and toys, &c. The pod, bark and leaves, are used in intermittent fevers—*Edye, on the Timber of Ceylon*

MARWA HIND *Artensia Indica*—*Willd*

MARWADI, See India

MAKWA or MAWA HIND Salt Ringe, *Vitex negundo*

MARWAN See Khalif

MARWANDE HIND *Psinu*, in Waziristan, *Vitex negundo*

MARWAR, HIND *Bauhinia racemosa*

MARWAR is a corruption of Maroo-wai, classically Muost'hai or Moorost'han, the region of death. It is also called Maroo-desa, whence the Maides of the early mahomedan writers. The bards frequently style it Moid'hun, which is synonymous with Maroo-desa, or, when it suits their rhyme, simply Maroo. Though now restricted to the country subject to the Rihator race, its ancient and appropriate application comprehended the entire 'desert,' from the Sutlej to the ocean. The sac'-hwe or branches of the Rhatot, early spread over the desert. The fabulous genealogy of the Rhatot deduces their origin from the raht or spine of India, then nominal father being Yavan-aswa, prince of Palipur, which they say was somewhere in the north. This indicates their Scythic origin, the Asi or Aswa being one of the four Scythic peoples who overturned the Greek kingdom of Bactria. Doubtless the Indo-Scythic people from the Oxus to the Ganges were one race and ancient hindu cosmographers claim the Aswa as a grand branch of their early family. But there are no available data for any of the great Rajput families beyond the fourth century of this era. This was the period of one of the grand irruptions of the Getic races, from Central Asia, who established kingdoms in the Punjab and on

the Indus, and that they were a pastoral race is evidenced by the term Pal or Pahi, which is an adjunct to every proper name. In the scant records of Alexander's invasion, mention is made of the Asarena and Asacant as still dwelling in the countries on and beyond the Indus, but the period of the fourth century, at which time the Hun, the Parthian and the Gete had founded colonies on the western and northern frontier of India, was fruitful in change to the old established dynasties of the Indian continent. Marwar, in 1805, continued to be greatly invaded. At the commencement of 1869 the Political Superintendent of Sirohi discovered that, both in that state and in Marwar, the practice of Samadh, or burying alive, prevailed to a considerable extent, though confined almost entirely to persons in the last stage of leprosy, by whom it was practised to put an end to their sufferings. As it was thought probable that in some cases priestly influence, and in others the desire of the other members of the family to rid themselves of the presence of a nuisance, might have induced the self-sacrifice, the Political Agent considered it advisable to bring to the notice of the Durbar of His Highness the Rao of Sirohi, that Government regarded the commission of a Samadh in the same light as a suicide, and that they would expect His Highness to use his best endeavours to put a stop to it. It was also noticed that in case of his not doing so, he would incur the displeasure of Government, and the number of guns with which he was saluted would be reduced. His Highness at once issued a proclamation declaring that Samadh was forbidden, and that any one assisting at any case in future would be liable to imprisonment extending to ten years, that the jighindri on whose estate it took place would be liable to the same punishment, and the forfeiture of his estate, and any ivy official, through whose culpable neglect a case might occur, would also incur the same liability. The maharajah of Mewar was also addressed on the same subject, although the Political Agent of that province could not hear of any cases having occurred—*Tod's Rajasthan*, Vol II, p 9. *Englishman*, April 25. See India

MARWARI, from Marwar, a country in Rajputanah, but in India generally applied to a native of Rajputanah, engaged in banking or trade. There are, however, in India, various tribes who are known as bankers, soukar, and suriaff or shroff, viz the Marwari, the Bhatya, the Vesya Komati, the Modi gram seller and the Bania. The Marwari of Marwar in Rajputanah

arrange themselves into twelve tribes, amongst whom are the Mestri, Agiwala, Uirai, Oswal, Sarogi, Kandelwal, Bijabangi, Poiwal, some of these are hindus, and some are of the Jain sect. The Mestri, the Uirai, Bijabangi, Kandelwal and Poiwal are of the vaishnava sect of hindus, the Agiwala are partly vaishnava and partly jain, but the Sarogi and the Oswal are wholly jain and it is from amongst the Ossi tribes of Oswal that the jain priests of Abu are chosen. They never use animal food, their offerings are fruits and sugar, and the Oswal and Sarogi never eat the prasadh or meat offered to the idols. Those races are less frequently of the saiva sect. The Marwari, the Ve-ya Komati, the Modi grain-seller and the Banya, are distinct races, altogether dissimilar in personal appearance, the Marwari from the desert being tall, bulky, yellow men, while the Wani or Banya of the peninsula are, a smaller and dark colored race. The Marwari mercantile men and bankers hold almost exclusively the entire banking business of India. The Marwari of Jeypur regulate the exchange operations of almost all the nations of India. Colonel Tod tells us that they are of Rajpoot origin, and that the Oswal is the richest and most numerous of the eighty-four mercantile tribes of India, and is said to amount to one hundred thousand families. They are called Oswal from their first settlement, the town of Ossi. They are all of pure Rajpoot birth, of no single tribe, but chiefly Pura, Solanki, and Bhatti. Many profess the jain tenets, and it is a curious though little known fact that the pontiff of that faith must be selected from the youth of Ossi. The wealthy bankers and merchants of these regions, scattered throughout India, are all known under the denomination of Marwari, which is erroneously supposed to apply to the Malwah and the Jodpore territory, whereas, in fact, it means belonging to Mann, or Maust'han, the desert. It is singular, he adds (*Rajasthan*, Vol II, p 234) that the wealth of India should centre in this region of comparative sterility. The Marwari is essentially following similar mercantile pursuits to the Vaisya Komati of peninsular India, and those of the Wani or Bani or Banya, viz, banker and merchant, to which however the Komati add that of retail shop-keeping. If a Marwari engaged in business in the peninsula, be asked as to his caste, he replies that he is a Mahajan, a Bania, a Bais, or Vais, meaning that his profession is that of the commercial people. But on further questioning, he explains that originally the Marwari was a Rajpoot, that there are

twelve great tribes, of whom are the Oswal, Messai, Agawala, Bejabangi, Saragi, Nedatwai, Parwai, and five others. These all subdivide into innumerable kap or clans, in the Messar tribe alone are 72, amongst whom are the Rathi and Dhaga. All the Marwari of Rajputanah adhere to the gotra principle, reckoning their descent from a founder, and in their marriage ceremonies they abstain from blood relationship, never marrying into their own gotra, they seem to be of Aryan origin. Their widows never remarry. It is a curious and little known fact, that almost all the mercantile tribes of Western India are of Rajpoot origin, and sank the name and profession of arms when they became proselytes to Jainism, in the reign of raja Bheem Pramad. The Chetore inscription (see Vol I, p 799, and note 7, p 800), records the name of this prince. He was ancestor of raja Mann, whose date S, 770 (A D 714), allows us to place this grand conversion prior to A D 650. The Banya or Komati are generally of the vaisya sect of hindus, though some of them worship Siva. They are most numerous in Telingana and in Madras. In the north and east of Dekkan proper there is not one of them in twenty villages, their places then being taken by the Marwari race. There are however many in Panderpur, and Sholapoor. Those of the Komati who die unmarried, are buried, all others are buried whether belonging to the saiva or vaishnava sects. Their language in their families is Telugu, and it is spoken by them as far as Bombay. But as the west is approached, Maharati becomes mixed with it. The Banya are essentially shopkeepers, sellers of dry grains, doing a little in mercantile business and cultivate, but do not hold the plough. They are mostly dark men, of short stature. In their marriages the bridegroom may or not be before or after puberty but girls are under age and the ceremonial is performed at the house, by a brahman. The death shrad are conducted by brahmins. Their janawi or zonnai is put on and the mantra taught when married. The Wani of the Western Coast will only marry with the Komati Banya. They are in considerable numbers in the northern part of Hyderabad, adjoining Berar — *Tod's Rajasthan*, Vol II p 134, 234.

MARWARID AR PERS a pearl

MARWAT and Bannu are on the same plain. The people of Marwat are larger in stature than those of Bannu and are usually clad in coarse white linen like the Afghan on the banks of the river Indus.

MARYA CADAMBA, TAM ? A Travancore

core wood, of a yellow colour, used for packing cases — *Col Frith*

MARYUL or Lowland, from mai, Tib low, and yul, land, the non-Chinese portions of the Bhot territories. These are arranged by Col Strachey as that of Bulti, which is the mahomedan name, and includes Hasoria, Rongdo or Rongyul, Shigai, Skado or Bulti Proper, Parkuta, Tolti, Khartaksho, Khis, Khaypalu and Chorbati and the buddhist Ladak in which we have Spiti, Zangskar, Purik, Sura, Hembaks (Dias,) Ladak proper or Le, Nubia, Jankstee, Roug, Rupshu and Hanle. In this list of Strachey, Lahul, Hunglung and Kunawar are omitted as Indian, whilst Hasoria is treated as Bhot — *Latham, Ethnology*

MARZANJOSH — ? *Oiganum vulgare*
MAS, MALAY Gold

MASAH, AR. HEB. Anointing, a form of installation, which is practised in Europe but seems to have been of Eastern origin, derived perhaps from the Assyrians. The "masah" of the Arabs, forms the Hebrew messiah, meaning the anointed one. In Rajputana "anointing" appears to have been, in all ages the mode of installation. The unguent on this occasion is of sandalwood and oil of roses made into a paste, or very thick ointment, of which a little is placed upon the forehead with the middle finger of the right hand, and then the jewels, the aigrette and necklace, are tied on. Amongst the earliest notices of this ceremonial is that in Genesis xxviii, when Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar and poured oil upon the top of it. The brahmans anoint their stone images with oil before bathing, and some anoint them with sweet-scented oil. This practice probably arises out of the customs of the hindoos, and is not necessarily to be referred to their idolatry. Anointing persons, as an act of homage, has been transferred to their idols. There are resemblances betwixt the Jewish and hindu methods of, and times for, anointing. Oil is applied to the crown of the head till it reaches all the limbs it is called abhyanga which is noticed in Psalm cxxxiii 2 "It is like the precious ointment upon the head, that went down to the skirts of his garment." Again we are told in Mark xiv 3 that there came a woman, having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head, — and, pouring sweet-scented oil on the head is common amongst the hindu. At the close of the festival in honour of Durga, the hindu races worship the unmarried daughters of

brahmans, and amongst other ceremonies pour sweet-scented oil on their heads. Amongst the hindu, the ceremonial is attended to after sickness, which in Psalm xiv 7 is mentioned thus 'thy God hath anointed thee with the oil of gladness.' And hindus, when fasting, or in sickness, or sorrow, abstain from the daily anointing of the body with oil, and again anoint on recovery as in 2 Samuel 20, where 'David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped.' Bathing, anointing the body with oil, and changing the apparel, are, among the hindus, the first outward signs of coming out of a state of mourning, or sickness — *Ward Hindoos, Tod's Rajasthan, Vol II p 568*

MASALA, properly spices or compounds of spices, also used to mean any compound or substance used in any manufacture or operation. See Massala.

MASAILMA and El Aswad, in mahomedan history called the hairs, lived in A.D. 632, in the time of Mahomed. The first was of the tribe of Hanela, of the Yemama province and a man of consideration. He at first embraced mahomedanism and then for a time set up as a prophet on his own account, as a rival to Mahomed, and near the close of the latter's career. He afterwards was slain at Akriaba in a battle near Yemama with Khalid ibn Walid, whom Abu Bakr, Mahomed's successor sent against him. He fell by the hands of a Negro slave, named Walisha, with the same weapon that had despatched Hamza the uncle of Mahomed.

MASAKA, SING Galls

MASAUDI, a celebrated Arabian traveller and historian who wrote at the time of the tenth century. He was author of the Kitab Merooj el D'hab, a Historical Encyclopædia, entitled the Meadows of Gold and Mines of Gems which was translated by Dr Aloys Sprenger — *Ind in 15th Century* See Masudi.

MASBATE. See Negros or Buglos Islands.

MASKAL, an island 15 miles long from North to South and 6 miles broad, off the coast of Chittagong. It has Muttabori island on its South-East side, and Kootabdecah island also near.

MASDORAMUS. See Koli.

MASEERA or Mazena Island, on the south-east coast of Arabia, is low and rugged, about 37 miles long, its south point is in lat 20° 10' N, long 58° 37½' E — *Hoisburgh*

MASH, HIND *Phaseolus mungo*, also *Ph max*, also *Ph radiatus*, and *Ph Roxburghii*

MASH Mons Masius. See Aramæan

MASJID

MASHA, Sans Phaseolus max, Phaseolus radiatus

MASHA, a goldsmith's weight 1-12th part of a tola or 15 grains

MAS'HAB, also called Mahgin, a light crooked stick about two feet and a half long, used in Arabia, for guiding camels. The Mas-hab is of almond, generally brought from Syria, at the thick end is a kind of crook, formed by cutting off a bit of larger branch from which the stick grows. This crook is afterwards cut into the shape useful to seize a camel's nose-ring, or a horse's bridle. Arabs of all degrees are fond of carrying these sticks.

MASHAD or Gugara, HIND a wooden implement used in burning saji or barilla.

MASHAD, a city of Khorassan, populous and wealthy, which has been enriched by its trade with Bokhara and Karakul, See Karakul.

MASHAIKH, amongst mahomedans, elders, holy persons, heads of religion.

MASHAK, ARAB A leather bucket, leather bags, for carrying water, used by travellers all over the east — *Pottinger's Travels Beloochistan and Sindh* p 37.

MASHANEE, BENG Glycine debilis

MASHEE, a river of Jeypore

MASHI, HIND Antennaria, sp

MASHI-RANG, HIND deep brown color

MASHID ALI This city, according to Kinnear was founded by Alexander the Great, and was, for a considerable time, called Alexandria. It is thirty miles from Hillah, and four from Kufa, a town founded by the Khalif Um'ī — *Mignan's Travels*, p 112.

MASHAL-CHI, ARAB HIND A torch bearer, a lamplighter, from Mashal, A a lamp.

MASHI PUTRI, TAN Giangeria maderaspatana, Poi.

MASH KULM, BENG Phaseolus Roxburghii, W and A also Ph radiatus

MASHO, HIND Thymus serpyllum

MA-SHOAY, BURM of Moulmein, *Bigonia stipulata*, — *Roxb*

MASHRABIYAH AR A projecting latticed window, made of wood richly carved, Cairo was once famous for these, but they are growing out of fashion with young Egypt, disappearing before glass and green blinds — *Burton's Pilgrimage to Meccah*, Vol I p 51.

MASHRU A mixed fabric of silk and cotton.

MASHUR, HIND Daphne oleoides

MASIBATAT AR in Arabic medicine Hypnotica

MASJID with mahomedans, is any place

MASKAT

of prayer, private or public. From "masjid" is derived the word "mosque" changed by the Egyptian Arabs who pronounce the letter j as a hard g, so that jab'l a mountain, jam'l a camel and masjid a mosque, become gab'l, gam'l, masgid — *Pilgrimage to Meccah*, Vol I p 141.

MASJID-I-SULEIMANI BUZURG, See Lunistan.

MASKAT is built on a slope, rising with a gradual ascent from the sea, where the water nearly washes the bases of the houses. The greater portion of the inhabitants are of a mixed race, the descendants of Arabs, Persians, Indians, Syrians, by the way of Baghdad and Basrah, Kurds, Afghans, Beluches, &c. The Persians at Maskat are mostly merchants, who deal in India piece-goods, coffee, hookahs or kaleans, and rose-water. Others, from Bunder-Abbas, Lar, and Menon, manufacture swords and matchlocks, for which there is a great demand in the interior. Banians constitute a body of the principal merchants, there are a few Jews, who mostly arrived there in 1828, being driven from Baghdad, by the cruelties and extortions of the Pacha Daud, when nearly the whole of this race were compelled to fly. Some took refuge in Persia, while others, in their passage towards India, remained here. The same toleration exercised towards all other persuasions is extended to the Ben Israel, no badge or mark, as in Egypt or Syria, being insisted on. The Jewish population of Maskat and Muttrah were estimated by Wellsted at sixty thousand souls. During the first quarter of the 19th century, about four thousand slaves, of both sexes and all ages, were disposed of annually. The Towah, from the Zanzibar coast, formed one class. They are known by having their teeth filed, sometimes to a point, and sometimes in notches like those of a saw, also with some perpendicular incisions on either cheek, made with a pen-knife when the children are five or six years of age and the scars which remain denote the tribe to which they belong. The price of a Towah was from 40 and 60 dollars. The Nabis, another race who come from the interior of Africa, are said to be vindictive and treacherous. The Bedow here as in the Hejaz, are the only purchasers. The Galla brought from Abyssinia, were highly valued, they fetch from one hundred to one hundred and fifty dollars, the price of the women being about the same as that of the males, and strength, health, and good temper in the latter, are considered as a set-off against the comeliness of the former. They bring eunuchs occasionally from Daful, which fetch from two to

three hundred dollars, and are mostly purchased by the Persians. Maskat is often visited by a large gampus, which sailors call the Maskat Tom, and the Arabs Ovey. It sometimes capsize their boats, and plays, according to the report, other mischievous pranks — *Wellsted's Travels*, Vol 1 pp 13 to 388

MASKAW A Penang wood of a light brown colour, specific gravity 1.016. Used for palanqueens, carriages, furniture, &c — *Col Firth*

MASK FLOWER Alonsoa, *species*

MASKED HORSE-SHOE BAT See *Chenoptera*

MASLO Rus Oil

MASLUN, HIND *Saxifraga ligulata*, also *Polygonum bistorta*

MASNA HIND *Pistacia integerrima*

MASNAD AR PER Thione

MASON, Revd S wrote on the fauna, flora, and minerals of Tenasserim, of British Burmah and Pegu Lond 1852, 2 vols 16to also author of "Tenasserim" "Burmah" The Natural History of Burmah and Tenasserim has been largely described by Dr Mason

MASON WASP, of Ceylon, is the *Pelopæus spinola*, St Figeau, one of the *Sphegidae*. The *Ampulex compressa* which drags about the larvæ of cockroaches into which it has implanted its eggs, belongs to the same family

The male of the mason wasp of India, is about $1\frac{1}{2}$ inch long, of a bright brown yellow. The female is about $\frac{1}{4}$ of an inch long, of a bright bottle green. The male makes a round house of mud, in compartments, into each of which the female drops a few eggs and the male thrusts in large green caterpillars for the subsistence of the young — *Tennant's History of Ceylon*

MASR The old citadel of Masr, in Nicubul's time, was inhabited by none but christians. In it are to be seen several churches of the Greeks and Copts, with a convent of monks, of the latter nation. A grotto under one of the Coptic churches, is regarded with high veneration, because it is supposed to have been the retreat of the Holy Family, when they fled into Egypt. The Greeks have a church famous for a reputed miracle of a singular nature. Fools recover their wits, upon being bound to a certain pillar of it — *Niebuhr's Travels*, Vol I p 64

MASSAGA See *Kaffir*

MASSAGETÆ According to Strabo (lib xi), all the tribes east of the Caspian were called Seythæ. The Dahæ were next the sea, the Massa-getæ and Sacæ more

eastward, but every tribe had a particular name. All were nomadic, but, of these nomads, the best known are the Asi, the Pisani, Tachari, Sacamani, who took Bactria from the Greeks. The Sacæ made incursions into Asia, similar to those of the Cimmerians, and possessed themselves of Bactria and the best district of Armenia called after them Sacæ-senæ. Of the first migrations into India of the Indo-Seythæ Getae, Takshak, and Asi, that of Sehesnag from Sehesnagdes (Takshak from Technis-t'han) six centuries before Christ, is the first noticed by the Persians. About the same period a grand incursion of the same races conquered Asia Minor, and eventually Scandinavia, and not long after the Asi and Tachari overthrew the Greek kingdom of Bactria. The Romans felt the power of the Asi, the Gatti and Cimbari from the Baltic shore, Colonel Tod (Vol I, p 19,) supposes the Asi and Tachari to be the Aswa and Takshak or Tooishka races of the Poorans of Sacadwipa. The Dahæ to be the Dahya, now extinct, one of the 36 Royal Rajput tribes, and he supposes them to be the descendants of Baldeva and Yudishtira, returned under different appellations. The country on the east is still occupied by the Turkoman race. Herodotus (*Her. Cho* I, c 216) mentions that they were said to eat their aged relatives, when any one was far advanced in years they killed together their immediate friends and neighbours, and having sacrificed him, made a common feast upon his dead body — *Chapfield Hindoostan*, p 181 *Herod lib* I, sect cxxvi. See Getae, Hindoo, Jat, Kafir, Kedah

MASS Pers Diamond

MASSALA, GARM, or warm spices, include pepper, cloves, cardamoms, enmin and cabebbs the "thanda" or cold spices, comprise chillies, onions, garlic, ginger, turmeric, coriander and cummin seed, tamarind, &c. See *Masala*

MASSANAH See *Kol*, *Koli*

MASSANDARI BRNG *Callicarpa lurata*

MASSEH ISLANDS These islands situated in the bay of Tajorah, near Aibier, were purchased by the British in 1840, but never occupied — *Hoisingh*

MASSICOT An oxide of lead, prepared from the dross of the melted metal. It is of a pale yellow colour, and is used as a pigment — *Waterston* quoted by *Faulkner*

MASLO KOROWE Rus Butter

MASSON, Charles, a celebrated traveller and numismatologist, left India in 1842. Author of *Journeys in Beloochistan, Affghanistan and the Panjab* — Lond 1842, 3 vols. Notice of the countries west of the

MAST

Indus—Bom Geo Trans 1836-1838, Bombay reprint vol 1 2—*D. Bruist*

MASSOWAH A harbour on the west coast of the Red Sea Eight or ten of the largest ships with double the number of smaller ones could be securely moored in the harbour There is also a good harbour called Daba-leah, larger than Massowah, about a mile to the north In both of these the water is quite smooth The fresh water supply is from tanks in the island of Massowah There is fresh water also at Daba-leah Fresh water is not abundant either here or in any other part of the Red Sea, but the supply at Massowah could probably be increased by digging wells on the mainland There is a pier with facilities for landing on Massowah island which is connected with the main land by low wet ground about a mile in length The rainy season is from November to March It is 380 miles from Aden and 290 from Perim The navigation for the greater part of the way is clear and safe, and for the whole way in the day time for carefully navigated ships There is no other spot but Massowah and its immediate neighbourhood where ships could lie safely for any time, and where troops and munitions of war could be disembarked with celerity and safety—*Lieut Col H James, R E, in Par Paper*

MASOY BARK Eng Cinnamomum xanthoneum

MASSU Hind of Salt Range Sterculia villosa

MASSUR CHENNA Hind Eryum hirsutum *Willde* Eryum lens *Linn*

MASSUR PARUPU Tam Eryum lens *Linn*

MASSURI A sanitarium on the Himalaya The following heights of mountains and points in the environs of Massuri were determined by the great Trigonometrical Survey of India, under General Sir Andrew Waugh

Hatipam,	7,109 ft	Cocley Hall,	6,506 ft
Edge Hill,	7,070 "	Camville,	6,288 "
Green Mount	7,002 "	Massuri Semi-	
Laltipa,	7,602 "	nary	6,330 "
Eagle's Nest,	7,041 "	Massuri Bazar,	6,719 "
Bellevue,	7,125 "	" Church,	7,369 "
Waverley,	7,057 "	Landour "	7,369 "
Himalaya Club		" Bazaar,	6,808 "
House,	6,849 "	" Hospital	
Camel's Back,	7,143 "	(Chimney)	7,511 "
Mule Shed,	6,562 "	Mallingarh,	6,936 "
Milner's Cottage	6,641 "	Woodstock,	6,877 "
Newland's House	6,863 "		

MAST, PERS coagulated milk or clotted cream, slightly sour, which when diluted with water forms ab-dugh, a beverage in

MASTIK

warm weather equally grateful and salubrious—*Ouseley's Travels*, Vol I p 268

MASTAKA, also Chinna Mastaka, in hindu idolatry, is a form of Parvati as Kali, and, possibly, is the sakti of Siva, in the form of Kapali She is described as a naked woman with a necklace of skulls, Her head is almost severed from her body, and her blood is spouting into her mouth In two of her hands she holds a sword and a skull In a note in Mr Ward's work on the Hindoos, it is stated that this goddess was so insatiate of blood, that not being able at one time to obtain enough of that of giants, she cut her own throat to supply herself therewith Ward derives the name from Chinna, cut off, and mastaka a head—*Cole Myth Hind*, p 94 *Ward's Hindoos* See KALI

MASTAKANAGRAHA or Mastan, URIA A brahman of Orissa following agriculture

MASTARU Artemisia indica

MASTI, HIND Aloe perfoliata

MASTIARA, HIND Scutellaria leucaris

MASTICO, It Mastic

MASTIC

Arab, Auluk Bagdadi	Mastice,	It
or Rumi Mastaki, AR	Kinnoli, Kinnah,	PERS
Mastik, DUT	Almacegu,	PORT
Mastich, ENG	Almastica,	SP
Mastic, FR	Almacigr,	"
Mastix, GEL	Rumi mustaki,	TAM
Rumi Mustaki, Guz HIND		

Mastic resin is produced in Scio, from the Pistacia lentiscus, the mastic or lentish tree The process of collecting is in most respects similar to that employed in obtaining the other resins That which collects on the branches of the trees is called mastic in the tear, and fetches the highest price, while that which falls to the ground constitutes the common mastic Mastic varnish is well known from its transparency, and other valuable properties, one of which is its peculiar toughness and tenacity even when spread in the thinnest coat, on wood or on canvas This is due to the presence of a peculiar resin, which does not possess any acid properties, and which has a composition C 40 H 31 O 2,—the acid resin of mastic containing four equivalents of oxygen It is imported into India from the Persian Gulf also from Kabul, and is used by the natives as an astringent in diarrhea, which property it owes to the volatile oil contained in it, 'also in all diseases depending on an undue accumulation of phlegm' Price 1 sh per lb—*McJulloch's Commercial Dictionary*, p 796 See Mastic

MASTIGA MALAY Caruncle

MASTIK, DUT Mastic

MASULA BOAT

MASTISA, from the Portuguese Mestre, a person of mixed Indian and European descent

MASTIX, GER Mastie

MASTODON, an extinct mammal of great size, of several species of which remains have been found in the Sewalik Hills, in Perim island, in Burmah, viz *M. angustidens*, *M. aivernensis*, *M. latidens*, *M. longirostris*, *M. peimensis*, *M. Sivalensis*. *Mastodon latidens* and *Mastodon Sivalense* have been found fossil both in Ava and the Sewalik Hills

MAST TREE ENG *Gnatteria longifolia* Wall, IV § A

MASTUNG, Sec Kelat

MASTURAT, AR women, relating to women

MASUDI, author of meadows of Gold, He met Abu Zaid at Basia, A D 916, (A H 303) Masudi mentions that, at the time of the mahomedan conquest, the country about Basia was called Aiz-ul-Hind, "The Land of India" The Meadows of Gold treats of all things in nature and History, and of all at once rather than all in succession, of China among the rest He travelled far and wide, and from a very early age, visiting Sind in A D, 912 when quite a youth, and afterwards, according to his own account, Zanzibar and the Island of Kanbalu, Champa, China and the country of Zabai, besides travelling a long way into Turkestan He mentions that in his time, A H 332, offices in India were hereditary

Praires d Or, iv 225 quoted in *Yule Cathay*, 1 pp ex, cexlii See Masaudi

MASUFIR — *Carthamus tinctoria*

MASULA BOAT, a boat used on the Madras coast, for crossing the surf The planks are sewed together and the boat has no thwarts They are used in landing and discharging cargoes, and carrying passengers to and from ships in the roads They are sometimes broken to pieces from the heavy surf, which, at times, runs as high as from six to ten feet A catamaran can be kept in attendance, as a life preserver, in the event of any accident to the masula-boat, by upsetting or in case of any of the Europeans being washed out by the surf The masula-boats receive their cargoes and passengers from the ships outside the surf They are rowed by twelve men, with bamboo or casuarina paddles, that is, a board about ten inches broad and fourteen inches long, fixed at the end of a bamboo or young casuarina tree They are steered by one or two tindals (coxwains) and two men are constantly kept to bale out the water, from which employment they are promoted to the paddle, or bow-oar, after which they fall aft,

MATA-GLAP

in rotation, to be a tual or steersman The steersman gives time by a song, which is sung by all the boatmen, and according as its modulations are slow or quick, the oars are applied These modulations are regulated by the waves, as they may be slow or rapid, in succession, on one occasion, when a passenger of rank showed impatience at this noisy song, the boatmen were desired to cease, but the steersman refused compliance with the order, saying, that without his song he would not be answerable for the safety of the passenger The dimensions of the masula-boat are from thirty to thirty-five feet in length, ten to eleven feet in breadth, and seven to eight feet in depth — *Note by Sir J Malcolm Edye Orme*

MASULIPATAM, in lat 60° 9' N long 81° 10' E a large town on the Coromandel Coast The Masulipatam tract of country lying between the Hyderabad country and the sea, has a population of 520,866 and the collectorate formerly took its name from the chief town in the district which is now designated the Kistnah district Ellore is another large town Masulipatam is supposed to be the ancient Mesolia It was first taken by the British on the 6th April 1759

MASUR Guz *Ervum lens* Linn

MASURI, a town of the Merut District N W PROVINCES

MASURI, PUNJABI *Ervum hirsutum* — Willde

MASWANIKI RAJA See Inscriptions

MAT, Guz *Phaseolus*

MAT BURM In the weights of Burmah, is the one-fourth part of a kyat or takal

MATA, the hindoo goddess who presides over small pox, also styled, Sitla Mata is the common name for the goddess who presides over this scourge of infancy — *Tod's Rajasthan*, Vol II, p 100 See Mat'ha

MATA JANAVI The mother of births, is the analogue of the Juno Luema of the Rajpoots — *Tod's Rajasthan*, Vol I p 357

MATA-JI, is the universal mother, worshipped in India from the most ancient times In a temple to Mataji, 'the universal mother,' in Rajputanah is an inscription to the purport that Komarpal Solauki and his son Solunpal, in the month of Pos (the precise day illegible), (S 1207 winter of A D 1151), came to worship the universal mother in her shrine at Palode — *Tod's Rajasthan*, Vol II p 618 See Mat'ha

MATA BANGHA, a rum of Nuddea

MATA-GLAP The diseased or demented condition of a Malay, when he runs demented or amok

MATCHLOCKS

MATA KOOUR A colossal alto-relievo, situated near Kussia Tannah, in peigunnah Sidowa, Eastern division of the Gorneckpore district

MATA-KUCHING MALAY—Cat's Eye

MATALI See India

MATA-PITA, Bactro-Pali, mother and father

MATAR HIND *Pisum sativum*

MATAR REWARI, HIND of Amritsar, is the small or field pea, *Pisum arvense*

MATARE, a town, or rather village, about two leagues from the capital, is sited nearly on the ruins of the ancient Helopolis *Niebuhr's Travels*, Vol I, p 65

MATAZOR HIND *Phytolacca decandria*

MAT BAGS are formed of the leaves of the date and other palm trees, and are extensively used in Bombay and many parts of India for packing goods. They are imported into Bombay from Sonmeeanee and the Persian Gulf,—*Faulkner*

MATCHE COTTE TAM See Bullar

MATCH'HI, also Match'hi HIND Fish

MATCHLOCKS of a peculiar make are manufactured in the Shorapore district, as also jumbea, knives, daggers, &c, &c. The prices of these would be according to commission, and the amount of inlaid work, silver or gold, which, if employed at all, might be required the price of a good matchlock without ornament is from 10 to 12 Rupees. A superior matchlock is made at Koteli, the barrel is filed smooth on the outer surface and being carefully cleansed from grease by scouring with wood ashes, is set upright in a hollow cylinder of brass, which is filled with a solution of white vitriol in water. The cylinder is placed upon a slow fire, and in two days, the veins of the damask are developed in high relief. Nothing can be imagined more elegant than the twisted damask of Koteli. It surpasses that of Herat. The straight damask being less tenacious than the twisted variety, should be made of greater solidity. Neither can be compared for effective strength with the gun barrels forged according to the English process, in which the barrel being formed, is twisted at welding heat upon the mandril. But, there is no doubt that the Koteli barrels are superior in strength as well as in beauty to ordinary matchlock barrels, for the whole of the metal becomes consolidated, and rendered fibrous by the intimate twisting of its several parts. The worst feature in the process is the want of care in the construction and finish of the inner surface. The rude measures employed are quite insufficient to assure us that the lips of the rib-

MATCHLOCKS

band have met in every part, or that the square bits turned with no velocity by the hand have effaced those irregularities of surface which endanger the life in loading. The bore, not being a true cylinder, and the ball being seldom wrapped in cloth or leather, it is impossible that the piece should carry with precision, or that with any given charge, it should range so far as a fuzil of the same calibre. Matchlocks are almost universally constructed with an oviform chamber, which is harmless enough with the weak gunpowder of the bazaars, but dangerous when English gunpowder is employed. It no doubt economises the charge. The barrel is made to swell abruptly at the breach to accord with the shape of the chamber. The matchlock of Herat is generally rifled, a process unknown at Koteli, where, however, flint and detonator locks are made superior to those of most Indian fabrics. The rifling process is very rudely contrived at Herat. In a cylinder of hard wood corresponding in length with a gun barrel, two parallel and spiral grooves are rudely chiselled, a collar of wood is formed in an upright post, opposite to another post, into which the barrel is to be jammed, and within this collar are two short iron pegs, fitting into the grooves of the cylinder. A boring rod is then firmly attached to the cylinder, the cylinder, forming both handle and guide. The boring bit is a cylindrical rod rather thicker toward the extremity than elsewhere. Its thickest portion exactly fits the muzzle of the piece. It has a groove at the extremity, into which fits a small sharp wedge of hardened steel. When first inserted into the barrel, this wedge scarcely projects above the surface of the boring rod. It is now introduced into the muzzle, and the wooden cylinder is pushed forward by the workman who leans his weight against it. Of course as it enters the barrel, the spiral grooves of the wooden cylinder being guided by the fixed pegs in the collar give the rod and bit a corresponding spiral motion by which a spiral scratch is made in the interior of the barrel. The wedge is then slightly heightened and the scratch is thus deepened, until the workman considers it sufficient. This process is repeated until six or seven grooves have been formed. The Herat rifle being carefully loaded with balls wrapped in leather or cloth is tolerably true. All the beauty and advantage of the Koteli manufacture are attainable without any of the defects attending the rude treatment of the material in an Indian smithy. That is to say, the solidity and the fibrous consistency given to the iron, and the elegant damascene upon the barrels

may consist with a perfect inner surface of the cylinder. But such barrels could not, safely, be made so light as the British twisted barrel, a consideration of little moment as regards rifles in which weight is essential to steadiness. The price of the best Koteh barrel without ornament, is about 15 rupees, or 30 shillings. The fabric is generally considered the best in India.

MATELOFA ISLANDS are the most western of the extensive chain of islands called Carolinas, which stretch nearly east through the middle of the Pacific Ocean chiefly between the parallels of lat 7° to 10° North — *Holsburgh*. See Yap or Uruwb.

MATE-YERBA, Paraguay Tea. The leaves of an evergreen shrubby plant (*Ilex Paraguayensis*), largely consumed, in the manner of tea, in many parts of South America, where they are the subject of extensive commerce. The manner of using it is as follows: a pinch of the leaves is put into a small cup of warm water, and the infusion is imbibed through a little tube pierced with small holes, in the lower part, which only allows the passage of the water, and keeps back the leaves. The same leaves serve for three infusions. It is drunk by some with sugar or lemon-juice, and is used at all times. The plant might be introduced into India.

MATH HIND of Kuhat a quality of a marsh land.

MAT'H, Ast'hol or Akora, are the residences of the monastic communities of the hindus, and are scattered over the whole of India. They generally comprehend a set of huts or chambers for the mahant or superior, and his permanent pupils, a temple sacred to the deity whom they worship, or the samadh or shrine of the founder of the sect, or some eminent teacher, and a Dharmasala, one or more sheds or buildings for the accommodation of the mendicants or travellers, who are constantly visiting the Mat'h. Most Mat'h have endowments of land, generally of small extent, but as the Mat'h are numerous, the quantity of land in a district pertaining to a Mat'h, is extensive. But, besides lands, they receive presents from lay votaries, ask alms daily in their neighbourhoods, and sometimes traffic. The Mat'hs of various districts look up to some of their own order as chief, and under the presence of this chief mahant, on the demise of any of their brethren, they elect a successor from amongst the chela or disciples, the new mahant being regularly installed at the hands of the president of the assembly, by investment with the cap, the rosary, the

frontal mark or tika or other monastic insignia. In these matters, the British Government never interfere. Amongst the hindus, there is a lay and a priesthood class, the latter being sometimes monastic, and sometimes secular, and the vaishnava sect leave this a matter of choice. The Vallabha Chaitany sect, indeed give the preference to married teachers and all their Gosam are men of business and family, the preference, however, is usually assigned to teachers of an ascetic or cenobitic life. The cenobitic members of the different communities, at one period or other of their lives, have pursued an eremitic mendicant life, travelling over India singly or in bodies, subsisting by alms, or merchandise, or some of them, as must be the case amongst such large bodies of men, by less unexceptionable means, like the Sarabaites of the East, or the mendicant friars of the Latin Church. The preference, indeed, is usually assigned to teachers leading an ascetic life. The doctrine that introduced similar unsocial institutions into the Christian church, in the fourth century, is still most triumphantly prevalent in the east, the land of its nativity. Monastic establishments and solitary mortification originated in the specious appearance and pompous sound of that maxim of the ancient philosophy that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body here below, and that the body was to be macerated and mortified for that purpose. The Math is under the entire control of a mahant or superior, with a certain number of resident chela or disciples, with a large number of vagrant or out-members — *Professor Wilson in As Soc Proceedings*. See Jain, Jogi or Yogi, Brahma or Madhavaehari.

MAT'HA, HIND ? A tree of Chota Nagpore, with a hard, white timber — *Cal Cat Ex* 1862.

MAT'HA, or mother, is a term applied only to the sakti of the god Siva. It is said that Mylitta of the Babylonians, a name of Suenoth-Benoth, also means, mother. The wife of Siva is also called Vali or Bahi, under which appellation she assumed the form of a girl twelve years of age. In Madura, at Balano and other places, virgins used to go to the temple once in their lives to offer themselves in honour of the goddess. The story was that a god had intercourse with them. In all the temples of Siva and his consort, women are kept to dance and sing before the idols — *Roberts, Or Ill* p 11. See Mata.

MAT'HA DIN, See Hindoo.

MAT'HA-DI-PADI, See Hindu.

MAT-KANSHA

MATHAGAR, HIND *Ficus reticulata*.
MATHALA or Tihuti, See India
MATHAM TAM a hindu monastery See Hindoo Mat'h
MATHEE, or Methi, DUK GUZ HIND SANS Fenugreek seed
MATHERAN, a hill in the neighbourhood of Bombay, with lively scenery, wooded lanes, where the air is fragrant with wild flowers The best views are from Garbut Point in the morning and from Panorama Point in the evening, from the latter looking down on Bombay with its broken coast and harbour, on Malabar hill, by Mazagon and Mahim, a scene rarely equalled
MATHGIRI VAMBOO, TAM In Tinnevely, a strong light wood of a whitish brown colour when young, used for general purposes When old, it is of a red colour, but still is a strong light wood — *Col Frith*
MATHI, HIND *Salix* sp
MATHI a kind of fried "chapatti"
MATHIAH, See Inscriptions
MATHIRA, HIND, *Citrullus vulgaris*, in the Punjab *C cucurbita* — *Schrad*
MATHIRSH, also Mathushi, HIND *Acacia speciosa*
MATHIYA, See Buddha
MA-THLOA, in Amheist, a timber used for house posts, probably *Artocarpus integrifolius*, or jack-wood
MATHRA, in L 27° 30' 2", long 77° 40' 3" in Hindostan, on the right side of the Jumna, 35 miles N W of Agra Mean height of the cantonment 655 ft
MATHU HIND of Chamba Hills *Indigofera arborea*, HIND also *Nima quassoides*
MATHURA, a town of the Agra district See Mathia, Inscriptions, Junagurh, Krishna, Pandu, Polyandry, Rudia Sampiadayi, Sakya Muni
MATHURA NATH, a librarian, of the Hindu College, Author of history of the various Hindu sects
MATHUSAL, HIND *Nardostachys jatamansi*.
MATICO, the Peruvian styptic, a powerful vegetable astringent, first made known to the medical profession by Dr Jeffreys, of Liverpool It is stated to be the *Piper angustifolium* of Ruiz and Pavon Dr Martin believes it to be a species of *Phlomis* The leaves are covered with a fine hair — *Lancet*, Jan 5th 1839, May 1843, *Transactions of the Provincial Medical and Surgical Association*, Vol 10
MATITSA WANGRU, HIND *Capsicum annum*, *Linn*
MAT-KANSHA. SINGH *Cannabis sativa* *Linn* *Rorh Rheede*.

MATRICARIACEÆ.

MAT-KI-BHAJI DUK HIND *Amarantus tristis* — *Linn*

MATKI-KI-PHALLI HIND *Cyamopsis psoraloides*

MATOOLOONGA SANS *Citrus medica*

MATRA. See Kama

MATRENE See Kizzel ozan

MATRICARIACEÆ an order of plants spread all over the globe, including about 900 genera of which about 132 genera and 700 species occur in the East Indies, few of which are valuable as medicinal or food plants

1 <i>Oospeium</i>	4 <i>Eclipta</i>	7 <i>Doronicum</i>
1 <i>Ethulia</i>	1 <i>Blainvillea</i>	1 <i>Cacalia</i>
46 <i>Veronia</i>	2 <i>Siegesbeckia</i>	46 <i>Senecio</i>
11 <i>Decaneum</i>	2 <i>Placus</i>	4 <i>Madaractis</i>
3 <i>Cynopsis</i>	1 <i>Melampodium</i>	3 <i>Notonia</i>
1 <i>Monosis</i>		3 <i>Echinops</i>
1 <i>Elephantopus</i>	2 <i>Xanthium</i>	2 <i>Saussurea</i>
1 <i>Ageratum</i>	1 <i>Nooma</i>	21 <i>Aplotaxis</i>
19 <i>Adenostema</i>	2 <i>Wedelia</i>	1 <i>Dolomiaea</i>
	5 <i>Wollastonia</i>	4 <i>Amberboa</i>
9 <i>Eupatorium</i>	1 <i>Guizotia</i>	1 <i>Microdonchus</i>
2 <i>Mikania</i>	1 <i>Sclerocarpus</i>	5 <i>Ticholepis</i>
1 <i>Tussilago</i>	1 <i>Helianthus</i>	2 <i>Centaurea</i>
1 <i>Aster</i>	5 <i>Bidens</i>	1 <i>Kentrophyllum</i>
1 <i>Galatella</i>	1 <i>Verbesina</i>	
1 <i>Calmeris</i>	5 <i>Spilanthes</i>	1 <i>Onobroma</i>
2 <i>Callistephus</i>	1 <i>Chrysanthellum</i>	1 <i>Carthamus</i>
4 <i>Diplopappus</i>		1 <i>Cnidus</i>
1 <i>Leptocoma</i>	1 <i>Neuractis</i>	6 <i>Cirsium</i>
1 <i>Fulcatonia</i>	1 <i>Glossocardia</i>	1 <i>Lappa</i>
3 <i>Heterochaeta</i>	1 <i>Glossogyne</i>	1 <i>Echeiaria</i>
13 <i>Erigeron</i>	4 <i>Enhydia</i>	3 <i>Serratula</i>
1 <i>Rhynchospermum</i>	3 <i>Porophyllum</i>	1 <i>Jurinea</i>
	1 <i>Calen</i>	2 <i>Amsliea</i>
2 <i>Stenactis</i>	1 <i>Achillea</i>	1 <i>Gerbeia</i>
1 <i>Asteioma</i>	1 <i>Matricaria</i>	3 <i>Oreoseus</i>
5 <i>Myriactis</i>	2 <i>Pyrethrum</i>	1 <i>Bernera</i>
1 <i>Microglossa</i>	1 <i>Chrysanthemum</i>	2 <i>Leucomerus</i>
7 <i>Amphirapis</i>		1 <i>Dicoma</i>
2 <i>Blepharispermum</i>	28 <i>Atemisia</i>	1 <i>Cichorium</i>
	1 <i>Chrysostemum</i>	1 <i>Tagopogon</i>
1 <i>Athoisma</i>		3 <i>Scorzonera</i>
5 <i>Sphaeranthus</i>	5 <i>Tanacetum</i>	2 <i>Picris</i>
4 <i>Dicrocephala</i>	1 <i>Myriogyne</i>	12 <i>Lactuca</i>
1 <i>Grangea</i>	2 <i>Sphaeromorpha</i>	1 <i>Chondrilla</i>
2 <i>Cyathocline</i>		3 <i>Taraxacum</i>
2 <i>Thespis</i>	1 <i>Machlis</i>	2 <i>Ixeris</i>
1 <i>Berthelotia</i>	4 <i>Helichrysum</i>	2 <i>Balkhausia</i>
24 <i>Conyza</i>	9 <i>Gnaphalium</i>	3 <i>Brachyrampus</i>
78 <i>Blumea</i>	1 <i>Filago</i>	
6 <i>Pluchea</i>	7 <i>Antennaria</i>	3 <i>Microgynchus</i>
5 <i>Ephaltes</i>	21 <i>Anaphalis</i>	7 <i>Sonchus</i>
12 <i>Inula</i>	1 <i>Leontopodium</i>	8 <i>Youngia</i>
4 <i>Vicoa</i>	7 <i>Carpesium</i>	7 <i>Prenanthis</i>
1 <i>Fiancoemia</i>	17 <i>Gynura</i>	2 <i>Hieracium</i>
3 <i>Pulcaria</i>	5 <i>Emilia</i>	1 <i>Dubya</i>
1 <i>Cesulia</i>	7 <i>Ligularia</i>	7 <i>Mulgedum</i>
2 <i>Bupthalmum</i>		

species of *Aster*, *Callopsis*, *Bellis*, *Zinnia*, *Helianthus*, *Tagetes pyrethrum*, *Chrysanthemum*, *Atemisia centaurea* are ornamental or fragrant flowering plants *Veronia anthelmintica* the som-raj of Bengal, is used medicinally, the leaves of *Eupatorium tithonei* *Vahl*, were formerly employed in India and America in snake-bites and are

still used in the Mauritius as a substitute for tea *Sphæranthus mollis* and species of *Blumea* are fragrant plants *Guizotia abyssinica* is a valuable oil plant—*Cynara scolymus* is the edible artichoke, *Cichorium intybus* the chicory or succery &c *Endivia* the endive and *Taraxicum dens leonis* is employed in old standing ailments

MATRICARIA CHAMOMILA *Linn*

M *Susceformis*, D C | M *precox*, D C

Chamomile, ENG | Sutei gul, TRANS-INDUS
Babuna, HIND

This occurs wild in the plains of the Eastern Punjab, but is also cultivated — *D. J. L. Stuart*, M D

MATRICARIA SUAVEOLENS *Linn*

M *Chamomilla*, Wall

The chamomile plant grows in Persia, Kashmīr and India *Rorb* in 437, *Voigt*

MATRIKA-NYASA SANS from matika, a mother, and nyasa, to place

MATRI See Sacti

MATRI VISHNU See Inscriptions

MATS

Matten,	DUT	GERM	Tikal, Bogor, Kalasa,
Nattes,		FR	klasa, galeran, MAJAY
Chattai,	Guz	HIND	Burya, PER
Stuoje, Stoje,		IR	Estenas, PORT SP
			Progoshki, RUS

Mats are formed of rushes, of the bark of trees, and of the leaves of different species of palm trees, interwoven Mats are made in all countries In Russia, a kind termed bast mats are largely manufactured from the inner bark of the lime tree China mats are in general use in India for covering floors and lining stair-cases, and in India, in places where the bamboo or cane grows readily, mats are made of these materials, as also of

<i>Andropogon muricatum</i>	<i>Pandanus odoratissimus</i>
<i>Arundinaria falcata</i>	" <i>fucatus</i>
<i>Arundo donax</i>	<i>Phoenix dactylifera</i>
<i>Boerassus flabelliformis</i>	" <i>syvestris</i>
<i>Chamaerops Rutchiana</i>	<i>Papyrus pangorei</i>
<i>Cocos nucifera</i>	<i>Phyrium dichotomum</i>
<i>Hedychium spicatum</i>	<i>Saccharum sara</i>
<i>Malocochaete pectinata</i>	<i>Typha angustifolia</i>
<i>Maranta dichotoma</i>	" <i>elephantina</i>

The leaves of the *Pandanus odoratissimus* make a very fine matting, largely employed by cabinet makers as a packing material The leaves of the palmyra are also largely used for the palm leaf books The stalks of *Andropogon muricatum* are used as a thatch grass, and its roots are woven into screen mats called "tatti," which are wetted to cool the atmosphere

In Airacan, there are six kinds of Bast, called "Sha" which might successfully be fabricated into mats In 1854, the price of Russian Mats was £7-10-0 to £8 per 100 wholesale and from 2s to 3s. 6d each,

retail The mats of Bengal, called Sital Patee, are made from the *Phyrium dichotomum* Several species of *Typha*, *Juncus* and *Saccharum*, abound in the Madras Presidency and are applied to useful purposes Many of the mats exported from Calcutta are made from the *Papyrus pangorei* Some of the Burmese mats are made from the split stems of the *Maranta dichotoma*, called "Then" which grows abundantly in the forests of Buimah and the Tenasserim Provinces The large coarse mats in universal use in Buimah, are made from the leaf of a species of screw pine, *Pandanus fucatus* ? *Burm* tha-ban known as the Lowland screw pine in distinction to the "Highland" species of *Pandanus*, which grows on the high lands above tide waters, from which the smaller and finer mats are fabricated Table mats are made by the Chinese very beautifully and the demand for them has increased the importation of rattans within the last few years They are exported to all parts of the world Table mats are put up in sets of six each of different sizes, or else are made and put up to order Floor mats are made of a rush cultivated for the purpose, the best are called Lientan mats They are either plain white, or plain red and white The manufacture of matting for sails of boats and junks employs thousands of workmen, and that for floors, for bedding, and envelopes of boxes and cases, as many more Floor matting is put up in rolls containing 50 mats of 6 by 4 feet, such a roll is estimated to weigh a pecul The annual exportation to the United States is upwards of 10,000 rolls of 40 yards each, at four dollars a roll It is also sent to India and South America, Sydney, &c When matting is shipped, care should be taken that the rolls are perfectly dry, or they will mildew and become rotten Mats made of rattan for table-furniture, and of grass for floors, are largely exported from China The latter is manufactured of different widths and patterns, and though the amount annually sent to the United States and elsewhere is calculated to exceed half a million yards, it forms a very small proportion to the home consumption A sail containing nearly 400 square feet can be obtained for ten dollars The rolls are largely exported and still more extensively used in the country for covering packages, for shipment A stouter kind made of bamboo splints serves as a material for huts, and many other purposes that are elsewhere attained by boards or canvas Rattans are also worked into mats, chairs, baskets, and other articles of domestic service Several branches of manufacture have entirely grown

MATS

up or been much encouraged by the trade at Canton, among which the preparation of vermilion, beating gold leaf, cutting pearl buttons, weaving and painting fancy window blinds, and the preparation of sweetmeats, are the principal

The manufacture of mattings from colored grass has long been carried on successfully in the Madras Presidency, and those from Cochin, Palghat, Tinnevely, and Wandiwash, are in considerable demand, the two former on account of their brilliancy of colors, and fine quality, and the two latter from their extreme cheapness. Several species of grass appear to be employed for mats, some being broad, flat and soft, while others are round, fine and wiry, the mats of Cochin, Palghat and the Western Coast are of the latter description, and are more durable in consequence. The chief defect in this manufacture is that the mats have hitherto been made in long strips which required to be sewed together when a large surface of floor is to be covered. This defect was pointed out to the Local Committee of Cochin, who then contributed two large mats 12 feet x 12 each woven in a single piece of good pattern and harmonious colors. The mats of Tanjore and Tinnevely are creditable.

The plain con matting of Malabar, and the colored red and black matting of Canara, are known. A door mat made of Aloe fibre in Coimbatore is a novel and useful manufacture, but this substance is well suited to the manufacture of rugs and carpets, as it is cheap, strong and nearly white, and can be dyed of the most brilliant colors and manufactured into cloth, damask, and imitation horse hair cloth. The local names of the mats are

In Palghat	Manha Poo Paya
„ Needoongunad	Cooroo Naro Virallee
Palghat	Anjee Pooketty Mookoya Vello
„	Shooyakunden, Vnallee
„	Kolli Mooka Vnallee
„	Ketta Mookya Virolia

Mats are made in the Laccadive Islands, from the cocoanut leaf cut out of the heart of the tree just before it unfolds. These are employed in the islands as sails of ships, they are of fine quality and much esteemed when exported. In the peninsula of India, however, the most common and most generally useful mats are formed of the bamboo, those made with the shining outside strips are used for matting of rooms where the rattan is not procurable. Common bamboo mats are used for lining vessels previous to receiving cargo and for covering bullock carts. Rattan mats are generally preferred for

MATS

rooms, Tonga mats, similar to the Bengal, are prepared in many parts of Southern India, the date, and palmyra leaf mats are generally used by natives for sleeping on and are very useful, the kildara (Mogah) leaf furnishes a good material for matting for packing, the Mauritius sugar bags are made from it, different grasses and rushes furnish material for common mats, and mat-makers stain the mats both red and black—Palghat mats and those from Cochin are considered the finest in Southern India. Mats of Travancore are made from the grass *Cyperus textilis*, and another grass called Cooray.

The mats of Silhet are famed, rich Hindus sit on mats, and have large pillows at their backs, upon which they rest their arms.

The exports of mats from India were as under, chiefly from Bengal and Madras

1857-8	£1576	1869-1870	£2379
1858-9	£2505	1870 - 71	£2094

The internal trade in mats is, however, very extensive, as they are in universal use by both Europeans and natives, and are therefore made of kinds and varieties to suit everybody's taste and means. Europeans use only the better kind of mats, and almost exclusively for the covering of floors in their houses, but natives employ them for a variety of other purposes, such as to sleep upon, smoke, &c. Every mahomedan, however poor, after having performed the prescribed ablutions, spreads a small mat before him, while saying his prayers. The Hindu uses it as a sort of table-cloth, in many a poor hut it constitutes the only piece of furniture perceptible. The finest kinds of the Bengal matting, are manufactured at Midnapore, near Calcutta. These are only manufactured to special order, but can be made of any size required. The price varies according to the size of the border, which is coloured either red or black, and one large mat, 25 feet square, cost at Midnapore 30£. Smaller mats may be valued in proportion. But besides these extremely fine mats, a description is manufactured, of which considerable numbers are exported to Madras, Bombay, Mauritius, and South Australia, these are much cheaper, and a good strong mat, about 20 feet square, may be had for 4£ if plain, and 5£ 10s with a black or red border. The mats next in point of fineness are those from Jessore, also in the vicinity of Calcutta, and called Sittulputtee. These, however, are never made, for India, of the size of an entire room-floor, but only in the shape of rugs, and have invariably a red border, sometimes also a red-flowered centre. They are generally made

about 4 to 5 feet long and 2 broad, and cost from 2£ to 3£ each. At Hoogly, near Calcutta, an inferior kind of small mat is made, of which very large quantities are exported by the emigrants to Mauritius and Demerara, and lately several shipments have been made to New South Wales. The largest variety of small mats is, however, made in the Madras Presidency, North Arcot, and the whole of the Malabar coast, are celebrated for these handsome fabrics. There are at least 200 varieties of design and colouring, the price varying from 3s to 3£ per mat, according to quality and length. All mats in India are made by a special caste, who devote themselves exclusively to that description of manufacture. As everybody, high or low, rich or poor, uses some kind of mat, a very large number of people must be employed in making mats to supply the demand, not only of the immense local population, but also that for export.

A kind of mat is made of rushes, which have been exposed to the sun for three days, when about to be used they are soaked in water for an hour, and then split into thin strips. It is made more or less fine, according to the quality of the mat required. If the border of the mat is to be coloured, the rushes are dipped into a red dye to the necessary depth. This process of manufacture consists in plaiting the rushes thus prepared on threads tightly strung between two bamboos, a sley being used, as in weaving, for compressing them tightly together. The finest kind of mats take from one to six months to manufacture, both the time occupied and the cost depending on the size required. Small mats are much used by the natives, but of an inferior and cheaper quality. Mats of this kind are exported largely to Calcutta and they can be made of any pattern, Price up to 300 Rs.

In North Arcot, in 1862, there were sixty-three mat weavers in Wandawash, six of whom are reported to be skilful workmen. The reeds or grass of which these mats are made grow in kasba Wandawash, on a kam of land, which is situated in the vicinity of a tank. They are also largely cultivated in Palakonda, Pondicherry, and Cuddalore in the South Arcot District, on river banks or river poramboke, &c. At Wandawash a kam of land would yield a produce of two bandy-load of grass, if the season be favorable. The price of a bandy-load at Palakonda is 30 Rs, exclusive of the bandy-hue thence to Wandawash, viz 7 Rs or thereabouts. A superior kind of mat grass is to be had at Velani, Tanjore District, but the charges are so heavy that they prohibit import—*Re-*

verend Williams' Middle Kingdom, Vol II p 142 Rhode, M S S McCulloch, Cal Ea 1862

MATSA KANDA TEL *Pterospermum acerifolium*—Willd The petals bruised in honey are reckoned a cure for stomach-ache—R in

MATSEEN CHIN—*Nux vomica*

MATSMAI See Japan

MATSYA, the Fish Avatara, of the hindoo god Vishnu, has been demonstrated to have immediate reference to the general deluge, and to be the same history, disguised in oriental fiction, of that event, as is related in the Hebrew scriptures, Sir W Jones assents to the opinion of Bochart, that the fable of Saturn was raised on the true history of Noah. He shows that the seventh Menn, Satyavata, corresponds in station and character. In his reign, the Hindus believe the whole earth to have been destroyed by a flood, including all mankind, who had become corrupt, except the pious prince himself, the seven rishi, and their several wives, who, by command of Vishnu, entered a bahitia, or spacious vessel accompanied by pairs of all animals. Vishnu, assuming the form of a fish commanded the ark to be fastened by a cable, formed of a vast serpent, to his stupendous horn secured thereby until the flood subsided, when he and Brahma slew a monster, named Hya-griva, who, while Brahma was reposing at the end of a kalpa, stole the Vedas, and mankind had consequently fallen into the depths of ignorance and impiety. This mighty demon is called the prince of Danava a name which means horse-necked. The Vedas having been recovered, the world was progressively re-peopled with pious inhabitants, descendants of the devout Satyavata and his favoured companions. The history of this avatara is the subject of the first Purana, or sacred poem, consisting of 14,000 stanzas, and is concisely told in the eighth book of the Sri Bhagavata, or life of Krishna—*Sir W Jones Asiatic Researches, Vol I*

MATSYA, a country which produced fish, sometimes said to be Bengal, sometimes Guzerat. The hindu races who worship in addition to the works of their own hands, so many varied products and so large a number of mammals and reptiles do not, seemingly, worship fish. In their religion, the Matsya Avatara is the Fish Incarnation of Vishnu, in which he preserves a king named Manu, with the seeds of all things in an ark, during the deluge, which happened in order to kill Somukasura who had stolen the Vedas, and hidden them in the Sea. A tank or pond

MATULUNGA

with all its contents may however with the hindus be devoted to a deity, and Col Tod mentions that when one day he had thrown his net into a lake, which abounded with a variety of fish, his pastime was interrupted by a message from the regent, Zahim Sing, to tell Captain Tod that Kotah and all around it were at his disposal, but these fish belong to Kaniya. On which, Colonel Tod immediately desisted, and the fish were returned to the safeguard of the deity. In such a sacred tank, fish will feed from the hand, and in the Mahamaddy, where it is three miles broad, he tells us, fish will follow for miles for a little burnt rice — *Tod's Travels*, p. 9

MATSYAKSHI TEL Int fishes-eye, Moon plant or *Sarcostemma* and in TEL Ponniganti km which is an *Alteianthera*

MATSYA PURANA See Krishna Matsya

MATSYENDRI or Macchendra See Jogi or yoge

MATTADDEEN, a common name amongst hindoos of northern India, and applied by the Punjab and Ghoorika soldiery to all the revolted soldiers of 1857—8-9, properly Mat'ha dmi.

MATTAI SHAGGA HIND of Swat, mica paste for glistening plaster

MATTAKARUU TEL var of *Oryza sativa*, L

MATTANDA The most impressive and the grandest ruins in Kashmir, no Mattand, about three miles east of Islamabad. This temple has been the subject of much controversy in respect of its age and dedication, but General Cunningham believes that the dedication was to the sun, Mitam being but a corruption of the Sanskrit, Mattand or the sun, mention is made of it in the *Raj Tarangini*, translated by Mr Troyer, "Il construisit aussi dans le village Simharotsik un sanctuaire au soleil, lequel sous le nom de Ranapuraswami, acquit une renommée répandue partout." M Troyer, however, expressly declares in his translation, that the temple was dedicated to the sun, General Cunningham believes that two different edifices were indicated in the above verse, first, the temple of Ranapmaswami, dedicated to Siva, and second, the temple of Mattand, mentioned by the *Raja Tarangini* as that surrounded by a colonnade

MATTAR HIND *Lathyrus sativus* also Pisum sativum

MATKI-KI-PHALLI DUK HIND *Cyamopsis psoraleoides*, D C W & A W Ic

MATTU BACHCHALI also Bachchali TEL *Spinacia tetrandia*, R in 771—Mattu is short, lit "short or small basella"

MATULUNGA, SIAM, *Citrus medica*.—L

MAUHARI

MATURA on the east coast of Ceylon, in lat 5° 58' N long 80° 37' E is a considerable town with a fort

Many gems have been, from ancient times, exported from Ceylon, where the ruby, amethyst, topaz, sapphire, spinelle, chrysoberyl, cornudum and cinnamon stone are found in great abundance, but not emeralds. The sapphires which are red, purple, yellow, blue, white, and star-stone, are met with at Matura and Saffiagam, and rubies and sapphires at Badulla and Saffiagam. The white Tourmalin, or Maturase Diamond, called in Singhalese, Suda Turmah, is a topaz of a pale yellow colour.

The Zircon family is richer in Ceylon than in any other part of the world. It is found in the districts of Matura and Saffiagam, and is most abundant in the former. "Matura diamond" is the name applied to its finest varieties by the dealers in gems. Besides the two well-established species, common zircon, and hyacinth, there is a third, massive opaque, and uncrystallized, and of a dark brown colour. Specimens of it from Saffiagam weigh two or three ounces. The yellow varieties are sold by the natives as a peculiar kind of topaz, the given as tourmalines, the hyacinth red, as inferior rubies, and the very light grey, as imperfect diamonds. All the varieties are found in the beds of rivers, or in alluvial ground, which, both in Saffiagam and Matura is of the same kind — *Horsburgh's Travels*, Vol IV p. 219

MATURA TEA TREE *Cassia auriculata* Linn Roeb

MATURISHWA SANS Wind

MAT-WAN-LIN A Chinese account of India, translated from the Wan-heen-t-hung-Kaow, or deep researches into ancient documents

MATTY, in the Madras Presidency, a house servant who cleans up supposed to be from the English Mate, or from the Malayalam Methi, an inferior servant, an under servant who cleans dishes, shoes, &c

MATTYAR HIND Rohi of Punjab

MATZBANG HIND *Abelia triflora*

MAUAS See Greeks of Asia

MAUD HIND *Eleusine coracana* Gaert

MAUDEKEE MALAY *Cucurbita citrullus*

MAUES, B C 135, is supposed to have been a Scythian, the head of one of the tribes that broke into Bactria between 150 to 140 B. C and he seems to have held communication with Azes. The obverse of his coin contains the king with a trident, a Tatar war weapon, setting his foot on a prostrate enemy

MAUHARI HIND species of *Solanum* But Mauhari is *S sanctum*, and Choti

MAUND

Mauhari is *S. xanthocarpum*

MAUL HIND *Pyrus kumaonensis*

MAULABKER ARAB Nitric acid

MAULMAIN A town in the Amherst province of British Burmah. It is built on the left bank of the Maulmain river around the base of a hill, and the houses of Europeans are on the slopes and summits of the hill. From the top of the hill, on which are several buddhist pagodas, the eye ranges over a grand prospect,—the Gwyne, the Salwyn and the Maulmain river lie below. The Maulmain river has a ridge of rock running across its mouth, endangering navigation.

MAULSARI HIND *Mimusops elengi*

MAULVI, HIND A learned in Mohammedan, a doctor of law or literature, &c.

MAUMEA ASIATICA Linn Syn of *Barringtonia speciosa* Linn

MAUN BHOW, a sect formed by Krishna Bhat. They revere the sacredness of the Vedas, but deny that of the Puranas and Gita. The sect are hindu mendicant devotees, who worship Krishna. They are readily recognised by their black clothing. Brahmins assert that the first of the Maun Bhow was the son of a brahman by a Mang woman, but the sect claim a fabulously far descent from the beginning of the world. Their chief locality is in the country between the Syhadri hills, and the east Goud country on the east of Berar, and between the Kistna river and Malwa. A few are to be found in the Punjab. They dwell in mat'hs, the chief mat'h being at Rudpur near Ellichpur, Oomarkher. They resemble in their relations, some of the Christian monks. They are believers in Krishna, as his life is detailed in the Bhagwat or eighteenth Purana, and they reject all other hindu shastras and do not worship other hindoo gods.—*Capt Mackintosh in No 10, Jan 1836, M J L & S*

MAUNBHOOM and Singhbhoom, are districts in Chota Nagpore. The mortality from the famine of 1866 fell on the population about the same as in Orissa.

MAUND, or MAN, a measure of weight of India, which varies from 25 lbs to 82½ according to the substance weighed. The Bengal Bazaar Maund is 82 lbs 2 oz avoirdupois, Goods weighed or passed by viss are converted at the rate of 365 lbs avoirdupois per 100 viss. Grain shippers declare their own weight. At Ispahan, the shah or royal man, is always used, instead of the Tabreez man employed at Sheraz. One Shahi man is equal to two Tabreez man. A khuiwai or ass's load, is estimated at a hundred man Tabreez, or about 725 lbs English.—*Fraser's Journey into Khorasan*, p 369. See Man

MAURYA

MAUNE PGHA, See Karen

MAUNI A hindoo ascetic who has taken a vow of perpetual silence, like Paul the hermit. Also the last day of the month of Phalgun, when bathing in silence is to be practised.—*Wilson*

MAUR, a river running through the Sonoo district in Bengal

MAURA, HIND *Vicia negundo*

MAURA BIKH, also *Datura metel*, HIND *Aconitum toxicum*

MAURANDIA BARCLAYANA A very pretty creeper with pink, white and blue flowers, requires rich soil. *Maurandia semperflorens*, is a very elegant climbing plant with dark blue and white, also purple coloured flowers, both these are well adapted for trellis work and are easily grown from seed, the plants thrive well in a good soil, either in pots or on the ground.—*Rubell's Joyous*

MAURI HIND *Pimenta* Linn

MAURI CONWAI, a great reservoir in Mysore

MAURITA CARANA The Carina palm, the leaves are used as a thatch for houses.—*Seamen*

MAURITIUS or Isle of France, an island about 300 miles west of Rodrigues, it is mountainous. It extends in a N E and S W direction, its south west point being in lat 20° 28' S and long 57° 17' E and the north-east point in lat 19° 53' S long 57° 36' E.—*Horsburgh*

MAURITIUS IPECACHUANA *Cyananthium ipecachuanum*

MAUROO a race in the mountain country in the 26th degree of N L and 98° or 1° E between the Golan Sigan range and the Myango Sgumme Kh. Nani Baom on eastern source of the Irrawaddy river

MAURU, HIND *Ulmus* *serotina* also *Quercus dilata*

MAURYA a dynasty of Magadha, founded by Chandragupta the Sandracottus of the Greeks, but which was swept away in the middle of the 5th century. Chandragupta, was the illegitimate son of the last Nanda by the beautiful, but low caste, Mura, from whom he obtained the designation of Maurya. In the Mudra Rakshasa, a Sanskrit drama detailing his elevation, Chandragupta is frequently named Vishala, a term said to be equivalent to Sudra, and as Nanda himself was the son of a sudra woman, there can be little doubt that the celebrated Maurya family were of sudra extraction. The Gautama were followed by the Maurya, a family consisting of nine princes. The last of the Maurya is stated to have been attacked and slain by the rajah of Kamayun, named Sakaditya, or Lord of the Saka. See

MAYA

Chandiagupta Magadha Bahadratha

MAUSOLEUM Most of the mahomedans of India bury their great men under a mausoleum. The mausoleum tomb of Hama-yoon, with its white marble dome is a conspicuous object for miles around. It cost 15 lacs of rupees and was erected by his widow Hamida Banu begum, who is also interred near.

MAUT KI BAJI HIND *Amarantus oleraceus* also *A. tristis*

MAUVE DE JUIF, FR *Corchorus olitorius*

MAUZA, AR HIND PERS A village

MAUZANILLA, SP *Camomile*

MAYA, MALLEAL *Mangifera Indica* Linn

MAVILINGUM, TAM *Crataeva nivala* Ham also *C. Roxburghii* and *C. tapia*

MAVILINGHUM PUTTAY, TAM bark of *Crataeva Roxburghii*

MAVIL-KARA, MALLEAL *Mimusops kaki* Linn

MAVILAN, MAL a servile tribe in Malabar

MAWAL, HIND *Celosia cristata*

MAWAL, MAHR fertile valleys of Maharashtra

MAWAL, the mountain valleys of the Sahyadri range commencing at the western extremity and extending about 100 miles east — *Wils Gloss.*

MAWAN, HIND A tree of Chota Nagpore, with a soft, grey wood — *Cal Cat Ex 1862*

MAWAR, MALAY Rose

MAWAR-UN-NAHR, The territory between the rivers Oxus and Jaxartes, and belonging to Bokhara and Kokand and Khiva are near, at the left bank of the Oxus. "It may also be described as the country which is beyond the river Oxus," *Transoxiana* including Bokhara and Samarkand

MAWA-TREE, ANGLO-HIND *Bassia latifolia*

MAWEEL-GHILA, HIND *Bauhinia racemosa*

MAW-SEED, The greyish blue variety of hoppy seed

MAXCIS, PORR Mace

MAY or Ruxtangha May, TAM *Schleicheria tigruga*

MAYA, with the hindoo, morally means nothing more than the nothingness of this world, poetically, the inability of man to appreciate the world in which he lives, and philosophically, it is identical with the idealism of Bentley. On Maya or Illusion, Brahma says, in this life, man, as in a dream, finds delight in eating, drinking, and other enjoyments, but as soon as he awakes they yield no longer pleasure, for the joys and pleasures of his life are as unreal as

MAYI

dreams. By devout abstraction (that is, by meditating on God) man awakes to a knowledge of divine truths, and finds his former enjoyments nothing but illusion. Thus, a supreme eternal Spirit, the Creator of all, pervades all, and will finally destroy all, in fine, all things are Maya which do not proceed from the light of divine knowledge. By the vaishnava, Laksmi is called Maya, or Ada Maya — The inextricable difficulties attending the vulgar notion of material substance concerning which

"We know this only, that we nothing know"

induced many of the ancients, and some moderns, to believe that the whole creation was rather an energy than a work, by which the infinite Being, who is present at all times, in all places, exhibits, to the minds of his creatures a set of perceptions like a wonderful picture, or piece of music, always varied, yet always uniform, so that all bodies and their qualities exist, indeed, to every wise and useful purpose, but exist only as they are perceived. This illusive operation of the deity the hindu philosophers call Maya, or Deception — *Mon, p 73 Cole, Myth Hind p 389 See Kama*

MAYA also Majoothal, GUZ HIND Galls.

MAYA DEVI, See Buddha, Burabur Caves

MAYA AH, BURM Is a tree the size of an apple tree. Fruit excellent, size of a plum, purple colour, sweet, small seeds. It is said to grow in the celestial regions, and to be a favourite food of the Nat — *Malcolm V I p 180*

MAYALA ERIKATA, or Mal erikata TEL *Celastus paniculatus*, Willd

MAYAL-KI-BAJI, MAHR *Basella alba*, Linn

MAYAMA-ANAM, See India

MAYAN, BURM *Mangifera oppositifolia*

MAYANG, See Singpho

MAYA-PHAL, SANS Galls

"**MAYA SHUTR ARABI**," AR ? Rennet from stomach of camels. The genuine article is brought from Arabia, and sells at a high price about 4 oz for 8 Rupees

MAYAVATI, SANS from maya, delusion

MAY-BYOUNG, a hard, tough, knotty wood, which the Tavoyers select for anchors to their large boats, wooden anchors laden with stones constituting the greater part in use — *Mason*

MAYDI-PANDU, TEL Figs

MAYER-MOOTH See Jewellery

MAYGHUM VAIRU, TAM China Root

MAYHARI and Talopodo, SANS *Cassia auriculata*

MAZAFFAR JUNG

MAYI or Rotanga, TEL Schleicheria trijuga, Willd — R n 277

MAY-KLIN, BURM A Tavoy timber, used for mudders and anchors — *Dr Walllich*

MAY-KUANG, A deep broad river of Cambodia It takes its rise in Tibet and flows through Laos, Cambodia and Cochin-China, forming a delta at its entering the China sea by numerous channels

MAY-MAKA, BURM A Tavoy timber, used in ship building — *Dr Walllich*

MAYNDIR, DUK Lawsonia incrimis, Henna

MAY-PHUL, DUK SANS Galls

MAYPOLE, These are erected at the entrance of every hindoo village in the happy vassant or spring, whose concluding festival is the Holi Saturnalia, every pole has a bundle of hay or straw tied at the top, and some have a cross stick like arms and a flag flying, but in many parts of the Pathan, the more symbolic plough is substituted, dedicated to the goddess of fruition, and serving the double purpose of a Spring-pole, and frightening the deer from nibbling the young corn — *Tod's Rajasthan Vol II. p 662*

MAY-RANG, BURM A Tavoy timber, said to be very durable — *Dr Walllich*

MAY-SHOUNG, BURM A tree Scarce, but found on the sea coast from Amherst to Meigui, of maximum girth $2\frac{1}{2}$ cubits, and maximum length 18 feet When seasoned, it floats in water It is a short fibred, brittle, yet soft wood, called, but erroneously, a kind of Annan by the Burmese It is not a durable wood, and, is, besides, too scarce for ordnance purposes — *Captain Dance*

MAY-TO-BEK, BURM In Tavoy, a wood used for the bottoms of ships, preferred to teak — *Dr Walllich*

MAYUN, ARAB Aden

MAYURI, GUZ HIND Fennel, Nigella sativa Foeniculum Panmorii D C

MAYWORM, See Cantharides

MAY-YAM, BURM² A Tavoy timber, an indestructible, strong, heavy, dark red wood — *Captain Dance*

MAZAFFAR JUNG, the title of the favourite grandson of Nizam-ul-Mulk, his name being Hadayat Mohi ud Din After the death of Nizam-ul-Mulk, he strove to attain the sovereignty of the Dekhan, against his uncle Nasir Jung and entered into agreements with Chanda Sahib and the French He was present with Chanda Sahib at the battle of Ambur where Anwar ud Din fell He gave Masulipatam to Duplex but was seized and imprisoned by Nasir Jung His uncle Nasir Jung was assassinated by a conspiracy, and ultimately after a varying con-

MAZANDERAN.

test Mazaffar Jung fell at Cuddapah, during the revolt of the Pathan chiefs, by the arm of the nabob of Kurnool — *Ome*

MAY-ZA-LEE, BURM Cassia florida, also Cassia sumatrana

MAZANDERAN, is a province of Persia, lying on the southern shore of the Caspian Sea It is very mountainous and rich, and the mountains are, with the exception of those in Georgia, the only ones in Persia covered with forests, principally composed of the Azad-Darakhit or Persian teak-tree, admirably adapted for ship-building This fact made Peter the Great and Catherine II so anxious to obtain possession of Mazanderan, and the neighbouring province of Ghilan, and indeed they were ceded to Peter by treaty at one moment, although he was afterwards obliged to relinquish them Down to the middle of the nineteenth century, the Russians never ceased their efforts to gain even a small footing in this neighbourhood, and they succeeded in obtaining and fortifying the small island of Ashonnada close to the shore in the neighbourhood of Asterabad Mazanderan, in pre-historic times, is said to have been conquered by Roostam, who is said to have killed there a number of elephants, an animal now unknown in Persia The net revenue of Mazanderan are 22,132 toman 8,740 dinars Mazanderan, as well as Ghilan, may be divided into two distinct climates, the warm and the cold, namely, the mountainous region, and the flat country along the shore of the Caspian Sea Winter and spring are the healthiest seasons, for the summer and autumnal heats occasion such exhalations to arise from the fens and marshes which overspread this part of Persia, as to render the air most insalubrious Agues and dropsies are the prevalent disorders, and the natives have in general a sallow and bloated appearance, indicative of the state of their health In October, November and December, there are heavy rains Snow also falls, but never lies long upon the ground, and in spring the rivers, almost invariably overflow The small province of Asterabad is sometimes included in Mazanderan, which it resembles in appearance, climate and productions This is the ancient Hyrcania, and the paternal estate of the king of Persia, as chief of the Kajar tribe who have entire possession of the province It is bounded on the West by the Caspian Sea, to the South it is separated by a lofty ridge of mountains from the districts of Damgan and Bistan, it extends to the East as far as the Longitude of 58° , and is divided from Dahestan by the river Ashoi The city of Asterabad, the "capital of the province, is

McMURDO

situated near the mouth of the river Euxine, on a bay of the Caspian sea "

From Asterabad, it is eighteen days' journey to Herat, and from thence, passing through the hilly country of the Hazara people, you arrive at Kabul on the eleventh

Malcolm's History of Persia, Vol II p 126 *Mohun Lal's Travels*, p 320 *Kinneu's Geographical Memoir*, p 166-67-68 *Ferriar's Journey*, pp 70-71

MAZA-NENG, BURM, or Maga-neng, BURM In Amheist, a close grained wood, nearly allied to teak It is used for house posts, cruts, boats, paddles, oars, &c

MAZARI, See Kelat

MAZRI PUSHT Desoit palm, *Chamærops itchiana*

MAZRIUM, ARAB *Daphne mezereum*

MAZU, PERS Galls

MAZDAC, an impostor of Istakhr who flourished in the reign of the Sassanian king Kobad, in the 6th century of the Christian era, who set up the doctrine of the community of women

MAZEREON, or Mezeion, *Daphne mezereum* See *Daphne cannabina*, *Thymelea*

MAZER-WOOD *Isonandia gutta*

MAZRIION, PERS *Daphne mezereum*

McKENZIE, Colonel, Surveyor General of India in the early part of the 19th century He made an extensive collection of manuscripts in the several languages of India, and of inscriptions all of which the Rev W Taylor described, in three volumes entitled *Catalogue Raisonné of Oriental manuscripts*

McCLELLAND, Dr J A Bengal medical officer, distinguished by his researches into the Natural History of India and author of useful works In 1842, in the *Calcutta Journal of Natural History*, he described the Fresh water fishes which Dr Griffith had collected, and, in 1843, he described a collection made at Chusan and Ning-po Dr McClelland had written on the Indian *Cypripidæ* in the *As Res* XIV p 217, and he added birds from Assam and Burmah, and described the vegetable products of Burmah He also wrote on the timber and other vegetable products of Burmah and edited Griffiths' Writings

McMURDO, Captain J wrote on the Canals of Scinde—*Observations on the Indus*, in *Bom Geo Trans* 1836, 1838, Bombay reprint, vol I 9 Account of a supposed volcano in Cutch—Ibid, vol II 110 Notes on the Mahra tribe of South Arabia, *Bom As Trans* 1847, 339 Earthquake in Cutch 1819, *Bom Lit Trans* vol III Former state of Runn of Cutch (in Appendix to Burnes' *Bokhara Travels*)—*Dr Burst.*—*Lond As Trans* Vol I 123

MEALY BUG

ME, of Dioscorides *Nigella Seed*

MEAD, or Metheglin

Meht, Meth,	GER	Idiomele,	IT
Meede, Meedrank,	DUT	Lopez,	RUS
Hydromel, FR		MED	

An intoxicating drink made of honey

MEADOW FLOWER, ENG *Colchicum*

MEADOW GRASS In Tenasserim,

this has one or two representatives among the most conspicuous grasses, species of *Poa*—*Mason*

MEADOW SAFFRON,

Sorinjan,	ARAB	<i>Colchicum autumnale</i>
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A bulbous plant, the roots and seeds of which are employed in medicine—*Hogg*, p 737.

MEADOW TREFOIL *Trifolium medium*.

MEAN HIND a term used by a hindu to a mahomedan, who himself generally applies it to a pedagogue, or to a son the village-schoolmaster has always the honourable epithet of Mean-ji—*Tod's Rajasthan*, Vol II p 55

MEAL

Mil,	DUT	Farine,	IT
Farine,	FR	Farina,	LAT
Mehl,	GER	Tapung, pulur, lumat,	MAL.
Atta,	GUJ	Maka,	RUS
Attr,	HIND	Farina,	SP.

The edible parts of wheat, oats, rye, barley, and pulse of different kinds, ground into a coarse flour—*Faullner, McCulloch's Commercial Dictionary*, p 797

MEALY BUG, or White Bug, is the *Pseudococcus adonidum* The male insect is of a dirty brownish color and slightly hairy It is very minute (very much smaller than the females, only about half a line long) and resembles certain small *Ephemeroidea* or May flies The female is oval, brownish-purple, covered with a white mealy powder which forms a stiff fringe at the margin and at the extremity of the abdomen two setæ The larvæ and pupæ are active and move about The insects in all stages of development, are found in Ceylon, all the year round, chiefly in dry and hot localities, on the branches of trees and on the roots to one foot under ground Mr Nietner says it is identical with the species naturalized in the conservatories of Europe It is preyed upon by the *Scyrmus rotundatus*, a minute beetle of the Lady bird tribe, of the size of a pin's head, black and pubescent Also the yellow colored and common *Encyrtus Nietneri* and the black colored scarce *Chalcidococcus musciformis*, two minute Hymenoptera (wasps), only $\frac{1}{2}$ " long and the minute whitish mite *Acarus translucens* Of the members of this family of insects, the *Coccidæ*, some, as the *Cochineal* and *Lac* insects, are of great economical importance but others as the sugar-cane blight of the Mauritius, the *Aspidiotus*, and the *Coffee*

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bug, are excessively baneful to the gardener and agriculturist — *Nietner*

MEANGIS or **MENANGUS**, a group of islands on the S coast of Mindanao, in about lat 5° N long 127° 45' E They are three islands of moderate size, with some smaller ones adjoining, they lie about 36 or 42 miles N E of the Talou Islands Sangir and the numerous islands of this group, in the Celebes, occupy a superficies of 13 square leagues, the Tolaut and the Meangis islands united are 18 square leagues, these archipelagoes, formerly subject to the authority of the sultans of Ternate, now make part of the larger Dutch residency of Menado Several extinct volcanoes, and some still in full action, are found in the Sangi group, the devastations which they commit from time to time, have often been fatal to the inhabitants The eruption of Duwana, in 1808, completely annihilated the village of Tagalando, destroyed all the surrounding forests, and suddenly deprived the inhabitants of all means of livelihood, by the destruction of their fields The Gunong-api causes numerous ravages in the island of Sjauw, its peak, 6000 feet above the level of the sea, forms the culminating point of this group Gunong-api covers with its base all the northern part of Sangi-besar This volcano has not been active since 1812 when torrents of lava from it destroyed the extensive forests of cocoanut trees with which this part of the island was covered, and caused the death of many of the inhabitants These islands furnish more than twenty-five kinds of wood suited for building and furniture Two harbours, sheltered from all winds, exist in the larger Sangi, one in the Bay of Taruna, the other, called Midelu, on the eastern side — *Journ Ind Arch for Dec*, 1850, p 764 — *Horsburgh*

MEAN KHEIL TRIBE, on the Punjab frontier is partly Afghan, partly Bakhtiani

MEAR, *Can Canyota uens* — *Linn*

MEASURES Amongst the natives of India, from the elbow to the tip of the middle-finger is reckoned a hat'h or kovit (cubit) of eighteen inches, this is the usual measure for articles of ordinary value, the itinerant vendors of which have frequently no other standard Hat'h means hand, also cubit The Greeks and Romans measured by the foot (pes) the hand (palma) the palm (*παλαιστη*) and the finger (digitus) which mode passed down to the Romano-Germanic races The Romans had the pace, a military measure and they and the Greeks had the cubit, (cubitus) from the point of the elbow to the point of the middle finger and the ulna fathom, tesa, toise is the bam or

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outstretched arms across the body The ell, or cubit, from the elbow to the end of the finger was the unit measure of Egypt, of the Jew, and of Babylon

By a Proclamation of the Governor of Madras in Council, October 16, 1846, after the 1st of January 1847, the undermentioned Weights and Measures could be used in the Revenue, Commissariat and other Public Departments throughout the Madras Presidency

Madras Weights, shewing the equivalents in Avondupois and Troy Weights

Madras Weights	Avondupois			Troy		
	lbs	oz	drs	lbs	oz	dwts
1 Tola	0	0	6 5825	0	0	7½
3 Tolas = 1 Pollam	0	1	3 748½	0	1	2½
40 Pollams = 1 Viss	3	1	5 942½	3	9	0
8 Viss = 1 Maund	24	10	15 512½	30	0	0

TABLE of Madras Measures, shewing their exact dimensions as well as those suited to practice

Madras Measures.	Depth and diameter inside, in inches and tenths	Size for practice		Cubic capacity in cubic inches	Weight of rain water contained by each measure, the water being at 80° Fahrenheit's thermometer in Avondupois	
		Diameter	Depth		lbs	oz
Cylindric,	2 5154	2 6	2 4	12½	0	6
	1 9965	2 0	2 0	6½	0	17
	1 5846	1 6	1 6	3½	0	22
	5 0308	5 0	5 1	100	3	20
	3 9930	4 0	4 0	50	1	23
	3 1692	3 2	3 1	25	0	12
	10 0616	10 3	9 6	800	28	22
	7 9859	8 2	7 6	400	14	24
	6 3384	6 3	6 4	200	7	13
	17 2050	20, +20	+10	4000	144	0
		Cylindric				
Ollock do do do do do do do do do	1 Measure (Puddy)					
	do					
	do					
	do					
	do					
	do					
	do					
	do					
	do					
	do					
8 Ollocks do do do do do do do do do	1 Merkall					
	do					
	do					
	do					
	do					
	do					
	do					
	do					
	do					
	do					
5 Merkalls do do do do do do do do do	1 Parrah					
	do					
	do					
	do					
	do					
	do					
	do					
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	do					

MEASURES.

Mr W H Bayley of the Madras Civil Service, when a Member of the Board of Revenue, in 1857, in a memorandum on the land measures of the Madras Presidency, remarked that the 'Lineal' measure of India, is almost everywhere founded on the length of the human fore-arm, called in Hindustani *hath*, in Tamil *moolum* and in Telugu *moora*. It is said to be the length from the elbow joint to the tip of the finger of some tall man chosen as a standard. The term is translated *cubit*, but it invariably exceeds the 18 inch cubit of England. Major Jervis in his work on Indian Metrology, assumes the Indian cubit at 19.55 English inches, and in the Madras Presidency it averages about 19.7 inches, varying from $19\frac{1}{4}$ to 20. In the southern part of the Presidency the Tamil word *adee*, translated *foot*, is known as a lineal measure, this also is said to be the length of the foot of some tall man, and averages $10\frac{1}{4}$ inches. The ancient lineal measures of the Egyptians, and the Jews, and Greeks, were taken from a unit representing the human foot or arm. The "cubit" was, as in India, the forearm, i.e., from the elbow joint to the tip of the long finger. The cubit was sub-divided into two "spans," or six "hand-breadths," (palms) or 24 "finger-breadths" (digits). The Jewish "Rod" was six cubits. Several values have been assigned to the Jewish cubit, varying from 20 to 21 English inches, so that it assimilated very closely to the Indian cubit.

The *guz* translated *yard*, is known all over India, but perhaps not so extensively as the cubit. It is supposed to have been introduced by the mahomedans, but on what standard founded, is not known. It varies exceedingly in different localities, and in the same place its length sometimes varies with the length of the article measured. The *guz* of Akbar, called the *Illahae guz* was introduced by him into Northern India in the 15th century, and was equivalent to $33\frac{1}{2}$ English inches. The British Government however, fixed on 33 inches for the standard *guz* of the North-West Provinces. In Bombay the *guz* is about 27 inches, and in the Madras Presidency varies from 26 to 39 inches. It is, however, very much superseded by the English yard measure. In the districts of Madura and Tinnevely, the *Tutchu-hole* or Artificers' stick is 33 English inches.

In the South of India the *Guz* is sub-divided into 24 *ungoolum*, each of which, taking the Tanjore *guz* of $33\frac{1}{2}$ inches, is $\frac{1}{16}$ of an English inch. The term *ungoolum* in

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Tamil signifies the thumb, and in the above measure, it is the distance from the thumb joint to the tip of the nail. This *ungoolum* is considered equal to 2 *vurul kuddei*, or finger-tip-breadths.

The term 'ungoolum' is however sometimes used to mean a thumb-breadth, and is then the same as the *vurul kuddei* or finger-breadth or digit, or the 24th part of a cubit (about 82 inch) according to the following Table,

4 Fingers' breadth	— 1 Palm
12 Fingers' breadth	= 1 Span
24 Fingers' breadth	= 1 Cubit
4 Cubits	— 1 Fathom

The *Tutchu-moolum* or Artificers' cubit (double) of Trichinopoly is 33 inches, or the same as the Tinnevely *Tutchu-hole*, and is sub-divided into 24 *ungoolum*.

The *bam*, translated *fathom*, in Salem and Coimbatore averages 6 feet $4\frac{1}{2}$ inches, and in Guntur 6 feet $6\frac{3}{8}$ inches. It is generally, but not always sub-divided into 4 cubits. The *bam* or fathom is also used by Native Seamen, on the lead line.

For distances of greater length, there is no defined measure in Southern India. A *nali-vulli* in Tamil, is derived from *vulli* a road or way, and *nali* a period of time which is the 60th part of the 24 hours, or 24 English minutes, generally known as an "Indian hour." The distance that is usually walked in this time is called a *nali vulli*, and is about $1\frac{1}{2}$ English miles or somewhat less. Seven *nali-vulli* make a *ladum* of about 10 miles.

The *coss* is generally considered 2 English miles, but according to Colebrooke as follows

4 Cubits	1 Danda or Staff
2,000 Danda	1 Coss

Taking the cubit at $19\frac{1}{2}$ inches, the *coss* would be 2.46 miles.

In Southern India, it appears to have been the custom in ancient times to name an area of land after the quantity of grain, that it was thought would sow it, or the quantity it was thought it would produce. Thus, for instance, a candy of land was as much as would produce a Candy of grain, and this was by estimate, and not by actual measurement, or if a measured area was considered a Candy in one village, it would not be so in the next. Even where there is some defined superficial measure, commencing from a *rod* square, the number of cubits to the *rod* varies, though the term by which the square *rod* is known is the same.

In some districts of the Madras Presidency the land-measure is well defined, as in the case of the Cawrie, and the Acre. The

former no doubt formerly differed in different places, but its dimensions seem to have been determined and introduced by Royajee the celebrated dewan of Mahomed Ali (Wallajah) nawab of the Carnatic. Wherever the Cawnie exists, it is now 57,600 square feet, or .1322314 acres, except in some of the talooks of Trichinopoly. The English Acre was introduced by Sir F. Munro into Bellary and Cuddapah, during the Survey (so called) of 1802-1806, and 1842 it was introduced on a similar occasion into Kurnool. Unfortunately in both cases the chain of 33 feet was used instead of Gunter's chain of 66 feet, so that the square chain was $\frac{1}{16}$ th acre, thus introducing an awkward sub-multiple, (not more so however than the rood and perch) when a very simple decimal sub-division might have been adopted.

Some confusion has occasionally occurred from the use of the term *cubit* in English correspondence. It is constantly assumed to be the English cubit of 18 inches, and on one occasion a whole series of Tables of Land Measure in a District, which had been officially sent forth as correct, had to be revised and altered throughout, in consequence of this error.

The term *goonta* or *coonta* also is another word which has often given rise to mistake. It is synonymous with *coolee*, and *goolee*. The word seems to denote the land measure next below the maximum of the place, thus the *pooty* of Rajahmundry, the *catty* of Masulipatam, the *coatchel* of Guntoor, the *goortoo* of Nellore, the *cawnie* of Chingleput, the *acre* of Bellary and the *mow* of Tanjore are all sub-divided into goonta (coonta) or coolee, (goolee). The goonta, &c, of one district, is not at all necessarily the same as the goonta, &c of another.

Not only is there a perplexing variety in the native Land Measures, but it is well known that the areas are not even what they profess to be, the rod or rope being seldom or ever the number of cubits it is said to be. Considering therefore that in the Madras Presidency, where the Ryotwar system of assessment generally prevails, it is a vital point to have on record the exact size of every field, and a new Survey seems almost indispensable. It will then be a question what kind of Land Measure should be introduced? That of the Cawnie would perhaps be most acceptable to the people, but there would be little difficulty in introducing the English acre. This has already been done in Bellary, Cuddapah and Kurnool, and in a good part of Guntoor. In Salem, though the original measurements were in native *goonta*, and *bullah*, the accounts have long

been kept in acres, according to Tables of Conversion prepared many years ago, and the extent of each Ryot's holding is stated in his puttah in Acres. In the late Bombay Survey the Acre was introduced, and in the North-West Provinces the areas of the villages are recorded in acres, though the *fields* were measured in local *beegas*.

An Act was passed by the Governor General of India in Council in October 1871 with a view to provide for the ultimate adoption of a uniform system of weights and measures of capacity throughout British India. The Act directs that the unit of weight shall be a "ser," equal to the French kilogramme, and the unit for measures of capacity, a measure containing one such ser of water at its maximum density, weighed in a vacuum. Other weights and measures of capacity to be authorized under this Act are to be integral multiples or sub-multiples of these units, the sub-divisions to be expressed in decimal parts unless otherwise ordered. When proper standards have been provided for verification of these weights and measures to be used by any Government office, municipal body, or railway company, the Governor-General in Council may direct that the weights and measures so authorized shall be used in dealings by such office, body, or company. The local Government may prepare tables of the equivalents of other weights and measures in terms of the weights and measures so authorized.

Mr Charles E. Gove of Madras, who has published a valuable book on the Indian weights and measures, remarks that the unit of weight now commonly employed is the tola, which, according to the official regulations upon the subject, should be 180 grains in weight. It is the rupee, and was adopted from its fancied quality of giving everybody the power of testing his own purchases. Nevertheless, in the following localities, the tola thus varies in grains

Ahmedabad	193 44	Konkan	186 8	Salsee	191
Ahmednager	188 4	Do	188	Do	194
Aurangabad	187 5	Do	191 6	Sattara	172 5
Arowlee	182 8	Madras	182 29	Sauksee	195 4
Do ..	191	Malwa	190	Do	184 8
Belgaum	176 25	Malwan	186	Soowurn-di-oog	193 2
Bombay		Nizam-poor	180	Surat	187 2
(for oil)	191	Nujunwell	190 5	Do	178 3
Guzerat	183 5	Patna	209	Sulra	178 7
Do	175 9	Rajpoo-ree	177 5	Vijydioog	186 6
Gosala	178	Rutnagur	186 2	Vingorla	186 6
Jaulnah	184 5	Do	187 8	Do	181 3
		Eyghurh	187 3	Wurad	186
		Do	184 8	Do	185 6

Next above the tola comes the seer, a weight universally employed throughout every corner of India. It is based upon the tola, of which, according to the Bengal new scale,

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it ought to contain eighty. In practice it may be any number of tolas from 24 to 140, and these of any of the hundreds of kinds just described. As it thus were not enough, "the seer," in the words of a Government order, 'is liable, according to the pernicious system hitherto prevalent, to vary in weight for every article sold as well as for every market.' Thus in Bombay, butcher's meat is sold by the seer of 26 tolas, arrack and milk by the seer of 56 tolas, while drugs are sold in seers of 24 tolas, and cotton, in seers of 26. Yet other articles are sold by the seer of 27½ tolas. On one side of the little river that enters the sea at Goa, the seer employed in wholesale dealings is of 28 tolas, while on the other side, it contains no less than 72. In Calcutta, some articles are sold by the seer of 80 sicca rupees, while for others, the seer is 80 current rupees. If we travel through the districts immediately surrounding Calcutta, we shall find in Hooghly, seers of 51, 80 and 82 tolas. In Nuddea, 82½ tolas make the seer, in Pubnah, 58 and 60, in Binchorah the grain seer is 98 tolas for merchants, while, retail, it is but 62. In the Beerbhoom bazar the ordinary seer is 58½ tolas, for one article it is 60, while for the commoner metals it is 72. The planter in Tinhoot when he makes his purchases in the bazar, cannot tell whether his seer shall be of 48, 52, 76, 80 or 88 tolas, for all are used. At Kurnickanad, it may be either 80, 82, 90, 96 or 112 tolas. At Aringh, cotton is weighed by the seer of 80 tolas, ghee and salt by the seer of 95, corn in retail transactions by the seer of 96, while in wholesale purchases, the seer contains either 105 or 108 tolas. Behar has a seer weighing either 14, 18, 52, 72, 76, or 78 tolas, effectually preventing any one from making a purchase out of the village in which he was brought up, and whose seers he is acquainted with. Bhagulpore, with an almost endless variety of its own—61, 67, 80, 88, 101 and 10½ tolas—has not one to correspond with any one of the Behar measures. The province of Malda, contains seers varying in the following proportions—50, 58, 60, 72, 75, 76, 80, 80½, 91, 92, 94, 96, 100, 101 and 105 tolas. In Calpee, cotton is sold by the seer of 75½ tolas, and rice by measures containing 66 tolas when the transaction is wholesale, while if it be retail, they contain 80 tolas. The full benefits of the irrigation works in Cuttack, can never be obtained, while the seer varies from 26, 40, 52½, 65, 87½ to 150 tolas. In Madras the seer for meat is 2½ lbs, for merchandise it is 3½ lbs, while for copper it is but 10 ounces, while that employed by Government is 3 lbs 1 oz. 5 94 diamis

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Above the seer, and equally universal is the man, maund, or phara, which in Madras is 25 lbs, in Bombay 28, and in Calcutta, 82½ lbs. The Bombay Mercantile News, in its price current of exports for 21, December 1864, contains the following maunds, in addition to the official maund of 28 lbs, for

Cardamoms	37 5 lbs	Hemp	30 8 lbs.
Cotton	39 2 "	Mocha Coffee	41 06 "
Ginger	29 1 "	Munjeet	41 "

and besides there is another maund of 29 4 lbs. In Bengal, the factory maund is 74½ lbs. The coasting steamers on the Western coast start from Travancore with maunds of 32 lbs, deal at Calcut in maunds of 30 lbs, but ship coffee that has been sent down from Wynad, in maunds of 25 lbs but of 28 lbs if from Mysore. At Cannanore, the maund is 25 lb. At Bombay, the current maund is 28 lbs, into which before shipment all molussil shipments have to be transferred—if Poona goods, from maunds of 78 8 or 90 lbs, if Ahmednuggur productions, maunds of 80 or 163½ lbs, must be thus reduced. Sattara shipments must be charged from maunds of 152½ lbs. Perhaps the next port will be Surat, where the maund may be either 31, 33, 39, 41 or 44 lbs. The end of the journey will probably be Kurrachee, where the puzzled supercargo must deal in maunds of 80 or 83½ lbs. At Deesa, the value descends to 10½ lbs, and at Rajcote to 11 lbs.

Measures of length. The popular unit of length is the gnz. Everywhere its use is habitual. It will probably be seen that it is not only the unit of length but is intimately connected with the units of weight and capacity.

It may be anything between 15 and 30 inches, but is, in nineteen cases out of twenty, between 18½ and 21 inches. The popular cubit in Beerbhoom is 15½ inches in length, although the Revenue survey employs a cubit of 18½ inches. In the Hooghly district, the cubit varies from 18 to 19½ inches, while in Pubna it may be anything between 17 and 30 inches, at Sarum it is 24 inches in length, while in Broach, Kara and Veejdroog, it is respectively 19 2, 19 4 and 19 58 inches. The following table will exhibit in a condensed form, a few of the variations—

	Inches		Inches
Bhagulkota	19 25	Hingalz	19 2
Belgaum	19 25	Jumboseer	19 4
Beerbhoom official	18 8	Do	12
Do usual	15 75	Kara	19 44
Broach	19 2	Do	19 44
Chupleon	19 667	Kupurwing	19 1
Dharwar	19 375	Malwan	19 113
Deesa	19 5	Malond	19 784
Dholki	18 8	Malhur	19 27
Hooghly	19 75	Moonda	18 9

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	Inches		Inches
Malunoodabad	19 67	Sauksee	19 756
Napa	19 4	Do	19 37
Nowlgoond	19 375	Soowurndroog	19 753
Owchitgurg	19 03	Salsee	19 58
Pubna average 17 to 20	23 5	Do	19 667
Rygunh	19 784	Do	19 37
Rutnagiri	19 684	Sarun	21
Ranee Bednore	18 875	Unjunweel	19 32
Roya Tunkaree	19 2	Veejydrroog	19 15
Rajpoores	19 32	Do	19 58
		Wurid	19 803

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these groups are present in one locality for different transactions. Merchants will buy by the guz of 34 inches, and sell by that of 30, or silk will be measured by one, cloth (cotton or woollen) by another, while carpenters and bricklayers will use each a distinct measure. For instance, cotton cloth in Surat is measured by the guz of 27 8 inches, silk and other valuable stuffs by the guz of 34 7 inches, while the carpenter employs a guz of 27 2 inches. At Jaunpore, the carpenter values his guz at 30 inches, the tailor estimates his at 34 inches, while the cloth seller employs one of 40 inches. The muslin seller at Furruckabad uses a guz of 33 1/4 inches, the cloth-seller one of 34 inches, while the seller of silk for turbans and full dress coats, uses no other than 38 1/2 inches. Similar cases might be adduced in infinite abundance. Wherever the cubit varies, the guz follows, usually in the proportion of 12 to 7, though this is by no means an invariable rule, and its lengths are as under:

Agia	In	Furruckabad	
Do	33 25	tissues	15 fingers.
Do	32 8	Do cloth	16 do
Ahmedabad		Do col-silk	17 do
cloth	27 75	Do cloth	16 do
Do velvet	31 25	Do land	31 1/2
Do ribber	23 33	Ghazeerope	31 1/2 inches
Ahmednugger	21 5	Guzerat stuffs	31 7
Allyghur	30 5	Haveri	34 75
Do	33 1	Hansce	11 fingers
Anjar	26 1	Do	32 do
Aurangabad	32	Hoobly	31 75 in
		Hoshingabad	11 8
Bhagulkota	32 87	Jaunpore Cloth	40
Bareilly	32 to 33 4	Do Wood	30
Baroda	27 12	Do Tailors	31
Benares cloth		Maloun	32 76
wholesale	37 5	Maloon	33 91
Do do retail	33	Malwa	30
Do weavers	42 5	Malabar	27 9
Do artificers	25 33	Meerut	33
Benares	33 6	Muradabad	33 5
Baroroh	27 25	Mynpoore	31
Do	42	Nowlgoond	33
Belgaum	32 875	Patna carpets	33 1
Bolundshuhur	31 75	Do cloth	42 5
Bombay	35 1/2	Paudri	40 75
Do artificer's	27 5	Pauwari	36 37
Do	28	Rutnagari	32 31
Calcut	28 6	Rygunh	33 916
Calpee	40	Sandabad	32
Chiploon	33 71	Silsee	33 56
Cawnpoor	34	Sanksee	33 16
		Soowurndroog	33 86
Dharwar	32 75	Suhuswan	37 1/2
Delli cloth	33 1/2	Surat Cloth	27 8
Duncanee	33 1/2	Do Timber	27 2
		Veejydrroog	23 31

The cubit and guz will suffice to prove the imperfection of Indian measures of length, and we therefore turn to square measures, in which the beegah is the most widely-spread standard. It is based upon the guz or cubit, and therefore differs in at least an equal proportion.

Beegah, would seem to imply a de-

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finite area, and must have done so at some period. However that may be, there is no such measure now, the name being applied to any decently large area, varying from an acre to 1,500 square yards.

In Calcutta, the value is said to be 1,600 square yards, while according to a very careful calculation made by Mr. Holwell of Black Hole notoriety and quoted by Major Jervis, the real content should be 1,778 square yards, more than ten per cent greater than is commonly believed.

In Orissa, to the south of Calcutta, the beegah is 4,840 square yards while in Bahar to the west, it is only 3,025 square yards. In Tirhoot, it may contain amongst other values, any one of the following quantities—3,025, 3,567, 3,600, 4,225, 4,549 and 4,900 square yards. Such a measure, can only be of use to confuse. At Saharunpore, the beegah contains in one village $824\frac{1}{2}$ square yards, in another 2,317 square yards, in a third 2,456 square yards, while in a fourth it contains 2,756 square yards. In Nuddea, it may contain either 6,400 or 3,025 square cubits. The Bogoriah beegah is $1,406\frac{1}{2}$ square yards, while that of Delhi is 3,025, and that at Ghazeeপুর contains $2,755\frac{1}{2}$ square yards. At Shahjehanpore it may either be 2,916 or 3,600 square yards, while at Hoshungabad it is $4,865\frac{1}{16}$, and at Benares 3,136 square yards. On the western side of India, the variations are equally numerous. At Broach the beegah contains 2,477, at Surat 2,844, in other parts of Guzerat 2,994, while in the East it contains no less than 4,013 square yards.

Measures of capacity, in the greater part of India, do not exist independent of the measures of weight. The maund and seer measures of capacity, are supposed to represent the equivalents of a maund and seer weight, although it is evident, since no two articles have exactly the same proportionate bulk, that no two measures need correspond. In the absence of suitable standards of capacity almost every article is sold by weight, even ghee, oil and milk. Grain is sold either by weight or measure, but with an understood proportion between them, thus in Madras, the "measure" for paddy is exactly the bulk of a "viss" weight, and is therefore but another example of the use of the equivalent of a weight as a measure of capacity. Where independent measures are employed, they usually follow the same rule as those of length, weight and area, and are of every variety. There are however a few measures of a well ascertained value, which appear to have been arranged in something like order

MEASURES

around the cubic cubit. An old writer on arithmetic, Bhaskur Acharya, states explicitly that a measure called *kanika* was the cubic cubit or *ghunuhustu*. Above this was the cube of a double cubit, and ten times the half of this is the *garce*, a measure well known through all Southern India and formerly universal, so that the *garce* is 40 *kanika*. The half of the *kanika* is the *parah*. One-tenth part of the cubic cubit is the *mercal*. In Western India, there is the candy of 10 cubic cubits. The cube of one-fourth of a cubic cubit is the *Pylee*. In Southern India, there is the *Tumi* of four hundredths of the *garce*, and the *Paddacu* or one-fifth of the cubic cubit, while in the Telugu districts there is the *Pootee* of two cubic cubits, and another *Tumi* one-tenth of one cubit. Turning northwards to Ganjam we find the *Burnum*, of two cubic cubits, and the *Nawty* of one-tenth of a cubic cubit, and the *Toom* of one-fortieth of the same measure.

On the other side of India in Bombay, there is the *khundee*, exactly corresponding with the *garce*. The cube of half the side of the *garce* or the half of the cubic cubit is the *parah* of the same value as in Southern India, while the cube of one-fourth the side of the *parah* is the *seer*. In Malwan the *Khundee* is greatly altered in value and becomes ten cubic cubits, proving that there is an understood connection between the cubit and measures of capacity, in the same district is the *Phura* of half the cubic cubit. As an official recognition of the relation between measures of capacity and the cubit, it ought to be mentioned that when the government of Bombay ordered that the measures for salt throughout the Concan should be rendered uniform, it was resolved to employ a *Phara* of exactly half a cubic cubit, estimated at 195 inches. Reducing the measures referred to into a table, we find the following—

Madras <i>Garce</i>	40 cubic cubits
Malwan <i>Khundee</i>	10 do
<i>Pootee</i> or <i>Burnum</i>	2 do
<i>Ghunuhustu</i>	1 cubic cubit.
<i>Mercial</i>	$\frac{1}{40}$ do
<i>Toomi</i>	$\frac{1}{16}$ do
<i>Nawty</i>	do do
<i>Toom</i>	$\frac{1}{40}$ do

We see here two kinds of division besides the ordinary one of halves and fourths

10 <i>mercals</i>	1 cubic cubit	
	10 do	1 <i>Khundee</i> .
Cube of $\frac{1}{4}$ side of cubic cubit	=	<i>Pylee</i>
Do do do		<i>Parah</i> — <i>Seer</i>

If we compare the lengths assigned to the cubit, in different parts of India omitting

one or two of the smallest and plainly diminished cubits, we shall find the average to be from 19.5 to 19.7 inches—*Bayley Gover*

MEBA, BENG *Anona squamosa*

MECCA, a city in Arabia, the holy city of the mahomedans. It is situated in a dry and barren tract of country, a full day's journey from the sea port town of Jedda. A few leagues beyond it, near the highlands, abundance of excellent fruits is to be found. In the summer months, the heat at Mecca is excessive, and, to avoid and moderate it as much as possible, the inhabitants carefully shut their windows and water the streets. There have been instances of persons suffocated in the middle of the streets by the burning wind called samoum or samiel. The most magnificent part of the sacred city are the arcades around the square in which the Kaba stands. In the Kaba is one singular relic, which is regarded with extreme veneration. This is the famous black stone, said to have been brought by the angel Gabriel in order to the construction of that edifice. The stone, according to the legend was, at first, of a bright white colour, so as even to dazzle the eyes at the distance of four days journey, but it wept so long, and so abundantly for the sins of mankind that it became at length opaque, and at last absolutely black. This stone, every mahomedan pilgrim must kiss, or at least touch, every time he goes round the Kaba. Neither the stone of Abraham, nor that of Ismael, receive the same honours, pilgrims are not obliged either to visit or to kiss them. The Arabs venerate the Kaba, as having been built by Abraham, and having been his house of prayer. Within the same inclosure is the well of Zamzam, valued for the excellence of its water, and no less for its miraculous origin. Hagar, when banished by her master, set little Ismael down here, while she should find some water to quench his thirst. Another ornament of the Kaba, is a row of metal pillars surrounding it. The mahomedans have such high ideas of the sanctity of Mecca, that they suppose it to extend even to the environs of the city. Its territory is reputed sacred to a certain distance round, which is indicated by marks set for this purpose. The Hajar or black stone has suffered from the iconoclastic principle of mahomedanism, having once narrowly escaped destruction by order of the ruler of Egypt. In these days the metal rim serves as a protection as well as an ornament. The height of the Hajar from the ground, according to Captain Burton's measurement, is four feet nine inches, Ali Bey places it forty-two

inches above the pavement. Its colour is now a deep reddish brown, approaching to black. Every person, it is assumed, should perform the pilgrimage to Mecca who has a beast to ride upon, and who can supply himself with provisions for the journey. Ul Shaffer says, those who have money, if they cannot go, should perform this journey by deputy. Malik thinks all who have strength sufficient should go to Mecca. But Ul Hancela deems both money and health of body requisite before this duty can be deemed obligatory. On the day of pilgrimage the preacher sits on a camel, because the prophet, during his last pilgrimage being sick, made the tour of the Ca'aba on his camel, and remained on it while he preached. Arafat (recognition,) is so called, because Ibrahim, the patriarch, after the vision in which he was commanded to sacrifice his son Ishmael, wandered about for a day in perplexity, as to whether the order came from God. On the second day, being at Arafat he had a second vision, and he then recognised, &c. arafa, its truth. In Mecca immorality is conspicuous and the pilgrim may often apply to himself the words of Umm-ibn-Ali Rabiha, on his return from Mecca,

I set out in hope of lightening the burden of my sins
"And returned bringing with me a fresh load of transgressions."

The population of Mecca, is about 18,000. Ali Bey (A. D. 1807) calculates 83,000 pilgrims, Burckhardt (1811,) 70,000. Burton reduced it, in 1853 to 50,000, and in A. D. 1854, owing to political causes, it fell to about 25,000. Of these, at least, 10,000 are Meccans, as every one who can leave the city does so at pilgrimage time. The Arabs have a superstition that the numbers at Arafat cannot be counted. A visit to the Masjid El Nabawi, and the holy spots within it, is technically called "Ziyarat" or Visitation. The visitor, who approaches the Sepulchre as a matter of religious ceremony, is called "Zai," his conductor "Muzawwi," whereas the pilgrim at Mecca becomes a 'Haji.' The Masjid El Nabawi, or the Prophet's Mosque, is one of the Harams, or the "two sanctuaries" of El Islam, and is the second of the three most venerable places of worship in the world, the other two being the Masjid El Haram at Meccah (connected with Abraham) and the Masjid El Aksa of Jerusalem (the peculiar place of Solomon). And curious to say mahomedans still have the largest cathedral in the world—St Sophia's at Constantinople. Next to this ranks St Peters at Rome, thirdly the Jamma Masjid or Cathedral of the old

MECCA

mahomedan city of Bijapoor in India, the fourth is St Paul's, London. It is to El Wahd the Fust (A H 88) that the Saracenic mosque-architecture mainly owes its present form. As will be seen, he had every advantage of borrowing from Christian, Persian, and even Indian art. From the first he took the dome, from the second the cloister—it might have been naturalised in Arabia before his time—and possibly from the third, the minaret and the prayer-niche. The latter appears to be a peculiarly hindu feature in sacred buildings, intended to contain the idol, and to support the lamps, flowers, and other offerings placed before it. Mecca, has as many as twenty-nine designations, such as Om-el-Kora (Mother of Towns), Balad-el-Amin (Region of the Faithful). The city is chiefly situated in the wadi of the same name, which is also called Bekka, a narrow sandy valley which runs north and south, but inclines towards the N W at the latter extremity of the town. The city, with the exception of three castellated buildings and a few watch-towers, is defenceless. Around are several sandy wadi, which are separated from the desert by a low barren chain of hills from 200 to 500 feet in height, the most elevated part of which is on the eastern side. When compared with other places in the east, Meccah may be considered handsome. The houses are built of stone, usually three stories high, with terraced roofs surrounded by open parapet walls, and having the unusual addition of numerous windows, shaded by lightly formed reed blinds, the aspect is more European than oriental, especially as the streets are very wide, in order to afford the necessary space for an addition of about 100,000 to the permanent inhabitants, who are between 25,000 and 30,000 souls. During the pilgrimage, the town is enlivened by well-stored shops in every quarter, and the city becomes an immense fair, in which coffee, myrrh, incense, and other products of Arabia, are exchanged for the richest and most valuable commodities of Persia, India, and Europe, to the amount of several millions of dollars. The appearance of the city, at other times, is sombre, no trees or gardens cheer the eye, and there are but few khans, baths, scrais, or even mosques. There are but few cisterns for collecting rain, the well water is brackish, and during the pilgrimage sweet water becomes an absolute scarcity. At other times the city is chiefly supplied by a conduit coming from the vicinity of Arafat, a distance of six hours journey, this extensive work was constructed by Zebeyda, wife of Harun-ur-Rashid.

MECHI

In the middle part of the valley stands the famous Bait Ullah (House of God), once called al Belkat, which, like the edifice at Medina, is chiefly remarkable for the monument it contains. The ka'bah is so called from its form being nearly a cube, (ka'ab). It is a massive structure of gray Meccah stone, nearly 41 feet long by 35 feet wide, and from 35 to 40 feet high, with a flat roof, supported by two columns, between which are hundreds of lamps hung in festoons. The ka'bah is encircled by an immense curtain (kessona) of rich black stuff, on which appears in large Arabic characters the essence of the mahomedan creed, "There is no other deity but God, and Mahomed is the prophet of God, also some prayers worked in gold thread. Beyond these are the mambar (pulpit), El Bab-us-salam, and the building enclosed the well of Zamzam, which, according to tradition, was that fount by Hagar when Ismael was perishing from thirst, the spring is so abundant that it supplies a large portion of the consumption of the city. Serving as an upper chamber to this structure is the Makam-us-Shatiab, and opposite to the remaining three sides of the ka'bah are the makam of the other orthodox sects, viz, the Hanefi, the Hanbali, and Maleki.—*Niebuhr's Travels*, Vol II p 34-36. *Malcolm's History of Persia*, Vol II p. 335. *Hamilton's Sinai, Hedjaz and Soudan*, p 131. *Burton's pilgrimage to Meccah*, Vol II pp 57, 58, 144, 145, 161, 259. *Burchard's Travels in Arabia*, Vol I, pp 242, 243, 194. *Arabic M S*, 7504 in the British Museum. *Euphrates and Tigris*, Col Chesney, Vol I, p 602 to 603. See Mahomed, India Kaaba, Kiblah, Kattywar, Wahabi.

MECHI or Meche a race in the N E frontier of India who are supposed by Mr Campbell to be the same as the Bodo of Mr B Hodgson. They are Indo-Chinese of the Lohitic or Burmese branch of the Turanian family. Their features bear out this opinion. They are of good size, fair but of a yellow colour, good natured and tolerably industrious, but erratic and indifferent farmers, are addicted to spirits and to smoking opium. They are proof against malaria, and make small temporary clearances in the forest. They are inferior to the Tharu in industrial habits. The Dhimal tribe are smaller than the Mechi, but somewhat similar in appearance with a language that in some degree differs. The Kachari, Naga, Aboi, and some other tribes bordering on Assam are supposed to be of the same race as the Mechi. The Mechi form the chief population of the forests and N E Doar at the foot of the Sikkim and Bhutan hills.

and a few have recently settled on the extreme eastern portion of the Nepal Terai. The Mechi language is not written and is apparently of Bengal origin. They never live at elevations higher than from 800 to 1,000 feet above the sea and prefer cultivation in the clearances of the Terai. The Bhootan Mechi are a quiet, inoffensive, work race, they are precisely the same class as the men inhabiting the British Terai, like them they appear to enjoy perfect immunity from the ill effects of malaria. They are however a finer and less sickly and sallow looking set than the Mechi of the Darjeeling Terai, probably because the Bhootan terai is more healthy and drier than the British terai. They welcome travellers to their villages with unmistakable delight, and seem to take it for granted that having once heard their grievances we should immediately take them under our protection. Cotton was one of their principal crops, but poor, has scarcely any staple, but finer soil for the production of cotton does not exist in India. The Mechi seem to change their cultivation constantly, as would naturally be the case with so much virgin land at their disposal. The Bhootan Mechi do not cultivate more than is necessary to supply their own wants, and to enable them to comply with the demands of their rulers, for any surplus which they produced would merely form an additional temptation to plunder on the part of their Bootish taskmasters. They know they can never be rich nor even improve their position, and they do not therefore attempt it. With magnificent timber all round them, with rivers running direct down to the plains, with a full knowledge that a certain market for their timber is to be found where these rivers join the Teesta and Berhampooter on British Frontier, they dare not even cut a single tree for sale.—*M. Campbell*, pp 50, 140 See India

MECCA BAIM See Balsam

MECHERI HIND *Camelus bactrianus*

MECHHUYA BENG A fisherman

MECONIUM G *μηκονιον* of Hippocrates, the poppy

MECONOPSIS, from *μηκων*, a poppy, and *opsis*, a resemblance), a genus of plants belonging to the natural order Papaveraceæ, and formerly referred to Papaver

MECONOPSIS ACULEATA

Prickly poppy,	ENG	Kantā,	Punj
Guddikum,	HIND	Kanda,	"
Gudia,	"		

This is found at Kaghlan, in the Sutley valley between Rampur and Sungnam at an elevation of 10,000 to 12,000 feet, also in Nepal, Choor, Kedarkanta, and Peeli Punal. Flowers blue-purple, showy. The roots

are reputed to be exceedingly narcotic, but in alcoholic extract of one drachm of the root given to a small dog produced no perceptible effect.—*O'Sburghnessy*, p 181 *Gleghorn Punjab Report Royle's Illustrations of the Botany of the Himalayas*

MECONOPSIS NEPALENSIS, a Nepaul plant, is described as being extremely poisonous, especially its roots.—*Engl* 1796

MED, Ri, Honey

MED or Medi, a scythian tribe that colonised the Punjab. General Cunningham says that the Med or Mand are almost certainly the representatives of the Mandians who lived near the Mandus river, to the south of the Oxus, and as their name is found in the Punjab from the beginning of the Christian era, does not admit, Cunningham concludes that they must have accompanied their neighbours, the Jata or Jat, on their forced migrations to Arana and India. In the classical writings, the name is found, as Medi and Manduevi and in the mahomedan writers as Med and Meid. The tribe may have been transplanted to the banks of the Indus, when the Medo-Persian empire extended that far east, or they may have been pressed south easterly by intruding Scythians, or have left during the persecution of the Magi, who constituted one of the six tribes of Medes. Admitting that the Jaitila of the Mithabaita and the Pimants, represent the Jat, the Mudra also mentioned there must be regarded as representing the Med, confirming, thereby the antiquity and synchronisms of these two races on the banks of the Indus. The Med devoted themselves to a pastoral life, repeatedly invaded the territories of the Jats putting them to great distress and compelling them to cross the river, but subsequently the Jats being accustomed to the use of boats re-crossed and defeated the Med, whose country they plundered. They made up their differences and asked Daryo-dhama, king of Hastinapur to send them a king, and he sent his sister Dassal (Dahsalu) wife of Jayadratha whom he asked to send them a king, and he sent his sister Askalandba her capital, perhaps the Uch of later times. After a reign of more than 20 years, Jayadratha was killed on the fatal field of Thanesar, and his widow burned herself on his funeral pile. On the same field the Bharata dynasty was extinguished. The earliest historical notice of the Med race is by Virgil, who calls the Jhelum, Medus Hydaspes. This epithet is explained by a statement of Vibius Sequester which makes the Hydaspes flow past the city of Media. This is the same place as Ptolemy's Euthymedia, which was either on or near the same river and above Bukephala. Also in the Pentingerian

tables, which are not later than A D 250, the country on the Hydaspes is called Media. From this evidence, the Medi or Med were in the Punjab as early at least as the time of Vugil, or B C 40-30. Shortly thereafter, about B C 30-20, the Med seem to have been forced southwards into Sind, where the Jat long resented their intrusion. The Erythræan Periplus mentions that about A D 100, the rulers of Minnegara were rival Parthians who were mutually expelling each other. When the mahomedans arrived in Sind, they found the Med or Mand, firmly established there along with their former rivals the Jat. Ibn Haukal describes the Mand of his time, about A D 977, as occupying the banks of the Indus from Multan to the sea and to the desert between Makran and Fannah. Masudi who visited India A D 915-16, calls them residing in Sind. During the period of the Arab occupation of Sind, Mihomed Kasim is represented as making peace with the Med of Surashtra, sea-farers and pirates, with whom the men of Basra were then at war. In the mahomedan period, Amran the Barmekide governor of Sind directed an expedition against the Med, advancing from several directions and reduced them to great extremities. Nevertheless, in the time of Masudi, the inhabitants of Mansura were obliged continually to protect themselves against Med aggressions. They have remained in this locality ever since, for there can be no doubt but that they are now represented by the Mei of the Aravali Range to the east of the Indus, of Kathiawar to the south, and of Beluchistan to the west. The name of Mei or Mand is still found in many parts of the Punjab, as in Meior of the Bari and Rechna doabs, in Mera, Mandia and Mandanpur of the Sind-Sagar doab and in Mandali of Multan, offering strong evidence that the Med or Mei were the first Indo-Scythic conquerors of, and once the dominant race in, the Punjab. Meis or Moëis, the king of Pattala, who on the approach of Alexander, abandoned his capital and fled to the mountains, was possibly a Mei. The Mei of the Aravalli are but little advanced beyond the tract where the Med, a thousand years ago, were a numerous and thriving population. Their brethren the Mina, can be traced in their original seats to the bank of the Indus, and Mei still reside in Kathiwar, the Surashtrian peninsula, which was the nursery of the piratical expeditions, and the Mei, Mena and Med seem identical. Med still exist both to the E and W of the Indus, and those on the coast, unable to practice piracy, after the manner of their ancestors, follow

the occupation of fishermen. To the East, they are found living on the borders of Sind and Jodhpur, the seats of their occupation during the Arab period, and to the west, they are found in the little port of Makran, from Sanmani to Charbai, divided into the clans of Gazbari, Hormari, Jellazai, and Chelmaizai. When the mahomedans first appeared in Sind, towards the end of the seventh century, the Zath and Med were the chief population of the country. But the original seat of the Med or Medi, was in the Punjab Proper, from which Mr Thomas concludes that the original seat of the Jati or Jat colony was in Sind. The Med of Sind, are now a sea-faring and fishing population on the sea ports of the Mekran coast. *Elliot's Hist of India*, pp 515 to 531. See Mekran, Guzbur. Meena Mei, Kelat.

MEDA. TEL, *Tetianthera roxburghii*, Nees — *T. apetala* R in 819, Cor 147, Meda lakri, Hindi, is one of the ashta vaiga or eight medicinal roots, meda-chob is the wood and meda-saq the bark, See Kakoli — *As Res*, xiii 410. See Kakoli bark.

MEDA KARN

Medaravan, TAM | Medara, TEL

A helot race occupied in cutting and selling Bamboos, or making and vending bamboo baskets. They are the pariah or dheri race.

MEDAH, AR *Ficus religiosa* — *Linn*

MEDA KAVA or Kukka budda TEL *Grewia pilosa*, Lam — *G. carpinifolia* R in 587

MEDALAKRI, HIND *Tetranthera monopetala*, and *T. roxburghii*

MEDEA, an ancient territory now included in modern Persia. The nations of Iran proper or the Arian stock of languages comprise those of Medea and Persia. It includes the Zend of the Cuneiform inscriptions and the Zend Avesta, the younger Pehlevi of the Sassanians and the Pazeud the mother of the present or modern Persian tongue. The Pushtu or language of the Afghans belongs to the same branch. The Iranian languages of India are represented by the Sanscrit and her daughters. The Mede were of six tribes, of whom the Magi was one. This race also were classed as Arian. The Mede had many colonies, Herodotus mentions the Sigynnæ, a colony settled beyond the Danube. Medians are also said by Sallust to have accompanied the expedition of Hercules when he crossed over from Spain into Africa. The Sauromatæ were Median colonists beyond the Tanais or Don, and the Matienoi, Matienes, Kharumatæ, and possibly the Maes, were Caucasian

colonists from Medea, preserving in their names the national appellation of Mada or Madia. Medea and Babylon, till the 8th century B C, were tributary provinces of the Assyrian empire—*Elliot*, p 525 *Bunsen*. See Babylon, Hindoo, India, Irak, Kukook, Sakya mun.

MEDHA, Sans apprehension or conception, from medh, to be apt to learn.

MEDHRA. See Bhavani, Hindoo.

MEDHURST, a British consul in China, author of the Chinese and their rebellion.

MEDI, THE *Ficus racemosa*, Linn.

MEDIA-BHUMI, most nations have indulged the desire of finding the source whence they issued, and few spots possess more interest than the elevated Media-Bhoomi, or Central region of Asia, where the Amu, Oxus, or Jihoon, and other rivers, have their rise, and in which both the Sooria and Indu races (Saca) claim the hill of Su meru as sacred to a great patriarchal ancestor, whence they migrated eastward. The hindus do not make India within the Indus the cradle of their race, but west, amidst the hills of Caucasus, whence the sons of Vairaswata, or the 'sun-born,' migrated eastward to the Indus and Ganges, and founded their first establishment in Kosulya, the capital of Ayodia, or Oude—*Tod's Rajasthan*, Vol I, p 24. See Soomeru. Medya-wai.

MEDIA HYRCANIA. See Kabul.

MEDICAGO SATIVA, Linn.

Valaiti Jawat of Bombay | Rishka, dureshta, Pusuru
Lucerne, Eng | Hol, Ladak

This genus of plants belongs to the Leguminosæ, to the tribe Lotææ, and sub-tribe Trifoliæ. Lucerne grows wild in Kashmir, in Ladak, and in the Pin Punjal range, is found wild in the N W Himalaya from 5000 to 12,000 feet, and is cultivated extensively in Afghanistan, where it is used as fodder for horses, &c. Moorcroft says 'that it is cultivated, also, in Ladak and that fields of it continue to be regularly cut for 50 or 60 years.'

This is the *Μηδική* of Theophrastus, 'Plant de Caus,' lib 2, cap 20, and the *Medica* of Pliny, lib 2, cap 20, also 18, cap 20. Lucerne is cultivated in the Deccan for feeding horses, also in Guzerat, where it is coming first into use among the natives as green food for cattle. It is propagated by seed, and may be sown at any season, in beds or rows. It requires much water, and each plant should have five or six inches of space allowed to it. Cultivators generally cut it, as it begins to blossom, when fresh shoots spring up, and by manuring it occasionally a succession of crops is continued in this way for several months.

Of the grasses eaten by cattle, Sir A. Burnes mentions that three are cultivated in Cabul, *rishka* "or *Medicago sativa*, the common lucerne, *Shattul* a kind of trefoil, and the *Si-buga* (three leaves) a clover found to be new to Europe, which from its great yield was named *Trifolium giganteum*. Another plant, the *Melilotus leucantha* or Bokhara clover, differs much from the *Trifolium giganteum* in its properties, though like it of luxuriant growth. The pig, the cow, the horse, the sheep, and the goat, the most useful creatures to man, are wanted everywhere where men live, and there are seventy-two kinds of food which the pig will eat. Two hundred and sixty-two, the horse. Two hundred and eighty-seven, the sheep. Four hundred and forty-nine, the goat—*Dis J L Stewart, M D and Riddell Eng Cyc*.

MEDICINE. The medical art, amongst the natives of the South and east of Asia, has had the knowledge of western Europe added to it, during the sixteenth and up to the nineteenth centuries, and from Europe, to the Pacific Ocean, in Egypt, in Africa, in Turkey and Persia, and in the British, French, Portuguese, Dutch and Spanish East Indies, are many medical schools and numerous European, American and native medical men teaching and practising their professions according to the doctrines of the schools of Europe. Amongst the hindus, the art of medicine has been carefully studied from the most ancient times, and books on the subject have a large circulation. Of these, the *Ayur Veda*, which is reckoned a portion of the fourth or *Atharva Veda*, is considered the oldest treatise and the highest standard. It is said to have consisted originally of one hundred sections, each containing one thousand stanzas, but fragments only are now procurable. The works of Charaka and Susruta, who are said to have lived about the time of Rama, are also regarded as of great authority and Agastya a Tamil writer is fabled to have written upwards of fifty treatises on medicine, alchemy and magic, but some of those attributed to him have been composed after the arrival of Europeans in India and there are upwards of 120 Tamil works on medicine some of them of considerable size. Amongst the hindus of the nineteenth century, medical science is, however, much in the same state as it was in Greece in the time of Hippocrates and the Greeks seem to have derived from India, their systems of philosophy and medicine. Hippocrates and Plato taught that fire, air, earth, and water were the elemental constituents of our bodies. The views which Pythagoras and Plato en-

maintained of health and disease, precisely accord with those of Plato and the hindu Susruta and the hindu system of therapeutics is much the same as that of Galen, who taught that the properties of all medicines are derived from their elementary or cardinal qualities, heat, cold, moisture and dryness, and if a disease be hot or cold a medicine with the opposite qualities is to be prescribed. A general belief in the hot and cold inherent qualities of medicines at this day pervades the whole of India, and the most illiterate labourer as well as the most learned Pandit explains the action of medicine on this Galenic principle only, some hindoo medical men are able and trust-worthy but the great mass of the native medical men have not yet been taught the science of Europe, and have not the slightest knowledge of therapeutics. Nevertheless their materia medica, is sufficiently voluminous, and their rules for diagnosis define and distinguish symptoms with great accuracy, they have also paid great attention to regimen and diet, and have a number of works on the food and general treatment suited to the complaint with a variety of works on the medical treatment of diseases, containing much absurdity with much that is of value. Their value of experience and of a thorough education is also proved by many of their proverbs, the mahomedans of Persia and India, tell us much of this, Khair-i-jam, with a half educated physician there is a danger to your life, which is the English proverb.

A little knowledge is a dangerous thing. A familiar Tamil proverb warns that he only can be a good doctor who has killed ten persons, and a Singhalese proverb is that he who has killed half a thousand is half a doctor, But both the Tamil and Singhalese proverbs simply mean that there is as yet no regular teaching for their physicians who must acquire their knowledge by their own series of successes and failures. The kachabond is a herbalist. The vidyan is a learned hindu, practising medicine, the hakim of the mahomedans is a learned man and the tabib is a physician. In southern India, the native medical practitioners are either of the Yunani or Grecian school of medicine, or of the Misri or Egyptian. The Misri is sometimes designated the Suriyani or Syrian school. Most of the mahomedan physicians are of the Yunani school, and the generality of the hindu physicians follow the Misri school. The Yunani physicians use chiefly vegetable drugs in their treatment of the sick, and with them bleeding is deemed a suitable line of practice. The Misri physicians, on the other hand, chiefly use

oxides of metals, sulphur, cinnabar or sulphide of mercury, and orpiment or sulphate of arsenic, but these drugs are first combined, by the action of fire, with some other mineral substance, otherwise they are regarded as noxious. Also, they consider bleeding as never admissible. Every mahomedan gentleman necessarily knows something of the healing art. The medical profession, therefore, ranks next to the clerical in point of respectability, and so highly is the study thought of, that even royalty itself will occasionally condescend to dose its subjects. There are now (1872) in Madras, several men of noble family who regularly give medical advice gratis.

The British Indian Government has established Medical Colleges at Calcutta, Madras, Bombay, and Lahore, and at Bireilly is a medical school for native guls. In the first century, of the christian era, Dioscorides made enquiry into the medicinal virtues of many Indian plants which were then brought to the markets of Europe. In the second century, the great Cornelius Galen published his famous work, the leading opinions in which, as to hot and cold medicines, were borrowed from India, where they still prevail. In the 7th and 8th centuries, natives of India practised as physicians in the Arabian hospitals of Bagdad, employing many valuable Indian drugs in their practice. Under Munan, the Arabian professors of this School obtained, and taught from translations of, the Sanskrit medical shastras of Charaka and Susruta. Thus in teaching medicine to the hindoos and mahomedans, Europeans are, literally, merely repaying, what, for at least seventeen centuries, they owed to India. The first establishment which English enterprise obtained in India was won by the science, and the noble disinterested patriotism of two British surgeons—Gabriel Broughton who cured Shah Jehan's daughter of a frightful burn, and William Hamilton who cured an ailment of Feeroz Shah. On the 10th January 1836, pundit Mudoosoodun Goopta, a medical teacher of the bud or physician caste, began to teach the hindus the study of practical anatomy by dissecting a human body with his own hand. And now, in 1872, about three thousand subjects are dissected annually by 1,200 Native students in the medical colleges of India. Also hindoo gentlemen, who, having passed through a course of study, as complete as any school in Europe can afford, have lately received in the Calcutta University, that high degree of Doctor, which, in Salamanca of old, gave the humblest scholar right of place among the superb Hidalgos.

MEDICINAL SUBSTANCES

of Spain, which, in England, ranks the physician and his brother Doctors Graduate, only a few degrees below nobility Doctor Chuckerbutty, a native of Bengal, and the first of his nation who achieved the honor of becoming a medical officer in Her Majesty's Indian Army, first projected the Bengal Medical Association. About the year 1840, the plan of a Medical Mission was first recommended for China,—that is, of a Christian mission, the main object of which was the conversion of the natives, the missionaries being medical men, securing an introduction through the practice of their profession. The arrangement seemed to be, for China, one of the best that could be conceived and a similar plan has been adopted in India, in which Christian missionaries practice medicine, whilst instructing in their own doctrines. The Revd Dis Scudder, Strachan, Cuslaw, Elder, Elmslie, Valentine Parker, Green, Williams, Chester, Palmer, and Paterson, have taught a pure faith to, and cured the bodily ailments of, the people and their names will long be remembered,—They will do more to christianize Asia, than non-medical missionaries, who, though highly educated, deeply learned in controversial theology, skilled in Hebrew and the Classic languages of Greece and Rome, versed in the history of the Church and its ministers, and familiar with every page of the Bible, take a closet or a student's view of people and of things—a view as remote from reality as possible. But the medical art has given a good introduction to the mission field, and the creation of a favorable impression amongst the objects of their future labours, in the exercise of secular vocation by which the heathen are exalted, civilized, and advantaged. Most of the Natives of India continue shy of calling in the aid of a European doctor, and commonly he is not sent for till the prayers and juggling tricks of the village medical man have utterly failed, and the poor patient on the point of dying of a disease which, if properly treated at the commencement, might easily have been cured. The white doctor is then requested to come, as a last resource, but he comes only, to find that he has been sent for too late to be of any use, and that the patient has been reduced to the last extremity, by a course of treatment, the most absurdly injudicious that could be devised.—*Richard F. Burton's Scinde*, p 399

MEDICINAL SUBSTANCES The medicinal substances employed by the people of Eastern and Southern Asia are very numerous and drugs to the number of ninety are found perfect substitutes for those employed

MEDICINAL SUBSTANCES

in Europe The following are the better known —

Catechu	<i>Acacia catechu</i>
Aconite	<i>Aconitum ferrox</i>
Sweet flag	<i>Acorus calamus</i>
Bael fruit	<i>Aegle marmelos</i>
Mutty pal	<i>Ailanthus malabaricus</i>
Alres	<i>Aloes indica</i>
Galanga root	<i>Alpinia galanga</i>
Chnetta	<i>Andiographis paniculata</i>
Lemon Grass, Citronelle	<i>Andiopogon citratus</i>
Roosa Grass	<i>„ calamus aromaticus,</i>
Prickly poppy	<i>Aigemone Mexicana</i>
Indian Birthwort	<i>Aristolochia indica</i>
Dhak kino	<i>Butea frondosa</i>
Indian hemp	<i>Cannabis sativa</i>
Senna leaves	<i>Cassia senna</i>
Puigug cassia	<i>Cathartocarpus fistula</i>
Chitorea	<i>Chitorea tenata</i>
	<i>Corculus indicus</i>
	<i>Colchicum</i>
Croton seed	<i>Croton tiglium</i>
Colocynth	<i>Cucumis colocynthis</i>
Thorn apple	<i>Datura stramonium</i>
Foxglove	<i>Digitalis purpurea</i>
Borneo camphor	<i>Dryobalanops camphora,</i>
Gamboge	<i>Gucinia pictoria</i>
Dikkamully gum	<i>Gaidema lucida</i>
Bonduc nut	<i>Guilandina bonduc</i>
Chaulmoogia	<i>Gynocardia odorata</i>
Country Sarsaparilla	<i>Hemidesmus indicus</i>
Hydrocotyle	<i>Hydrocotyle asiatica</i>
Henbane	<i>Hyoscyamus niger</i>
	<i>Juniper berries</i>
	<i>Kreyat</i>
Linseed	<i>Lium usitatissimum</i>
Chnetta, variety of	<i>Ophelia elegans</i>
Assafetida	<i>Nardus assafetida</i>
Opium	<i>Papaver somniferum</i>
Cubebs	<i>Piper cubeba</i>
Black pepper	<i>Piper nigrum</i>
Indian Leadwort	<i>Plumbago zeylanica</i>
True kino	<i>Pterocarpus marsupium.</i>
Pomegranate Rind	<i>Punica granatum</i>
Rhubarb	<i>Himalaya and Tibet</i>
Castor Oil	<i>Ricinus communis</i>
Different sorts of Galls	<i>Terminalia catappa, and</i>
	<i>other species</i>
Country Ipecacuanha	<i>Tylophora asthmatica</i>
Sarsaparilla	<i>Smilax</i>
Nux vomica	<i>Strychnos nux vomica</i>
Cleaving nut	<i>Strychnos potatorum</i>
Connessi bark	<i>Wrightia antidysenterica</i>

The Tenasserim Provinces are rich in medicinal plants, both in number and quality. Lindley's *Flora Medica* contains descriptions of all the known medicinal plants in the world, and more than a title of the whole number may be seen growing on the Tenasserim coast. If deprived of European drugs and left to our own resources, good substitutes could be found for almost every article in the medical flora. The bark of the root of the red cotton tree, and the roots of the clitoria are emetic, and the root of *Tylophora vomitoria* has been pronounced by Indian practitioners not inferior to *ipecacuanha* for any of the purposes to which that medicine is applied. *Cassia fistula*

podis, the chebula fruit, the root of the heart seed, the seeds of the sipodilla, the Otahete gooseberry, and physie nut are aperient or purgative. The gum of the white cotton tree, the bark of Wrightia and dysentaria, and the peel of the mingosteen are prescribed in bowel complaints. The green fruit of the papaya, the root of the Persian lilie, and the fruit of the Rangoon creeper are vermifuges. The bitter roots of *Sida acuta*, and *Tephrosia purpurea*, and the seeds of the musk-mallow or musk plant, are deemed cordial and stomachic and the bark of *Gaultheria bonduie*, is considered a good substitute for cinchona where that cannot be had. The decocted leaves of the goat-footed ipomoea are used as an external application in colic. The leaves of the *Vitex trifolia* are applied in diseases of the spleen. The bark of the white plumbago root will raise a blister, almost as quickly as cantharides. The oil of the cashew nut has been used successfully in ring-worm, ulcers and corns. The mango tree exudes a large quantity of gum-resin resembling bdellium, and an indigenous pine can furnish any quantity of turpentine. The bark of the root, the leaves, and the fruit of the Bengal quince, are as popular with the natives, as the root, bark, flower, and fruit of the pomegranate, which have been famous for their medicinal properties ever since the days of Celsus. Many medicinal substances, employed in India, are unknown in any European pharmacopœia. Calomel, a chloride of mercury, as used in medicine by European and Native medical practitioners, is also known in India as Ras-kapni but it is rarely free from soluble corrosive sublimate unfitting it for medicinal use and is often present in poisonous proportions. —*M E of 1857*. Dr. Masch's *Tenasserim*. *The Indian Field*. Dr. N. Chivers, President in *Proceedings the Bengal Medical Association*, *Bombay Times*. Dr. Murdoch's letter to Lord Napier. Dr. Impey *Powell's Hand-book*. Dr. J. L. Stuart, *Punjab plants*.

MEDICINAL ACACIA Eng. Acacia catichu — *Willd*

MEDINA, a town of Bahrein island. See Kattywai.

MEDINA, about a day's journey distant from the port of Jumbo, is a city of moderate extent, surrounded with indifferent walls, and situate in a sandy plain. Before the days of Mahomed, this city was called Fithneb, but it was re-named Medinat-un-Nabi, the City of the Prophet. The tomb of Mahomed is at Medina and is held in respect by the mahomedans, but they are not obliged to visit it in order to the performance of any devotional exercises. Mahomedans attach much

importance to, and consider sanctity derivable from, burial in particular spots, though the notion appears so entirely contrary to the spirit of their religion. Great numbers of dead are sent continually from all parts of Persia for interment, at the sepulchre of Ali on the frontier of the Arabian desert. The prevailing idea is that, by being buried near a holy saint, they will be raised along with him at the resurrection, and receive his protection and countenance, but the opinion is certainly heterodox. A similar idea seems to have been received in Israel of yore: the old prophet of Bethel desired to be buried beside the man of God that came from Judah, whom he had deceived into his destination, and Acts 7 and 15-16 is to the same effect. One traveller relates that he met a caravan of dead. Each male bore two dead bodies slung like portmanteaus on either side, and by the time they reach their destination the loathsome burdens must be in a shocking state, for already the effluvia was most obnoxious. A few of the friends and relatives of some of the deceased, were accompanying this mournful caravan but by far the greater number of the corpses had been consigned to the muleteers, without any one else to look after them. — *Niebuhr's Travels*, Vol II 39, p 40. See Khazery, Khalf, Wahabi.

MEDI-PANDU Tri. Figs

MEDITERRANEAN SEA By way of eminence, is called great sea. Number 6, and elsewhere. In Exod xxi 31 it was called the sea of the Philistines, because their country Palestine bordered on its shores. It separates Europe, Asia and Africa. — *Robinson's Travels Palestine and Syria* Vol I p 29.

MEDJENGKLEK See Karaung Bollong

MEDLAR

Common edible Medlar	Tulz of Dioscorides
Kcel,	Pris
τομεστιλος,	Setinia of Pliny
	Me spidus „

MEDUS, and Palvai rivers, the modern Mughab.

MEDUSÆ, a group of the Aculephæ. *Amelia*, *Pelagia*, *Chrysosora* and *Chrysopora* are the more common genera. They have the power to inflict a stinging pain. — *Ignor*.

MEDYA-WAR or *Mewa*. The central region, a territory of India bounded to the north by the Arun, to the south by the country of the Pravaras and to the east by the Ravi. — *Toll's Rajasthan*, Vol II p 8. See *Meda*. *Bhuzni*.

MEE Br. i. Fire

MEE Dou. Modder

MEEANEE A Sindhi name for the north of the Arabian Sea. It is the general name to the north of the

in Sind'h, populated chiefly by fishermen
—*Burton's Sind* Vol II p 47

MEEAN MILILU A Ceylon wood,
very hard, fine, closed grained and heavy
MEE-GASS SINGH Bassia longitola
Willd See Mee-tree

MEEGONG - KARAPINCHEE - GASS
SINGH Berget nitida, Thunb

MEE-KYAUNG-KYAY, BURM In Tavoy,
a heavy wood, not liable to be attacked by
insects — *Dr Wallich*

MEEL Dur Merl

MEENA The Meena race constitute a large
portion of the population of Rajputania, es-
pecially in the Jeypur country between Ajmer
and Delhi. They are supposed to be related to
the Man, or Mei, or Man and out of their
own country are known as fine powerful
men, principally dacoits. Colonel Tod,
writing in the early part of the nineteenth
century says, that the Meena afford an
excellent practical illustration of Menn's
axiom, that "the right in the soil belongs to
him who first cleared and tilled the land." The
Rajpoot conqueror claims and receives
the tribute of the soil, but were he to at-
tempt to enforce more, he would be brought
to his senses by one of their various modes of
self-defence—incendiarism, self immolation,
or abandonment of the lands in a body.
Throughout India, he adds, where traces of
originality yet exist, it will invariably appear
that the right in the soil is in the cultivator,
who maintains even in exile the huk bipota
ea-bhom, the ancestral right to the land, in
as decided a manner as any freeholder in
England.

The Cheeta-meena are a branch of the Meena
race, from whom sprung the Man or Mea
race, the mountaineers of Rajpootana, one of
the aboriginal races of India, whose country
is styled Mauwaria, or "the region of the
Man." The Man is a branch of the Meena or
Mama. The Man is also called Manote and
Manawut, Mauwaria is that portion of the
Aravalli chain between Komulmer and Aj-
meer, a space of about ninety miles in length
and varying in breadth from six to twenty.
Rajpootana rises from three to four thousand
feet above the level of the sea. Meer is a
mountain' in Sanscrit, Manawut and Ma-
note 'of or belonging to the mountain,' the
name of the Albanian mountaineer, Mainote,
has the same signification. The Man are a
branch of the Cheeta, an important division
of the Meena, a race which consist of as many
branches as their conquerors the Rajpoots.
All these wild races have the vanity to
mingle their pedigree with that of their con-
querors, though in doing so they stigmatize
themselves. The Cheeta-Meena in this way

claim descent from a grandson of the last
Chohan emperor of Delhi. Unail and Anoop
were the sons of Likhia, the nephew of the
Chohan king, and the coconut was sent from
Jesulm, offering princesses of that house
in marriage, but an investigation into their
maternal ancestry disclosed that they were
the issue of a Meena concubine and then
both being thus revealed, they became exiles
from Ajmer, and associated with their ma-
ternal relatives. Unail espoused the daughter
of a Meen chieftain, by whom he had Cheeta,
whose descendants enjoy almost a monopoly
of power in Mauwaria. The sons of Cheeta,
who occupied the northern frontier near Aj-
mer, became mahomedans about fifteen
generations ago, when Doodha, the sixteenth
from the founder of the race, was created
Dawad Khan by the hakim of Ajmer, and as
Athoon was his residence, the "Khan of
Athoon" signified the chief of the Manote.
Athoon is still the chief town of the Ma-
ra. Ching, Jhik, and Rajosi, are the
principal towns adjoining Athoon. Anoop
also took a Meen wife, by whom he had Bura,
whose descendants have continued true to
their original tenets. Their chief places are
Bura, Burawaria, Mandilla, &c. The Meena
were always notorious for their lawless habits,
and importance has been attached to them
so far back as the period of Bessaldeo, the
celebrated prince of Ajmer, whom the hind
Chund states to have reduced them to sub-
mission, making them 'carry water in the
streets of Ajmer.' Like all mountaineers,
they broke out whenever the hands of power
were feeble. The Meena of Mewar were the
prior occupants of Mauwar and Jeypoor,
till driven out by the Rajpoots. The most
powerful clans of the Mauwar Meena found
shelter in a strip of country at the junction
of Boondec, Meywar, Jeypoor and Ajmer,
called the Kherai. They are a very brave,
bold, race. The Jeypoor Meena in like man-
ner have their stronghold at the junction
of Ulwar, Jeypoor and British districts. In
Serohee, the Meena are still the aborigines.

The Meena are active and energetic and
are concerned in most of the dacoities of
Northern India. When Colonel Tod wrote in
the early part of the nineteenth century he
mentioned that on the borders of Little
Sadr, where the quotas are posted, is a
mountainous tract covered with deep forest,
the abode of the half savago Meena and
Bhil. Mixed with them are the estates of
some vassal chiefs, whose duty it was to re-
press their excesses. The people who oc-
cupy the Aravalli, are the Meena moun-
taineers, a robber predatory race. The hills
are rich in mineral products, and enabled

MEENA

the Mewar family long to struggle against superior power and to raise those magnificent structures which ornament their kingdom.

In Northern Rajpootana the country to the east of Shekhawattée is the chief home of the plundering Meena, and it is a region politically as well as naturally favourable to the dacoit and the thief. Wild hills and ravines abound in parts of it. Within a radius of twenty-five miles is comprised a territory subject to no less than nine Governments, namely a part of Shekhawattée and Jounawatten in the dominions of the maharajah of Jeypore, Kol-Poottee belonging to the raja of Khetree, but held direct from the British Government, Dadree to Jheed, Nannoul to Pattiala, Kante to Nabha, a portion of Uwar, Loharoo and Bikanere and Shahjehanpore where he the Meena settlements of the district of Goorgaon. These tracts are superintended by several officers, the Commissioner of Delhi, the Commissioner of Umballa and the Rajpootana Political Agencies. The Meena are not of low caste like the Sansee, the Bhowree and other thieving tribes. A thousand years ago, Meena chiefs ruled much of the territory now held by the maharajah of Jeypore. A clan of them are still the hereditary guards of the city gates and of the fort which holds the treasures of the State. Many years ago Sir W. Sleeman pronounced the Meena "indeclamable," and when Col. Younghusband, about 1864, took the Berar Police in hand and began operations which resulted in complete success, the Meena from the north were the most formidable class with whom he had to deal. The Thuggee and Dacoity Department has been bringing the Meena to justice ever since its operations began, but special efforts and systematic proceedings against them in their homes have never been pursued so persistently and vigorously as the matter required. An officer was then appointed to conduct, under Col. Hervey's direction, operations for the suppression of dacoity throughout Northern Rajpootana, amongst the Meena, who in consequence of the late famine, had been doubly active in robbing the Government mail and committing other depredations. They make free use of the railway and have, it is said, resolved in council assembled to continue their mode of life and resist all measures of repression and reform. The Meena to the north of Jeypore are not more likely to defeat the object aimed at than were the Panhar Meena to the south of it, whose suppression has been recorded by the late Capt. Bruce, Political Agent of Harotee. The mode of proceeding in Native States, when the chiefs act at all against

MEERANZYE

robber tribes, is to drive them away if possible, and this was formerly the system in Jeypore. But as Major Beynon in his report on that State remarks, the true way of dealing with them is to control their movements at their homes, where they rarely commit depredations. The successful plan pursued against the Panhar, was to hold the headmen responsible for the presence of the Meena in their villages. None could absent themselves from their respective villages without a leave certificate, or if any did so they were liable to be seized and punished. This system of control has not been regularly introduced into any of the villages of Jeypore or the territory adjoining, but with the aid of the Political Agent and the frequent visits of the dacoity suppression officer it might be done efficiently in the adjoining pergunnah of Shahjehanpore in Goorgaon, where many of the worst disposed Meena live. *Mr. Campbell*, p. 45 *Colonel Brooke*, in *Lt. Col. Tod's Rajasthan*, Vol. I, p. 681 Vol. II p. 612, 672. See *Med*.

MEENA, a term commonly used in the Punjab, expressive of contempt or opprobrium — *Cunningham's Hist. of the Sikhs*, p. 57.

MEENABAN BURM is called Moulmein Lancewood, and is useful for handles of tools, but it is not equal to lancewood in elasticity, Major Benson thinks its qualities have been generally overrated, besides, it is liable to the attacks of insects.

MEENA-BAZAR or Mina Bazar, MAHR. An exhibition.

MEEONG TOOTOOL, MALAY of JAV. *Felis pardus*. *Linn. Temm. Syles*.

MEEP-THUA-BAN BURM. In Tavoy, a small sized, compact, grey wood used for handles, &c. — *Dr. Wallich*.

MEER. A title by which the Syeds the descendants of Mohamed, are called.

MEERA BAI, was a daughter of the Rahtor of Manta, the first of the clans of Marwar, and the wife of Jana Koombhoo of Chitor, she lived almost in the middle of the fifteenth century, and was celebrated for her beauty and her romantic piety. She was a poetess, and some of her odes and hymns to Krishna are yet admired and supposed to equal in merit those of Jayadeva, she visited all the shrines of Krishna from the Jumna to Guzerat.

MEER ALUM. See Hyderabad.

MEERAN MOHI-OD-DON. See Duttagee.

MEERANZYE. In continuation of the Kohat Palley there runs the valley of Hungoo, or Hangoo, twenty miles long by two or three broad, which opens into the plains of Meeranzye. This latter plain, about nine miles square, and bounded on the south-west by

the Khoorum river, scarcely twenty miles distant from where it emerges into the Bunnoo plain, is held by seven fortified villages. The Zymosht Affghan are a small, but brave tribe, numbering about 5,000 fighting men, some of whom are well mounted. They inhabit a valley leading from western Meeranzye onward, towards the crest of a range called the "Powai Kothul." Their country of right belongs to the Cabul kingdom. They are usually ready to combine for mischief with the Tooree and Oinkzye, and to threaten Meeranzye, they hold some land in the plains, which holding affords some pledge for their good behaviour. — *Records of the Government of India*. See Khyber.

MEERAPA-KAILLU TEL Capsicum

MEERASDAR A term in use amongst the Bombay revenue officers, signifying a hereditary occupant of land, whom Government cannot displace so long as he pays the appointed assessment on his field.

MEER JAFIR, to meet his pecuniary engagements, had recourse to the severest exactions. He resigned himself to unworthy favorites, and it became necessary to depose him in favor of his son-in-law, Meer Kasim Ali Khan, with whom a treaty was concluded on 27th September 1760, by which the British obtained possession of Burdwan, Midnapore, and Chittagong. Serious disputes arose between Meer Kasim and the British regarding the right of the servants of the E I Company to trade and to have their goods passed free of duty and which led at last to war. In 1764 Meer Jaffir agreed in addition to the sums for which he had contracted in a recent treaty, to pay five lakhs a month towards the expense of the war then being carried on against the vizir of Oudh, so long as it lasted. Meer Jaffir died in January 1765, and was succeeded by his son Nujum-ud-Dowla, with whom a new treaty was formed, by which the Company took the military defence of the country entirely into its own hands, and among other conditions the nabob bound himself to appoint, by the advice of the Governor and Council, a deputy to conduct the Government, and not to be removed without the consent of the council.

MEERSCHAUM, a mineral belonging to the series of silicates of magnesia. It is dull-white, opaque, and earthy, nearly like clay. Its hardness is 2.0, and specific gravity 2.6 to 3.4. A variety from Anatolia, analysed by Thompson, gave in 100 parts: Silica, 42.0; Water, 23.0; Alumina, 2.0; Magnesia, 30.5; Lime, 2.3.

When heated it gives out water and a fetid smell, and becomes hard and perfectly white. When first dug up it has a greasy feel, like

soap, and on this account is used by the Tartars in washing their linen. It is known in Europe from its being made use of in Turkey to make the bowls of tobacco-pipes, which are hence called meerschamm, and are imported into Germany where they are softened in tallow and wax, and then polished. — *Dana Mineralogy*.

MEERUT, a town and military cantonment in the north-west of India.

MEERZA PERS. When placed after a name signifies a prince, as Mahomed Ali Meerza, Hassan Ali Meerza, it is derived from the Persian compound word "ameerzadeh," born of a chief or prince. When prefixed to the name, as Meerza Musi, Meerza Hassan, &c., it signifies a man of learning, or of the pen, a man whose occupation is to write, and whose habits of life are civil. — *Malcolm's History of Persia*, Vol II. p. 411. *Fraser's Journey into Khorasan*, p. 63.

MEERZADA an honorary title of mahomedans.

MEESSE, a dentifrice meesee dan, a box for holding meesee.

MEET, MAN Salt

MEET-GNYOO, BURM. A fine tree of Amherst, with red coloured, useful, strong, heavy, wood. It is probably a species of *Acacia*.

MEETHA, HIND a preparation of aconite root.

MEETHA KADHOO HIND

Cucurbita Pepo | Sweet Pumpkin

This is grown like all the other species, and if hung up in a dry place is an excellent store vegetable, keeping for several months. — *Riddell*.

MEETHA-KAMARANGA BENG HIND *Averrhoa carambola*

MEETHA NIMBU, HIND, Limes *Citrus acida* properly Mitha nimbu.

MEETHA PCHAOO Vide Pulao

MEETHA TEETHA HIND A preparation of aconite root.

MEETHA TIL-KA-TEL, HIND Oil of *Sesamum orientale*. — *Hind*.

MEETHEE HIND *Trigonella scennam-græcum*, Fenugreek, a small annual, commonly cultivated in India during the cold season. The greens are used by the natives and the seed in curries. It is sown like all other common greens. — *Riddell*.

MEETREE, of Ceylon, *Bassia longifolia*, grows to an enormous size, affords a good shelter, and yields a useful pungent oil. Its flowers have an unpleasant smell, they are white, and fall so abundantly on the ground as to give an appearance of snow.

MEGACEPHALON RUBRIPES, the Maleo, deposits its eggs in the loose sand of

MEGAPODIDÆ

the sea beach, in holes just above high-water mark, the female lays one large egg, which she covers over and returns to the forest, but many birds lay in the same hole. A dozen eggs are often found together. One egg fills an ordinary tea-cup, from 4 to $4\frac{1}{2}$ inches long, and $2\frac{1}{4}$ to $2\frac{1}{2}$ wide. They are very good to eat, and much sought after. The hen-bird takes no further care of the eggs, which the young bird breaks through about the 13th day and runs at once to the forest. Each hen lays six or eight eggs in the season of two or three months.

Professor Birkmore's Travels, pp 101 to 378
Wallace's Malay Archipelago, Vol 1 p 175

MEGACHILE The leaf-cutter bee. Their nests are to be found in thousands in the cliffs of the hills of the Sone valley with mayflies, caddis-worms, spiders, and many predaceous beetles — *Hooke, Hun Juer*, Vol I p 52

MEGADERMA LYRA This bat is the *M. caenatica* of Mr Elliot and seems to be very generally diffused throughout India, being replaced in the Malay countries by *M. spasma* and further east by the newly described *M. philippinensis*, *Waterhouse*, P Z S 1843 p 69, while in Africa it is represented by the *M. fions* — *M. Blyth's Report* See *Chenoptera*

MEGADERMA SCHISTACEA Slaty blue Megaderme

MEGADERMA SPAS *Chenoptera*

MEGADERMA RADIATUM A mollusc of the rivers of India and Ceylon See *Veneridæ* *Mollusca*

MEGALAIMA INDICA, *Latham*

<i>M. Philippensis</i> var. <i>Lath</i>	|	<i>M. Indica</i> , <i>Lath</i>
Greater red-headed barbet	|	Coppersmith

The incessant call of this bird resembles the blows of a smith hammering a cauldron. There are several species of this genus, viz *M. flavifrons*, *M. rubricapilla*, and *M. Zeylanica* *Jerdon, Birds of India Tennent, Sket Nat Hist* p 242 See *Birds*

MEGALAMIDÆ, a family of birds comprising 2 gen 15 sp viz, 14 *Megalaima*, 1 *Megaloichneutes* See *Birds*

MEGAM PATTOO See *Salt*

MEGAPODIDÆ A family of Gallinaceous birds, found in Australia, and its surrounding islands, as far west as the Philippines and the N W of Borneo. They bury their eggs in sand, earth or rubbish and leave them to be hatched by the sun or by fermentation. They have large feet and long curved claws, and most of them rake together rubbish, dead leaves, sticks and stones, earth and rotten wood, until they form a mound often six feet high and twelve feet across, in the middle of

MEGASTHENES

which they bury their eggs. The eggs are as large as those of a swan, and of a brick red color, and are considered a great delicacy. The natives are able to say whether eggs lie in the mounds and they rob them eagerly. It said that a number of these birds unite to make a mound and lay their eggs in it, and 40 or 50 are found in one heap. The mounds are found in dense thickets. The species of the *Megapodidæ* in Loubok is as large as a hen, and entirely of a dark hue with brown tints. It eats fallen fruits, earth worms, snails, and centipedes, but the flesh is white and when properly cooked well flavoured — *Wallace* 154, 156 See *Gallus*

MEGAPODIUS, or *Leipoa*, is called by the natives of Borneo by the very appropriate name of *Menambun* (from *Tambun*, to pile, to heap up). One nest, or heap, was found close to the edge of the sea sand, and was formed over a fallen *Arnu* or *Casuarina* tree and covered, but not densely, with shrubs. The pile was sixty feet in circumference. These birds lay most disproportionately large and thin-shelled eggs, and the young comes forth from them well-plumed and sufficiently advanced to make their way in the world. The *Megapodius nicobariensis* has not hitherto been met with excepting in the Nicobars, but would appear to be "common on all the islands" of that group, according to the personal observation of the Rev J Barbe, p 351-2 — *Keppel's Ind Arch* Vol II, p 120

MEGAPODIUS CUMINGII occurs in Labuan

MEGASPIRA, a genus of molluscs

MEGAPTERA KUZIRA, a finner whale of the Japanese Seas. The Finners are *Megaptera Kuzia*. The *Kuzia*. It inhabits the Japanese seas.

Physalis iwasi The Japan Finner. It is very rare. In 1760 one, 25 feet long, was cast ashore at Ku.

Physalis antarcticus *Gray* Inhabits the New Zealand seas.

Physalis Braziliensis Bahia Finner was brought from Bahia.

Physalis australis The southern Finner, inhabits the seas of the Falkland islands. See *Mammalia*, *Whales*

MEGASTHENES, the envoy sent by Seleucus Nicator, one of the immediate successors of Alexander the Great, to negotiate a peace with Sandracottus, the Chandragupta of India. Megasthenes was perhaps the first European who had ever beheld the Ganges. He dwelt for several years in Palibothra, on the banks of that river, a city supposed to have occupied the site of the modern Patna, at the confluence of the Son, and afterwards

wrote an account of the country, which, though now lost, has probably been transmitted to us pretty closely in the narratives of Diodorus Siculus, Strabo and Arrian. Yet though his minute details seem, nay, in many respects are,—totally undeserving of credit, his general description of India may, curiously enough, be commended for its accuracy. Moreover it is to Onesicritus, one of the companions of Megasthenes, that we are indebted for the earliest account of Ceylon or Taprobane. From him we first hear of its trained elephants, its pearls and its gold. Megasthenes maintained friendly relations at the Court of Ptolemy, between Syria and India and effected a matrimonial alliance. His journal names as rivers Canos, the Cane, Cossoanus, Cosa or Coss, Soons, Soane, Condochates, Gauduck, Sambus, Sumbul or Chumbul, Agrianus, Gogra, Commenses, Caramnassr, &c &c.

Diamachus was the next Greek ambassador after Megasthenes—*Cal Rev* 1868 *Rennell's Memoir*, p. 30 *Bojnstjerna's British Empire in the East*. See India. Inscriptions, Seylar, Shaman.

MEGEONE, BURM. In Tavoy, a large tree used in building—*Dr Wallich*.

MEGHA, See Horace Hayman Wilson.

MEGHA-NADA, SANS from meghā a cloud, and nadā, a sound.

MEGHA-NAT'HA, SANS from megha, a cloud, and nat'ha, a lord.

MEGH DUTA, See Singhpo.

MEGILA, See Corchorus olitorius.

MEGHUSANAMA, See India.

MEGHA-VAHANA, SANS vahana, a vehicle.

MEGNA, a river of Bengal, runs near Bhawan gunj in Dacca.

MEHAL or Kanth, wild pear, in apple of the hills, *Pyrus baccata*, *Pyrus variolosa*.

MAHAL, properly Mahal, a palace, a district. The Tributary Mahals form a district in Central India. The Commissioners could give no details of the effect of the famine of A. D. 1867, in these districts. Mohur-bhunj is a very large territory covering an area of upwards of 4,000 square miles, and the greater part of this tract must be included in the area of most severe suffering, but the roughest approximate estimate of the mortality cannot be given.

MEHAN of Kulu, *Ulmus campestris*, the elm.

MEHDI, the twelfth and last Imam, Mahomed, surnamed Mehdi, i.e., director and leader, the Persians believe to be still alive, and that he will reappear with Ehas the prophet on the second coming of Jesus Christ. The Mehdaui or Ghair Mehdi are

not a race but a small mahomedan sect, though mostly Pathans, who believe that a religious man, who was born in Jonepu in the 16th century was Mehdi, or the prophet Ehas on his second coming, and they are styled Ghair or "without" Mehdi, because he has in their belief, come and gone. *Heriot, Quanoon-i-Islam*.

MEHIDPUR, battle fought on the 21st December 1817. See Mahatta Governments in India. Statistics of Battles.

MEHINTELAI, "the Mountain without fear," in Ceylon, is a precipitous rock about seven or eight miles to the north east of Anurapoorā, but connected with the ancient city in the time of the kings by one continuous street, along which were conducted the solemn processions of the budhist priests. The ascent to the summit is effected by a series of stone steps, about two thousand in number, winding past the ruins of former buildings, temples, digobas, and shrines, and on the loftiest peak, which commands a view over the forest country beneath to the very verge of the horizon, there exists one of those prodigious structures of brickwork, under which is deposited a sainted relic of Buddha—a hair which grew on a mole between his eyebrows. With such veneration have the Singhalese been accustomed to regard this sacred mountain, that every crag has some tradition, and every rock has been sculpted into sites for religious buildings, amidst the ruins of which are to be traced the fragments of broken statues, and inscriptions in the Nagari character, the most ancient in which the dialect of Pali has been written. The ruins of Anurapoorā, form one of the most conspicuous objects in the grand panorama which is beheld from Mehintelai. They cover an extent of ground equal to sixteen miles square, once surrounded by a wall sixty-four miles in circumference. The city is to be found on the map of Ptolemy, in its proper site and ancient name, Anurogrammum—*Tennent's Christianity in Ceylon*, p. 336.

MEHL GER Meal.

MEHMAN, a mahomedan sect, numerous about Hyderabad, Schwan and Knutachi. They are largely engaged in trade, and are a quiet race. They are converts to mahomedanism. See Mahman.

MEHMANDAR, from the Persian word "mehman" a guest, means a host, but is the term applied to a person appointed on the part of government to attend upon, and supply the wants of strangers, while travelling through the country. This custom is most particularly observed towards all ambassadors from foreign powers. The provision

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thus furnished is called soorsat, and it forms one of the most grievous parts of the saddest, or irregular taxes, for it is claimed not only by strangers, but by all great men, or messengers travelling on the part of the king, and is levied with extreme severity.

Usually on his arrival at a town or village, the mehmandar sends for the mayor, the Ket-Khuda, to whom he briefly gives his orders to furnish the articles required, and, by way of commencement, installs himself in the best house in the place, he then proceeds to the mosque or principal square—*Ferrier Journ*, pp 47 *Fraser's Journ into Khorasan*, p 88

MEHMODEH, HIND *Convolvulus scammonia*, *Linn*

MEHMASANI, a Baluch tribe who have branches in Seistan, and the hills of Lunistan

MEHNDI, HIND *Lawsomia alba*, the henna of the Persians, an important dye-stuff, and the distilled water of its flowers is used as a perfume. The mahomedan women in Asia use the shoots for dying their nails red, and the mules and tails of horses are also stained red in the same manner. The soles of the feet also are stained with the red juice of the Mehndi. Mehndi is also a term applied to *Elsholtzia polystachya*. *Jan-gli mehndi*, is *Ammanium auriculata*, *Vilayati mehndi*, is *Myrtus communis*

MELIRA a forest in Hazara from which the following timbers were sent to the Exhibition of 1862

Walnut	Juglans	Ohve
Loon	Cedula	Burong
Beru	<i>Pinus longifolia</i>	Umloke
Ash	<i>Fraxinus</i>	Mulberry
Rcen	<i>Quercus</i>	Loon Pyrus
Ycw		Kungur or Kukker
Kayan		<i>Fraxinus</i>
Fu <i>Pinus longifolia</i>		Deai or Deodar
Kalanath	<i>Cerasus</i>	<i>Cedrus deodara</i>

MEHRAWUN A brother of Ravan, who, in the war of Lanka, by a surprise, took Rama and Lakshmana prisoners, and carried them to Patala (or hell), from whence they were released by Hanuman as they were to be sacrificed

MEHTAR, HIND Bhangai bij

MEHTAR, HIND MAR a hereditary village officer. A man who follows the lowest menial offices, a sweeper, a scavenger. The term originally means a prince, and is used ironically. In Cuttack, the mehtar is sometimes a slave

MEHUNT, a commander of the ascetic warriors of Mewar, the chief monk or abbot of a hindu monastery properly Mahunt

MEI, PERS Wine

MEIACOSHEMA or Madjicoshema islands,

MEIN

a group on the east coast of Formosa, lying between 24° 4 and 25° 6 N and 122° 52½ and 125° 30 E the western islands are named Kon-mi, Koo-kien-san and Pa-tchung-san, and the island of Ty-pin-san lies on its eastern edge—*Horsburgh* See India

MEIDZ, POL Copper

MEL-THEI-LEI, the valley of Manipore is called by the Maniporee people Meitheilei pak. The Burmese call it Ka-the, the Bengalees Moglai, and Assamese Mekle. The area of the whole Manipuri territory is about 7,000 square miles, and that of the central valley about 650. Much of the valley is at all seasons covered with water. It seems indeed at one time to have formed a large lake, and the piece of water in the south called the Logtak, appears to be the unfilled but rapidly filling, remnant of it. From the most credible traditions, the valley appears originally to have been occupied by several tribes, the principal of which were named Koomul, Looang, Moiang and Meithi, all of whom came from different directions. For a time, the Koomul appears to have been the most powerful, and after its declension, the Moirang tribe. Of the population, composed of different classes, the principal is the Meithe, next the Poongnai, after whom the Tengkul, the Ayokpa, the Kei, the Loe and Mussulman. The Meithe population is divided into four parts called "Punnah," which are designated in the order of their seniority "Kaphnm," "Lai phnm," "Ahnloop" and "Nihloop." The Loe population consists of people who pay tribute, and is considered so inferior that the name Mei-the is not given to it.

The marshes of the south in the vicinity of the Logtak afford a retreat to serpents of a formidable size, and the whole valley of Manipore is much infested by the serpent tribe. Some of them are exceedingly active and bold, as the Tanglei. It is fond of ascending bamboos, along the branches of which it moves with great velocity, and if enraged, throws itself from an extraordinary height upon the object of its anger. Its bite is said to be mortal. This, added to its great activity and fierceness makes the Tanglei an object of much terror—*McCulloch's Records Government of India, Foreign Department*, p 103 See Khutri

MEIH TAOU, a group of islands in the Gulf of Pe-tche-lee

MEI-JIN, CHIN A matchmaker, a go between, a middle-man

MEI-KWE—HWA, CHIN Rose

MEILAZZO DI ZUCCHERO, It Molasses

MEIL DE AZUCAR, Sr Molasses.

MEIN, TAM Fish

MEIKONG

MEINAM, a river which disembogues into the Gulf of Siam. The area of the valley of the Meinam has been estimated by some authorities at about 12,000 square miles, but this extent probably embraces only that alluvial portion of the soil which is visited by the annual inundations. The Meinam has its source in the mountains of Yunnan in China, at a distance of about 800 miles from its mouth. It receives many tributaries in its course, divides itself after receiving the waters of the Phitsalok branch, and again unites above Bangkok, where, with a depth of from six to eight fathoms, it rolls its magnificent tide into the Gulf of Siam. Menam in Siamese is a generic name for river, and is one of the names of the Bangkok river; another meaning given, however, is mother of waters. The true name of the Bangkok river is 'Menam Chan Phya,' but it has become obsolete. At the present time, the river is only navigable to a distance of about thirty leagues. It disembogues itself through its three mouths at the head of the Gulf of Siam, after a course of nearly eight hundred miles.—*Bowring's Siam*, Vol I, p 1 10

MEINDRAO See Khutri

MEIN-GA, BURM Cynometria, species

MEINI, HIND Crotalaria bulbia

MEISAKSHI, HIND TAM Amyris compiphora. Its gum, is the bdellium.

MEIKONG A large river which flows through the eastern side of Laos and Cambodia. It is said to be more than 2,200 miles long, but much interrupted by shallows and sand banks at its mouth. In the Lusad it is noticed thus,

See tho' Cambodia Meikon's river goes,
Well named the Captain of the waters, while
So many a summer tributary flows

To spread its floods upon the sands, as Nile
Inundates its green banks

In the Irawadi and Mekong basins, there are remnants of tribes strongly distinguished from the predominant races and tending, with the evidence of language, to show that the ethnic history of Ultra-India is very ancient and has undergone repeated revolutions. One of the most remarkable is the Ki-Kyen. They are described as being in their appearance not Mongolian and totally different from the surrounding Shan, Burmese and Chinese races. The Moi or Ka-moi, on the opposite side of the Mekong, are said to be black savages with negro features. They occupy the broad expansion of the Anam chain towards Kamboja, and appear to extend northwards along these mountains, marching with the Lru on the westward. The Kambojans style them Kha-

MEKRAN

men. They are the Ko-men of Leyden and the Khamen of Gulzaff. On the same side of the Mekong basin, but towards the sea, between 11° and 12° N. L. a hill tribe, called Chong, preserve more of the ancient Australo-Tannian character than the surrounding tribes. In the Chong, the lan, instead of being stiff or harsh as in the Mongolian, Tibetan and prevalent Ultra-Indian and Malaya-Polynesian races, is comparatively soft, the features are much more prominent and the beard is fuller.—*Bowring's Siam*, Vol II p 28 *M. Logan in the Tour of India Archip*. See India, Karen, Kaku, Kakua, Kho, Kambogia

MEKADO, the spiritual ruler of Japan

MEKANADA, Sans Amaranthus campstris

MEKHUN Benc also Mekhun-shain Hind Canavalia gladiata—D C

MEKKA See Mecca Somal, Beer-us-Somal

MEKKAH SABZAH Duk Balm Melissa officinalis, var

MEK-LEN, BURM Garcinia speciosa, Wall

Pa-gyay theing, BURM | Pa ia wa, BURM

MEKRAN, a province of Beluchistan diversified by mountain and desert, stretching westward along the coast. It is the ancient Gedrosia and it extends along the Indian Ocean, from Cape Jask to the borders of Sindh which bounds it on the east. On the West and N W, it has Kerman, and on the North, Seistan and Airokage. Alexander the Great, after his conquests in N W India, returned through this province, and the suffering of his army from want of water and provisions, gives us a most disadvantageous idea of the country, which has been represented as unfertile and full of deserts. There are, in Mekran, cyclopean structures raised by some unknown prior race. They are called Ghorbasta or Ghorband and bear a resemblance to the cyclopean remains of Europe. They are built across ravines to form tanks and on the declivities of mountains to distribute the water. They have been constructed by an agricultural race who, on entering it, had foreseen that the country would not otherwise support them and the race is supposed by Dr Cook to have been Pelasgi or a people with knotted habits. Arrian says that the fishermen on the coast of Gedrosia lived in small huts, whose walls were composed of sea-shells piled upon each other, and their roofs of fish bones, the back bones serving instead of rafters.

The present population of Mekran is formed of many different tribes and independent chiefs of which the Baluch are the

most numerous a middle sized race of men, spare muscular, and active, and armed with a matchlock, sword, shield, and dagger. The common language of the country is a corrupt Persian, mixed with Sindi, and the generality of the Baluch are mahomedans of the sunni persuasion. Those of the centre countries reside mostly in towns, those of the lower countries are scattered over the plains, in hamlets of eight or ten huts, built of the branches of the palm, and covered with mats, but the Nairi race of Bupore live in tents of black hair, and remove from place to place, as their flocks or agriculture require their attention. The women of Mekran are treated in a different light from those of most other mahomedan countries, being allowed to appear indiscriminately in public.

Mekran is sometimes called Kej also called Kej Mekran. It is now inhabited by many tribes of whom the Gitchi is the most numerous, but about half the population is of a sect of mahomedans called Ziggar. The maritime and fishing population of the little ports on the coast of Mekran from Sanmani to Chabai, are denominated Med, and comprise four divisions, the Guzbui, Hoimani, Jellazai, and Chelmai-zai — *Kinner's Geographical Memoir*, p 202, 204. See India, Kattiyawar, Kelat, Keriman, Med, Volcanoes.

MEL, LAT Honey

MELA, HIND a fan

MELACOTOGNA, IT Quince seed

MELALEUCA (from μέλας, black, and λευκός, white), a genus of plants belonging to the natural order Myrtaceæ. The species are trees or shrubs perfectly sessile.

MELALEUCON CAJUPUTI, MATON

Melaleucum minor, Smith	| Arbor alba major
Arbor alba	
Thit-tha lipu tshi, BURM	
Cajuput tree, ENG	
Kaya puteh, HIND	Daun Kitsul — MALAY ?
	Kajaputih, MALAY
	The oil

Kayu puteh-ka-tel, HIND | Kayu-puteh tulam, TAM

This tree is found in Amboyna, Ceram, Celebes, and Sumatra. The Malays give the name of Kaya-puteh both to *M. cajuputi* and *M. leucadendron* but *M. cajuputi* is also called Daun Kitsul in Malay. It is a small tree with an erect but crooked stem covered with thick, rather soft, light-coloured bark, branches scattered, with slender twigs which droop like those of the weeping willow. It is a native of the Molucca Islands, especially of Boerou, Mampe and of the S of Borneo. The leaves are collected on a warm dry day in autumn, and placed in dry sacks, in which they become heated and moist.

They are then cut in pieces, macerated in water for a night, and then distilled. Two sackfuls of the leaves yield only about 3 diachms of the oil. This is clear and limpid, of a light green colour, very volatile, diffusing a powerful odour, having a warm aromatic taste, something resembling that of camphor, followed by a sense of coolness. Sp Gr 0.914 to 0.927, soluble in alcohol. It boils at 343°. When distilled with water, a light and colourless oil first comes over, and then a green-coloured and denser oil, which, with less odour, is more acid. It is sometimes adulterated with the oils of rosemary and of camphor, it is diffusible, stimulant, antispasmodic, and is used externally in rheumatism. As a cure for cholera, oil of Peppermint is as useful. *Cajuputi* oil, appears to have been known only since the time of Rumphius, who describes two trees, viz *Arbor alba major*, and *Arbor alba minor*. In 1798, Mr Smith, of the Calcutta Botanic Garden, was sent to the Molucca Islands to obtain the true sort of *Cajuputi* plant. He obtained several, which were introduced into the above garden, and have since been distributed all over India, and it is able to stand the cold of N W India, probably owing to the thickness of its bark. Mr S sent specimens to England where they were ascertained by Dr Maton to be those of the second kind, and named *Melaleuca cajuputi* a name which Dr J E Smith afterwards changed to *M. minor*. The other species obtained by Mr Smith in 1798, also called *Cajuputi* by the Malays is the *M. leucadendron*, of which the leaves are larger, more falcate, 5-nerved, and smooth, but possess little or no fragrance, and are not known to yield any of this celebrated volatile oil. The *Melaleuca cajuputi*, is indigenous in the Karen forests of the southern provinces of Tenasserim but Dr Mason has not observed it north of the valley of the Palouk river in latitude about 13°. Roxburgh asserts that *M. leucadendron*, is a tree of the Moluccas, with small white flowers, possesses little or no fragrance in its leaves, and that it is seldom or never used for the distillation of the oil which is used in the European markets — *Royle Crawford, Morrison Com Desc* p 9. *Royle Materia Indica O'Shaughnessy Dispensary Roxb Fl Indica, Tenasserim Voyt* p 45.

MELAM PALLAM, TAM Cucumis melo

MELANESIAN a race which have little hair. the Malaysians have straight hair — *Bickmore*, 117. See India, Polynesia

MELANERPES See Pigeon

MELANIA a genus of Molluscs

MELANITE See Garnet

MELANORRHÆA USITATISSIMA

MELAN-KUA, MALEAL Kæmpferia 10-
tunda — *Linn*

MELANORRHÆA USITATISSIMA,

Wall

Theet see	Burm	Theet see	Eng
Theet see yang	"	Lignum vitæ	of Pegu
Vainish tree	Eng	Kheu of	MUNIPUR
Burmese vainish tree	,		

This tree grows from Munipuri southward to Tavoy. It was first seen near Prome, but is found in different parts of Burmah and along the coast from Tenasserim to Tavoy, extending from the latter in 14° to 25° N lat, and Dr Wallch has identified it with the Kheu or Vainish-tree of Munipuri, bordering on the north-east frontier districts of Silhet and Tipperah. It grows, especially, at Knbbu, an extensive valley elevated about 500 feet above the plains of Bengal, and 200 miles from the nearest seashore and it attains its greatest size there, some of the trees having clear stems of 42 feet to the first branch, with a circumference near the ground of 13 feet. It forms extensive forests, and is associated with the two staple timber trees of continental India, teak and saul, *Tectona grandis* and *Shorea robusta*, especially the latter, and also with the gigantic Wood-oil tree, a species of *Dipterocarpus*. It is in full foliage during the rainy season, which lasts for five months from the middle of May until the end of October. It is rare in the Irawadi valley, but common in the forests east of the Sitang river, particularly south-east of Sitang town. It is very common above the parallel of Tounghoo and grows there to a girth of six feet and it is plentiful in the Tounghoo and Prome forests especially in the former. Dr Mason says, the celebrated Burmese black vainish tree, which is used to lacquer boxes, is cultivated in the Tenasserim Provinces, but he never saw it growing spontaneously. It is found very abundant in Amherst province, and grows in Tavoy and Meigui. Captain Dance says that its maximum girth is certainly 3 and said to be 4 or 5 cubits and maximum length certainly 20 and said to be 30 feet, and Dr Brandis tells us that, in a full grown tree on good soil, the average length of the trunk to the first branch is 30 feet and the average girth measured at 6 feet from the ground is 9 feet. Its wood is the *Lignum vitæ* of Pegu, and is of a dark red color, or a dark brown, dense structure, and of particularly fine close grain. Of extreme closeness of grain and density of structure, it has a specific gravity so great, that it serves in place of iron as anchors for native boats. A cubic foot weighs lbs 54, but it is not brought to Moulmein so heavy as Dr McClelland des-

MELANORRHÆA USITATISSIMA

cribes it. When seasoned it floats in water. It is very strong, durable, hard and tough, it is found to answer well for cogs of machinery and is used by the Burmese for tool helves and the stocks of their wooden anchors, &c, for, the anchors of Burmese boats are always of wood to which stones are lashed, the flakes being of Pyeng Khado and the stocks of Theetsee or of some other heavy wood. Its great hardness and weight prevent its being employed in house building, but, it would answer for sheaves or block-pulleys and other purposes connected with machinery, where great strength and density are required. It is therefore recommended for handles of tools, also of sheave blocks, for machinery generally, for railway sleepers, for gun stocks, for rammer heads, and for helves, in short for all purposes where a strong yet not very heavy wood is useful. It exudes a black gum which repels ants, and is used by the Burmese as a vainish. At Prome a considerable quantity of this vainish is extracted but very little at Mantaban. It is collected by inserting a pointed joint of a bamboo, which is closed at the other end, into wounds made in the trunk and principal boughs, which are removed after 24 or 48 hours and their contents, which rarely exceed a quarter of an ounce, emptied into a basket made of bamboo and rattan previously varnished over. The collecting season lasts from January to April. In its pure state it is sold at Prome at about 2s 6d for about $3\frac{1}{2}$ lbs avoirdupois. This oil is obtained from a large tree, formerly common in the hills of this district. The oil is obtained by cutting a hole in the tree, about 3 feet from the ground, the cut being about 4 to 5 inches deep into the trunk of the tree. The base is hollowed out to retain the oil. The whole of the hollow is cleared with fire, without which no oil exudes, after it is cleared the oil exudes, and is collected in the hollow at the base, and removed at intervals. The oil is thus extracted year after year, and sometimes there are two or three holes in the same tree, while the tree does not die. The oil is allowed to settle on which the clear part separates from a thick portion, which is called the 'gand'. If a growing tree is cut down and cut to pieces, the oil exudes and concretes on the stem and end of the pieces, very much resembling camphor, with an aromatic smell also. It is said that the tree yields from 3 to 5 maunds yearly, i.e. 240 to 400 lbs, and the same tree will yield oil for several years. It is a good balsamic medicine, and is very generally used as a substitute for copaiba, but it would be more valuable as a var-

MELASTOMACEÆ

nish it is a preservative to wood to which it gives, with little trouble of application, a fine surface and polish, it becomes, however, white and milky if exposed to wet. It can be had at Chittagong in large quantities at 10 Rs per maund. It is procurable in great quantities from Manipoor, where it is used for paving river-craft and for varnishing vessels designed to contain liquids. The drug is conveyed to Silhet for sale by the merchants who come down annually with horses and other objects of trade. In Burmah, almost every article of household furniture intended to contain either solid or liquid food is lacquered by means of it. The process consists in first coating the article with a layer of pounded calcined bones, after which the varnish is laid on thinly, either in its pure state or variously coloured. The most difficult part consists in the drying. It is also much employed in the process of gilding, the surface, being first besmeared with this varnish, has then the gold leaf immediately applied to it. Finally, the beautiful Pali writing of the Burmese on ivory, palm-leaves or metal, is entirely done with this varnish in its native and pure state.—*Artillery Records with report of woods by Captains Simpson and Babington, dated Moulmein 25th May 1842 Voigt, quoting Wallich, Pl As Bur p 9, 11 and 12 Dis McClelland, Mason, and Brandis, Cal Cat Ex 1862, Captain Dance, Royle Ill Hum Bot*

MELANTHACEÆ, R Br The Colchicum Tribe of plants, of 6 gen, 14 sp viz 1 Tofieldia; 3 Anguillaria, 1 Ledebouria, 1 Tricyrtis, 7 Disporum, Diapiezia.—*Voigt*

MELANTHESA RHAMNOIDES, Retz

Phyllanthus vitis Idæa | Phyllanthus rhamnoides
Roxb | RETZ

Surasaruni | HIND | Pavala pula | TAM

This shrub grows on the Coromandel Coast, and it has an attractive appearance from its bright red fruits, which are used medicinally.

MELANTHESA TURBINATA, R W

P turbinatus, Roxb | Phyllanthus simsianus, Wall
Perin-Nernai, MALEAL

A shrub of the peninsula of India where it is employed in medicine.

MELARANCE, It Orange Citrus aurantium, Linn

MELASSES, Fr Melasso, PORT. Molasses

MELASTOMACEÆ—D Don A natural order of plants of 6 genera, 7 species, viz 2 Melastoma, 1 Osbeckia, 1 Aithiostemma, 1 Oxyspora, 1 Medinilla, 1 Sonerila. The Melastomads are an extensive natural order of polypetalous exogenous

MELEAGRINA MARGARITIFERA

plants nearly related to Myrtaceæ—*Eng Cyc Voigt*

MELASTOMA ASPERUM, Linn, Rheed
Syn of Osbeckia aspera Blum

MELASTOMA MALABATHRICUM—Linn

Myet Pvai, BURU | Malabar melastoma,
Buio phutika, BENG | Kadali, MALEAL

This shrub grows in the Moluccas, Sumatra, Cochinchina, Malay Islands, in both peninsulas of India, in Orissa, Jellalore, Khasya mountains and Nepal. Its flowers are large and red, and it fruits the whole year. Its fruit is edible and is also employed for a purple dye to cotton cloths. It is one of the Black-Dye Plants of Asia. The blossoms of the shoe-flower plant are used by the Chinese to dye leather black, the juice of the cashew-tree gives a black to linen, and the fruit of this melastoma affords a black dye. In the Tenasserim Provinces, this species of melastoma with large gaudy purple petals, and long yellow stamens, is a common weed. Its calyx opens like a lid, and bears a fruit which in taste and flavour strongly resembles the blackberry of temperate regions. In Bengal the same plant is cultivated as a garden flower, but it does not compare with the wild plant of Tenasserim.—*Roxb, Mason, Voigt W Ill*

MELE It Honey

MELEA Gr Apple

MELIACEÆ, Juss The Bead tree Tribe of plants with 17 genera, 26 species, viz 1 Quivisia, 1 Munionia, 4 Melia, 1 Azadirachta, 2 Mallea, 3 Amoora, 1 Milnea, 1 Walsura, 1 Monocylis, 1 Sphærosacme, 1 Dysoxylum, 2 Epicharis, 1 Sandericum, 1 Lانسium, 2 Heynea, 1 Xylocarpus, 2 Aglaia.—*Voigt*

MELEACEA WIGHTIANA, Wall Syn of Amoora rohutaka—*W and A*

MELEAGRINA MARGARITIFERA, Lam The Pearl oyster furnishes the finest pearls and finest nacre when secreted in the globular form it is the pearl, when on the inner walls of the shell, the nacre. The pearl oyster is met with in the Persian Gulf, Arabian Coast, the Japanese and American seas, on the shores of California and near the islands of the South seas, Bay of Bengal, Gulf of Menaar, Ceylon, and near the mouth of the Indus. Pearls are said to be artificially produced by the Chinese introducing beneath the mantle a grain of sand around which the nacrous substance is thrown. The yield of the Ceylon pearl fisheries, was

1804 £120,000

1797 £144,000

1798 £192,000

MELEAGRINA MARGARITIFERA

The Pearl fisheries of Japan, Persia, &c are valued at £800,000 In all these countries the pearl fishery forms an important industry

The oyster banks off the island of Bahrein produced £240,000 and those off Arabia £350,000 The pearl mussel multiplies by means of what is technically called spat or spawn, which is thrown out in some years in great quantities, perhaps similar to the edible oyster of Britain which threw much spat in 1849, and not again until 1860 and not again up, at least to 1866 The "spat" floats in and on the water and attaches itself to anything with which it comes in contact, attaining it is said the size of a shilling in six months In its seventh year the pearl mussel attains its maturity as a pearl producer, pearls obtained from a seven year mussel being of double the value of those from one of six years of age In mussels under 4 years, the pearls are not of any mercantile value and after 7 years the pearls deteriorate Those from mussels of about 4 years old have a yellow tinge and the older kinds a pinky hue, but pearls of a red and even black as also with other colours are also met with the Baghdad dealers prefer the round white pearl Those of Bombay esteem pearls of a yellow hue and perfect sphericity while other nations choose the gems with a rich pink colour There seem reasons to believe that the pearl mussel spat is migratory, forming colonies at places remote from the parent bed Between the years 1732 and 1746, there was little pearl fishing at Ceylon and there were long suspensions between 1768 and 1796, between 1820 and 1828, and between 1837 and 1854 and during the last period the expenses were covered The late Dr Kelaaht is stated to have been of opinion that the molluscs are capable of leaving their shells In the Persian Gulf, the pearl banks extend three hundred miles in a straight line and the best beds are level and of white sand, overlying the coral in clear water and any mixture of mud or earthy substance with the sand is considered to be detrimental to the pearl mollusc In the Persian Gulf, there is both a spring and a summer fishery and as many as 5,000 boats will assemble from Bahrein and the islands and continue fishing from April to September The amount of money derived from the pearl fisheries of the Persian Gulf, has been estimated at £400,000 The net revenue from that of Ceylon, from 1828 to 1837 was £227,131 Each boat is manned with a crew of 23 persons, 10 of whom are divers, two divers to each stone, of which there are 5 in the boat When fishing for Government or for a speculator, those receive three fourths

MELIA AZEDARACH.

of all the produce — *Cornhill Magazine* August, 1866

MELEAGRIS GALLOPAVO, See Pavo Japonensis

MELEAGRIS MEXICANA, is the wild turkey of Mexico It had been domesticated by the people of America before the discovery of that continent, and from it the domestic breeds have been derived But the other wild species of America crosses with it English turkeys are smaller than either wild species The better known breeds are the Norfolk, Suffolks, white and copper coloured, or Cambridge In India the breed of turkeys has greatly degenerated in size, is wholly incapable of rising on the wing, is of a black colour and its long pendulous appendages on the beak are enormously developed *Darwin, Species*

MELEGUETTA PEPPER, See Cardamom

MELNCHA, BENG. *Ichæmum aristatum*.
MELIS COLLARIS ?

M albo gularis?	Blyth	A isonyx,	Hodg
Arctonyx collaris,	Cuv		
Indian Badger	ENG	Bhalu Soor	HIND
Bear Pig	"		

See Mammalia.

MELH, ARAB properly malh salt

MELIACEÆ, The bead-tree tribe of plants, of which there are 32 species in the E, Indies, 24 in Java, 4 in the Moluccas, 4 in Assam, 4 in the Khassya, 4 in Nepal and the rest in the two Peninsulas of India, in Ceylon, Sumatra and Bengal The species of the order have bitter, tonic, and astringent qualities and in some non-Indian species so strongly developed as to be dangerous The only Indian species likely to be dangerous, is the *Azadirachta Indica*, the bark of which is used in fever, and the oil of its seed externally, the pulpy fruit of the *Lanseh* is esteemed in the Indian Archipelago, and that of *Milnea edulis* is eaten in Silhet where it seems to resemble the hichi and longan of China — *Vogel Crawford*

MELIA AZADIRACTA, *Linn* Syn of *Azadirachta Indica*, *Ad Jus W and A*

MELIA AZEDARACH, *Linn*, *D C* *Rorb*, *W Ic*

Kachen ? or Jek of BFAS	Nim	HIND & MAHE
Bavna or Bayvena CAN	Bakam	"
Lilac or Bead tree ENG	Male vempu	TAM
Persian lilac "	Vepa Manu	TEL
Common bead tree "	Tuika vepa	"
Pride of India ENG	Seed Hab-al-ban	"
Drek	HIND ?	

Flowers

Nim ka phul	DUK	Vaypa puvvu	TEL
Vaypum pu,	TAM		

This species grows in Syria, the north of

MELILOTUS ARBOREA

India and in China It has small white fragrant flowers, externally lilac at top, and when in flower it has some resemblance to the lilac, and its flowers are very fragrant It flowers during the hot season and thrives luxuriantly—*Drs Roxb Voigt, O'Shaughnessy, Wight, Gibson and Cleghorn, Eng Cyc*

MELIA BUKAYUN, Royle

M sempervirens, Roxb

Ban	ARAB	Darakht i azad	PERS
Maha nimbah,	HIND	Ka ma kha	BURM
Bukayun	"	Persian lilac	ENG
Diek ?	of KAGHAN	Pride of China	"
Evergreen Bead tree	ENG	" India	"
Bakayun	PERS		

A tree of Nepal, Kamaon, and Persia, with small, fragrant lilac coloured flowers It fruits all the year It is common in the Panjab and in the less elevated villages of Afghanistan and up to 5000 and 6000 feet on the Himalaya Below Chumba, up to 2800 feet, trees with 12 or 14 feet of girth may be obtained The wood is yellowish, soft, brittle and weak, but is bitter and not subject to the attacks of insects It is a smaller tree than the *M azedarach*—It as is also the large deciduous variety, is common at Ajmeer, where it is the chief tree in compounds, being very ornamental when in blossom, and odoriferous—*Dr L Stewart, p 33 O'Shaughnessy, p 233-244 Genl Med Top p 193 Roxb Voigt 133*

MELIA COMPOSITA, Willde

Melia superba, Roxb Fl Ind | Neembara MAHR

A tree of Mysore, found near the Parr ghat, not uncommon in the Konkan jungles, and seen occasionally in Guzerat Its wood is of good quality, but inferior in strength and durability to that of *Azadirachta Indica* The common or mountain neem is used in making frames for native drums—*Dr Gibson*

MELIA ROBUSTA, Roxb A large tree of the Konkan, Mysore and Malabar—*Mfr Rohde, MSS*

MELIAPUR, See Kabul

MELIA TRESSELATA, Ewd A fish of Mauritius

MELICOCCA TRIJUGA, Juss D C Syn of *Schleichera trijuga Willd*

MELICOTONES of old English books The quince

MELICYTUS RAMIFLORUS The "Myhoe" tree of New Zealand Grows to the elevation of 25 to 30 feet, but is of small circumference Its wood is heavy and is only for obtaining fire by friction—*Ben-netti's Gatherings*

MEL-ILON, MALEAL *Vitex alata*—*Roxb*

MELILOTUS ARBOREA is the Bokhara clover This plant has attracted notice in

MELOE TELINI

Ireland It is nearly allied to *M leucantha*, and therefore not a true clover It grows so freely as to yield in the season five or six cuttings of green herbage, from which, it is said, a considerable proportion of strong fibre may be obtained, but the Committee of the Irish Flax Society state, that the trials made in steeping this plant were unsuccessful with them Griffith saw large fields of melilot in the neighbourhood of Ava Several native and foreign species are grown in India, *M arvensis, Italica, leucanthus, officinalis, parviflora and sulcata Mason Royle, Fib Pl p 298 See Grasses*

MELILOTUS OFFICINALIS, Linn

Pai,	BURM	Asperuck ?	HIND
Common melilot,	ENG	Zineer	PERS

MELIPHAGIDÆ A family of birds comprising 2 sub-fam 4 gen 14 sp

MELIPHAGINÆ A sub-family of birds, comprising 2 gen 2 sp viz 1 *Entomyza cyanotus*, 1 *Zosterops pilpebrosus*

MELISSA OFFICINALIS, Linn

M graveolens,	Host	M occidentalis,	Rafin
M poholusa,	Opiz	M corsica	Host
Buklut-ul faustum,	ARAB	Mountain Balm,	ENG
" utrujeh,	"	Rani tulsi,	HIND
Mekka sabza,	DEK	Badrunjbuyeh,	HIND PERS
Common Balm,	ENG	Parsi kunjankoray,	TAM

The balm plant of Europe and Central Asia
MELITHREPTUS PACIFICUS or honey seeker of the South Sea islands and Sandwich Islands A diadem of its feathers cost £150

MELLAGHOO, TAM Black pepper, *Piper nigrum*

MELLOCANNA BAMUSOIDES, SPRENG Syn of *Bleesha rheedn, Kunth*

MELLOOGHOO, TAM Wax

MELLOON, Burmese defeated here by the British Indian army, 19th Jan'y 1826

MELOCHIA CORCHORIFOLIA, Linn Hot, MAL

Tjerou,	URFA	Ganuka peindi koora,	TAL
Poonnacoo keera,	TAM		

The whole of this plant, with the exception of the root, boiled in oil, is supposed, on the Malabar coast, to be an efficacious remedy for preventing bad consequences from the bite of a water snake—*Horius Malabaricus, part 9th, page 143 in Ans Mat Med p 134*
MELOE, a genus of the order Coleoptera, class Insecta

MELOE TELINI, *Mylabris chlicore*, Blistering beetle, | Telni, HIND
Native blister fly

It abounds in Bengal, Behar, Hyderabad and Ondh, particularly in the rainy season, during which period, almost every where it is seen feeding on the flowers of cucurbitaceous plants *Dr Anshe* had not met with it in

MELOLONTHIDÆ

lower Hindustan—*Dr Hornigberger*, p 307
Ains Mat Med p 118

MELOE TRIANTHEMA, is another species *Meloe trianthema* frequently found in fields over-run with the *Trianthema decandra Willd*. It is now much used, as a safe and efficacious epispastic. Its peculiar qualities were discovered by *Dr Adam Burt*, Superintending Surgeon of the Bengal Establishment, in 1809, who first noticed the insect in fields around Muttia, it, however, abounds in every part of the Doab, and in the districts on the right bank of the Jumna—*Ainslie's Mat Med* p 297

MELOLONTHIDÆ, under the name of White grub, one of the insects injurious to coffee plants, are included the larvae of various *Melolonthidæ*, the Cockchafers of Ceylon, which do much harm to coffee plantations, young and old, by eating the roots of the trees. *Mr J L Gordon* of Rambodde considers the white grub to be by far the greatest enemy of the coffee trees which the planter has to contend with, as he never knew a single tree recover after their attack and he adds that they had destroyed, at Rambodde, in two years, between eight and ten thousand trees of fine old coffee. *Mr Gordon* used to dig up the soil at the foot of the trees and take out such grubs as he could find.

The larva of the moth called *Agrostis cægetum*, is the very destructive "black grub" of the Ceylon Coffee planters. This pest is about an inch long and is most abundant from August to October. The caterpillar lives in the ground but comes out at night to feed, and is very common and injurious. They attack not only coffee trees, but all sorts of vegetables and flowers and are very destructive to gardens and in the field, as they eat every thing that is artificially raised, despising grass and weeds. They generally appear only on certain fields and will not go over an estate. The insect is not confined to Ceylon, its ravages are well known in India, at the Cape of Good Hope, and Europe where it injures the grain and beet root crops. In Ceylon it only attacks young coffee trees, gnawing off the bark round the stem just above the ground. Where the trees are very small, they are bitten right off and the tops sometimes partially dragged under the ground, where the grubs may easily be discovered and dislodged. The damage which they inflict on plantations may be estimated when it is mentioned that *Mr Nietner* lost through them in one season, in certain fields, as many as twenty-five per cent of the young trees he had put down.

There are, in India many species belong-

MELOPHUS MELANICTERUS

ing to the *Melolonthideous* or *Cetonideous* genera, interesting to naturalists, and amongst which those soft-bodied insects, *Lampyris*, *Cebrio*, *Malachus*, &c are classed. See *Coffee Coleoptera*, *Grub*.

MELON, under this English generic name, several vegetables are known, of which a brief mention may be made.

Citrullus cucurbita, Linn

Water melon, ENG | Turbuza, HIND

The water melon is to be had at the same time as, and grown in a similar manner to, the *Cucumis melo*. The seed should always be preserved from the finest and richest-flavoured fruit, and is better for being three or four years old. The green melon, is the finest flavoured, although many of the others are very good. The cause of melons growing finer in the sandy beds of rivers are attributed to the temperature being more equal about the roots than it is in beds in the garden, especially during the night.—*Riddell*. See *Cucumis* also *Cucumis melo*.

Cucumis dudaim

Queen Anne's Pocket Melon, ENG

Is a native of Persia, and produces a fruit variegated with green and orange, and oblong unequal green spots, when full ripe it becomes yellow and then whitish. It has a very fragrant vinous musky smell and a whitish flaccid insipid pulp.

Cucumis melo, Linn

Musk melon,	ENG	Kharbuza,	HIND
Melon,	"	Saida,	"
Kharbu	HIND	Pahiz,	"

Native of Jamaica, Persia? and Kabul? but cultivated throughout India. The rock, green, and musk melons are all sown in the Deccan at the same time,—generally in beds or rivers where the soil is light and sandy. They are very seldom sown in gardens. The seed is put down in November, three or four seeds together, with as rich manure as can be procured. The plants must not be close together—a distance of from six to eight feet is generally allowed. They come in about March, and continue until the rains. In Bombay they are in season at the same time, and a second crop is grown during the rains. This is not the case in the Deccan.—*Hogg, Vegetable Kingdom*. *Vogt Hort Suburb-Calcutt*. *O'Shaughnessy, Beng Disp Roab Flor Ind*. *Riddell's Gardening*, *Jaffrey's Hints to Amateur Gardeners*.

MELON SEED OIL,

Pitcha Pussham yennai, TAV

is obtained from the *Cucumis melo*. See *Harbooz*, *Kharbooz*, *Oil*.

MELOPHUS MELANICTERUS, the gamma finch, frequents fields and cultivated localities.

MEMAN

MELVILLE ISLAND, See Saxifraga stenophylla

MEMAN, a corruption of the Arabic word "Momin" (a true believer), was probably given to the people that go by the name now, when they were converted from hinduism to be mahomedans. The word, in its fullest signification, is applied to two distinct races of people, to the Khwajeh tribe, and to the Meman Sayyat (i.e., "green," from the Sindh sawo), or Achhia (white), who are followers of Abu Hanifah. Many Meman are settled in Sindh, especially about Hyderabad, Sehwan and Kurrachee. Cutch is probably their original country, as large numbers of them are still found there. In Sindh they are employed chiefly in agriculture and breeding camels. Their dress is that of the common Sindh, except that they frequently shave the head, especially when old, and wear the turban, sometimes, though rarely, they adopt the peculiar Sindh hat. They have produced many very learned men, and have done much to introduce the religious sciences into Sindh. The tribe merits some notice, as it has either abandoned or never adopted the practice common among their brethren in Bombay, viz., that of depriving the females of their pecuniary rights in wills and inheritances. Among the Meman, the widow and daughter are provided for according to the Koran. Their Pir, or holy men, are the family called Rashid Shahi (descended from one Mohammed Rashid Shah), or the Rohi-wara Sayyids, remarkable for nothing but excessive polygamy. Rashid the founder of the house, took unto himself thirty-two wives (instead of four), and justified the practice by the usual sophistical arguments of the Sufi order to which he belonged. The Sindh divines pronounced his tenets to be heretical, and his conduct damnable. The Meman, however, did not object to it, and still reverence his descendants. The Meman in Sindh has his own handwriting character, in Cutch, he uses the Guzerattee. Altogether the Meman are a respectable race, though, like the Jews, they have acquired a bad name by their incapacity in dealing with strangers, and "Wadhio Meman" (a great Meman), in Sindh means a miserly usurer.

In the Kurrachee district, they take their tribal names as given below, principally from their original places of abode. The Khwaja are of the shiah sect and call themselves followers of Khwaja Suliman, Farisi. Their tribal names are

Akhoond	Hudokut	Khebiana
Bandroo	Katiyar	Khwaja

MEMECYLON CAPITELLATUM

Kusabi	Patoh	Surha
Loosi	Puggir	
Minzaponi	Quazi	

—*Burton's Sindh*, p. 247-48. See Mehman Mahman, India, Mahomedan

MEMARARI, HIND Rhamnus purpurea

MEMBU the capital of the Aboi people, on the borders of Assam

MEMECYLACEÆ — *Lindl.* an Order of plants comprising 1 genus, 2 species, viz., 2 Memecylon

MEMECYLON, a genus of plants of the East Indies, shrubs or small trees, *M. cuneatum*, is a small tree of the Central Province of Ceylon at an elevation of 3,000 feet. *M. ellipticum* also a small tree in the forest between Galle and Ratnapoor at no great elevation. *M. Gaidneri* and *M. leucanthum*, small trees grow at a height of 2,000 to 5,000 feet in the Central Province. *M. ovoideum*, in Ambagamowa. *M. orbiculare* at Hindoon Corle. *M. parviflorum*, in the Central Province at 7,000 feet, *M. rhinophyllum* and *M. rostratum* small trees at 3,000, and *M. sylvaticum*, is common in forests at an elevation of 4,000 feet. *M. angustifolium* W. & A. is common on the banks of Ceylon rivers, up to an elevation of 2,000 feet, *M. fuscescens*, *Thw.* occurs in Ceylon at Kokool Corle, at no great elevation. *M. macrocarpum*, *Thw.* a small tree, occurs in Ceylon at Ambagamowa, at an elevation of about 3,000 feet. *M. revolutum*, *Thw.* foliis coriaceis, has leathery leaves and occupies Rambodde 5,000 feet. *M. umbellatum* Burm. called Coracaha by the Singalese is very abundant, up to an elevation of 2,000 feet. *M. varians*, *Thw.* of the Ceylon Central Province, at an elevation of 2,000 to 5,000 feet. There are two varieties *M. Wightii*, *Thw.* *M. amplexicaule*, also a small tree of the Central Province, at an elevation of 3,000 to 4,000 feet — *Thw. En. Pl. Zeyl. pt. II. p. 110-111. Wight Icones.*

MEMECYLON AMPLEXICAULE —

Roxb.

M. cordatum, Wall. | *M. depressum*, Benth. *Rheede* Nidam shetti. MALEAL

A flowering shrub in the forests of the W. Coast of India, used in medicine — *Useful Plants*

MEMECYLON CAPITELLATUM, Linn

M. edule — *Roxb. Corr.*

Welli kaha, SINGH | Ali chettu, TEL

A plant of Ceylon and Coromandel, with small blue flowers. Its ripe berries, Aali Pundoo, are eaten by the natives. It is a small bush, common in most jungles on the Coromandel coast, it has much pulp of a bluish color, and of an astringent quality — *Ainslie p. 221. Thw. En. Pl. Zeyl.*

MEMECYLON CORDATUM, *Wall* and *M depressum*, *Benth Rheede*, *Syns* of *M amplexicaule* — *Roab*

MEMECYLON RAMIFLORUM *Lam*

Memecylon tinctorium *KEN, WILLDE*

Anjun,	BOM	Kana yavu	MALEAL
Myen khæ tanyet	BURM	Dædi gaha	SINGH
Anjonee	DUR	Kasha maram,	TAM
Iron wood tree,	ENG	Kasa cheddi,	"
Anjuna	MAHR	Kayam puvu cheddi	"
Kuipa	"	Alaika chettu,	TEL
Surpa	"	Allichettu,	"

This occurs in the Malaya Peninsula, Tenasserim, Coromandel, Mahableshwar, Kandalla along the Western Ghats, in the woods about Cochin, common in jungles in the Carnatic Silhet. The flowers are small, blue, its leaves are used in dying yellow. The wood is brought into Madras for firewood and a large quantity of the leaves are imported daily for dyeing purposes. Cold infusion of the leaves imparts a yellow dye. Crimson dyes also said to be obtained from them. It is a highly ornamental tree with deep green shining leaves, flowers in February and March, of a purple colour, with the calyx beautifully streaked on the inside, it is called the Ironwood tree. It bears its flowers in compound corymbs, which contrast favourably with its shining green leaves. Dr Gibson writing from Canara and Sunda, says, *M tinctorium*, *Surpa*, *Mahr*. Ironwood of two species, wood very tough and strong for cart axles, &c. The beautiful flowers extensively used as a dye. Writing of the forests generally he says *Me tinctorium*, "*Kuipa*," "*Anjuna*." A tree of rather small size, common on the ghats above, not seen elsewhere. Wood is very strong and tough. Does not yield readily to wet. Is much employed, when procurable of sufficient size, for agricultural implements, cart-furnishing, &c. — *M C C M E J R*. *Dis Mason Gibson*

MEMNON, according to Hesiod and Pindar, was king of Ethiopia. Æschylus said he was son of a Cissian woman and Herodotus and others say he founded Susa and led a combined army of Susanians and Ethiopians to the assistance of Priam his father's brother and perished in one of the battles before Troy. The Egyptians claim him to be their king Amunoph III, whose statue became known as the vocal Memnon. Memnonia, was the name of several towns in Egypt and at Susa, supposed to have been built by Memnon, and there was a tribe of Memnones near Meioe.

MEMOKA *HIND* of Kangra, *Marha begoniifolia*

MEMPIHS The city of the Pharaohs. Misi, the town of old Cairo, near Cairo, was built out of the ruins of Memphis.

MEM-SAHIBA *ANGLO-HINDI* An English woman, mistress of a house.

MEN BURN A Burmese title bearing an ambiguous meaning, applied equally to the king of England, the Governor General of India, to the king of Burmah and to all the high dignitaries of his provinces.

MEN CHIN Literally, gate, is often used in Chinese to designate a religion. Thus King-Men, the Luminous Gate, is the synonyme of Luminous Religion, and in the monument of Si-ngan-fou, is used for Christianity — *Huc's Christianity*, Vol I p 52.

MENA See KALI. We are led to Greece by the Asvini, and to Latium by Mena or Menaca whose legendary springing from Indra seems at least (etymologically also) to identify her with Minerva springing from Jupiter.

MENADO The tongue of land in the north of Celebes, known administratively under the name of the Dutch residency of Menado, comprehends all the northern extent of the island, from the bay of Palos in the west, to the cape of Tahabo in the east, and comprises the great bay or arm of the sea of Gunong-tello, which stretches in a westerly direction between the two peninsulas. The Dutch residency of Menado includes under its jurisdiction, the whole federative states of Minabassa, the small kingdoms of the northern coast, the very extensive districts in the west part of the peninsula, where government exercises sway, besides the islands of Singuir and Talaut to the north as well as the lesser islands of the west coast and the large gulf of Tomini. The population is composed of Native Christians, Malays and Chinese. In 1850 there were reckoned in Minabassa a total of 178,272.

Natives - - -	78,700	Freed Slaves -	500
Christians - -	5,687	The districts of	
Malays - - -	2,575	Gorontalo -	50,000
Chinese - - -	510	Sanguir and Talaut islands -	10,000

and this without taking into account the number of the Alfouia population of the interior, which cannot be very considerable, seeing that the elevated and woody parts of Kayeli, Toradja and Tomeiku appear to be thinly peopled. The Minabassa confederation in the north of Celebes counts 286 villages, the principal districts are Tondano, Langoang, Kakes, Temehon, Sondei, Kawakkoang, Tompasse, Amurang, Belang and Kema. They are all under the direct authority of the Dutch Government, the resident and three other Eu-

European civil employes, assisted by an indeterminate number of native functionaries, administer the government. The resident is under the orders of the Governor of the Moluccas, the head quarters of which is Amboyna. Near Menado is a race called Binteke, strong, but intractable, who have hitherto resisted all efforts to improve them. There are some of the less civilized tribes which have semi-Papuan features and hair, while in some villages, the true Celebes or Bugi physiognomy prevails. The plateau of Tondano is chiefly inhabited by people nearly as white as the Chinese, and with very pleasing semi-European features. The people of Siau and Sanguni much resemble these, and Mr Wallace believes them probably to be immigrants from some of the islands of North Polynesia. The Papuan type will represent the remnant of the aborigines. The languages contain a Celebes Malay element, and a Papuan element, along with some radical peculiarities derived from the Siau and Sanguni islands further north, and therefore probably derived from the Philippine Islands. Celebes, on its eastern coast, is fringed by islands, and many islands are scattered over the bays of Tolo and Tomime, or Goonong Tella. Celebes, on its north coast, is in general high, bold land. Its extreme point is called Cape Coffin, and the whole of the islands that stretch from it to Menado Bay are sometimes called Banca islands.

Sanguni, and the numerous islands of this group occupy a superficies of 13 square leagues, the Talaut and the Meangis islands united are 18 square leagues, these archipelagos, formerly subject to the authority of the sultans of Ternate, now make part of the Residency of Menado. Several extinct volcanoes, and some still in full action, are found in the Sanguni group, the devastations which they commit from time to time have often been fatal to the inhabitants. The eruption of Duwana, in 1808, completely annihilated the village of Tagalando, destroyed all the surrounding forests, and suddenly deprived the inhabitants of all means of livelihood, by the destruction of their fields. The Gunong-api causes numerous ravages in the island of Siau, its peak, 6,000 feet above the level of the sea, forms the culminating point of this group. Gunong-api covers with its base all the northern part of Sanguni-besai. This volcano has not been active since 1812, when the torrents of lava destroyed the extensive forests of cocoanut trees with which this part of the island was covered, and caused the death of many of the inhabitants. These islands furnish more than twenty-five kinds of wood

suited for building and furniture. Two harbours, sheltered from all winds, exist in the larger Sanguni, one in the Bay of Taruna, the other, called Midelu, on the eastern side — *Journal Ind Arch for Dec 1850, page 764 Horsburgh Wallace Archipelago*

MENAM or SIAM RIVER, the entrance of this is in lat $13^{\circ} 30' N$, long $101^{\circ} 15' E$, it falls into the sea by several branches. Menam Bar-Anchorage in four fathoms lat $13^{\circ} 24' 50'' N$, long $100^{\circ} 36' 30'' E$, The entrance to the Menam river in four fathoms is placed on Admiralty Chart fifty two miles too far east. The town of Bangkok is 27 miles from its mouth, on an islet, in lat $13^{\circ} 58' N$ long $100^{\circ} 34' E$ *Bowring's Siam Vol I p 30* See India, Karen, Yuthia or Juthia.

MENANDER, one of the Greek kings, an Indian conqueror. Of all the kings who followed Eukratides, Menander and Apollodotus alone are mentioned by classical authorities. See Bactria. Kabul.

MENANDER a Phœnician, was in Tyre, soon after the Macedonian conquest.

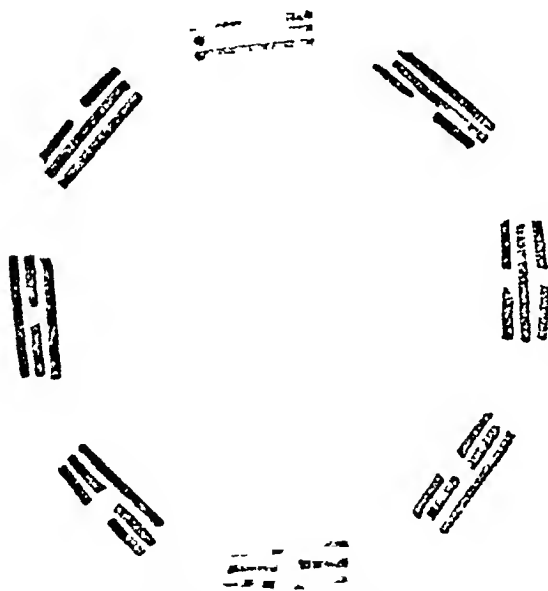
MENANGKABAU A state in Sumatra the original country of the Malay race. Menangkabate States lie between Malacca and Salangor, on the one side, and Palhang on the other — *Journal Ind Archipel* See India, Jakun, Sumatra.

MENCHO — ? See *Gracula religiosa*.

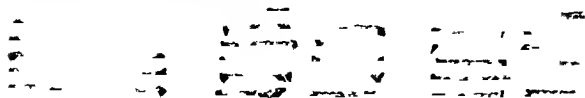
MENCIUS In order to get a distinct general conception of the Chinese philosophical literature, two epochs must be specially kept in mind. The first began with Confucius (Kung-fu-tsze), who was born B C 551 and ended with Mencius (Mang-Tsze), who died about B C 317. The second began with Chow-leen-ke or Chow-tsze who commenced his labours about A D 1034, and ended with Choo-ke or Choo-tsze, who died in A D 1200. The first epoch lasted for seven generations. It was separated by an interval of thirteen hundred years from the second, which lasted for five generations. Both were periods of revival of ancient learning and of further development. Both embraced several celebrated philosophers, besides those mentioned, but in each case it was the originator and closer of the epoch who became most celebrated. The writers of the second epoch are often mentioned as the philosophers of the Lung dynasty, which latter was established in A D 960, about 70 years before Chow-tsze's labours began, and continued in possession of the sovereignty till A D 1271, till about 70 years after Chow-tsze's labours closed. Confucius, though his name in the West became identified with Chinese learning, was by no means its originator.

MENDA

Authentic though not full records embodying ethical and political doctrines, extended back to B C 2357, or to about eighteen hundred years before Confucius, while the Chinese philosophy originated with Fuh he, who lived according to tradition, some twenty-three generations before the exact chronological era, which latter took place B C 2637 with the institution of the national cycle of sixty years. Allowing thirty years to a generation, this would place Fuh-he about B C 3327. It was he who substituted writing for the knotted strings that had previously formed the only means of record, and it was he who first established marriages, and separate families. To him are also ascribed some civilization labours of lesser, but still great importance, the division of the day into twelve shun, or watches, of two hours each. Fuh-he is therefore the founder of Chinese civilization generally. But he is perhaps best known as the originator of the natural philosophy, and in particular as the author of the "Eight Diagrams," which were drawn by him as follows. —



The multiplication of these eight diagrams by themselves produced sixty four doubled diagrams such as —



— See China

MENAVAN, MALABAR, pronounced also Menon, corruptly Menewar. The village or district accountant in Malabar, according to some the appropriate designation of a sudra, according to others, of a Nair writer or accountant — *Wilson's Glossary*

MENDA a river of Bunka island

MENDICANTS

MENDAI YAGHIA, See Sabi

MENDA-SINGI, HIND *Nerium grandiflorum*

MENDHEE, HIND Henna, *Lawsonia inermis*. Its leaves are used as a dye for the beard and hair, and for fingers and for horses' tails they are also given to goats and sheep, &c, when attacked by itch — *Powell's Handbook*, Vol I p 452

MENDHI, HIND a mahomedan bride's paraphernalia

MENDICANTS are very numerous in India. Amongst other hindu mendicants are the Vaishnava, Buagee, Saiva, Sanyasi, Ramanava or worshippers of Rama, Nanuck Punthee followers of Nanuck, Kuveer Punthee, Sukhee Bhuvu, Khelanta Yogee, Kanu-pala Yogee, Shuevuree, Ughoru Pant'hee, Biamhacharee, &c &c. They have then various forms of austerities. Of hindoos who embrace a life of mendicacy, Mr Ward was informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of hindoos in Bengal and Behar, and that each mendicant requires only one rupee monthly for his support, not less than 2,000,000 rupees, or 250,000 pounds sterling are thus paid annually to persons, the great majority of whom are well able to support themselves by manual labour. Many of the more enlightened hindoos, and brahmins, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country.

The Abdhut, is a hindu mendicant, of the Vaishnava or saiva sect. The term is from the Sanscrit avadhuta and this class are supposed to have shaken off the trammels of humanity.

The Akas-mukhi, from akas, the sky and mukha the face, are religious, ascetic mendicants, among the hindoos, who hold up their faces to the sky, till the muscles of the back of the neck become contracted and retain position.

The Atit, religious mendicant, is usually a vaishnava.

Gosain mendicants worship Siva in the form of the lingam, Sanyasi worship Vishnu, Sanyasi mendicants the ancient ascetics Viragi are followers of Ramanuj.

Mendicants carry water from the Ganges to a great distance. The four orders of hindu life are not now given effect to. The Bhikshuna the mendicant, of the fourth order, may now have a wife and family, *Wilson's Glossary*

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MENDO, a river of Sumatra, Selan a river of Sumatra

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MENDORO, near this island, the sea is so clear and transparent that the spotted corals are plainly visible under 25 fathoms water See Mindoro

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MENESHENA, CAN Cayenne Pepper

MENESPERMUM FENESTRATUM, *Gætn*, Syn, of *Coscinum fenestratum*, *Colebrooke*

MENG-BA, or Ming-ba, BURM In Amherst, a timber used for house posts and rafters The wood looks like a kind of sand, and would answer all the purposes of that wood

MENG-DONG, the sacred stone monuments of Tibet On each of its ends, are inscribed the words Om Mani Padmi Hom Oh! the jewel of the Lotus, or oh! the jewel on the Lotus, or Hail to him of the lotus and jewel

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MENISPERMACEÆ D C Thé *Cocculus* Tribe of plants comprising 12 Gen 59 species viz, 1 *Anamita*, 3 *Clypea*, 1 *Cyclea*; 35 *Cocculus*, 1 *Epibaterium*, 1 *Pselum*; 2 *Gynostemma*, 8 *Cissampelos*, 1 *Stephania*; 4 *Phytocrene*, 1 *Natsiatum*, 1 *Coscinum*

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MENSCHEN HAAR GER Human hair.

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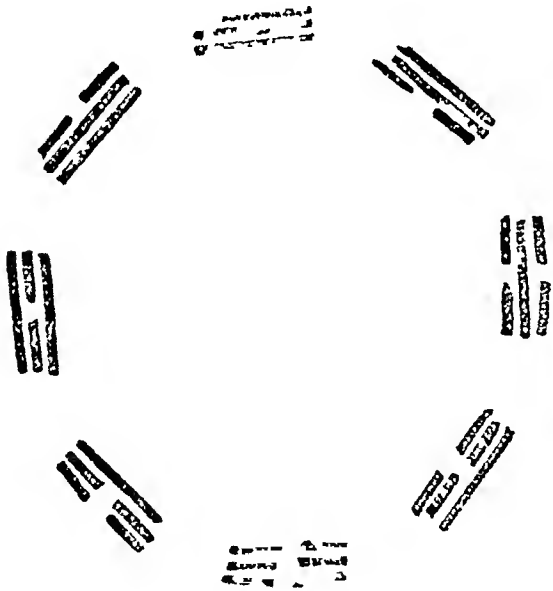
MENTHA

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Podina,	DUK	Widda,		TAM.
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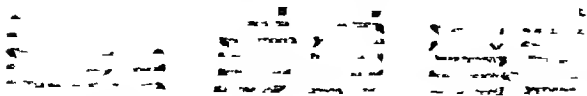
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MENTHA VIRIDIS

as sweet herbs, but it is difficult to distinguish one species from another by the short descriptions given

MENTHA INCANA Willd Persian mint

MENTHA PIPERITA, the Peppermint, grows in Europe, Asia, N Africa and America Its aroma is almost destroyed by drying The essential oil is greenish yellow and very liquid, after long keeping, it deposits crystals of camphor, it is often adulterated, especially with the oils of congenerous species, a fault almost impossible to detect The essential oil is a very valuable stimulant, and is especially useful in flatulent diseases, and in the early stages of malignant cholera It is a deservedly great favourite in the nursery Dissolved in spirit, it constitutes the tincture or essence distilled with water, it forms the peppermint water of the shops *O Sh p 489*

MENTHA PULEGIUM, or Pennyroyal, is found in wet ditches in most parts of Europe, also in the Caucasus, Chili, and Teneriffe

MENTHA ROYLEANA Benth

Baburi	JHELUM	Koshu	SUTLEJ
Vien	KANGRA	Velarne	TR INDUS
Yura, pudna	CHENAB	Mushk tara	"
Kushma	BEAS		

Grows common in the plains, Trans-Indus, and either *M incana* or *M royleana* grow in the Himalaya and Tibet, to 11,000 or 12,000 feet *M incana* is also occasionally cultivated in gardens, and its leaves are officinal as an astringent *Mentha royleana* is much used by the hill people of the Himalaya—*Ainslie's Mat Med p 23* *Royle O'Shaughnessy, p 489 Dr J L Stewart, M D*

MENTHA SATIVA Rorb

Mentha arvensis Linn

Nana,	AR	Maish whoiled mint,	ENG
Hubbuk,	"	Tall red	"
Bu dina,	BURM	Widda,	TAM
Pudina, DUK	HIND TEL		

This is found wild in Kashmir at elevations of 5,000 to 9,000 feet and it is grown in gardens throughout India It is officinal at Lahore and is prescribed by the mahomedans in dyspeptic complaints and to stop vomiting—*O'Shaughnessy, p 489 Hougberger, Dr J L Stewart*

MENTHA VIRIDIS Linn

Spearmint,	ENG	Podina,	HIND.
Hill mint,	"	Podina kohl,	HIND PERS
Pahari Podina,	HIND		

A native of Kashmir, but cultivated throughout the East Indies for its essential oil and its distilled water It is given as a stimulant in cholera. *Dis J L Stewart M*

MENU

D p 169 O'Shaughnessy, p 489 Dr Mason, Tenasserim Powell Hand Book, V 1 p 365

MENTIKO, See Kunawer.

MENTHOTHE also Thunthothee — ? *Gloriosa superba.*

MENTOG, properly Me-tog HIND Tibetan flower, *Senecio lacinosus*, also *Tagetes erecta*

MENTULU, also Mentikulu TEL Fennugreek, Fennugreek seed, seeds of *Trigonella foenum-græcum*

MENTUS, MALEAL Cathartocarpus fistula, PERS

MENU The Menu of the hindus are seven, Swayambhuva (who by some is termed an incarnation of Brahma,) Swaroehesa, Utoma, Tamasa, Ravata, Charusha, and Satyavata Sir William Jones has considered Swayambhuva to have been Adam, and Satyavata, Noah The Institutes of Menu were composed at least 800 but probably 1280 years before Christ Menu's Institutes are later than the Vedas, and show the legal, social and political rather than the poetical and religious aspects of brahmanism Many of his dicta by no means tend to elevate the condition of women In his lengthened catalogue of things pure and impure he, however, says, the mouth of a woman is constantly pure, and he ranks it with the running waters, and the sun-beam, he suggests that their names should be agreeable, soft, clear, captivating the fancy, auspicious, ending in long vowels, resembling words of benediction Where females are honoured, he says, there the deities are pleased, but where dishonoured, there all religious rites become useless and he declares, that in whatever house a woman not duly honoured pronounces an imprecation, that house, with all that belongs to it, shall utterly perish Strike not, even with a blossom, a wife guilty of a hundred faults, says another sage a sentiment so delicate, that Reginald de Boin, the prince of troubadours, never uttered any more refined Menu lays down some plain and wholesome rules for the domestic conduct of the wife; above all, he recommends her to preserve a cheerful temper, and frugality in domestic expenses Some of his texts savour, however, more of the anchorite than of a person conversant with mankind, and when he commands the husband to be revered as a god by the virtuous wife, even though enamoured of another woman, it may be justly doubted if ever he found obedience thereto, or the scarcely less difficult ordinance, for a whole year let a husband bear with his wife who treats him with aversion, after which probation he is permitted to separate *Tod's Rajastham, Vol I p 611 Cole*

Myth Hind p 8 *Menu by Haughton* See
Brahmadica Kshetraya Lords of Cited
Bengs Manu Nandi Om Polyandry, Yoni
MENYANTHES INDICA — *Linn*

Vellasia indica, — VENT

Indian Buckbean, ENC | *Bura chooli*, HIND

This plant grows in standing water at
 Ajmeer and Poshkur — *Dr Irvine Genl Med*
Top p 180

MENYANTHES NYMPHOIDES, the
 leaves and flowers, of this plant are kept in
 Japan steeped in brine, and used for salad, in
 the same manner as pickled cucumbers —
Thunberg's Travels, Vol III p 227

MEO, cultivators in the Delhi province,
 are a tribe of people inhabiting the low
 hills about Guigaon

MEOGANEE, BENG Three lobed kid-
 ney bean, *Phaseolus trilobus*

MEONU See *Vishala*

MEOWRI BENG HIND *Isoia corylifolia*

MER, signifies a hill in Sanskrit, hence
Komulmer, or properly *Kumbhomei*, is 'the
 hill or mountain of Kumbho', *Ajma* is the
 'hill of Ajya', the 'invincible' hill *Mér* is
 pronounced with the long *é* like *mérie* in
 French — *Tod's Rajasthan*, Vol I p 11

MER, a race of the Aravalli, possibly
 noticed in the Code of Menu as the *Meda*
 'who must live without the town and main-
 tain themselves by slaying the beasts of the
 forest,' the *Med* or *Mani* races are possibly
 meant See India, *Mani*, *Med*, *Meena*

MERA, in lat 18° 41' N long , 73° 10'
 E in the Konkan, north of Nagathana, or Na-
 gotna, hill station, is 1,860 feet above the sea

MERA, HIND of the Jhelam district, good
 land

MERAH, MALAY Caruncle

MERANDU, HIND *Elæodendron roxbur-*
ghii

MERAPA-KAIA, TEL or plural *Merapa-*
kailu, Cayenne pepper, *Capsicum frutescens*,
 also *C nepalensis*

MERAPI, a volcanic mountain in Java
 9,000 feet high

MERAROO, BENG Wild milkwort *Po-*
lygala ciliata minor

MERASI, ARAB A revenue term intro-
 duced into India by the mahomedans, it
 means "that which is inherited," and seems
 to have been substituted for the Tamil term
Kaniachi, or right of ownership by inheri-
 tance The term *merasidar* corresponds to
 that of the Tamil *Kani-achi-karian*, and
 means a person exercising *merasi* rights
 Supposing that the rights and claims of the
merasidar on one side, and the asserted hard-
 ship, &c of the *Poyacari* on the other are re-
 cognized, then the subject for inquiry will be
 what system of revenue administration will

best insure an augmentation of public reve-
 nue, by affording greater facilities for the
Poyacari, to cultivate, without interfering
 with the existing privileges of the *merasi-*
dai The *merasidar* will never be induced
 to forego their rights without a considerable
 compensation being paid to them The suc-
 cess of the *merasi* system in a very great
 measure depends upon the saleable value
 which grows on the land, and so long as the
 latter exists, the former cannot be annihilat-
 ed *Poyacari* who have become *merasidars*
 by purchase or other engagement, will not
 concede their rights Every individual will
 seek to rise in society, and every *Poyacari*
 wish to become a *merasidar* when a favoura-
 ble opportunity occurs Permanent *puttas*,
 one for each share of the *merasidars* should
 be issued, by which, whether the lands are
 cultivated or not, the fixed assessment will
 in any case be collected under pain of imme-
 diate sale These *putta* are to cover the ex-
 tent of land according to the different shares
 of the *merasidars*, inclusive of both the culti-
 vated and waste So that the whole *ayacut*
 or acreage of a village, exclusive only of the
bona fide *Porumboke* or sites for tanks, pas-
 ture, &c will be brought under realizable
 assessment This assessment should be sub-
 ject to no fluctuation, but may change hands
 by purchase, gift, or other transfer It ought,
 however, not to be so heavy that Government
 should constantly come under the necessity of
 consigning the land to public auction or pur-
 chasing it themselves Under these condi-
 tions each *merasidar* will be willing to keep
 only so much of the land as he is really able
 to manage, and dispose of the rest at the
 current prices The *Poyacari* will have
 thereby an ample opportunity to avail them-
 selves of becoming proprietors Labor will
 become dear and prove advantageous ulti-
 mately to the *Poyacari* Such permanent
 tenure would induce many an individual to
 acquire lands, and thereby enhance the value
 thereon The *merasidars* would part with
 the excess under such circumstances, rather
 than pay for it for years without an adequate
 remuneration

The present assessment generally on the
 cultivated lands of the South of India, is by
 no means exorbitant But it would prove
 oppressive if the assessment on "waste" be
 made leviable in full

Any scheme introduced should avoid on
 one side the evils of the *ryotwarry* system
 which tends to reduce the holdings to an
 inconsiderable and undesirable size, and
 obviate on the other the necessity of often
 falling in arrears as has been the case with
 permanently settled *Mootas* A "Khandam-

war Ryotwari" settlement will bear a strong resemblance to the estates of Malabar, the result of the most successful of revenue systems and will have the advantages of having at hand a body of independent affluent landholders in the Presidency District, from which at any time may be had gentlemen to aid our Legislative Councils with their advice and fortune when needed

MERCANDEYA, PURAN. See Lakshmi

MERCARA, the capital of Coorg, captured by the Madras Army on the 6th April 1834. The town is beautifully situated in almost the very centre of the country, and is 4,500 feet above the sea level. A regiment of native infantry is always quartered in Mercara, in a fort which was formerly the rajah's palace, and which is a very spacious and substantial building. It is supposed to have been built for the rajah by an Italian, who is said to have been bucked up in a wall as soon as the building was finished. Verajenderpet a town of Coorg, is situated on the road leading to Cannanore from Mercara, and is 20 miles from the latter place. There is a cross road from Mysore which joins the road to Cannanore a few miles below Verajenderpet, and along this road passes all the direct traffic between Mysore and the coast.

Fraserpet, another Coorg town, is situated on the road to Mysore from Mercara, and it is also 20 miles from the latter place. The river Cauvery runs past Fraserpet, and forms the boundary between Coorg and Mysore. The S W monsoons, which always rages throughout Coorg from June to November, is scarcely felt at Fraserpet, and on this account the European and Native officials reside there during the wet season, returning to Mercara as soon as the monsoon ceases. Situated at from 3,000 to 4,000 feet above the sea, but in close proximity to that element, and always swept, owing to its position at the crest of the Ghauts, by a fresh and invigorating breeze, there is not a pleasanter district in India than Coorg. The Coorg insurrection necessitated the construction of a first class road between Bangalore and Mangalore, and Mercara happened to be the spot chosen for the head of the pass over the Ghauts. It was for a lengthened period the Head Quarters of the Corps of Sappers, as its mild and temperate climate peculiarly adapted it for the training of that body in field fortification, it has since been garrisoned by a regiment of Native Infantry. Coorg became one vast coffee plantation, and estates were vigorously cleared wherever they abutted on the road, by which produce could alone be carried off and coffee became very extensively cultivated in Coorg. There

are five districts — viz at and near Verajenderpet on the Cannanore Ghat. The dry district, including Ahtoor, Setapoor, and Santa Coopa. At and near Mercara. An outlying district about eight miles from Mercara, and near the Canara boundary. There is no town or village in this district. And the Ghat leading to Mangalore from Mercara.

There are, besides, two other districts containing immense tracts of forest land. They are Nacknaad and the Beammagheriy range. The former is situated between the Mangalore and Cannanore Ghats, overlooking Malabar, and the latter range forms the boundary between Coorg and Wynaad.

MERCHANT. A great part of the town residents of British India follow mercantile pursuits. Many mahomedans, of Arab and hindu descent, as the Mopla, the Labbi, the Borah, the Melman, are active merchants. The Parsis are extensively engaged in commerce. The Baboo of Calcutta, chiefly of Sudia origin, are also great merchants. The Chettyar of Madras, all of them Vaisya hindoos, are also largely engaged and there are eighty tribes of Rajputs engaged in commercial transactions.

MERCURIUS, See Saraswati.

MERCURY

Abuk, Zibakh,	AR	Argento vivo,	IT
Pada,	BURM	Hydragyrum,	LAT
Shwuyyin,	CHIN	Rasa,	MALAY SANS
Mercury,	ENG	Rassa,	MALAY
Quick silver,	"	Sim ab,	PERS
Mercur,	FR	Rtut,	RUS
Vif argent,	"	Sutum Parada,	SANS
Quicksilver,	GFR	Azoguo,	SP
Parah,	Guz HIND	Rasam,	TAM TEL

Mercury or quicksilver was known to the ancients. The Romans seem to have employed it as a medicine externally as did the Arabs, but the hindus were probably the first to prescribe it internally. It is found in China, at Almaden in Spain, at Idria in Carniola, and likewise in South America. It occurs occasionally in metallic globules, usually as the native bisulphuret or cinabar, combined with silver, forming a native amalgam, or with chlorine, as in Horn Mercury. It is chiefly obtained from the sulphuret by distillation with lime or with iron, which combining with the sulphur, the metal distils over and is condensed. Quicksilver, or native mercury, is said to be brought to Ava from China. The following substances are compounds of mercury, viz —

Bichloride of Mercury.

Hydragyri bichloridum	Corrosive sublimate
LAT	Oxymuriate of mercury

MERDIN ROCKS

MERESINGHA

Doppelt chlor queck-
silber, GER
Rus capoor, GUZ HIND
TAM

Bi-chlorure de mercure, FR
Sublime corrosif, "
Deuto chlorure de mer-
cure, FR

This is white, with an acrid metallic and persistent taste, without smell. It is met with in small crystals, or in semi-transparent masses. Corrosive sublimate is made in many parts of British India, and seems to have been long known to, and prepared by the natives of India.

Chloride of Mercury

Hydragyri chloridum, Proto chlorure de
Chloride of Mercury, ENG mercure, FR
Calomel, ENG LAT Mercure doux, "
Proto chloride of mercury Einfach chlor queck-
Submuriate of mercury, silber, GER

Several preparations of mercury have been described by the Sanskrit and Tamil writers, especially in the 'Purana Sastiam,' a work on Materia Medica and religious observances. Dr. O'Shaughnessy examined the processes and found that they generally led to the production of a mixture of calomel and corrosive sublimate and the analysis of all the bazaar preparations he collected, shewed their composition to be a mixture of varying proportions of these substances. The taskapur is generally considered to be corrosive sublimate, but on analysis he found that it is usually calomel. Once, however, he met a specimen which was corrosive sublimate of the finest kind. The cause of the uncertainty is to be traced in the different portions of the ingredients recommended by different native writers, and which of course must lead to the results described.

Russapuspum is a sort of muriate of mercury, in great repute amongst the Tamil people, and which appears to be administered by them in larger doses than any other preparations of this metal. But it generally happens that through defective manipulation a mixture of calomel and the bichloride is formed.

Shavnum is a strange compound administered by the Tamils in very small quantities, and it ought to be so, as it is evidently a harsh, uncertain, and dangerous preparation. In the mode of preparing it, the vapours of calomel simultaneously rising and meeting the chlorine are converted into the bi-chloride of mercury. Drs. Mason—Royle Beng Phar p 342 Revd E P Smith

MERDAH, a land measurer Malcolm's Central India, Vol II p 13 qu? Mir-deh, a village head

MERDIN ROCKS are at the Baghdad frontier towards Constantinople. The pa-

shalik of Baghdad extends from the Merdin Rocks to the mouth of the Shat-ul-Arab

MERDUI, a Brahui tribe of shepherds living near Khozdar, who obtain antimony and lead from the hills of Kapper. The lead is found native, in pieces the size of marbles, a fact extremely rare in mineralogy. In writing of Jhalawan, Dr. Cook, an officer of the Bombay Army, says the mountain range of Beluchistan is the great natural boundary of Western India, and may be described, figuratively, as composed of a vast under structure, surmounted by parallel rows of walls (represented by mountain ranges) cut through here and there by long and meandering passages. Amongst these mountains, the Merdui tribe of the Brahui obtain lead ore from many spots in their vicinity and reduce it. A place called Seman situated amongst low sandstone hills, black externally, with fragments and boulders of dark blue limestone, and arenaceous numulitic rock scattered around. Beneath the sandstone is a red, sandy clay, and in this is found red ore, carbonate of lead, in thin, flat, tabular masses looking like a broken up vein, which are covered externally with a layer of calcareous earth that prevent them from being easily detected. The place where this is found can hardly be called "mines" as the shepherds merely poke about with a stick, pick up any promising pieces, roughly estimate the specific gravity by the hand, and, if they have not the proper weight, reject them. At Khozdar the implements for reducing the lead-ore are very rude. A rough furnace with four upright square stones and a hole below to insert the nozzle of a pair of bellows —

The following heights were obtained by the boiling point of water in the route towards Mekran and the return route,

	<i>Feet</i>	<i>Feet</i>
	7,000	Juri, 3,900
Kelat,	5,690	Tyak, 4,700
Panderan,	470	Wuju (Kulgully Pass) 5,700
Nogiamma,	470	Mutt, 5,330
Baghwana,	330	Sohrat, 5,770
Khozdar,	3,390	Rodings, 6,580
Nal,	360	
Tangab,	4,173	
Greisher,	3,380	
Nokhejo,	2,960	
Gajer,		

See Kelat, Kappar

MERDUM STAH, PERS Atropa acuminata, also A mandragora, Mandiake

MERESINGHA, URIA A tree in Ganjam and Gumsur, of extreme height 30 feet, circumference $2\frac{1}{2}$ feet and height from the ground to the intersection of the first branch, 8 feet. It is tolerably common, and burnt

MERIALOO

for firewood The leaves are used in curry stuff —*Captain Macdonald*

MERGELLUS ALBELLUS, also *Mergus albellus*, the 'Smew' has the circuit of northern regions, W Asia, Sindh, Punjab, Oudh, and is not rare along the Punjab rivers

MERGUI is the most southern of the Tenasserim provinces It is bounded on the north by the province of Tavoy, from which it is separated by the Pa-Au river on the south by the Pak-chan river, on the east by that chain of mountains which divides Tavoy from Siam, and on the west, by the eastern waters of the Bay of Bengal Meigui called Beit Myoo by the Burmese, is in lat $12^{\circ} 27' N$, long $98^{\circ} 38' E$ at the entrance of the principal branch of the Tenasserim River High water at the springs occurs about 11 or 12 hours, when the rise is from 18 to 22 feet, Meigui possesses valuable fields of coal The beds are very extensive, from 9 to 18 feet thick and about 16 feet from the surface The principal mine is about ninety miles up the great Tenasserim River It was at one time worked by Government but did not prove remunerative as is supposed from want of management Meigui was taken 15th September 1821 Meigui Arrow-root was formerly prepared from the *Tacca pinnatifida*, but it was not found to agree with some constitutions —*Horsburgh Winter's Burma*, p 107, See Junkseylon Liquidamber altingii Tin

MERGUI ARCHIPELAGO A chain of high islands fronting the coast of Tenasserim, extending from Tavoy island in lat $13^{\circ} 13'$ to the Seyer islands in lat $8^{\circ} 30' N$ From the entrance of the Salwyn river at Amherst to the Pakchan river is an interesting chain of islands of various sizes, covered with verdure They are inhabited by the Selong about 800 or 1000 in number, with 100 boats and they contain iron, copper and tin Tavoy island is the largest The islands both of the Indian Ocean and the Pacific are Indians, Japanese or Malay The Singhalese are Indians,—the Luchu are Japanese, and the natives of Sumatra and Borneo are Malay Hainan, is Chinese The Meigui Archipelago and Formosa are more or less Malay The number of the Silong or wandering fishermen of the Malay Archipelago amounts to about 1,000 souls The western coast of Formosa is occupied to a great extent by recent settlers from China, but the interior is occupied by several rude tribes whose language differs from the known Formosa —*Horsburgh Latham's Descriptive Ethnology*

MERIALOO. The *Piper nigrum*, black pepper

MERIAH

MERGUS MERGANSER, the 'Goosander' (*M orientalis* of Gould) has the circuit of northern regions not rare in the Himalaya, rare in Central India

MERI, See Kyan

MERIAH, The name given to the human sacrifices in Orissa, where young persons are sacrificed to propitiate the divinity supposed to preside over the soil The Meriah sacrifices to the earth goddess were made without hindrance amongst the Kond hill tribe of Orissa, until the close of the Coomsoor war in 1836 At this date, Colonel John Campbell, C B, was employed to suppress them In Boad and Gumsui, the form under which the goddess was worshipped, is as a bird, but in Chinna Kennedy that of an elephant The Meriah were of both sexes captured in the plains and sold to the Kond by a race called Puna In one place, there was a pit dug, over which a hog is killed and the Meriah's face then forced into the bloody mire until dead from suffocation Pieces of the flesh were then cut off and buried beneath the village idol and in the fields of the villagers In Boad, great value was attached to the saliva of the Meriah A Meriah Agency was instituted for the purpose of suppressing the practice of human sacrifice in the Kond country and it has done as much as, if not more than, could have been expected in carrying out that object The victims of Meriah are not the Kond but natives of the low countries, bordering on the Kond mountains They were procured for the purpose, by the Kond, by a regular system of crimping and kidnapping The Kond had also been in the habit, until they were checked by the Agency, of carrying off human beings from the plains to the hills, for the purpose of sacrifice It may be easily supposed that with this object in view, they were not particular as to the caste of their victims All were acceptable, from the brahmin or mahomedan, to the pariah—without distinction of age or sex The greater number were very young children, who were purchased or stolen, carried to the hills and allowed to live till some occasion called for a sacrifice The rescued Meriah were placed in villages of their own, on land granted them by Government and they made considerable progress in acquiring settled and industrious habits The Kond inhabit an immense tract of mountainous country covered with dense jungle—they are a hardy and independent race—who look on human sacrifice as the only means of adverting the anger of heaven Meriah sacrifices in the hill tracts of Orissa have much decreased,

The Konds have given up the practice, sacrificing buffaloes instead, but the residents of Paula Kmedy still carry on that of sacrificing children to Kahi in secret. The large establishment hitherto maintained for the especial purpose has not succeeded in entirely preventing Meriah sacrifices even on shore, and on board the country ships plying in the neighbourhood of the districts where the practice prevails, they were rather the rule than the exception.

MERIANDRA BENGALENSIS, BENTH

Kafu ka putta, HIND | Sma karpuram, TEL

A plant of the family of Labiatae with a camphor like smell and taste in use amongst the people of India — *O'Shaughnessy*, p 492

MERIANDRA STROBILIFER A mut-too Hind has a strong fragrance, and is considered by Royle as very promising — *O'Shaughnessy*, p 492

MERIMAN, See Kyan

MERINO A fine woollen fabric

MERINO, HIND Potentilla inghisi

MERJAN, PERS Coral

MERJEE RIVER, on the coast of Canara in lat 14° 30' N long 74° 21' E about 18 miles distant from Anje Deva island — *Horsburgh*

MERLETTI also Pizzi, Ir Lacc

MERODACH, a name of Jupiter See Baal

MEROE, in Lat 16° 24'. In Ethiopia, a country mentioned in the Scriptures, corresponding to the present kingdoms of Nubia and Abyssinia. It was also called Seba as also Meioe. It is named in Milton's *Paradise Lost*, when describing the inhabitants of the world,

* * * some from farthest south
Syene, and where the shadow both way falls,
Meroe, Nilotic isle, —

It was at one time occupied by Arabs under a settled form of government who conquered Nubia and harassed the Thebans. During the earlier centuries all these Arabs were easily conquered by the Egyptians. *Sharpe's History of Egypt*, Vol 2 pp 104-105 See Egypt Khadim

MERCE, A genus of molluscs

MEROOT, also called Idaan, a race in Borneo, who inhabit the more hilly districts towards the north, in the vicinity of Kina-Balou. They resemble the Kadyan, and some of their tribes who are near the capital are compelled to plant pepper and collect the produce. They appear anxious for an intercourse with Europeans, they are said to sacrifice human victims, like the Kyan. The Idaan, of different places, go under different denominations and have different languages

but in their manners and customs they seem to be nearly alike. The name "Idaan" is, in some measure, peculiar to those of the north part of Borneo, the inland people of Passu are called Darat, those of Benjai, Biagoos, the Subano of Magindanao appear to be the same people, perhaps, where the aborigines, in the several islands of the Oriental Polynesia are not negroes, they are little different from the Idaan of Borneo. The Idaan are reckoned fairer than the inhabitants of the coast, this has given rise to an opinion, seemingly wholly unfounded, that they are the descendants of the Chinese, the custom obtains of arranging human skulls about the houses of the Idaan, as a mark of affluence — *Journal of the Indian Archipelago*, No 14 Sept 1849, p 557 See Kyan

MEROPS ORNATUS, the Australian Bee-eater. It sits on twigs in open places and darts at every insect it sees.

MEROPS APIASTER The 'Bee-cater' of Europe, Africa, W Asia, Afghanistan, Kashmir, Sindh, Punjab? migratory in Europe and rare in Britain. M. Ægyptius, philippensis, quanticolor, and viridis, also occur in India.

MERRIENE or Maniere, in lat 4° 19½' N long 132° 28½' E on the north-west coast of New Guinea, is about 1½ or 2 miles in extent N and S and ¾ of a mile to a mile broad — *Horsburgh*

MERSINGI, MAR Spathodea arcuata

MERTA, See Mui Bai

MERU A mythological mountain of the hindoo religionists, the Mien-mo of the Burmese, and the Simeru of the Siamese. It is termed by the hindus, in their theogony, the navel of the world, and is their Olympus, the fabled residence of their deities. Siamese and Burmese describe this mountain differently. Mr Wilford, in the eighth volume of the Asiatic Researches gives, as a specimen of the geographical style of the hindus, a translation, in the very words of the Biahmanda Purana, descriptive of this mountain. Around it are four great islands, or countries in the middle, like the gem, is Meru, a great mountain of various colours all round, like to a lotus. Every wish represents this lord of mountains as it appears to him from his station. Brahma, Indra, and all the gods, declare that this largest of all mountains is a form consisting of jewels of numberless colours, the abode of various tribes, like gold, like the dawning morn, resplendent, with a thousand petals, like a thousand water-pots, with a thousand leaves. A map of the world is given fancifully shaped like a lotus, the calyx forming Meru, like a bell, mouth upwards, or like an

inverted linga Here, on one of its three peaks, is Kailasa, the Olympus of Siva, and on another, the Sweiga, or paradise of Indra, but his terrestrial abode is otherwise described as placed in the mountains of Sitanta, skirted by a most delightful country, well watered, enlivened with the harmonious noise of the black bee, and frogs There, among immense caves, is Oudavana, or place of dalliance of Mahendra, where knowledge, and the completion of our wishes, is fully accomplished There is the great forest of the Parijata tree, of the king of the gods, known through the three worlds, and the whole world sings his praise from the Veda Such is the place of dalliance of him with a thousand eyes, or India In this charming grove of Sakra or Indra, the gods, the Danava, the Snakes, Yaksba, Rakshasa, Guhya of Kuvera, Gand'harva, live happy, as well as numerous tribes of Apsarasa, fond of sport Meru is the station of Brahma, the sun is that of Vishnu, and Jupiter that of Siva Gandha-madana, in hindu cosmogony, is one of the four boundary mountains enclosing the central region of the world, called Havritta, in which the golden mountain of the gods, or Meru, is situated The Purana are rather at variance as to its position According to the Vayu it lies on the west, connecting Nila and Nishada, the north and south ranges The Vishnu Purana places it on the south, the western mountain being there called Vipala It has, however, a Gandha-madana to the west amongst the projecting branches or filaments of Meru The Bhagavat places it on the east of Meru The Mahabharat agrees with the Vayu Purana The Padma Purana is at variance with itself, and places it in one passage on the west, and in another describes it as on the east According to this Purana, Kuvera resides on it with the Apsarasa, Gandharba, and Rakshasa The Sita, alighting on its top, thence descends to the Bhadravarsha, and flows to the eastern sea Meru mountain is famed in the traditions of the ancient Indians Pamer is the country about Meru (upa-meru) Meru seems to mean strictly the terrestrial orb, or yolk of the mundane egg In the grand epic, the Ramayana (Book 1 p 236), Mera is the mountain-nymph, the daughter of Meru and spouse of Himavut, from whom sprung two daughters, the river goddess Gunga and the mountain nymph Parbatta She is, in the Mahabharat, also termed Syeela, the daughter of Syeel, another designation of the snowy chain and hence mountain streams are called in Sanscrit silettee Syeela bears the same attri-

butes with the Phrygian Cybele, who was also the daughter of a mountain of the same name the one is carried, the other drawn, by lions Thus the Greeks also metamorphosed Paibut Pamer, or 'the mountain Pamer,' into Paupamisau, applied to the Hindu Koli west of Bamian, but the Parbut put Pamer, or 'Pamer chief of hills,' is mentioned by the bard Chund as being far east of that tract, and under it resided Kamia, one of the great feudatories of Prithivi-raja of Delhi—*Cole Myth Hind* p 253 *Moor*, p 270 *Hindu Theatre*, Vol I p 241 *Bunsen*, I p 431 *Tod's Rajasthan*, Vol I p 24 *Ramayana lib 1*, p 236. See India Inscriptions Yavana

MERULA, the black-bird genus, of which many species occur in India, *M brachypus*, *kinussu*, *simulima*, *vulgaris*, *Wandu* See Bids

MERUT, a district and town of the N. W Provinces of India Its chief towns are Meerut, Alighur, Dehra Dhoon, Masuri, Landour and Saharanpur Meerut is 32 miles N E of Delhi

MERV, the capital of the ancient Margiana, is said to have been founded by Alexander the Great, and became the residence of one of his successors, Antiochus Nicator, who called it Antiochia In more modern days it was deemed one of the four royal cities of Khorassan, and was often the residence of powerful monarchs Merv is regarded by the Persians as the spot where Adam received from the angel the first lesson of agriculture—*Malcolm's History of Persia*, Vol II p 232 See Arrian, *Kelat*, *Khalit*, *Kabul Jews Margiana*

MESAKHEE A shrubby tree, of Assam, probably a species of Boehmeria, and very abundant Its young branches, which are tender and red coloured, as well as its leaves, are edible Its fibre is well adapted for cordage The Murree and others might be induced to bring the fibre for sale Large quantities of 'Mesakhee,' grow wild in Upper Muttuck and elsewhere in the district *Capt Dalton*, in letter, dated 20th July 1851 in *Journ Agri-Hortic Soc*, viii, p 60, vii p 215, 24, *Royle. Fib* p 365, quoting *Major Hannay*, *Captain Thompson*.

MESALIH AR HIND PERS properly Masalih a mixture of stimulating, carminative substances

MESAMBRIA—See Kasr

MESARI, Guz A tribe of merchants and traders in Guzerat, followers of a teacher named Gosau Maharaj

METARI TEL a headman among the lower castes, as palankeen bearers, washermen, cowherds &c. qu? Mehtan.

MESOPOTAMIA

MESEMBRYANTHEMACEÆ, or Mesembryaceæ — *Linkl.*, a natural order of plants, composing, 2 genera, 3 species, viz 2 Mesembryanthemum, 1 *Glinus Mesembryanthemum* *Crystallinum* is the Ice plant — *Linkl.*

MESEMBRYANTHEMUM NODIFLORUM, at the Cape, used in making morocco leather

MESHA See *Varaha*, *Mihna*

MESHA-AB AR There are three kinds of sticks used for driving camels, the mesha ab which is a branch of almond-wood cut out of the bough so as to leave an obliquely inclined head, this is chiefly but not exclusively used by the sheik, and as has already been said in the prince of Mecca's hand is the symbol of sovereignty, the bark is left on it entire. The matiak is a longer and perfectly straight peeled wand and the bakui, shorter and heavier than the last, is bent round at the end, both the bakur and mesha'ab are held by the straight part. The me-ha'ab is of immemorial use in Arabia, and is historically interesting. Such a stick must have been Aaron's rod, which "brought forth buds and bloomed blossoms and yielded almonds," a mesha'ab is mentioned as forming part of the scanty succession of Mahammad — *Hamilton's Sinai Hedjaz and Soudan*, p 146, 164 and 165

MESPILUS BENGALENSIS See *Dyes*

MESHAKSHI KUSUMA Tet A species of Cassia, *Laurus* or some other Lauraceous tree. The native term is invariably connected with an aromatic gum or resin. The word signifies a tree, having a flower like a "yam's eve"

MESHID is in lat 36° 15' 44" N See *Jews*

MESH'IA, BENG Indian red sorrel or Indian Hibiscus, *Hibiscus sabdariffa*

MESHTA-PAT, BENG Hemp-leaved hibiscus, *Hibiscus cannabinus*

MESJID ALI, See *Mesopotamia*

MESONA WALLICHIANA A labiate plant that grows on the ascent of the Jyntea Hills, whose bruised leaves smell as strongly of patchouli, as do those of the plant producing that perfume, to which it is closely allied. *Pogostemon patchouli* has been said to occur in the Khasia Hills of India, but Dr Hooker never met with it, and he doubts the accuracy of the statement. It is a native of the Malay peninsula, whence the leaves are imported into Bengal, and so to Europe — *Hooker's Himal Joun* Vol II p 314

MESOPOTAMIA Strabo says that the Tigris washes the eastern side of Mesopotamia, and the river Euphrates its southern and western, whilst the Taurus separates it from Armenia on the north. Pliny, who is still more distinct, says that Mesopotamia has

MESOPOTAMIA

the Tigris to the east, the Euphrates west, the Persian Gulf south, and the Taurus north, with a length of 800 miles and a breadth of 360 miles, the city of Charax being at the extremity of the Gulf. *Lab vi, c xxvii* Mesopotamia extends above 10° in longitude from Bâhs, in 38° 7' 10" east longitude, to the estuary of the old Kârun, in 48° 45' 16" and 7° 31' 5" in latitude from the shores of the Persian Gulf, in 30° to Sumer-at, in 37° 31' 5" north latitude, its greatest width being about 170 miles from Jaber Castle to Hissn Keifa, on the Tigris, and its extreme length nearly 735 miles. The irregular triangle thus formed has a superficies of nearly 76,117 square miles, including the shores of the Gulf from the Paliacopas to the old Karun. Truffles and wild capers, peas, spinach, and the carob, *Ceratonia siliqua*, are found in Mesopotamia. A pea called Arab addis is particularly good. The principal towns of Mesopotamia are Diyâr Bekr, Hissn Keifa, Jezireh, Mûsul, Tekiit, Sâmmarâ and Kût-el-Amârah along the Tigris, Erzingân, Kemâkh, Egîn, Kebân Mader, Malatiah, Râm, Kal'ah, Bîr, Rakkah, Deir, Rawd, Anah, Hadîsah, El' Uzz, Jibbah, Diwânyah, Lamlûn, Sheikh el Shuyûkh, and Kûinah along the Euphrates: in addition to Suverek, O'fâh, Hâran, Seirong, Ras-el-ain, Mâidin, Nisibis, Sinjai, El Hadhi, Keibelâh, Ma-jid Alî, Samawâh, Zoberd, and many other villages, both in the mountains and along the streams, between the two great rivers. Crane, or Quade, Mohammarah, and Bâsrah are the ports; and the last, being the principal, is next in importance to Baghdâd, the capital, the inhabitants consist of Arabs, Osmanli Turks, Kurd, Turkoman, Syrians, Jews, and Christians. Arabic is the general language; Turkish, Kurdish, Chaldee, Syriac, and Syro-Chaldean dialects being the exceptions. The sunni muhammedan religion is prevalent, but in Upper Mesopotamia there are many Christians of the creed of Nestorius, (some of whom have become Roman Catholics,) and Jacobite as well as Roman Catholic Syrians.

The races that have ruled here have been many and from the most remote times and remnants are still to be traced of former dominant peoples in the varied languages still spoken. Professor Rawlinson believes that Chaldaea was a part of the great Mesopotamia plain, bordering the Persian Gulf on the south, with Arabia on its west, and the limit between lower and upper Mesopotamia on the north. Chaldaea seems to have been divided into a northern portion from Hit to Babylon, and a southern portion from Niffer

to the shores of the Persian Gulf. In each of these there seems to have been a tetraarchy, viz, Babel, Erech, Accad and Calneh, in the land of Shinar (Gen x 10) and Hui, or Hunk, Nipur and Laisa, or Larancha, which seems to be the scriptural U¹ of the Chaldees, Erech, Calneh and Ellasar. The northern tetraarchy was Babel or Babylon, Boisippa, Cutha and Sippara, the last the Sepharvaim of Scripture. A Semitic or Aramaic race is usually supposed to have early occupied the great alluvial plain at the mouth of the Euphrates and Tigris. They called themselves Aiam, and the Greeks called them Assyrians or Syrians, and Niebuhr regards the early inhabitants of lower Mesopotamia as pure Aramæans closely akin to the Assyrians, from whom indeed he regards them as separated only politically, and this view is taken by Bunsen and Muller, but Professor Rawlinson (1 54) regards as correct, the scriptural statement that they were Hamites, Cushite or Ethiopian. The first Babylonish dynasty began B C 3784, by a powerful Chaldee kingdom in Southern Babylonia and the historical city of Babylon is supposed to have been built B C 3250. The Chaldee Dynasty lasted for 1550 years, till B C 2234, when Babylon was taken by Zoroaster, a Mede, who then founded there the second Babylonian dynasty. The Median dominion ended B C 2011, after a rule of 224 years. The Chaldee were on several occasions the dominant race. The term Chaldæa, is derived by Pucok from Knla a tribe and deva god or brahmin. Chaldæans were undoubtedly the first people who dwelt in cities and formed a nation in the south of Persia. They settled in Mesopotamia, but it is supposed that they originally came from near Ararat and that they had spread northward towards the Canaanian range, where they engaged in astronomical pursuits.

The temple of Belus, the sun-god of the Babylonians, in the city of Babylon, was built about B C 3500 or B C 3250, in the era of the largest pyramid, but five centuries before the pyramids generally. This temple was built many thousand years after, and was quite distinct from, the watch tower mentioned in Genesis. The temple of Belus, was in the centre of the city of Babylon and was the vastest monument in Babylon and the world, and seems to have been erected 323 years before the birth of Abraham. It was a temple but also meant as the watch tower of Babylon. On the Euphrates, about 70 miles below Hit is the modern castle of Felujah, situated 29½ miles W. 2° N of Baghdad. The average width in this part of the river de-

creases a little, being only about 250 yards with an ordinary depth of 20 feet, and there is a current of less than two and a half miles per hour in the flood season, when the river forms thirteen islands, without wood. Above Felujah, at 5½ miles S 60° W from it, the derivation, called the Saklawiyah, takes place. This stream crosses Mesopotamia by a tortuous eastern course on the north side of Akai Kuf, and enters the Tigris at a point five miles below Baghdad, but, until altered by Daud Pasha to avoid the danger of inundations, it joined the Tigris a little above the city. The distance from river to river, by the course of the Euphrates steamer in passing, under Lieut Lynch, in 1838, is about 45 miles.

Mesopotamia, in latter times, was composed of the territories of ancient Babel, the Aiam Nahian, or Syria between the two rivers, of Gen xiv 10, Dent xxiii, 4, also called Padan-Aram Gen xxviii 2, meaning Champagne Syria. Ancient Babylonia is the modern Irig-i-Ajam, the modern Irak-i-Arabi of the Persians and the Al Jazira or the "Island" of the Arabs. It was anciently called Shinar, from the Hebrew word for two and "ai" or nahi, a river. It is that part of the present pashalik of Baghdad, which lies between the widely sweeping currents of the Tigris and the Euphrates, includes the boundaries of Babylonia and Chaldea. Mesopotamia lies between the outer limits of the Syro Arabian desert, and the foot of the great mountain range of Hindustan and Saristan. The Aramæans, were a Semitic race of highlanders who first settled on the upper part of the Euphrates and Tigris districts, and then passed through Mesopotamia proper (Aiam of the two rivers,) the low land (where is Mash-Mons Masins) which falls gradually towards Syria, afterwards called Aram. The name of Uz, in Nejd, proves that its off-sets extended as far as North Arabia. The Chaldee was an Aramaic dialect, differing but slightly from the proper Syriac. Ezia iv, 8 to vi, 8 and vii, 12-26, Daniel ii, 4 to vii 28 and Jeremiah x 10 are written in the so called Chaldee. There is also a Chaldee gloss in Genesis xxvi, 47. The Babylonian language in the time of Nebuchadnezzar was very close to Hebrew. The Chaldee language may have been that of Terah, but the possibility of the language of Abraham remaining in its original state during the 215 years that he and his family resided in Canaan, and the 430 years that the Hebrews abode in Egypt, and the 400 years from the Exodus to David, is untenable. *Rawlinson, Vol 1 p 2 — Colonel Chesney's*

MESUA

Euphrates and Tigris, pp 111 118, *Bunsen*
Vol IV pp 479 491, and 654 See Bagh-
dad Babylonia

MESPILUS GERMANICA

Ukuj	ARAB	Laroos	HIND
Shajarat ul dub	"	Keel	HIND

Common eatable medlar

MESPILUS JAPONICUS *Thumb Syn*
of *Enobotiya Japonica Lindal*

MES-PLYÆ See Mosul

MESSA See Tin

MESSAGE:Æ, or Massagetæ occupied
precisely that position to which the legends
of Mount Meru and its rivers (amongst the
rivers the Javantes and the Oxus may be
clearly traced) point as the cradle of the
Arian race, and the early mention of the
Sacæ (Sakya) and Bactrians (Yavana) as
the principal foreign nations, confirms the
supposition that the Arian race travelled
southwards from the highlands of Central
Asia, before entering the Punjab

MESSIAH, a name of Jesus the son of
Mary It is from the "masah" of the Arabs,
hence the Hebrew Messiah

MESSING GER BLESS

MESUA, also Mesta-pat also Nalki BENG
Hibiscus cannabinus. Linn, H sabdariffa
Corchorus olitorius

MESUA, a genus of plants of the natural
order Cnisiaceae of which two species occur
in the East Indies, and a few other trees of
this genus remain to be determined Pynaer?
TAM, according to Dr Gibson, is the Mala-
bar name of a species of Mesua, and it gives
one of the finest woods he had seen
Mr McIver sent to the Madras Exhibition of
1855, a wood called Iio l maram, from a
species of Mesua, common, in the Nelam-
boie jungles much used by the natives
for building purposes durable and not liable
to be attacked by insects The Mesua,
in Ceylon called "non wood-tree," though
not large, has an erect symmetrical figure,
whose deep evergreen foliage flowing
downward from its cone-shaped crest, quite
conceals its bowering branches, so that when
covered with its rich blossoms, with ivory
white petals and deep yellow stamens, it
looks like the royal unibrella bespangled
with gold, and the Burmese say that their
next Budha Atee-ma-taya, will enter the
divine life while musing beneath its hallowed
shades, hence it is a favorite tree with the
buddhist priests of Burmah, who plant it
around their monasteries In Sanscrit it is
called nagakeshua, and Sir William Jones
remarks that "this tree is one of the most
delightful on earth, and the delicious odour
of its blossoms justly gives them a place in

MESUA FERREA

the quiver of Camadeva the Hindoo god of
love" To this Moore alludes in the follow-
ing stanza,

"Then rapidly, with foot as light
As the young musk roe's, out she flew
To cull each shining leaf that grew
Beneath the moonlight's hallowing beams,
For this enchanted wreath of dreams,
Anemones, and seas of gold
And new blown lilies of the river,
And those sweet flowerets that unfold
Their buds on Camadeva's quiver"

There are at least two different species in the
Tenasserim Provinces, *M pedunculata* and
M ferrea but much confusion exists in
standard works on botany in relation to this
last species The Mesua ferrea of Roxburgh
is the *M Roxburghii* of Wight's illustrations
the Mesua tree of Calcutta, Serampore, and
neighbourhood The *M ferrea* of Wight's
Prodromus is the *M Coromandelina* of
Wight's *Icones*, and *Illustrations* The *M*
ferrea, of Wight's *Illustrations*, is the *M*
nagaha of Gardener, the mesua tree of
Ceylon, while the *M ferrea* originally
described by Linnæus is probably the species
found on the Co omandel coast, but, for the
lack of books which contain the description
of Linnæus, it cannot be affirmed with
certainty — *Reverend Dr Mason. Dr Gibson*
Mr McIver in M E J R

MESUA COROMANDELINA, *W Ic.*
A tree of Coromandel and of the forests be-
tween Galle and Rattrapora at no gie eleva-
tion, wood not known — *Thw En Pl Zeyl*

MESUA FERREA, *Linn, D O*

M nagaha, GARD | Arbor naghas, BURM.

Nagassarium, Rumph Amb vii 3 t 2

Var α , foliis lanceolatis, acuminatis,

Var β , foliis linear lanceolatis

Nag-kesu,	BENG	Kinjalkamu,	SANS.
Ken gau, Gungau,	BURM	Nagaha,	SINGH
Iron wood tree,	ENG	Iul Maram, p p	TAM
Nagkesar,	HIND	Chikau manu,	TEL
Neluta champag,	MAHE	Naga kesara chettu,	"
Beluta champagam,	MAL	Suvainam,	"
Kesari naga sara SAN			
Naga Kesara,	"		

This tree grows in Ceylon, in Peninsular
and northern India, in Assam, Arakan,
Burmah, Tenasserim, and Java. In Ceylon
the vars α and β , especially the latter It
is wild in Tenasserim and common about
Galagama

It is always planted near temples in Cey-
lon, as an ornament, because of its broad,
violet perfumed flower, the outer leaves of
which are white and thin, centres a deep
maoon, it has a graceful shape, with dark
polished green foliage, and brilliant red
young leaves and shoots Its white flowers
have yellow filaments and are used by the

METALLIC MIRRORS

native physicians, being supposed to possess medicinal properties Indian poets say that it forms one of the darts of Kama Deva. The blossoms are remarkable for their fragrance, and are sold in the bazaars of India under the name of Nagkesu. Sir William Jones says that the delicious odour of its blossoms justly gives them a place in the quiver of Kamadeva, the Hindu god of love. It flowers in the beginning of the warm season. The wood is very strong and tough. In a full grown tree on good soil, the average length of the trunk to the first branch is 20 feet, and average girth measured at 6 feet from the ground is 5 feet. A cubic foot weighs lbs 69. The wood is said to be used for furniture. The dried anthers are fragrant, the flowers and leaves are used in Bengal as antidotes to snake poison. Its oil promises to be valuable if it can be obtained in sufficient quantities. The seeds are contained in a strong brown skin, one, two or three in each. When ripe the skin bursts and the seeds drop out. The seed is covered with a hard shell. The oil is an excellent remedy for cutaneous diseases, dried buds, considered a temperate remedy used in coughs especially while attended with much expectation.—*Robburgh Fl Ind Irvine Gen Med Top* p 199 *Powell Hand Book*, Vol I, p 333 *Sir W Jones, Ann Mat Med* 1813, p 163 *Dr O'Shaughnessy*, p 230, *Dr Gibson, Dr Brandis, Cal Cat Ev* of 1862, *Dr Mason, Mr McIver in M E J R Mr Mendis, Master Carpenter Thw, Enum Pl Zeyl I* p 50 *Eng Cyc Vol II* p 5 *Cal Cat Ev* 1862

MESUA ROXBURGHII, Wight Syn of *Mesua ferrea*, Linn

MESUA SPECIOSA, Choisy, D C

Mesua ferrea, LINN ! Deya na gass, SINGH

A tree of Nepal and growing on the banks of streams, in the Rituapooia district of Ceylon *Thw Enum Pl Zeyl I* p. 50 *Royle Ill Hm Bot* p 132

MESTA, BENG Syn of *Hibiscus sabdariffa*, Linn, also of *Hibiscus cannabinus*

MESTA PAT BENG Hemp of *Corchorus olitorius*

MET SIND'HI a clay quarried near Hyderabad and other places. The Persian name is Gil i-saishui—"the head-washing clay." When mixed up with rose leaves, instead of rancid oil, it makes anything but a bad wash-ball.—*Burton's Scinde Vol I* p 31

METAL DE CANONES, Sp Bronze

METAL DE FONTE OU DE CLOCHES, Fr Bell metal

METALLIC MIRRORS are still in use in Southern Asia. See Mirrors

METAWALI

METAL CASTING, in India, is very largely practised, and the processes are of great simplicity. The natives generally prepare a model in wax, which is embedded in moist clays, which, after being dried in the sun, is heated in the fire, the wax run out, and the metal run in. A much better plan, where accuracy is required, as in casting a brass nut or box for a large screw, is to cut the model in lead, and, having bedded it in clay, it may, when the mould is dry, be melted and run out, and the metal run in. Wax models allow the moulds to shrink in drying, and the thread of a screw box so formed, of course does not correspond. The best specimens of native casting Mr Rhode had seen, were a set of figures cast at Pottapore, about A.D 1820, for the zemindar, who had whole armies of such in bronze. In Munbhoom, in Chota Nagpore, much ingenuity is displayed in the mode of casting articles of this kind in hollow net work, &c. A core is made of plastic clay, all carefully shaped to the internal form of the fish or other object to be imitated. This core is then baked and indurated. On this, the pattern designed to be represented is formed with clean bees' wax. This done, and the wax having cooled, it becomes tolerably hard. Soft clay is moulded over all. The whole is then baked, the heat indurating the outer coating of clay, but softening the wax, which all runs out of the mould, leaving empty the space occupied by it. The mould being sufficiently dried, the molten brass is then poured into the empty space, and, when cool, the clay is broken away, when the figured casting is seen. These are untouched after the casting, excepting on the smooth and flat surfaces which are roughly filed. The Chinese excel in all working in metals, in ordinary blacksmith work, metal smelting, alloys, particularly their white metal of copper, zinc, iron, silver and nickel, their sonorous gongs and bells, one at Peking being 14½ feet by 13 feet, and their ingenious metallic mirrors, some with engravings. The consumption of metals from abroad, by the Chinese depends very much on their price, for when high, their own mines furnish them cheaper. They have mines of lead, quicksilver, iron, and c lamene, and probably of tin and copper.—*Mr Rhode MSS Calcutt Cat Ex* 1862 *Morrison*

METALLUM TORMENTORUM, Lat Bronze

METAWALI a mahomed sect in Palestine supposed to be ancient Syrians, although, as a distinct sect, their name does not occur before the eighteenth century. They are distinguished from the other mahomedans

METEORIC FIRES

of Syria, as being of the shiah sect, *Robinson's Travels*, Vol II p 334

METCALFE Lord, Charles, a Bengal civil servant who rose to be Governor-General of India, was afterwards Governor of Jamaica and subsequently Governor-General of Canada

METHEL SEED, ENG *Datura fastuosa* Mill, *Roeb*

METEMPSYCHOSIS, or Transmigration of the soul is believed in by the hindoos and budd'hists of Asia, and by all the pre-Aryan races in British India. The metempsychosis doctrine seems to have been held coeval amongst the brahmans and Egyptians. The Pythagorean sect of Magna Grecia seem to have derived it from Egypt. In the Institutes of Menu, at least thirty different creatures are named into whose bodies malefactors are imprisoned according to their crimes, the scale descending down to such particulars as that he who stole perfumes should be changed into a musk rat. Metempsychosis is the idea that a human being guilty of sensual sins, should be changed into animals that is only conscious of the senses. But metempsychosis, according to Bunsen is the recognition that there is a solution of the enigma of existence, which is not to be found in the term of a single life on earth, and yet which we are impelled to seek after, in order to explain this life. All guilt must be expiated, but the final issue, though reached only after the lapse of unnumbered ages, will be the triumph of the good, the general reconciliation, and a life in God will be the eternal heritage of the soul. Thousands of years before christianity announced the certainty of immortality, the three civilizations of the Egyptians, the brahmans and the Druids believed that the human soul died not after death. Abn Zaid the historian writing in A D 916, mentions that in Ballahia and other parts of India, men burned themselves on a pile influenced by their belief in a metempsychosis, and he adds that when a man or woman become old, he or she begs that they may be thrown into the fire or into water. The Tibetan buddhists count six classes of existence, viz, four bad, those in hell, the brute, asur, and yidag, and two good those as man and God — *Fraser's Journ May 1868 Bunsen Elliot's History*, pp 1-9 *Haughton's Menu* p 406

METEORIC FIRES The Shahaba, or wandering meteoric fires, on fields of battle and in the places of "great sacrifice," produce a pleasing yet melancholy effect, and are the source of superstitious dread and reverence to the hindu, having their origin in the

METEOROLOGY

same natural cause as the "wandering fires of Odin," the phosphorescent salt produced from animal decomposition — *Tod's Rajasthan*, vol I, p 74

METEOROLOGY, An interesting meteorologic point is the condition of atmospheric pressure during the monsoons. The course of the local monsoons is determined by the existence of alternately high and low atmospheric pressure over the country. This centre of minimum pressure, is, as it were, a point upon which the wind turns, or it is the goal towards which the wind blows, while the place of greatest pressure is the point from which the winds diverge. To find out these two points and to discover the relative position which each will take up at the change of the monsoon, in the months of March, April and October, is of primary importance. As the determination of these points gives the general character to the monsoon in each locality, so the irregularities, the exceptions to the rule, give a distinctive character to each season. For example, in 1868, a local depression in the north-west of the Bay of Bengal diverted the moisture-laden winds from Central and Northern India, and attracted an excessive rainfall towards Bengal west of the Delta and the northern part of Orissa. In 1869, the frontiers of Bengal were surrounded by a belt of low atmospheric pressure which shut in the rainfall, threatening to afflict the North-West with a second drought until an egress was found for the imprisoned clouds during September and October in a rise of pressure about Hazareebaugh. These local atmospheric irregularities complicate meteorological observation and throw out calculation. Probably the most striking evidence of this that can be brought forward is their misleading effects upon the determination of heights by the barometer. Thus the difference of Cuttack and Sangor islands, which is known to be only 74 feet, appeared from the barometric readings of 1868 to be 205 feet and from those of another year 166 feet. The track of cyclones, though of course not their occurrence, is influenced in a considerable degree by local depressions as was the case in the hurricanes of May, June, and October. Mr Blanford calls attention to the unusually high temperature during the first five months of 1869. The area west of the Gangetic delta, over which the low barometric pressure then prevailed, enjoyed a temperature equal to that of Nagpore, "the thermal focus of India." The hot winds blowing from the North-West and Central India were, however, interrupted by the region of low pressure at

Hazareebaugh and Mongyr At Darjeeling and Goalpara the temperatures were unusually low, and the cause suggested was the effect of the high temperatures over the country to the south of the Ganges. The local heating of the atmospheric pressure in the country south of the Ganges and west of the Delta, would arrest the north easterly progress of the hot winds and allow the free play of the cool breezes from Assam and the Snowy Range. Meteoric phenomena are not uncommon during Himalayan thunder-storms. From the humlets of Hungipoor, for instance, in one of the valleys at the southern end of Cashmere, was witnessed a thunder storm, of awful grandeur. The lightning shot in tremendous zig-zags across the mountain tops. One bolt struck a pinnacle of rock, and remained a globe of fire for upwards of two minutes. The rainfall has been given for four years at thirty-two different stations, at Dargia the highest fall in any one year was 125.1 inches and the average for the four years was 91, at Simla it was 68.2 and 57.9 inches. There are only three other stations at which the rainfall in any one year exceeded 40 inches, and at only two of these the average was over 40, while other stations seem to have almost as little rain as Aden. For instance at Multan in 1870, there was a fall of only 2 inches, and in the same year Jhung had only 3.4 and Dara Ghazee Khan 2.4, in 1868 Moozuffnugurh had only 2.8 inches, and in many places a fall of very much under 10 inches seems to be common. The average downfall for 1867 and 1870 (the first and last year given), notwithstanding the very heavy falls in some places, is only a little more than 20. Dr Neil lays down that "as a general rule, to which, however, there are frequent local exceptions, a rainy cold season is the precursor of a partial failure of rain in the proper rainy season." Experience would lead most people to the same conclusion. He also tells us that "the more rain the Southern Districts receive, the less falls to the share of those more to the north," which rule "would seem to hold good for the monthly amounts during the rainy season, more than for the annual falls," in other words it is not raining at all places at the same time, and the rain takes a certain belt of latitude at once, taking those to the north, or south of it also in belts at other times. We have heard the theory of belts of rain broached before, but we do not know that any well-organised observations on a large scale have ever been made, as they easily might be, to test its accuracy. In the

Panjab, June and July seem to be the hottest months. The highest monthly mean temperature in Lahore, Rawul Pindie, Dehra Ismail Khan and Syalkote during the four years 1867-1870, was, at the last station, in June 1867, when it was 96° 9, but Lahore in July 1870 comes pretty near it, and is 96° 1. The mean temperature is tolerably low, but there appears to be very great heat, and considerable fluctuation of temperature. At Lahore in May 1870 the maximum and minimum were 121° 5 and 61° 0 respectively, and from April to October the maximum ranges each month from 105° to 121° 5 and the minimum from 50° to 72° giving a variation of from 50° to 60°.

METEORUS COCCINEUS, Lour Syn of *Barringtonia acutangula*

METHEE BENG Common fenugreek, *Trigonella foenum-græcum*

METHI LAKRI, Duk root of *Glycyrrhiza glabra*

METHONICA SUPERBA LINN

Glossosa superba Linn

Superb glossosa,	ENG	Longool,	BENG
Curran,	HIND	Eesha nungula,	"
Uatchandul,	BENG	Kookoia ueja,	"

A pretty flowering plant of India

MERI KATUMBAR MALEAL *Coriandrum sativum*—Linn *Rorb* W Ic

METISAPLANA See Wood Moth.

METLU Rus Blooms

METONOYN—? See Galbanum.

METOPION—? See Galbanum

METRA GUPTA son and successor of Chandra Gupta

METRALANE, HIND *Anabasis multiflora*

METROSIDEROS (from *μήτρῶν*, the heart of a tree, and *σίδηρος*, iron), a genus of plants belonging to the natural order Myrtaceæ so named because of the hardness of their inner woods. *M. lucida*, a beautiful tree, occurs as far south as Lord Auckland's Islands, in lat. 50½ south. *M. polymorpha*, is a tree of the Sandwich Islands, and is said to be the plant from which are made the clubs and other weapons employed in warfare by the South Sea Islanders and *M. verus*, of China? Java and Amboyna, is said to furnish the iron wood of China. It grows among rocks. The Chinese and Japanese value its wood for making rudders, anchors, &c, for their ships and boats. The bark is used in Japan as a remedy in mucous discharges, diarrhoea, and dysentery. It is usually mixed with some aromatic, as betel nut, cloves, or nutmeg—*Rorb* n p 447 *Eng Cyc*, *Voigt* p 46 *Hogg Vegetable Kingdom*, p 350

METROSIDEROS GUMMIFERA. See *Eucalyptus resinifera*

METROSIDEROS ROBUSTA, is the Rata or Oak elm timber tree of New Zealand

METROSIDEROS TOMENTOSA is the Pohutukawa or New Zealand Ash, a good timber tree

METROSIDEROS VERUS Rumph A tree of Amboyna, Java, Fl small, white, *H and R S fi Sept and Oct—Vougt p 46*

METROXYLON SAGUS Koenig Rambaya, Malay, is the S famiferia *Gertn S Rumphii, Willde, and S spinasus, Roib*

Is cultivated in the Eastern Archipelago, to obtain sago from its wood—*Seeman*

METRUPALLIAM, in L 11° 18' L 76° 56', in the Karnatik, on the E S E foot of the Nilgiri Hills at the right bank of the Bhowani The Dak bungalow is 1085 ft above the sea—*Ad Schl*

MEITAH KOLI See Koli

MEUNCHAR LAKE See Hot Springs

MEWA, Hind Fruit, kala mowa, is *Solanum verbascifolium*

MEWA FAROSH, Pers A fruit seller, usually of the mudi caste, but in the Mahratha country brahmans and kalawant or sugers follow the business in towns, the fruit sellers in the villages are sometimes mahomedan gardeners

MEWAR The rana of Mewar, the capitals of which are Chitor and Udayapuri, is of the race who ruled in Santashtra After the destruction of the Balhara monarchy of Santashtra, and two centuries sojourn of the family in the Bhaider desert, Bapp or Bappi conquered Chitor, and founded a new dynasty, in AD 727 The hereditary title was changed from Gehlote to Aditya In 1528, Jewan (Javan) Singh, the only survivor of the race of Bappa, was on the throne Mewar, is a rajpoot kingdom, of the Suriya vansa race, the chieftan of which is styled rana and he dwells in the capital Chitor The rana is admitted to be the descendent of Rama, who reigned about seven hundred years before the christian era Rama was the chief of the Solar dynasty and Mewar is the most ancient but not the most powerful house of Rajputanah, there being no doubt that they have reigned there upwards of 2000 years The Mewar state was much exposed, and was overrun successively by Mahomed of Ghazni, and the emperor Akbar who in 1568, destroyed its capital of Chitor The rana took refuge in the Aravalli mountains, and founded Odeypore the present capital Baba is a term applied to the descendants of Oody Sing, the rana of Mewar He lived for four years after the loss

of Chitor, and expired at Gegoonda, aged forty-two He left a numerous issue of twenty-five legitimate sons, whose descendants, all styled Ranawut, pushed aside the more ancient stock, and form that extensive clan distinctively termed the Baba, or 'infants' of Mewar, whether Ranawut, Pootawut, or Kanawut His last act was to entail with a barren sceptic contention upon his children, by setting aside the laws of primogeniture and proclaiming his favourite son Jugmal, his successor The rana of Mewar, is the dewan, or vicegerent of Siva, and when he visits the temple of Eklinga, he supercedes the high priest in his duties, and performs the ceremonies

The shrine of Eklinga is endowed with twenty-four large villages from the fisc, besides parcels of land from the chieftans The hills of Mewar and the neighbourhood are, however, still held by aboriginal tribes The Mewar ruler is styled rana, and is the elder branch of the Sooryavansi, or children of the sun Another patronymic is Raghoovansi, derived from a predecessor of Rama, but Rama is the focal point of each scion of the solar race To him, the conqueror of Lanka, the genealogists endeavour to trace the solar line The titles of many of Rajput claimants are disputed, but the hindu tribes yield unanimous suffrage to the prince of Mewar as the legitimate heir to the throne of Rama, and style him Hindua Sooraj or 'sun of the Hindus' He is universally allowed to be the first of the 'thirty-six royal tribes,' nor has a doubt ever been raised respecting his purity of descent Many of the royal tribes have been swept away by time, but the genealogist, has filled up their place with others, mere scions of some ancient but forgotten stem With the exception of Jessulmer, Mewar is the only dynasty of these races which has outlived eight centuries of foreign domination, in the same lands where conquest placed them The rana still possesses nearly the same extent of territory which his ancestors held when the conqueror of Ghazni first crossed the 'blue waters' of the Indus to invade India, while the other families now ruling in the north-west of Rajasthan are the relics of ancient dynasties driven from the pristine seats of power, or their junior branches, who have erected their own fortresses This circumstance adds to the dignity of the rana of Mewar and is the cause of the general homage which the ranas receive, notwithstanding diminution of their power Se-odia is the last change of name which the ranas of Mewar race have undergone It was first

MEWAR.

[illegible]

Loonawut, and Ranawut, distinctly show from what stem and when they branched off, and as they ceased to be of sufficient importance to visit the court on the new and continually extending ramifications, they took to the plough. But while they disdained not to derive a subsistence from labouring as husbandmen, they never abandoned their arms, and the bhoomia, amid the crags of the alpine Aravalli, where he pastures his cattle or cultivates his fields, preserves the erect men and proud spirit of his ancestors, with more tractability, and less arrogance and folly, than his more courtly but now widely separated brethren. They form a considerable body in many districts, armed with matchlock, sword and shield. In Mandelgurrh, when their own interests and the prince's unite, four thousand Bhoomia could be collected. They held and maintained without support the important fortress of that district, for their prince, during half a century of turmoil. Aravalli, according to Colonel Tod means the refuge of strength, its hills have afforded protection to the most ancient sovereign race in the east or west—the ancient stock of the Suiyavansa, the Heladæ of India, or children of the sun, the princes of Mewar, who, when pressed were wont to retire to its fastnesses, only to issue again when occasion offered. The Aravalli hills are connected by lower ranges with the western extremity of the Vindhya mountains on the borders of Guzerat, and stretch northwards to a considerable distance beyond Ajmer, in the direction of Delhi, forming the division between the desert on the west and the central table-land. It would be more correct to say the level of the desert, for the south eastern portion including Jodpur, is a fertile country—*Prinsep's Antiquities by Thomas*, p 248-258 *Tod's Rajasthan* Vol 1 pp 10, 12, 13, 136, 154, 163, 164, 169, 172, 198, 211, 212, 516, 517 Vol 11 p 141 *Elliot Supplemental Glossary* *Elphinstone's History of India* Vol 1 p 2 *Campbell*, p 80 *Wilson's Glossary*, *Howell Thulow* p 156 See Bal, Choitunya, Hindoo, India, Inscriptions, Jain, Kalapatta Saurashtia Shur Sumitia Tripati Kush or Cush Lat Math, Rajput, Rudia, Sampradaya.

MEVAS a Koli tribe of freebooters in Guzerat

MEWAT A district S W of Delhi, notorious for the lawless habits of its inhabitants, a very ancient hindu race, but the greater part forced proselytes to the mahomedan faith. In the time of Pithura the chief of Mewat was one of his vassals. The

whole of its towns were levelled to the ground by Jessaj. The Mewati is a tribe of Rajputs inhabiting the province of Mewat, now known as Macheri, and formerly notorious for their turbulent and predatory character. They are a thieving tribe of cultivators found here and there along the S West borders of the N W Provinces of India. The Alwar country near Delhi seems of late to have been called Mewat, but they extend further east than the Gujar and in Malwa are common as irregular soldiers and depredators. They are supposed to be mostly mahomedans. The turbulent Mewati of Alighur form a large element in the population. A punishment was inflicted on the Mewati tribe, which inhabit the hilly tract, within 25 miles of Delhi. In 1265, 100,000 were put to the sword, and a line of forts was constructed along the foot of their hills. The Mewati mahomedans partake of both religions. Though stigmatized as robbers and assassins, they are at the same time admitted to be faithful and courageous guards and servants to those in whose service they engage. In Hindustan, they were entertained as sebundies, or militia, by the renters and managers of the country, and were deemed faithful to those they served, but great numbers of them who settled in the villages became professed depredators. They were, however, generally, in bodies which Rajpoot lords and wealthy landholders could alone afford to maintain—*Malcolm's Central India*, Vol II, p 174 *Rennel's Memoir*, p xlii *T of H* Vol 11 p 126 *Campbell*, p 103 *Tod's Rajasthan* Vol I p 169, 498.

MEXICAN ARGEMONE Eng Argemone Mexicana Linn

MEXICAN HIGHLANDS, the Lower Mountains of Spain, Mysore, the Hilly ranges in the Deccan, and Rajpootana have similar climates

ME-YAH BURN Grewia

MEYARU, slaves of Canara, a sub-division of the Dheir

MEYHUC or Meykhek Pers Cloves Cay to phyllum aromaticum

MEYKIRAVAN, TAM A shepherd

MEYO One of the Moluccas Islands, in lat 1° 12' N and long 126° 39' E, is high and of even appearance

MEYPUKARAN, MAL A shepherd, a grazier

MEYWAR See Mewar

MEYT AIS or Bunt Island, called also Bunt or White Island, lies in lat 11°

13' N and long 47° 16½' E, is a high barren rock

MEZERREON, ENG Daphne mezeireum
MEZEREUM BARK, Mazoon, Rei,
root of Daphne mezeireum LINN

MEZONG, See Gipsies,

MEZZALE, BURM A tree of Amherst, Tavoy and Meigu, of maximum girth 4 cubits and maximum length 30 feet. Found scattered, not very abundant, all over the provinces. When seasoned it floats in water. It is used by the Burmese for rulers, mallets and walking sticks, is of very handsome streaked grain like palmyra wood, but not sufficiently durable to be recommended for ordnance purposes — *Captain Dance*

MGANGA, See Somal, Beer-us-somal

MHA-GHAI, BURM Elaeocarpus species

MHAIR The Mhanwara country is situated but a very few miles west of Ajmer and is composed of successive ranges of huge rocky hills, the only level country being the valleys running between them. Either from the insignificance or sturdy valour of this race, the rulers of India were never able to make any impression on them, notwithstanding their vicinity to the occasional residence, for a long period, of the emperors of Hindustan. In later times the Mhair have been the terror of their lowland neighbours, and even the Rajpoots, perhaps, with the sole exception of the Rohilla, the bravest men in India, dreaded their approach. The Mhan of the Mhanwara hills occupy the Aravali range running towards Ajmer. Their chiefs claim to be of Rajput descent, but the Koli assert their relationship to them, and they admit having intermarried with the Bhil and Meena, and Colonel Dixon says that for hundreds of years, they have been recruited by refugees and all sorts of rascals from Hindustan, and are now probably a very mixed race. They are described as rather good looking. Colonel Briggs states the Mahatta and Mhan names have a similar origin. The Mhan claim never to have been conquered, nor to have paid tribute to the thakurs of Khairwa or Mussoora or to the bhoomahs of Mewar. Some of them remonstrated against being handed over to Joudpur and the people of a few villages which had been transferred migrated to British territories. The Mhan race, amongst whom the latter part of Colonel Dixon's career was passed is one of the bravest and amongst the most predatory of the Non-Aryan races in India, and Colonel Dixon's efforts were directed to civilizing them. Gradually they

became attached to industrial pursuits. Col Dixon built a new town, strong and well planned, with two miles of wall as a defence and encouraged strangers of various castes, particularly that of shopkeepers and bunnahs to settle in its capital, a readier means of buying and selling being two of the great wants of the young community. Up to A D 1838, the district was wholly dependent on supplies brought in (chiefly by plunder) from a distance. But by 1850 the population had much increased, and exported to surrounding towns and villages considerable supplies of produce, and the sounds of honorable industry were heard not only in the vicinity of Nya Nuggui, but in three or four hundred villages erected in the midst of the jungle. Civilization dawned on the face of those long-tionbled hills in some of its most benignant forms — *Cole Myth Hand p 299, Campbell p 45* See Man, Med, Meena

MHAN BIN, BURM Morinda

MHANG, a helot race mostly predial slaves amongst the Mahatta villages, employed as the scavenger, guide, watchman, and executioner. They take the place of the chakli or chuckler amongst the Tamil race.

MHAR, The Mhar of the Mahrati-speaking countries, is undoubtedly the Dheri of the Dekhan, the Hohai of the Canarese, and the Pariah of the Tamil people. Throughout the Hyderabad dominions, most of them have claims for allotments on the cultivators, though the Mhar does not, or only rarely cultivates, on his own account. There are 230,772 Mhar or Dheri in the Berars, or about a ninth part of the Berar population. Professor Wilson, writes the word Mahar, Mhar, Mber, Mhao, Maw and Mai. They are regarded by Hindus as lower than the Dheri, but the Mhar, Dher, Eskar, Hohar, and Pariah are undoubtedly one people. They are to be met with throughout the Mahatta country, dwelling apart outside the village, and are often part of the Baloth. The mark for their signature is a staff. They are a willing, ready people, obliging, grateful for any little kindness, and, for the traveller, whether at midnight or midday, in sun or rain, or cold or heat, they take up their staff and move cheerfully along to show the road to the next village. Indeed, in the great tract of the Central Dekhan, the Dheri, or Mhar and the Mhang, are the only free labourers, for the Hindu farmers rigidly prevent them holding land, and with equal tenacity prevent those of the hamlet leaving it lest the farming villages lose their labouring hands. They

are really village slaves throughout the Hyderabad territories, but claim certain ancestral rights. The Dheer or Mhar, and the Mhang of the road-side hamlets earn a little as beggar coolies or labourers whose services travellers can claim to carry loads, but the usual payment, and what they themselves demand, is only an anna for four cos (or 8 miles), and, with the recent increased prices of all supplies, their means must be insufficient. They all said so, and their clothing indicated insufficient purchasing means. Their personal appearance did not evince any insufficiency in food. But, an increase in the beggar payments seems advisable, particularly for such as dwell on lines of much traffic, and in any arrangements for village conservancy or protection from small-pox, these non-hindu communities should be carefully included. The Mhang and Mhar dwell on the outside of every village and hamlet of the peninsula of India, as the pedial or village slaves. They are called by Mr Campbell, a helot race, and are generally regarded as part of the Non-Aryan peoples of India, of which there are upwards of twelve millions in British India. The Mhar or Dheer or Pariah is free spoken, intelligent, well informed, considering his position, and has large and liberal views as to religion and policy. The brahminical religion, however, whether of the Saiva the Vaishnava, or Vira-Saiva types has never recommended itself to them, nor have they taken to mahomedanism, or to christianity. They are decided shamanists, nature-worshippers and spirit worshippers, and though living in hourly communication with the Hindu, Brahmin, Kshatriya, Vesya and Sudra, they have not adopted any hindu tenets but seem to have imparted to the hindus several shamanist customs. From the great numbers of the Chamra or leather worker race of northern and Central India who have joined the Sadh-Nama sectarians, theistic teachings would seem to be the more acceptable to the Non-Aryan populations of the central parts of India. See India.

MHARASHTRA, See India, Mahara

MHARATTA, See Mahratta, India

MHARWAR, See Maiwar, India

MHENDI, HIND *Lawsonia alba*, *Lamb*

M'HLECHA The Arians seem to have brought with them a servile race, or to have had amongst them a social distinction between the noble and the common people which has ever continued up to the present day. As they conquered southwards, amongst the Tartar races whom they found in the country, they reduced them also, every-

where to a state of slavery. They named them in fierce contempt Dasa or slaves and these formed the true servile race of Menu and other writers. Where the races who had preceded them retained their independence these proud immigrants styled them M'hlecha, a term which even to the present day, is intended to comprise every thing that is hateful or vile. To all these prior races, the Aryan immigrants applied the most contemptuous expressions, Dasa, slave, Dasya, country people, Locust-eaters, Hole-dwellers, Rejectors of India, Monkey-tribes, Snakes, but the term most frequently used is M'hlecha. This name, now used to designate any person other than a hindu, long continued to be applied, to all the unsubdued Non-Aryan tribes in India. But many of the aboriginal Scythian inhabitants of India seem to have been subdued and transformed from Mlechha into Sudra, by slow degrees and the process is everywhere yet in progress. In the age of Menu they retained their independence and the appellation of M'hlechha, in Bengal, Orissa, and the Dekkan, but in the earlier period which is referred to in the historic legends of the Mahabharata, the M'hlechha and Dasya are mentioned as disputing the possession of Upper India itself, with the Aryan race and in conjunction with certain tribes connected with the Lunar line, they succeeded in overrunning the territories of Sagara the thirty-fifth king of the Solar dynasty.

M'HOR-ANGAH, also M'hor-Angi HIND *Nisætus bonelli*, *Temm*

MHLOW A British cantonment in Holkar's dominions

M'HLOWA, *Bassia latifolia* tree, from the blossoms of which the common native liquor is distilled

MHYE, in Guzerat, a broad fine stream. It attains in Malwa no great size or body of water, it has its rise in a small plain five miles west of Amheria, and shortly after passing Bhopawar, pursues a northerly course till it reaches the upper confines of Bagai, where the boundary hills give it a sudden turn westward past Mongana. It is, however, soon diverted from this direction by the high primary mountains of Mewar, which bend it south, and this course it pursues, with little deviation, till it falls into the sea in the Gulf of Cambay, near the town of that name. This river is not deemed navigable above twelve or fifteen miles from its mouth, owing to its numerous shallows.

MHZUNGU, See Somal

MIAKO, a town in Japan, Fudsiyama is a high volcanic mountain of Japan, at pre-

sent inactive, but which tradition reports to have risen in one night, and, as it rose, there occurred a depression in the earth near Miako, which now forms the lake of Mit suno-nmi. In A D 864, the mountain burst asunder from its base upwards, and at its last eruption in 1707, it covered Yedo with ashes. It is a sacred mountain. It is crested with snow, and presents the appearance of a truncated cone, and the gathering of a white cloud around its summit, is a sign of bad weather. It is occasionally ascended by Japanese pilgrims for the worship of the god of the winds. The religious and supreme emperor who lived at Miako had twelve wives and twenty-five other consorts. Neither the hair of his head, his beard or his nails were ever cut. All his victuals were prepared in new vessels, which were broken after using them, and his garments renewed daily were also daily destroyed, to prevent any others using them. When he went abroad, he was carried in a palanquin, from whence he could see without being seen. This supreme emperor alone lived in polygamy, all the people having but one wife.—*Japan*, pp 409-411. See *Japan*, Kio-kobo.

MIANA a predatory race in Cutch. The Miana of Malha in Mucha-Kanta on the banks of Mucha river, are the real masters of Mulha. They have a thakur, but own allegiance only to their own chowhatia or heads of tribes. They are turbulent, take service as soldiers in the neighbourhood, and in every boundary fight, a Miana or two is killed.

MIANA or Mar, or Miani or Moana, a tribe at Khyipor in Sind, subsist by fishing, their women are on a very large scale, thick-set and dark, few of them handsome, they wear ear and neck ornaments of unseemly size. In marriages and other festivals men and women join in the dance. The women form a circle round the musicians, move in slow time beating the ground with their feet, and clapping their hands which they raise above their heads. The Miana tribe of fishermen and boat-men, find occupation and subsistence on the river Indus. The Miana, though it is usual to style as Sindhians all classes generally who inhabit the country, as hitherto observed by all travellers passing through it, form a third of the mahomedan population of Sindh, and form a large tribe, apart from either the Jutt cultivator or the turbulent Biluchi. The Miana or Miani are the most active and athletic race in Sindh, with a buoyancy of spirits and generally frank bearing unknown to the other classes. Many of them as fishermen live, it may be said, in, rather than

on the river, but all have villages immediately on its banks, their boats and nets furnishing all that is required for their maintenance. In many parts of the stream, especially near the great lake Munehm, whole families of this class live entirely after the Chinese fashion in their boats, having no other habitation. The women share the labour equally with the men, and a sturdy lass is generally seen steering or paddling the boat whilst the man works at the nets, a child being often suspended in a net-work cot between the mast and rigging of the craft, which is always very small and light for the advantage of easier navigation amongst the shoals and creeks. The navigation of the Indus is carried on by the Miana, and passing his life on the river he is the only pilot to be trusted in its intricate channels. The Pullah fishery, for which the Indus is so celebrated, is conducted by this people. First placing on the water a large earthen vessel and commending it to the care of Allah, the fisherman casts himself on it in such a manner that the mouth of the vessel is completely closed by the pressure of his stomach, he then paddles himself by means of the action of his hands and feet into the centre of the stream, holding deep in the water a forked pole about fifteen feet in length, to which is attached a large net, in his girdle he carries a small spear, and a cheek-sting attached to the net indicates the moment when a fish is entangled. The spear is used to kill the fish when drawn up after capture, and the jur receives the spoil. The Miana, are poor though exceedingly numerous. They are dissipated, and a large proportion of the courtesans and dancing women of the country are from this tribe, they are of very dark complexion, but possess regular features, and some of the women would be considered remarkably handsome. The Miana are also noted for the manufacture of mats and baskets, which are beautifully woven from the high reeds and strong grasses growing on the edge of the river. The Miana, when found near towns and villages, occupy a distinct quarter, generally outside or apart from the other inhabitants. Here they sell spirits, the men beat drums and sing and the women dance and perform all the usual acts of courtesanship calculated to allure the passing stranger.—*Postan's Personal Observation*, pp 58, 59, 60. See *India*, Kattyawai.

MIANEE, a battle was fought at this place by Sir Charles Napier against the amirs of Sind, and won on the 17th February 1843.

MIANNA a town situated in a wide valley, closed to the south-east by the lofty moun-

trains of the Kottan-Kou It is a poor place, being best known by the ill-name of its bugs—*Porter's Travels*, Vol I p 265

MIAOU-TSE, also written Miao-tse, and said to mean children of the soil and similarly in Chinese we have Yan-jin, deg-men, Man-jin, savage-men, Hungmin, red family Peh-ko-lo white kole The Maou-tse are an aboriginal race or races in the hilly parts of China, and are divided into the Black and White Miao-tse They have various tribes with separate names The white Miao-tse, who occupy the hill country of central China, present many points of resemblance to the Kien They are brave, independent, and at certain intervals sacrifice in or without blemish to the Great Father It is amongst the Miao-tse that the old Testament is said to have existed from time immemorial, which they say came to them from heaven 2000 years ago See India

MIAS JAV or Orang-utan Mias occurs in Borneo, are species of Pitheciens One kind called "Mias-chuppan or Mias pappan has the skin of the face broadened out to a ridge or fold at each side One killed by Mr Wallace was 7 ft 3 in across the arms and 1 ft 2 in from head to heel The small Mias is called by the Dyak race Mias kassu The orang-utan in Borneo, lives in the low swamp in forests Their food consists of fruit, with leaves, buds and young shoots They rarely descend to the ground The Dyaks say that only the crocodile and python will attack the orang-utan When fruit is scarce it goes for food to the banks of rivers and the sea, and the crocodile tries to seize it, but it gets on the crocodile, beats him with its hands and feet, tears him and kills it by main strength, tearing open its jaws and throat The Python, it seizes and bites and kills The orang-utan is confined to Borneo and Java A full grown mias is quite a match for a naked man, and generally before he can be killed contrives to bite off two or three fingers or otherwise maim the individual Many Dyaks are to be seen thus mutilated by them—*Wallace* I pp 54 and 60

MIA-SAILAH ARAB Liquidamber

MIAS CHAPIN MALAY A species of Orang-utan, Pithecus entus

MIAS PAPPAN, MALAY A species of Orang-utan of Borneo

MIAS RAMBI, MALAY, A species of Orang-utan The Pithecus brookei of Borneo

MIAUP-BOU'T Used for furniture, &c

MICA

Kin-sing shih,	CHINA	Tulk,	PERS DUK
Yin sing shih,	"	Abraka,	SANS
Abiak,	HIND	Abiakam,	TAM

Several varieties of this mineral are found in India, especially in Behar, and in the Northern Circars It readily splits into transparent, elastic flakes It consists of nearly equal parts of silica and magnesia, and about 6 per 100 of lime Slips of mica afford a convenient substitute for platinum foil, in chemical experiments on the effect of heat on organic bodies and they are useful for covering photographs Mica occurs usually in thin tabular plates or scales, resembling glass, it is rarely crystallized in form of six-sided short prisms or long six-sided pyramids It melts before the blowpipe into a greyish spongy glass, it is soft, pliant and easily scratched, its colors are white, yellow, brown and black Sp gr 2.651 In China, mica is used medicinally The principal Mica mines of Behar, are situated on the northern face of the Vindhya hills, where the three districts of Behar, Monghyr and Ramghur meet The most westerly mine is situated thirty-seven miles in a south easterly direction from Gyr, and is in the district of Behar the most easterly mine is about sixty miles distant in zillah Monghyr, the whole of the intermediate sixty miles being more or less productive of the mineral The average distance from the Ganges of the whole aggregated group of mines is sixty miles Those mines only which lie within the boundary of the district of Behar are worked, those within the district of Monghyr, from some unknown reason, are neither worked nor regarded as of any value by the owners of the estates in which they lie The mica reaches the surface in three different states, viz the good, hard and serviceable mineral, the soft, wet and flimsy mineral and the chipped and powdered mineral The tests as to whether the mica is good for any thing, or whether, as the natives say "it is alive" are its firmness, specific gravity, and the power of reflecting the countenance free of contortions, the latter test showing the perfect parallelism of its individual plates and consequent likelihood to split well, the heavier the mineral and the more perfect the reflection, the more valuable is the mineral considered, all the plates not standing the necessary test, are of a soft and flimsy nature without any of the brilliant sparkle of the better sort, the natives call this the "dead mica," and it appears to be in a state of decay The plates of the superior kind are

MICHELIA CHAMPACA

used in all the large Gangetic cities and towns, by the native draftsmen, whose beautiful productions in body colours, must be familiar to most people by the lamp and toy makers, by the mahammedans for ornamenting their taziah or tsboot, as well as for ornamenting umbrellas, and boats, and for making artificial flowers. The second and third kinds are pounded and used for ornamenting toys, pottery, the inside of houses, for sprinkling over clothes and turbans at feasts, the sparkle from which by torch light resembles diamonds, but the great consumption of the inferior mineral takes place during the Hooli festival, during which period the "abn" or pounded mica mixed with the flour of the small grain, Kodu, *Paspalum stoloniferum*, Linn, and colored with some red coloring matter is freely sprinkled over the votaries of those bacchanalian orgies. It is the soft shining scaly part of granite and is very liable to decay from constant damp, it passes into a greasy or soapy earth or loam. Mica is mixed with lime to form a beautiful glistening plaster, for native buildings. Mica is exported from Bombay in considerable quantities. In the year 1861, five tons of the value of £ 146 were exported—*Capt Sherwell, Revenue Survey Beng As Soc Journ* No 1V, of 1851 *Cat Br* 62 *O'Shaughnessy*, p 694.

MICCA MICCANUTTAN See *Capillane*
MICHA, BALI Black pepper

MICHAEL or Mikail, according to mahomedan belief, the angel who has charge of heavenly bodies, of breathing creatures, and of the angels tenanted in the seventh paradise.

MICHELIA a genus of plants of the order Magnoliaceae, some of which furnish useful woods. *M. aurantiaca*, Wall, a tree of Pegu. *M. kisopa*, Buch, a tree of the forests of Nepal, and *M. oblonga*, a tree of the Khassya hills—*Vougt*.

MICHELIA AURANTIACA Sa-ga Bu-m. This tree has large orange coloured, fragrant, flowers.

MICHELIA CHAMPACA, Linn

Champaka	BENG	Shembugha maiam	
Champa	"		TAM
Sa ga	BURM	Chamba	SUR
Sumpaghy	CAN	Sumpenga chettu	TEL
Chen-po,	CHIN	Champakamu,	"
Chen-poo kia	"	Champeyamu	"
Chumpa	DUK		"
Bongas jampacca,	MALAY	Gand'ha p'hal	"
Champakam	MALEAL	Heman gamu	"
Chamuti	PANJAB	Heman push pakamu	"
Champica	SANS	Kanchanamu	"
Sappoo	SINGH	Konehona	URIA

MICHELIA CHAMPACA.

Fruit

Chamaku HIND | Chamote HIND

A large tree of the Moluccas, of Java, of most parts of India, Ceylon and China. It grows in the Punjab at Kalka, and Kangia, and at Chumba at 2,000 to 3,000 feet and in Kangia, it was one of the padshahi royal or reserved trees. Those at Chumba are 7 or 8 feet in girth and 60 or 70 feet high. Ploughshares are occasionally made of the wood. In Ceylon it is used for diams carriages, palanquins and in buildings, it is prized for well works, verandah posts and for furniture, as it polishes well, though it is apt to warp. It is not subject to worms. It flowers and fruits nearly all the year and has large deep yellow intensely fragrant flowers. Doubts exist as to whether the Kalka, Kangia and Chamba tree is of the same species, as *M. champaka*, but the wood is used for the same purposes. In China its bark is used with that of other magnoliaceae to adulterate cinnamon.

The flower

Shamboogha poo TAM | Bangas jampacca MALAY.
Chumpeki phool DUK | Shumpenghi poo TEL
Shimpakam HORT MAL | Champac SANS

This beautiful golden coloured flower is held in high estimation by the hindoos, by whom it is dedicated to Krishna and is one of five with which the hindu "Kama," the god of love, ornaments his arrow. When Vasant'ha the personified spring time, is preparing the bow and shafts, for his friend,

He bends the luscious cane, and twists the sting
With bees how sweet! but oh! low keen then sting!
He with fine flowerets tips the ruthless darts,
Which through five senses strikes enraptured hearts,
Strong Chumpa, rich in odorous gold
Warm Ameri, nursed in heavenly mould,
Dry Nag Kesur, in silver smiling,
Hot Kittikum, our sense beguiling,
And last, to kindle fierco the scorching flame,
Love shaft, which gods bright Bela name

Sir William Jones says its aromatic scent is so strong as to be offensive to bees, who never alight upon it. Rheede informs us that the powder of the bark of the root of this tree is given to excite the flow of the menses. It is from this tree that the aromatic Sumpunghee oil of Madras is obtained. It is one of the few trees embalmed in English song,

"The maid of India blest again to hold,
In her full lap, the Champac's leaves of gold,
Thinks of the time when by the Ganges' flood,
Her little playmates scattered many a bud
Upon her long dark hair"

Its rich orange exquisitely fragrant, blossoms, are used by Burmese maidens to adorn their "long black hair." The bark is

MICHELIA NILAGIRICA

bitter, and aromatic, and on several trials appeared to Dr O'Shaughnessy to possess the properties attributed to the *Magnolia glauca*. It may be given in powder in intermittent fevers in doses of from 10 to 30 grains. Its aromatic properties are dissipated by boiling either in water or spirit, and on evaporation, a bitter extract remains, which contains tannic and gallic acid—*Roxb Voigt, M Mendis Captain Macdonald Captain Puckle Dr J L Stewart Ans Mat Med p 157 Drs McClelland Mason O'Shaughnessy, p 193 Smith, Chin Mat Med*

MICHELIA DOLTSOPA, *Buch* A tree of the forests of Nepal, wood fragrant, excellent, used for house building—*Voigt*

MICHELIA EXCELSA, *Bl* *Magnolia excelsa*, *Wall* is a Nepal tree, yields valuable timber, of a fine texture, at first greenish, but soon changing into a pale yellow *Wall R fl-Nep*

MICHELIA RHEEDII, *Wright*

Sum paghy	CAN	Sampanghy maram	TAM
Siapangam	MALEAL	Sempangam	"

MICHELIA FUSCATA, *Bl*

Magnolia fuscata, *Andr B Repos*

A tree of China. Flowers largish, cream-coloured, purple-edged, dark and fragrant. Flowers in March and April and fruits in October

MICHELIA NILAGIRICA, *W Ic Zenk*

Golden flowered		Walsa-pu	SINGH
Champaca,	ENG	Shembughra maram	TAM
Pila Champ,	HIND	Sampanghy maram	"
Pila Champa	MAHAR		

Var a Ovalifolia, *Wright*, petals cum sep, ssepissime 9

Var b Walkeri, *H f et T* (*M walkeri* and *M glauca*, *Wright*), petals cum sepals ssepissime 12

This large tree grows in the Central province of Ceylon up to elevations of 3,000 to 8,000 feet. It is rare in the Walliar forests, being alpine in its tendencies, and is common on the Neilgherries. Dr Gibson had not seen it wild in the Bombay forests, though, in gardens and about dwellings, it is common. Its wood is strong, close, fine grained and straight, a pretty olive colored mottled wood, close grained, without being heavy, but too highly hygrometrical to be useful in other form than rafters or beams, it could be turned to account in house-building, and might with advantage be creosoted. It has yellowish white fragrant flowers. In Ceylon the most typical form of this plant is that called *M Walkeri* by Dr Wright. Its beautiful golden colored flowers, are held in high estimation by the hindoos, the bark of the

MICIPPE CRISTATA

root of the tree is used medicinally in some female complaints. At the Madras Exhibition of 1855, a plank from this tree contributed by Capt Cunningham of the Mysore Commission had the extraordinary dimensions (length 11½ feet, breadth 4½ feet, thickness 3 inches). The ornamental character of the wood, was well shown in that specimen, and was apparently from a tree of very great age—*Thwaites, Enumeratio Plantarum Zeylanæ, Part I p 5, Drs Wight and Gibson Wight III 5, Icon 938 M E, J R Roxb Dr Cleghorn in Jun Rep 862, Capt Puckle Roxb Voigt, Riddell*

MICHELIA OBLONGA *Wall* A tree of Khasia

MICHELIA SUAVEOLENS, the Champaca of Java, its small flowers are in much esteem by the Chinese women *Bennet*

MICHNEE MOMUND, Punpao Momund and Pindee Alee Momund. The Michnee Momund, after annexation, by the British were allowed to hold a fief or jagheer in Doaba, the fertile triangle near the junction of the Swat and Cabul rivers, from the British Government, of which they collected the revenue. They cultivated a portion of the lands themselves, the remainder they farmed out to other tribes of the plains as tenants. Many of their clansmen dwelt in the plains of Michnee and some in the neighbouring hills. They traded in the Peshawar valley. The Alumzye Momund, whose head-quarters are at Gundao, in the hills, also had a fief of Punpao in British Doaba, chiefly cultivated by tenants. A few of their men lived in the plains and the majority in the hills. These also traded in the valley. The Pindee Alee Momund, at a former period, had held a similar jagheer in Doaba, but not since British rule. These have few relations either with the British Government or the people of the Peshawar valley. They inhabit a very strong locality in the hills. The fiefs were originally granted by preceding Governments to the Momunds as black mail to buy off depredation, but molestation was not to be thus warded off, and the Doaba border was not free from Momund marauders. The misdeeds of the Momunds were encouraged by Saadut Khan, who had a grudge against the British for having been parties to his temporary deposition from power during the Affghan war. On the Momund frontier, there occurred, during the years 1850 and 1851, several audacious outrages.

MICHREN, *HIND* *Pedicularis pectinata*.

MICIPPE CRISTATA, and *Micippe phillyra* *Edw* Crustaceæ of the Indian Ocean, Mauritius

MICO A vegetable butter prepared in Japan from the Dolichos bean — *Simmonds*

MICRELIIUM ASTEROIDES, *Forsk*
Eclipta erecta, *Linn*

MICROCEPHALOPHIS GRACILIS
See Hydriidæ, Reptiles

MICROCOS MALA, HAM *Mad Cat Br*

MICROCOS TOMENTOSA SM M
stauntoniana DON Syns of *Grewia micro-*
cos

MICROLÆNA SPECTABILIS, is a tree found at the foot of the Himalaya, which yields fibres for rope-making It is one of the most numerous timber trees of Pegu, but the Burmese do not make use of it — *Royle McClelland*

MICROLONCHUS DIVARICATA
Bnamdandi PANJAB | Barhamdi PANJAB
Rathomandi "

Used in special diseases, to purify the blood — *Powell's Hand Book Vol, p 357*

MICROMELUM INTEGERRIMUM
W and A

Bergera integerima, Buch

A shrub which grows on the banks of the Megna river It has small greenish white, fragrant flowers — *Rorb n 376*

MICRONESIA, a designation proposed by Mr Logan for part of the Indo-Pacific Islands The Indo-Pacific islands he names Oceanica

Under the term Asiamesia, he describes the great S E insular region, which has intimate geographical and ethnical relations with Asia, and which would include Indonesia, Melanesia, Micronesia and Polynesia Aino-Japanesia, is the name that he gives to the distinct and well defined geographic and ethnic N E chain that lies along the continent of Asia, and forms a group including the Japanese and Aino islands from Formosa to Kamshatka

The Indian Archipelago he also proposes to call Indonesia, and to arrange it thus,

Western Indonesia, including Sumatra, the Malay Peninsula, Borneo, Java, and the intermediate islands

N E Indonesia, Formosa to the Solo Archipelago and all included, and embracing the Philippine and Bisayan groups, &c The Southern chain of this has a close ethnic relation, and is throughout the great seat of the paucity of the Archipelago, but chiefly Mindanao, Solo and the crowd of other islands extending from Mindanao to the N E Coast of Borneo, and separating the Mindoro from the Solo Sea

S E Indonesia from the East Coast of Borneo to New Guinea, including the Western Papuan islands and the Keh and Aiu Archipelagos In this division are the N Moluccas, Banda, Ceram, &c S Moluccas, and the Keh and Aiu

S Indonesia, the great southern or trans-Javan chain between Java and New Guinea, or from Bali to the Timor Laut group

Melanesia includes New Guinea, Australia and all the eastern Papua islands

Papuanesia distinguishes the northern islands inhabited chiefly by spual haired tribes from Australia

Micronesia all the islands between Melanesia and the Luchu and Japanese chain

Polynesia, all the islands of the Pacific to the east of Micronesia and Melanesia as far as Easter Island

Malaya-Land includes all districts possessed by the Malay men of Malaya race and language

Java-Land, by those of the Java race, and similarly, Sunda Land, Wugu Land and Battu Land.

Mr Logan regards the Chinese as an agglomeration of several distinct nations, which still retain distinct languages These nations differ very considerably in their physical characters although much mixture has taken place The northern or predominant nation appears to him to have a fundamental tendency to an Arian modification of the Turanian type, and the same tendency is observable amongst the Koreans and the higher classes of the Japanese, as amongst some of the American, Tangutian, and Asiatic peoples In the south of China, the fundamental tendency is to an extreme flatness of features, the nose being often more insignificant and shapeless than in any other race, although the finer type also occurs In the eastern maritime province, the northern type is much more common The dominant or northern Chinese race is much less Mongolian than the S Chinese, the Malay, and most of the intermediate Ultra Indian races They are closely allied to the Japanese and Americans and indeed are evidently the same race however much their language differs

Mr. Logan is of opinion that the Chinese development had a considerable influence in Eastern and Mid-Asia, the Aino-Japanese band, Micronesia, and probably Asiamesia generally It has a strongly marked physical relation not only to all the races of the Mongolian type, but in a much closer or more special manner to the Tibetan tribes, the American Indians and some of the Eastern Asiatic tribes, in all which one of the prevailing Chinese types may be traced Numerous examples of the elongated head, the densely wedge shaped cranium, and arched nose of America and New Zealand may be seen in every assemblage of Chinese in Singapore The occipital humpature remarked in Ameri-

ca and Polynesia, is common in S E Asia. It is very strongly marked in the Lau race. The Tibetan tribes have the use of the skull at the coronal region but the other characteristics are common. The heads of the American men in plates 30, 31, 35, 36, and 37 of Dr Pritchard's *Natural History of man* are Chinese. The prominent lateral expansion of the zygomæ, is common in the Chinese race as in the Americans. The Sumatra Malays have much more frequently the typical Mongolian head as have also the allied tribes of the Irawady basin, with whom they are most nearly connected and whence they have undoubtedly derived their physical stock — *M. Logan in J I A* 1850-58. See India.

MICROPUS See Buds.

MICRORHYNCHUS SARMENTOSUS

A sand binding plant growing on the shores of the Bay of Bengal.

MICROSCOPIC WRITING Layard's latest work on Nineveh shows that the national records of Assyria were written on square bricks, in characters so small as scarcely to be legible without a microscope, in fact, a microscope was found in the ruins of Nimrod — *Curiosities of Science*, p 42.

MIDA, according to Colonel Todd, the three great branches of the Indo or Lunar Aswa races, Pnu-mede, Uja-mede, and Deo-mede had the surname of Mida, pronounced Mede, and he supposes them to be the Aswa invaders of Assyria and Media.

MIDDAY KEERAY Tav Anystasia coromandelini.

MIDDLETON, Sir Henry, an officer in the Maritime Service of the English E I Company, who commanded in their sixth voyage, in 1610.

MIDGE The rein-deer is tormented by two kinds of Gad-fly (*Eristus*), also by the mosquito, which is similar in appearance to the midge or gnat, in wooded and low situations these insects swarm about the creature, literally in clouds.

MID HIMALAYA, a term proposed by Alexander Cunningham to designate a parallel range of the western Himalaya. Another range he designates the Outer or Sub Himalaya and lower down is the Sewalik. See Himalaya.

MIDNAPORE one of the largest and most important districts of Bengal. The town is 69 miles from Calcutta by a good road. The population of the district is estimated at 1,200,000. The existing and projected canals in India are numerous. Midnapore is proposed to be saved from famine by leading in the Selye river, and Bengal is to be protected by a system of

channels from the Gundak river through the districts of Chumparum, Saurin and Tihoot. At a cost of 300,000£, a canal is to connect Calcutta with Raueeganj, a distance of 300 miles, and its coal will be cheaply delivered. The Gauges canal has branches to Cawnpore, Futtehghur and Etawah. A channel is to be led from the Ramgunga. A canal leads from the Sardah river into Oudh. The Bari Doab canal is proposed to be extended by forming a dam across the Sutlej at Hueekee. The western Jumna canal is to be enlarged towards Susee. The Sutlej canal projected in 1861 is to take up the irrigation where the Jumna ceases to provide for it and for this purpose, will supply the tract west of the Markunda irrigation. There are great canals of the Ganges, Jumna and Baree Doab, and anerts on the Godavery, Kistnah, Pennar and Cauvery. The Mann Conwar river in Mysore with the Nundoor Sieramadwara and Mascehully reservoirs. Great canals in Sind, embankments in Bengal and Burmah, a dam across the Kistnah river in the Dekhan, one across the Guna in Kandesh, and a similar dam across the Taptee to provide irrigation for Khundesh. In Sind, is the great Bigaree canal, for the enlargement of which a resolution was come to and it has been proposed that all the inundation channels of that province should be converted into perennial flowing streams. A reservoir has been constructed near Sholapore at a cost of £90,000. Large works have been planned for Guzerat and the Dekhan, and others for the Central Provinces, for works from the Pench river north of Nagpore, and from the Warda river to its south, and the waters of the Betwa river are to be led to irrigate Bundelcund which has been fifteen times desolated by famine in the last three centuries. One third of the water will go to the Patiala State. It will require two millions to irrigate the lands between the Jumna and the Baree doab canals — *Friend of India*. *Annals of Indian Administration*. See India. Kol.

MIDSUMMER FIRES See Baal.

MIDSUMMER ROOT

Pwan-Hia,	CHIN	Mid summer root, ENG
Sang pwan-hia,	"	Cude Midsummer " "
Fa pwan hia,	"	

In China, two or three aroid plants are gathered in the middle of summer and have received this name. The plants employed are *Puellia tuberosa*, *Ansoema ternatum*, *Aium macrorum* and other aroid plants. Their poisonous properties are exhausted by soaking and drying and are then used as sulphate of potash — *Smith*.

MIGRATION OF BIRDS :

MIEDZ Pol Copper
MIEL Fr Sp Honey Amongst the words of Indo-Germanic origin which Mr Remusat gives to prove affinity between the Finnish and Samoyede language is "Miel, Mod, in the Caucasian tongue and Med, in the Slave," and which, as well as mead, the drink of the Scandinavian warrior, is from the Sanscrit Madhu, a bee Hence an intoxicating beverage is termed Madhva, which supplies another epithet for Krishna, Madhu or Madhava—*Tod's Rajasthan*, Vol I p 529

MIELE, It Honey

MIEN-GA Burm Cynometra, *sp*

MIEN, according to Colonel Biney and Lau mien according to Buchanan, are the Chinese names of Burmah

MIEN-MO, See Mei u

MIETTI, Cing Wax

MIGLIO, It Millet

MIGNONETTE, *Reseda odorata*, is a general favorite in all countries, and may be grown in great luxuriance on the plains during the cold months, does not like to be transplanted, and ought invariably, whether in pots or flower beds, to be sown where intended to flower requires an open soil and free drainage, sometimes lives through the hot season, if sheltered by a high building—*Jafrey*

MIGRATION OF BIRDS, the great migration of birds to and from Southern Asia, says Mr Hodgson, seems to take place across the mountains of Nepal The wading and natatorial birds, generally, make a mere stage of the valley, on their way to and from the vast plains of India and Tibet, the valley being too small, dry, open, and populous for their taste—especially that of the larger ones Some, however, stay, for a longer or shorter time, in their vernal and autumnal migrations and some, again, remain throughout that large portion of the year in which the climate is congenial to their habits Of all of them, the seasons of arrival both from the north and from the south, are marked with precision, and Mr Hodgson was led to conclude from what he observed there, that the mass of the gallatores and swimmers are found in the plains of India, only during the cold months for they all arrive in the valley of Nepal, from the north, towards and at the close of the rains, and all as regularly re-appear from the south upon, or soon after, the cessation of the hot weather In his enumeration of them therefore, he divides the migratory birds into the following three classes—

MIGRATION OF BIRDS

1st—Such as usually pass over the valley, seldom alighting, and only for a few hours

2nd—Such as alight and stay for a few days or, at most, weeks

3rd—Such as seem to seek the valley, not as a caravansary merely, or house of call, for momentary or temporary sojourn on their way to some remote abode—but, as their permanent dwelling place for the entire season

4th—Such as do not appear to migrate at all, notwithstanding that all their nearest kindred (so to speak) do so regularly

The migrations of birds has been the theme of poets and naturalists in all ages Mrs Hemans, asks of the swallows,

Birds, joyous birds of the wandering wing,
 Whence is it ye come with the flowers of spring?
 "We come from the shore of the green old Nile,
 From the land where the roses of Sharon smile,
 From the palms that wave through the Indian sky,
 From the myrrh tree of glowing Aaby
 "We have swept o'er the cities, in song renown'd,
 Silent they lie, with the deserts round!
 We have crossed proud rivers, whose tide hath roll'd,
 All dark with the warrior blood of old,
 And each worn wing hath regained its home,
 Under the peasant's roof-tree, or monarch's dome"
 And what have ye found in the monarch's dome,
 Since last ye traversed the blue sea's foam?
 "We have found a change, we have found a pall,
 And a gloom o'ershadowing the banquet's hall,
 And a mark on the floor, as of life drops spilt,
 Nought looks the same, save the nest we built!"
 Sad is your tale of the beautiful earth,
 Birds that o'ersweep it in power and mirth!
 Yet, through the wastes of the trackless air,
 Ye have a guide, and shall we despair?
 Ye over desert and deep have passed,
 So shall we reach our bright home at last!

Another poet thus alludes to the migration of swallows

"As fables tell, in Indian sage,
 The Hindoostani woods among,
 Could, in his desert hermitage,
 As if t' were marked in written page,
 Translate the wild bird's song
 "I wish I did his power possess,
 That I might learn, fleet bird, from thee,
 What our vain systems only guess,
 And know to what wide wilderness,
 You go across the sea"

The Jackdaw, *Corvus monedula*, of Europe, Siberia, Barbary, W Asia, Peshawar valley, and Kashmir, may be seen in flocks in winter in the northern frontier of the Panjab, associated with the Cornish chough and the rook The first two come from Cashmere, where they are found in great abundance, during the summer, but the rook, if ever seen in Cashmere, is only a cold weather visitor and seems to come from the west, inasmuch as it is said to be common in Afghanistan It appears at Rawul Pindce

in flocks about the beginning of September, it is found in winter as far south as Lahore and disappears entirely in March. The hooded crow has been brought from Northern Afghanistan, and is mentioned by Lieutenant Wood in his travels as common in Kunduz, but it is not found in Cashmere or in the Panjab. The chimney swallow makes its appearance in October and leaves again for the straw built sheds of Cashmere, where it breeds and spends the summer months. The white rumped martin and sand martin are both likewise migratory, and return to Cashmere and Ladakh in summer. The black and alpine swifts remain longer, and may be seen circling about during the summer evenings, especially after a shower of rain. The ring-doves are a resident on the sub-Himalaya. The common starling is plentiful in the north as elsewhere in Hindustan. The lapwing, *Vanellus cristatus* arrives in flocks in the beginning of November, and departs for the west early in spring, its summer residence has not been found out, but it must be common in certain parts of Persia and Afghanistan. The common and jack snipe, with a few painted snipe, appear in the Ravi and Pindie in February and March, and are procured as many as thirty couple at a time.

Nearly all the water fowl met with in the rivers and marshes of the north-west come from the Tartarian lakes, where they may be found breeding.

After a sultry day it is usual to see the wine-tailed swallow skimming over the plains, and by the side of pools and streams a solitary green sandpiper, *Totanus ochropus*, is not rare. The brown backed heron, *Ardeola leucophaea*, also occurs in such situations. The black ibis (*G. pillosus*), with its red crown, is seen during the cold months flying along with the rooks and European jackdaws, and besides, on the marshes about, the great and little bitterns, with the spotted tail, are not uncommon. Of the other European birds may be noticed the short-eared owl, moon buzzard, the pale hunter, *Circus swainsoni*, the cormorant, ibis, and snipe, all coming and departing with the winter months.

Gangsa, Gung Kui, Chaloong, Toong Toong—comprise the numerous wild fowl, of Tibet, swimmers and waders, which migrate from India in March and April, and return in October and November, they are all eaten, but not extensively. There is a prejudice against killing them, but as they all breed on the lakes and rivers of the country and are very numerous, the eggs are found in great quantities, the people who live by gathering and selling these eggs never rob a

nest of all its contents, but take about half the eggs. This forbearance arises from the general aversion to taking life which prevails in Tibet and it has its reward as it is supposed that the birds if entirely deprived of their young, would not again return. The Messrs. Schlagentweit, however, state that there are no migratory birds in the Himalaya, that nowhere and at no season saw they flocks crossing the Himalaya, as many birds of Europe cross the Alps, between Italy and Germany. The Himalayan birds do not change their abodes on a large scale, the various different heights themselves afford them the opportunity to select the climate they require in different seasons. In the plains of India, however, chiefly in Bengal, a large number of birds disappear during the breeding time, they do not, however, leave India altogether but select their abodes in the lower, impenetrable jungles of the delta of the Ganges and Brahmapootia, called the Sunderbans, where they were found by Hermann Schlagentweit in large quantities, whilst at the same time they had entirely disappeared in Bengal proper—*Hodgson, Esq., in the 18th Volume of the Asiatic Researches, Part II, 122 Adams*.

MIGRATION OF RACES Besides the familiar instances of the Samaritans and Jews transplanted under the Assyrians, Persian history repeatedly shows the deportation of whole tribes, expressly termed *ανασταστοι* by Herodotus. The Pæonians were removed to Phrygia, the Bæcarians from Africa to Bœtia, the Milesians to Ampe, near the Tigris, Egyptians to Susa, Etruscans from Eubœa to Ardenicea and to Gordœyn, and of Antiochians to Mahuza. Herodotus, and Strabo quoted. In the winter of 1563-4 when the Circassians, finally overcome, resolved to quit their country, they moved in great bodies into the Turkish dominions, and it was supposed that above 300,000 would so arrive. Perhaps the numbers in the migration of the Celtic Irish west-wards to America exceeds all known instances. The migratory tribes of India, Bhaurah, Sansi, Harn, Kunjar, Dhanuk, have ostensibly humble avocations, but are great robbers. It would be of value to know whether any of them are settling down to town life, as many of the gipsies in Britain have done—*Elliot's Hist of India Campbell 126*.

MIHINTALA, a temple near Anuradhapura—*Hardy's Eastern Monachism, p 438*

MIHIRA, SANS from nuha, to water

MIHRI, a Kaid tribe

MIHTAR, HIND A sweeper

MIKIR

MIJANGAN BANJOA MALAY of Java
Rusa hippelaphus — *Cuv*

MIJHU, See Mishmi

MIKADO or spiritual emperor of Japan, also called Danu or Danisama. The Mikado is head of the religion of the country, and the Tycun, Zeogun, or Kobo, the chief of the State, who holds his court at Jeddo. About B. C. 600 Japan was ruled by Zin-mu-tin-wu, or the divine conqueror, who was a Chinese warrior and conqueror and the founder of the Mikado dynasty, which about the 16th century became set aside from temporal affairs. See Kobo, Japan, India.

MI-KHYOUNG, See India

MIKIR, a mountain race, to the south of the valley of Assam in lat $26^{\circ} 20' N$, and between lon 93° and 94° East. They are to the north-west of the Naga tribes and N. E. of the Kuki. The Miku tribe are partly hillmen and partly lowlanders, occupying a considerable area in the Assam district of Nowgong and in Northern Cachar. Their numbers are computed at 26,000. The Miku inhabit the lower part of the Khassiah and Jynteah hills. They flit from place to place every four or five years to cultivate cotton and rice. They build houses on platforms, drink spirits, eat opium and are either unbelievers or imperfect converts to hinduism. They delight in festivals and in their attendant drunkenness, they eat beef and pork, and fowls are sacrificed to the sun, moon, and invisible deities attached to trees; their physiognomy and dress is that of the people of the Khassya Hills, to whom the Miku seems to be allied, and perhaps the Naga, the Garo, the Khassya, Jaintia and Miku are all allied. The Miku of North Cachar are mild and little courageous though they carry the dhao and spear. The tract of country situated in the Nowgong district, called the Miku Hills, extends from the Kuleance river east to the Joommoonah river west of Dubboka, about sixty miles in length, or seven day's journey. On the north, the Miku hills are bounded by the plains of the Miku-pai Mahal, the Mongahs of Rungobegui, Kageerunga, and Bokakhat. From north to south, to the Joommoonah river, the distance in a straight line may be thirty-five or forty miles. The Miku villages and cultivation extend eastward only as far as the Kuleance river in Morung. Beyond that river the Rengmah boundary commences, and terminates with the Dhunseerac river, separating Nowgong from the Sebsagar district. The Miku generally inhabit the interior portion of the hills, but a majority of these villages are within a day's journey of the plains. According to the tradition of the tribes, they were

MIKIR

originally settled in Tooleciam Senaputtee's territory. As the Miku take up fresh land every two or three years, and remove their dwellings to different parts of the hills, it is necessary to make a new settlement every year with their chiefs. No correct census of the Miku population to this day has been taken, but from the revenue statement given in by the Miku chiefs for the year 1851-52 there are, in the Miku hills 1,494 houses in Northern Cachar, 356 houses so that the population for the whole tribe in the Miku hills and Northern Cachar, may amount to about 9,250 persons. The houses vary in size according to the number of families residing under one roof. Some are thirty, some forty feet long, and twenty feet wide, with the grass roof brought down almost to the platform. The whole building consists of one large room, they keep their grain in baskets in the room, and men, women, and children, all lie down together on their respective mats in their allotted places, they wear a small piece of cotton cloth round the waist, which extends nearly to the knees, and the women in their villages do not cover the breast. They are, chaste, and in morals superior to the people of the plains. They are said to worship the sun and moon, and make sacrifices to both, of hogs, goats, and fowls but these sacrifices may be considered more in the light of feasts, as the portion allotted to the deity is very scanty and composed of the refuse parts. They also sacrifice to rivers, and large stones, or trees, in their neighbourhood, which are considered the abode of the deities. On the appearance of any epidemic amongst them, they have recourse to sacrifices. Unlike most hill tribes the Miku seem devoid of anything approaching to a martial spirit. They are a quiet industrious race of cultivators, and the only weapons used by them are the spear and dao hand bill, for cutting down jungle.

The Naga, Miku, Kachari, Garo and Khassia are the five races, in whose possession chiefly are the broad highlands of the Asam chain extending from the N. E., near the head of the Kynduayn and Namiup, on one side, along the valley of the Biahmaputia to its southern bend round the western extremity of the chain, and on the other side, south westerly, along the valley of the Burak and Suima. These highlands are thus embraced by the valleys of the Biahmaputia and its affluents on all sides but the S. E., where they slope to the Kynduayn. The Naga dialects are

Namsang,	Joboka,	Tablong,
Muthun,	Mulung,	Tengsa,

MILDEW

Nogrong, | Angami | Muzame An-
Khui, | and | gami

On the west, the Naga march and intermix with the Rang-tsu, a branch of the Kachari or Bodo

The Khasia is distinguished from all the surrounding languages, Indian, Ultra-Indian, or Tibetan. It is a fragment of the Mon-Kimbojan formation of languages, and is a remnant of an older formation which preceded the Burma-Tibetan in Northern Ultra-India

The valley of Assam and its bordering hills are remarkable for the number of populations which they contain. Amongst these are the Bodo or Boro of Assam and Cachar, Gajo, Kisa, Miku, Aka, Dola, Aboi, Mui, Boi, Aboi, Mishnu, Muttuk, Singhpoo, Jih, Naga, Changlo, Bhot, and Kuki. On the south it is bounded by the Guro, Kasia and Jaintia hills, then the lands of the Naga in north Cachar and Naogong then those of the Singhpoo up to the great bend of the Brahmaputra. All these native populations are more or less akin to the peoples of the Burmese empire. On the Southern Assam frontier we have the numerous Naga and Singhpoo dialects, the Miku and Angami, the languages of the Khasia and Jaintia hill-men, the Boro in Cachar, and the Gajo in the hills of that name. The Kuki occupy parts of Tipperah and Chittagong and the Mug race are in Arakan and Chittagong.—*Latham's Descriptive Ethnology, Butler's Tracks and Adventures in Assam*, pp 126 to 135 *Ann Ind Adm Vol XII* p 63 See Joboka, Kuki, Khasiya, Naga

MIJO, CHIN Dolichos soja

MIJO, SP Millet

MIK-KA-THU BURM Andropogon schreanthus —*Jann*

MIKRIS, See Kurdistani

MIL FR Millet

MILANOWE, See Kyan

MILCH, GER Milk

MILCHAN, See Kunawer

MILCH BUFFALOES are fed in the Punjab, with "mala patia," the dried and bruised leaves of the wild ber, which much increases the quantity of ghi, green wheat and mustard, and maize, green with the ears on, and "joari," also increase the quantity of milk. Cows that have lately calved, and whose milk is deficient, get milk mixed with goor (molasses), and also wheat and barley made by boiling into a kind of caudle, called kunji. *Powell Handbook Econ Prod Punjab* p. 151 152

MILDEW, *Puccinia graminis*, a fungus attacking corn in England, the spores of

MILK

which appear to enter the grass, not by the roots, but by the stomata — *Hassall*

MILECH, also miles, HIND Hippophae rhamnoides

MILED0, an exquisitely soft material fabricated in Tibet from the wool of the celebrated shawl-goat — *Elephant's Journey*, p 175

MILHO MINDOO, PORT Millet

MI-LI or Nim-kui See India

MILINDA PRASNA, a work in Pali and Singhalese, containing an account of the priest Nagasena, and of the conversations he held with Mahuda — *Hardy's Eastern Monachism* p 438

MILITARY FORCES The *Annuaire Encyclopedique*, for 1863, published the following table, showing the military force of the different States of Europe, and the consequent expenses —

COUNTRIES	ARMY	POPULATION	EXPENSES Francs
Germany	178,576	16,960,512	82,698,687
Austria	107,211	35,019,058	336,551,200
Belgium	10,115	4,671,183	32,252,630
Spain	120,000	15,500,000	125,661,871
Roman States	8,315	681,306	4,431,826
France	513,319	37,500,000	688,615,395
Greece	10,921	1,069,000	5,122,500
Holland	59,131	3,569,156	46,907,920
Italy	311,285	21,920,269	329,671,141
Prussia	211,182	10,500,116	156,733,672
Great Britain	300,823	29,193,319	677,129,375
Russia	1,000,285	61,000,000	529,210,000
Denmark	50,000	2,605,021	17,536,618
Sweden	67,867	2,855,888	17,086,604
Norway	18,157	1,433,781	8,417,706
Turkey	129,000	39,000,000	150,000,000
Romania	20,000	1,000,000	11,800,000
Servia	2,500	985,000	891,400
Switzerland	—	—	—

The cost of the British soldier in comparison with the soldier of other countries is largest. After England comes France with her conscription, paying little more than half the sum paid by Great Britain. Italy is next on the list, and then Spain. All the other States pay less than 40£ per man. Sweden it will be seen, has more soldiers in comparison to the number of inhabitants than any other country—1 in 56. Holland comes next, with 1 out of 60. Between France and England a considerable difference exists, France taking 1 out of 73 inhabitants, England but 1 out of 97.

MILK, AR possession, property, Malik, owner, king, mahikah, queen, mamluk, possessed

MILK

Laban Halib,		Lait,	FR
Laban,	AR-HEB	Milch	GER
Niu ju Niu nai,	CHIN	Chemah (curdled),	HEB
Laban Halib,	EGYPT	Chalao,	"

MILK OF PALM NUTS

Dud'h,	HIND	Shu,	PRRS
Latte,	It SP	Gokshira,	SANS
Lac,	LVI	Ellakerrie,	SINGH
Susu, Ayar susu, MALAI		Pal,	TAM
Musu,	MALAI	Palu,	TIL

Milk is frequently mentioned in Scripture Milk of goats, Pro xxvii-27, of cows, Deut, xxiiv-14, 1 Sam vi and vii Milk clotted Gen xviii-8 The following analysis of several kinds of milk is by M M O Henry and Chevalher

Constituents	Cow	Ass	Wo-man	Goat	Ewe
Cream	4 41	1 82	1 52	4 02	4 50
Butter	3 13	0 11	3 52	3 32	4 20
Sugar of milk	4 77	6 03	6 50	5 28	6 00
Various salts	0 60	0 31	0 45	0 58	0 68
Water	87 02	91 55	87 98	86 80	85 62
Total	100 00	100 00	100 00	100 00	100 00
Solid matter	12 98	8 31	13 00	13 20	14 38

The Chinese make no use of milk, either crude, nor in the shape of curds, butter, or cheese the young animals are allowed the whole produce of their mothers, the Chinese have no repugnance at killing of cows, nor indeed to killing and eating anything else Milk of cows, goats, &c, is little used as an article of diet in Southern Asia It may even be said that aversion to milk as an article of food obtains among nearly all the Chinese, Indo-Chinese and Malay races, including specifically the Khasia of the Eastern frontier of British India, the Gair and Naga, the Burmese, the Sumatran races and the Javanese, and Sir John Bowring in a letter published in the Journal of the Statistical Society, mentions that the same aversion prevails in China The Bia-hu and Belochi nomades in the Peshin valley, though they will give milk in exchange for other commodities, yet they consider it a disgrace to make money by it With the Arabs the term "labban" (milk-seller) is an opprobrium and a disgrace They will give on exchange, but not sell milk Possibly the origin of the prejudice might be the recognising of a traveller's guest-right to call for milk gratis No one will sell milk even at Meccah, except Egyptians, a people supposed to be utterly without honour As a general rule in the Hejaz, milk abounds in the spring, but at all other times of the year it is difficult to be procured — O'Shaughnessy p 690 Moor, p 140 Yule's Mission, p 2 Burton's Pilgrimage to Meccah, Vol 1 p 362-63 Wall, 42 See Abishegam

MILK OF PALM NUTS Is a popular term, for the albumen of the seed when in a liquid state and which, when the fruit is

MILLET

quite ripe, appears as a solid white or yellowish mass, and is then termed the kernel This albuminous fluid or water when the nut is taken from the tree early in the morning and whilst the dew is still upon it, is a cool and delicious draught It is slightly effervescent and gently appetent See man

MILK-BEARING GYMNEMA Gymnema lactiferum

MILK-BUSH

Unarmed, milk hedge, Eng Sen, Teg MAR MAR

Euphorbia tirucalli — Linn

MILK HEDGE, Eng Euphorbia tirucalli

MILK HEDGE SAP See Dyes

MILK TREE See Shujh

MILKY WAY, of the heavens is the Sul-aj-ul asma of the Arabs

MILL, James political economist and historian, in 1818 he published History of British India in 6 vols 8vo, which led to his appointment in the correspondence department of the East India House, of the revenue branch He died in 1836 His work was continued by Professor Horace Hayman Wilson in vols 7 and 8, London, 1858

MILL 'Two women shall be grinding at the mill,' the hindooes grind their flour by turning one stone round upon another with the hand it is not uncommon to see two women engaged in this work See Isaiah xlvii, 1-20, Math xxiv, 41

MILILLA See Semitic races

MILLA KADAMBU, TAM Phyllanthus madraspatensis — Linn

MILLANOWE a race on the N E of the Sarawak territory They are of a fair complexion and are occupied with agriculture, trade and peaceful pursuits

MILLELE A wood of Ceylon, probably specifically identical with Sapoo-mille, with which it coincides in every respect — Elye, Timbers of Ceylon

MILLER'S TRUST, a Persian proverb, originating in the treacherous slaughter of Yezdezd, in A D 651, by a'miller to whom his secret had been confided

MILLET ENG FR

Dukhn,	ARAB	Paricum mihaccum, LAT
Kungoo,	BERG	Milum,
Navonay,	CAN	Navania, MAL
Liang,	CHIN	Arzun, PERS
Cay Khe,	COCH CHIN	Milho, Mindoo, PORT
Bal, Ral,	DUK	Kangu, Priyangu, SANS
Mil, Millet,	FR	Tana hal SINGH
Hirse,	GER	Mijo, SP
Kang,	GUZ HIND	Tenny, TAM
Miglio,	It	Coraloo, TEL
Pa micastello,	"	

The millets belong to the natural order Paniceæ,—the Gramineæ of Lindley, the grass tribe and the species chiefly used as food for man are as under

<i>Paspalum stoloniscum</i>	<i>Pennisetum brabatum</i>
<i>Panicum miliaceum</i>	<i>Sorghum vulgare</i>
" <i>miliace</i>	" <i>saccharatum</i>
" <i>italicum</i>	" <i>glaucum</i>
<i>Oplismenus frumentaceus</i>	" <i>bicolor</i>
<i>Zizania</i>	" <i>cernuum</i>
<i>Oryza sativa</i>	<i>Eleusine coracana</i>
<i>Triticum vulgare</i> (ca.)	" <i>stricta</i>
<i>restivum</i> and <i>hybernium</i>)	<i>Hordium vulgare</i>
<i>Secale cereale</i>	" <i>hexastichon</i>
<i>Pennisetum spicatum</i>	" <i>distichon</i>

Millets of various kinds are met with in the hottest parts of Africa, in the South of Europe, in Asia Minor and in the East Indies. In India they hold a rank second to rice alone, and those chiefly cultivated are as follows,

Botanical Names	English	Hindoostanee	Tamil
<i>Setaria italica</i>	Italian millet	Kala kangnee	Tenny
<i>Setaria germanica</i>	German millet	Kora kang	Var: 500
<i>Panicum miliaceum</i>	Common or little millet	{ S. m. c., cheena } { Warree }	
<i>Pennisetum spicatum</i>	Spiked millet	Bayree	Cumbho
<i>Sorghum vulgare</i>	Great millet	Jowaree	Cholum
<i>Sorghum saccharatum</i>			
<i>Eleusine coracana</i>	Raggy	Nitchmee Raggy	Kavaroo

The native West Indian species are *P. fasciculatum* and *P. oryzoides*. *Setaria germanica* is the most common in America, where millet is chiefly grown for making hay, half a bushel of seed to the acre is the usual quantity, sown broad-cast and harrowed in, but to procure the finest quality of hay, an additional three or four quarts of seed is sown. The ordinary yield of crops is about a ton to a ton and half of hay to the acre, but it should be cut as soon as it is out of blossom, for if it stand later, the stems are liable to become too hard to make good hay. In Southern India, there are three kinds of Jowaree, white, green, and red, the straw is of great bulk and goodness, and furnishes good provender for cattle, being preferable to that of rice. It is however given dried, as the green plant is injurious. Among culmiferous plants and legumes used in the East, are the *Panicum italicum*, *Eleusine coracana* (the meal of which is baked and eaten in Ceylon under the name of Cokkan flour), and *Paspalum* of several varieties. The pigeon pea (*Cytisus cajan*) is cultivated throughout India, and a very valuable and prolific species of bean, called the Mauritius black bean (*Mucuna utilis*), growing even in the forest soil,

is cultivated in India and Ceylon. *Sorghum vulgare* is the principal grain of Southern Arabia and the stems are also used extensively for feeding cattle. The plant bears the Hindi name of joari, or jwari, and is cultivated throughout Western Hindoostan, and in most parts of the western Dekhan, between the Nerbudda and the Godavery. In China, the *Setaria italica*, the *S. glauca*, the *Panicum miliaceum*, *Sorghum vulgare* and *Sorghum saccharatum* are all cultivated. Millets are known to Europe as petit maïs, or tropical crops. In India, they form a great part of the food of the people everywhere but on the sea board, in the valleys and on the banks of rivers, perhaps as much as rice and more than wheat, and in Egypt perhaps, surpass all other crops in importance. In Western Africa they are the staff of life. The red and white millets shown by Austria, Russia and the United States, at the Great Exhibition of 1851 were beautiful, and Ceylon exhibited fine samples. Turkey abounds in small grains. *Panicum miliaceum*, *P. frumentaceum* and *glaucum* are all grown in the East Indies and China. London says there are three distinct species of millet, the Polish, the common or German, and the Indian. *Setaria germanica* yields German millet. The plants are readily increased by division of the roots or by seed, and will grow in any common soil. The native West Indian species are *P. fasciculatum* and *P. oryzoides*.

In the United States, the *Setaria germanica* millet is chiefly grown for making hay, being found a good substitute for clover and the ordinary grasses. The plant flourishes well on rather thin soils, and it grows so fast that when it is up and well set it is seldom much affected by drought. It is commonly sown there in June, but the time of sowing will vary with the latitude. Half a bushel of seed to the acre is the usual quantity sown, broad-cast and harrowed in. For the finest quality of hay, it is thought advisable to sow an additional quantity of three or four quarts of seed. The ordinary yield of crops may be put at from a ton to a ton and a half of hay to the acre. It should be cut as soon as it is out of blossom, if it stand later, the stems are liable to become too hard to make good hay. It grows ordinarily to the height of about three feet, with compact heads from six to nine inches in length, bearing yellow seed. The sub-varieties of this, are the white and purple-seeded. The Italian millet, *Setaria italica*, is larger than German millet, reaching the height of four feet in tolerable soil, and its leaves are correspondingly

larger and thicker. The heads are sometimes a foot or more in length, and are less compact than the German, being composed of several spikes slightly branching from the main stem. It derives its specific name from being cultivated in Italy, though its native habitat is India. It is claimed by some that this variety will yield more seed than any other, and the seed is rather larger, but the stalk is coarser, and would probably be less relished by stock. If the greatest amount of seed is desired from the crop, it is best to sow it in drills, two to two-and-a-half feet apart, using a seed drill for the purpose. This admits of the use of a small harrow or cultivator between the rows, while the plants are small, which keeps out the weeds. The crop will ripen more uniformly in this way than broadcast, and enables the cultivator to cut it when there will be the least waste. The seed shatters out very easily when it is ripe, and when the crop ripens unequally it cannot be cut without loss because either a portion of it will be immature, or, if left till it is all ripe, the seed of the earliest falls out. It should be closely watched and cut in just about the same stage that it is proper to cut wheat, while the grain may be crushed between the fingers. It may be cut with a grain cradle, and, when dry, bound and shocked like grain, but it should be threshed out as soon as practicable, on account of its being usually much attacked by birds, many kinds of which are very fond of the seed. The seed is used in various European countries as a substitute for sago, for which it is considered excellent. It is likewise a valuable food for poultry, particularly for young chickens, which from the smallness of the grain can eat it readily, and it appears to be wholesome for them. In some countries millet seed is ground into flour and converted into bread, but this is brown and heavy. It is, however, useful in other respects—as a substitute for rice. A good vinegar has been made from it by fermentation, and on distillation, it yields a strong spirit. The sugar millet seed—the produce of *Sorghum saccharatum*—is used chiefly for puddings, by many persons it is preferred to rice. It is cultivated largely in China and Cochinchina. The stalks, if subjected to the same process that is adopted with the sugar-cane, yield a sweet juice, from which an excellent kind of sugar may be made. Millet will grow best on light, dry soils. The ground being first well prepared, half a bushel of seed to the acre is ploughed in at the commencement of the rains in India. The crop ripens within three months from the time of sowing. The usual produce is about 16

bushels to the acre. The Canary Islands export annually about 212,400 bushels of millet.

Sorghum vulgare, Great Indian Millet, Juari, Cholum or Guinea Corn,—is a native of India. It is the *Sorghum vulgare*, the *Andropogon sorghum* of Roxburgh, and produces a grain a little larger than mustard or millet seed. It is grown in most tropical countries, and has peculiar local names. In the West Indies, where it is chiefly raised for feeding poultry, it is called Guinea corn. In Egypt it is known as Dhurma, in Hindostan and Bengal as Joar or Juari, in the Tanul country as Cholum and in some districts as Cush. In Lower Sind joar is very extensively cultivated, as well as bajree (*Holcus spicatus*). It is harvested in December and January, requires a light soil, and is usually grown in the east, after *Cynurus coracanus*. Of the three kinds, known as white, green, and red, juari, the red ripens a month earlier than the rest, or about four months from the time of sowing at the close of May or early in June. A gallon and a third of seed is sown per acre, and the produce averages 16 bushels. This grain, though small, and the size of its head diminutive, compensates for this deficiency by the great bulk and goodness of its straw, which grows usually to the height of 8 or 10 feet. It is sometimes sown for fodder in the beginning of April, and is ready to cut in July. It is said to be injurious to cattle, if eaten as green provender, the straw is therefore first dried, and is then preferable to that of rice. This grain is frequently fermented to form the basis, in combination with goo or half made sugar, of the common arrack of the natives, and in the hills is fermented into a kind of beer or sweet wort, drank warm.

Holcus spicatus, the *Panicum spicatum* of Roxburgh, is cultivated throughout India. From one to four seeds are sown on a biggah of land, and the yield is about four maunds per acre. It is sown after the heavy rains commence, and the plough serves to cover the seed. The crop is ripe in three months, and the ears only are taken off at first. Afterwards the straw is cut down close to the surface of the soil, to be used for thatching, for it is not much in request as fodder. Being a grain of small price, it is a common food of the poorer class of natives, and really yields a sweet palatable flour. It is also excellent as a fattening grain for poultry. The *Poa Abyssinica* is one of the bread corns of Abyssinia. The bread made from it is called teff, and is the ordinary food of the country, that made from wheat being only

MILLINGTONIA

used by the richer classes. The way of manufacturing it is by allowing the dough to become sour, when, generating carbonic acid gas, this serves instead of yeast. It is then baked in circular cakes, which are white, spongy, and of a hot acid taste, but easy of digestion. This bread, carefully toasted, and left in water for three or four days, furnishes the boza, or common beer of the country, similar to the quas of Russia.

Sorghum vulgare and *Penicillaria spicata*, constitute the chief food grains of a considerable proportion of the people of India. Taking British India as a whole, it is only the rich or well to do classes who can afford to employ rice and wheat. The following show the composition, in 100 parts of the white and red *Sorghum vulgare*.

	White of Patna	Red of Bombay
Moisture	12.70	12.00
Nitrogenous matter	9.18	9.51
Starchy matter	71.53	71.71
Fatty or oily matter	1.90	2.15
Mineral constituents (ash)	1.69	1.63

Bajra, or *Penicillaria spicata*,

	Bellary	Bombay	Narsa-pore
Moisture	12.10	9.82	11.80
Nitrogenous matter	10.14	10.90	10.00
Starchy matter	73.37	71.27	71.15
Fatty or oily matter	2.20	3.05	4.62
Mineral constituents (ash)	1.89	1.96	2.13

Panicum miliaceum of Bengal

Moisture	12.00
Nitrogenous matter	12.60
Starchy matter	70.13
Fatty or oily matter	3.62
Mineral constituents (ash)	1.35

Panicum colonum of Ganjam, called wild rice

Moisture	11.96
Nitrogenous matter	9.61
Starchy matter	75.76
Fatty or oily matter	0.60
Mineral constituents (ash)	2.04

Raggee, *Eleusine coracana*, Bombay Bazaar

Moisture	11.16	12.00
Nitrogenous matter	5.76	6.00
Starchy matter	79.91	78.69
Fatty or oily matter	0.50	1.20
Mineral constituents (ash)	2.61	2.11

—*Catalogue Exhibition of 1862* *Simmond's Commercial Products* *Smith's, Chinese Materia Medica*, *Roxburgh's Flora Indica*, *Voght, Hortus Suburbanus Calcuttensis*, *Madras Exhibition Juries Reports*.

MILLINGTONIA, Dr Roxburgh restored this name to the system by assigning it to two timber trees, which at that time, as he expresses himself (*Fl Ind* 1 p 102), constituted this strongly marked family, of which

MILLINGTONIA HORTENSIS

one species *M. simplifolia*, was figured in t 254 of his *Coromandel plants*, and with it, another species described in the *Flora Indica*. In 1824, Dr. Wallich sent to England what he considered three more species, *M. dillenifolia*, *pungens*, and *integrifolia*, of these the two last appear to be identical, for no great reliance can be placed on the entireness of the leaves, as some with entire and spinulose margins may occasionally be seen on the same specimen. *M. pinnata* was procured from Silhet, *M. simplifolia* and *pungens* from that district, and the entrance into Nepal, the two last were also found by Dr. Wight, the first on the Nilgheeries, and the second on the mountains of Madura, *M. dillenifolia* Dr Wallich obtained from Chundiaghery, and other elevated mountains in Nepal. The trees Dr. Royle met with belong to Dr. Wallich's two species *M. dillenifolia* and *pungens*, the former found about Dhunaultice and Simla, between 6,000 and 7,000 feet of elevation, and *M. pungens* is common about the rivers below both the Mussooree and Suen ranges. To this is allied another tree found in the valley about Mugia, which Dr. Royle called *M. acuminata*, but it may only be a variety of *M. pungens*. This genus, therefore, consisting of four or five species, is spread over a considerable extent of territory from 10 to 31½° northern latitude, or from the Nilgheeries and Madura, along Silhet and the foot of Nepal to Mussooree and Simla, and has been formed into an order, and an excellent account given by Messrs. Wight and Arnott in Jameson's Journal for July 1833, p 178, at which time they state (*Prod Fl Indæ Penins* p 115) they had not seen the similar remarks made by Jack (*Mal Misc*, 2. p 32). The authors observe, that the habit of the species of *Millingtonia* is much that of *Semecarpus*, *Mangifera* and *Buchanania*, it may be added, that in inflorescence they also resemble the mango. A species of this genus called *Ramondelle*, by the Singhalese, grows in the western province of Ceylon, the wood of which weighs lbs 48 to the cubic foot, and is estimated to last 20 years. It is used in common house buildings. The sticks make excellent fences — *Royle Ill. Him. Bot* p 139 *Mr Mendis*.

MILLINGTONIA HORTENSIS, Linn fil.

Bignonia suberosa, Roxb.

This grows throughout India and Ceylon, it is an elegant tree growing to the height of fifty feet, is in blossom towards the close of the rains, and the seeds ripen in March. The bark is of a soft spongy nature, the wood is white, firm, and close grained — *Thw, Dr. Riddell, Enum pl Zeyl*, p 206.

MILLINGTONIA SIMPLICIFOLIA, *Roxb*

This tree grows in Madura, Nepal, the Khas-ya hills, and is found in the forests of the Pegu valley, but scarce. Its properties as a timber are valuable from its weight and strength. Wood white colour and adapted for every purpose of house building—*Royle Vort, Hort Suburb Calcut.*
D. McClelland

MILL STONES

Pierres meulieres,	FR	Batu kisar,	MALAY
Mühlsteine,	GER	Scheinowolkamen,	RUS
Chakki,	HIND	Muelas de molino,	SP
Mole macine,	IT	Yendiam,	TAM

Chenlar stones, for grinding corn and other articles—*Faullner, McGulloch's Commercial Dictionary*, p 800

MILNEEPEN also Pioppen, *DUT* Veimicelli

MILULU MALAYALA A tree that grows to about sixteen feet high, and ten inches in diameter. It is used by native carpenters for boats' knees and timbers, on account of its strength—*Edye, Mal and Can*

MILUM A glacier in the Himalaya, 8 to 10 miles in length and 3,000 feet broad

MILVUS The relentless persecution by gamekeepers has now very nearly extirpated, as a permanent inhabitant of Britain, that fine handsome bird, the common European kite (*Milvus regalis*), it was numerous in England in the days of the Tudors. The Scavenger Kites of India (*M. Govinda*) remind the British exile in this country of his distant home in the west. Hamilton Buchanan remarks that, when gorged, this bird delights to sit on the entablature of buildings, exposing its back to the hottest rays of the sun, placing its breast exactly as the Egyptian Hawk is represented on the monuments—*Sir James Emerson, Tennent's Sketches of the Natural History of Ceylon*, p 246.

MIMANSA, in hinduism, a school of philosophy, which investigates the doctrine and practices of the Vedas. The Hindus boast of six different schools or systems of metaphysical philosophy. They are called the Purva Mimansa, Uttara Mimansa or Vedanta, the Saukhyia, the Patanjala the Nyayika, and the Vaisheshika, these, although some of them offer irreconcilable contradictions to essential doctrines of their religious belief, are recognised by the brahmans as orthodox, and attributed to authors of saintly reputation. There are other schools, as those of the Chaivaka, Buddhist, and Jain, which, although in some respects not more at variance with received opinions than the

preceding, are stigmatized with the reproach of infidelity and atheism. The cause of this difference is sufficiently obvious, and is characteristic of a state of feeling which prevails as much in the present as in any former period. The orthodox schools of philosophy do not disparage the authority of the Vedas, they do not dissuade the celebration of the acts of formal devotion which the Vedas or Puranas enjoin, although they argue their utter inefficacy as means of final and permanent felicity. They recommend their performance, however, as conducive to that frame of mind in which abstract contemplation may be safely substituted for devotional rites, and even admit of external observances after the mind is in pursuit of true knowledge, as long as such ceremonies are practised from no interested motive, as long as they are observed because they are enjoined, and not because any benefit is either to be expected or desired from their practice. Again, the writings of the orthodox philosophers meddle not with existing institutions, and least of all do they urge or insinuate any consideration to detract from the veneration, or trespass upon the privileges, of the brahmans. As long as these precautions were observed, the brahmans did not, nor would they now object, to any form of doctrine having in view the establishment of merely abstract propositions. The case was very different with the heterodox schools, They went from abstractions to things. The Chaivaka condemned all ceremonial rites, ridiculed even the shaddha, and called the authors of the Vedas, fools, knaves, and buffoons. The Buddhists and Jains denied the inspiration of the Vedas and the sanctity of the brahmanical character, abrogated the distinction of caste, invented a set of deities for themselves whom they placed above those of the hindu pantheon, and organized a regular hierarchy, a priesthood, and a pontiff, an institution still subsisting in the trans-Indian countries, of which the grand Lama of Tibet is the head. It is a remarkable historical fact, that this organization was found too feeble to oppose, in India, the apparently loose and incoherent, the undisciplined, the anarchical authority of the brahmans. It had, however, the effect of exciting their apprehensions and then hatred to such an extent that it became proverbial with them to say, "If you only alternative be to encounter a heretic or a tiger, throw yourself before the latter, better be devoured by the animal than contaminated by the man." There may be a few of the Chaivaka sect in India, but their opinions are unavowed. The Buddhists have numbers and

influence in the west of India, but are little heard of elsewhere, in India though numerous in Ceylon, Tibet, Burmah, Siam, Cambodia Cxhen China, China and Japan

Besides the above acknowledged schools or systems of philosophy, there is the *Pauiarik* or system of the *Puianas*. It is not considered one of the number of regular schools, and does not claim the character of a system, but it presents a peculiar scheme of doctrine on metaphysical subjects and exercises more influence over popular opinion than any of the rest. It may also be termed the eclectic school as it has evidently derived its principles from different systems and formed them into a miscellaneous combination of its own contrivance. It is not put forward as a new scheme, but is subsidiary to the popularization of particular objects of worship for which the *Puianas* seem to have been composed. The *Vedas* are authority for the existence of a Divine Being, supreme over the universe and existing before all worlds. "In the beginning," it is said, "this all (this universe) was in darkness. He (the supreme) was alone without a second. He reflected I am one, I will become many." Will was conceived in divine mind and creation ensued. This being the doctrine of the *Vedas*, is also that of the *Vedantas*, the purport of which school is declared to be the same as that of the *Vedas*, their end (*anta*) or aim. The *Vedanta* is called also the *Uttara-mimāṃsā*—subsequent or supplementary investigation. There is also, however, a *Puiva-mimāṃsā*, or prior school of investigation, the object of which is to teach the art of reasoning, with the express purpose of aiding the interpretation of the *Vedas* not only in the speculative but the practical portion. As far as concerns the former, it of course adopts the same monotheistic principles. The *Patanjala* school teaches also the being of a God, the *Nyayika* and *Vaisheshika* teach the existence of one Supreme Soul—the seat of knowledge and the maker of all things, and the *Pauiarik* or Eclectic school maintain the same doctrine. The *Sankhya* denies the existence of a Supreme Being, although it recognizes a two-fold distribution of the universe as matter and spirit. Of these six ancient schools of philosophy recognised among the hindus, some are avowedly inconsistent with the religious doctrines of the brahmans, and others, though deemed perfectly orthodox, advance opinions not stated in the *Vedas*. The six schools are enumerated in the following order by Mr Colebrooke

The prior *Mimāṃsā*, founded by Jāmani
The latter *Mimāṃsā*, or *Vedanta*, attribut-

ed to Vyasa

The *Nyaya*, or logical school of Gôtama.

The Atomic School of Canāde

The Atheistical School of Kapila

The Theistical School of Patanjali

The two last schools agree in many points and are included in the common name of *Sankya*—*Wilson's Religious Practices and Opinions of the Hindus*, p 44. *Elphinstone's History of India*, p 215. See Brahman, Daisana, Hindoo, Nyaya, Vidya

MIMARARI, HIND of Ravi, and Chenab
Rhamnus purpureus

MIMBAR HIND A mahomedan pulpit also the minarets of a mosque

MIMOSA, a genus of plants of the natural order Fabaceæ, or Leguminosæ, of which the following species occur in the South and East of Asia

Asperata,	Mutabilis,	Rubicaulis,
Hamata,	Pudica,	Sensitiva,

The leaves of some of the species are remarkable for being sensitive to the touch. The pink and yellow flowers of one of the small shrubby kinds are particularly beautiful in the rains, they readily grow from seed in any soil. The Wattle-bark of commerce is procured from different species of mimosa, which grow in Australia and New Zealand. It is sometimes imported in the form of fluid extract, as well as bark. The leather produced by its means is of good quality, but of bad colour. The bark must be finely ground, or it does not give up the whole of its tannin to warm water. Many plants formerly placed by botanists in this genus have been referred to other genera.

M adenanthera, or Unarmed mimosa is the *Lajwanta*

M alba, *Roxb Syn* *Acacia leucophlæa Willd*

M amara, *Roxb Syn* of *A amara Willd*

M arabica, *Lam Syn* of *A arabica Willd*

M ash colored, *Eng Syn* of *A cinerea*

M bigemina, *L Syn* *Inga bigemina Willd*

M cæsia, *L Syn* of *A cæsia W and A*

M catechu, *L Syn*, of *A catechu Willd*

M catechnoides, *Wall Syn*, *A. catechu Willd*

M cinerea, *L S* of *Callea cinerea G and P*

M cinerea, *Linn Syn* of *Dichrostachys cinerea W and A*

M climbing, *Eng Syn* of *A scandens*

M dulcis, *Roxb Syn* *Inga dulcis Willd*

M concinna, *Roxb Syn* *A rugata, Buch*

M coringera, *L Syn* *A latifolium Willd*

M elata *Roxb Syn*, of *A elata Linn*

M entada, *Syn*, of *Entada puscætha D C*

M farnesiana, *Linn Syn* of *Acacia Indica Desv Syn*, of *Vachellia farnesiana*

MIMOSA ABSTERGENS

- M ferruginea, *Rorb Syn* A ferruginea
D C
M flexuosa *Rottl AINS Syn* of A speciosa *Willd*
M Indica, *Poir Syn* of Vachellia farnesiana *Willd Syn* of A Indica, *Desv*
M ntsia
M latronum, *Keon Syn* A latronum *Willd*
M leucophlæa, *Rorb Syn* A leucophlæa *Willd*
M lucida, *Rorb Syn* Inga bigemina *Willd*
M marginata, *Lam Syn* A odoratissima *Rorb*
M microphylla *Rorb Syn* A microphylla *G*
M myriophylla, *Rorb Syn* A myriophylla
M odoratissima, *Rorb Syn* A odoratissima *Willd*
M flexuosa, *Rottl* See Vach wood
M rugata, *Lam Syn* of A rugata *Buch*
M saponaria, *Rorb Syn* A rugata *Buch*
M scandens *Linn Syn* Entada puce-tha *De C*
M sepiaria, *Rorb Syn* A Indica *Desv*
M serissa, *Syn* of Acacia serissa
M serissa, *Rorb* A speciosa *Willd*
M speciosa, *Jacq* A speciosa *Willd*
M stipulacea, *Rorb Syn* of A stipulata *D C*
Syn of Albizzia stipulata
M suma, *Rorb Syn* of Acacia suma
M sundia, *Rorb Syn*, of A, sundia *D C*
M xylcaipa, *Rorb Syn* Inga xylocarpa *D C*

MIMOSA ABSTERGENS, SPR

Acacia rugata, *Buch*

The fruit

Soap nut	ENG	Seeya kai	TAM
Sikka-kai,	HIND	Seekayah,	TLL

The leaves

Sikkai ka paat,	DUK	Sikkai elle,	TAM
Ghodasala,	SANS	Sikkai akoo,	TLL

This plant has a long, flat pod or legume, containing separate, small, oval, dark coloured seeds, and is considered by Native Practitioners a most valuable medicine. In taste it somewhat resembles the soap nut, but is more acid, less bitter, and has a singular pungency. Its qualities are said to be deobstuent, detergent and expectorant. It is commonly prescribed in cases of jaundice and other biliary derangements, and is, besides, used by them like the soap nut, for washing the head. The small leaves of this prickly shrub have a pleasant acidity, and are frequently put into pepper water, when it is found necessary to keep the

MIMUSOPS ELENGI.

bowels open or work off bile. The pod is usually prescribed in electuary, in doses of about the size of a small walnut, every morning for three days—*Ainslie's Mat Med pp 111 and 260*

MIMOSA PUDICA—Linn Rorb

Najuk,	BENG	Lajwanti,	HIND
Hte ka yung	BURM	Totri vadi	TAM
Sensitive Plant,	ENG	Attapatti	TLL
Lajuk,	HIND	Pedda india Kanti	"

This plant has small purple or pale pink flowers and its leaves fall on the slightest touch. It is common in gardens and grows readily from seed—*Rorb Voigt, Jaffrey*

MIMOSA RUBICAILIS Lam W and A

M octandra, *Rorb Corr*

Ardu of	BENG	Deo-Khadu,	PANJ
Kikri	"	Didimai, of	RAVI
Kochee lanta,	BENG	Alli,	SURFJ
Ral, Riail,	PANJAP	Undra Ventia,	TLL

A very prickly shrub with small purple flowers, gradually becoming whitish, it grows in the Peninsula, Bengal, Assam and Dehra in the outer hills, to 3,000 and occasionally 4,000 feet, up to near the Indus and is at times found on the banks of rivers, or canals, some way into the plains—*M Jaffrey, Dis Rorburch, Voigt and J L Stewart, M D*

MIMOSA SENSITIVA *Linn* P'a-yang-hwa-Chin. The Sensitive Plant, a native of Brazil has small purple flowers. The leaflets are sensitive to touch. It will grow in almost any situation and soil, raised easily from seeds. In Tenasserim, where "garden flowers grow wild," near deserted habitations the pink globular heads of the sensitive plant may be often seen peeping through the grass. It is cultivated by the Burmese, and is quite naturalized—*Eng Cyc Mason, Rorb Ham Buch Jaffrey*

MIMULUS CARDINALIS

Monkey flower	Thubbw	BURM
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These plants are well suited for flower borders, the colours are chiefly blue, red and yellow, easily grown from seed in any garden soil. It takes its name from Mimos, an ape, the seed bearing some resemblance to the face of a monkey—*Riddell*

MIMUSOPS DISSECTUS, *Spreng Syn*, of *Mimusops kaaki, Linn*

MIMUSOPS ELENGI, Linn., Rorb

The Tree

Bakula, BENG HIND SANS	Bakula Tree	ENG
Kya ya, BURM	Elengi,	MALAL
Mugali mara, CAN	Moone Malgass, SINGH	
Mingulu ?	Kesura,	SANS
Taindu, DUK	Maghadam maram, TAM	
Bacul, MAHR	Mayugadi maram, "	
Mulsari, HIND	Pogada manu	TLL
Bholari, "		

MIMUSOPS HEXANDRUS

The Flower

Mulsai ka phool,	HIND	Maghadam poo,	TAM
Bacula,	SANS	Poghada	TEL
Bolsai ka phool,	DUK		

This ornamental flowering tree grows in Ceylon, throughout the peninsula and the north of India, in Burmah, Pegu, Tenasserim and the Moluccas. In the Bombay forests, it is mostly found as a cultivated tree, more rarely wild and then only below the ghats. It has dark evergreen oblong alternate leaves, and small pale brown or white sweet smelling fragrant flowers, of moderate size, from which an oil is distilled. Its flowers are celebrated in the Puranas and even placed amongst the flowers of the hindoo paradise. Krishna is said to have fascinated the milkmaids of Bundabun, on the banks of the Jumna, by playing on his flute beneath a bakula tree, the wood is strong, very hard and durable, for any ordinary purpose, serviceable for houses, but not used in ships or boats. The berries are eaten sometimes by the poor Burmese ladies, value its small delicate sweet-scented blossoms, which they string in chaplets for the head. A cubic foot weighs lbs 61 and it is estimated to last 50 years — *Dis Rorb Wight, Gibson, J L Stewart, Mason, Voigt, Cal Cat Ex 1862, Madras Er Jui Reports, Mr R Brown, Thwaites, Ains Mat Med p 158 Gen Med Top p 190, Mr Mendis, Mr Rohde*

MIMUSOPS HEXANDRUS, Rorb, W Ic

The Tree

Kirmi	DUK	MAHR	Pala maram	TAM
Ryun		HIND	Pattai	"
Chiri		SANS	Palachettu	TEL
Paloo		SINGH	Pedda pala	"

The Fruit

Keerm ka phal	DUK	Palay pallam	TAM
Cheenne	SANS	Pala pundoo	TEL

This large, handsome tree grows in the eastern province of Ceylon, in the Deccan, is generally planted by mahomedans, grows near the Godavery, is common in Guzerat, where it reaches a great size, but is seldom found in other of the Bombay forests. The wood is hard, fine grained, rather strong, and much used for sugar mill beams and well-frames in Guzerat, and where strength and toughness are required. A cubic foot weighs lbs 60 and it is said to last 10 to 70 years. It is used for rulers, knobs, handles of tools, such as chisels, &c, and other articles of turnery, and, in Ceylon, for oil presses, bridges and buildings. The small berries are eaten when ripe, are nutritious and palatable. The dried fruit is also occasionally seen. *Dis Rorb Voigt Mason, Ainslie, p 229, Riddell Irvine, and Gibson, M E J R, Mr Mendis Captain Beddome*

MINAGARA

MIMUSOPS INDICA, A D C, W Ic

Paloo gass	SINGH	Palava maram	TAM
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This valuable tree grows very abundantly in the hot, drier parts of the island of Ceylon. The timber is extremely hard, and strong, and very durable. It grows in Trinacelly, but its felling is now, there, restricted as it is in large demand by the Madras Ordnance Department for gun stocks. Until recently the tree was extensively cut for private purposes. *Thw En Pl Zeyl III p 175, Report Conservator of Forests, 1859—60*

MIMUSOPS KAUKI, Linn

M dissectus,	Spreng	Achras dissecta,	For
„ hexandra,	Rorb	„ balata, Aubl	Rheede,
			Rumph
Kshirmi	BENG	Kumi	HIND
Obtuse leaved		Kshurki	SANS
mimusops	ENG	Manil kara	MALEAL
Khmi	HIND	Boasoo	"
Khumi	"		

The Root

Khirmi Lod'h PANJ

This middle sized tree grows in Malabar, in Northern India, the Panjab, the Malay islands, the Moluccas and New Holland. At Ajmeer and Kotah, the tree becomes very large and handsome. In the Deccan, also, it grows to a large size, and is generally planted in groves. The wood is fine-grained and hard. The fruit, is about the size of a small olive, is of a yellow color when ripe, after the rains, and contains a sweet clammy juice, eaten chiefly by the natives. The flowers are aromatic and the seeds yield medicinal oil obtainable in tolerably large quantities in some parts of the country. In Burmah, this dried fruit is occasionally seen among the Chinese, brought from Singapore. In the Panjab, the powdered seed is applied in ophthalmia, and the root is officinal in Australia, its north-east coast is well wooded, chiefly with the Mimusops kauki, trees of which are, there, often 60 feet high and 3 in diameter — *Voigt, Dr Irvine's Med Top of Ajmeer, p 190, Dis Riddell, Mason and J L Stewart, Macgillivray's Voyage, Vol I p 106*

MIN, or Meen TAM A fish

MINA, HIND Gracula religiosa Linn.

MINA, See India, Meena, Minah

MINA, a valley near Mecca

MINA BAZAAR, an exhibition

MINAGARA an ancient city on the Indus river, the chief site of the dominions of the Parthian kings of the Panjab. Its position has occupied the attention of geographers from D'Anville to Pottinger. Sindh being conquered by Omar, general of the (Abbasi) caliph Al-Mansoor the name of Minagara was changed to Mansoorah and the village celebre sur le rivage droit du Sind ou

McNian, "Ptolemee fait aussi mention de cette ville, mais en la deplacant," &c., D'Anville places it about 26° , but not so high as Ulug Beg, whose tables make it $26^{\circ} 40'$. General Cunningham has little doubt that Minagara, handed down to us by the author of the Periplus, was the Saminagara of the yadu Jhaleja, whose chronicles claim Sewisthan as their ancient possession, and in all probability was the strong-hold (nagara) of Sambus, the opponent of Alexander. On every consideration, he is inclined to place it on the site of Sehwan. Vincent, in his translation of the Periplus, enters fully and with great judgment upon this point, citing every authority, Arrian, Ptolemy, Al-Biruni, Edrisi, D'Anville, and De la Roche. He has a note (26 p 336, Vol I) which is conclusive, could he have applied it. 'Al-Birun [equi distant] between Debel and Mansura D'Anville also says "de Mansora a la ville nommee Bunn, la distance est indiquee de quinze parasanges dans Abulveda," who fixes it, on the authority of Abu-Rehan (surnamed Al-Biruni from his birth-place), at $26^{\circ} 40'$. Gayni, or Gajni, is one of the ancient names of Cambay (the port of Balabhipooria,) the ruins of which are about three miles from the modern city. Other sources indicate that these princes held possessions in the southern continent of India, as well as in the Samashtra peninsula. Filatipoor Putun, on the Godavery, is mentioned, which tradition asserts to be the city of Deogn, but which, after many years' research, General Cunningham discovered in Samashtra, it being one of the ancient names of Kundala. In after times, when succeeding dynasties held the title of Bhalaerae though the capital was removed inland to Anhulwaria Putun, they still held possession of the western shore, and Cambay continued the chief port. These invaders were Scythic, and in all probability a colony from the Parthian kingdom, which was established in sovereignty on the Indus in the second century, having their capital at Saminagara, where the ancient Yadu ruled for ages, the Minagara of Arrian, and the Manku of the Arabian geographers. It was by this route, through the eastern portion of the valley of the Indus, that the various hordes of Getae or Jit, Hun, Caman, Catt, Macwahana, Balla and Aswaria, had peopled this peninsula, leaving traces still visible. The period is also remarkable, when these and other Scythic hordes were simultaneously abandoning higher Asia for the cold regions of Europe and the warm plains of Hindusthan. From the first to the sixth century of the Christian era, various

records exist of these invasions from the north. Gibbon, quoting De Guignes, mentions one in the second century, which fixed permanently in the Samashtra peninsula, and the latter from original authorities, describes another of the Getae or Jit, styled by the Chinese Yu-ehi, in the North of India. But the authority directly in point is that of Cosmas, surnamed Indopleustes, who was in India during the reign of Justinian, and that of the first monarch of the Chinese dynasty of Leam. Cosmas had visited Callian, in the Balhara kingdom, and he mentions the Abtelites, or White Hun, under their king Golas, as being established on the Indus at the very period of the invasion of Balabhipooria. General Cunningham identifies Minagara with modern Thatta—*Ted's Rajasthan Vol I p 217*.

MINAH, also written Meena and Mina, one of the ancient races occupying India. Many of these ancient tribes are addicted to robbery, dacoity and thuggee. Amongst others may be named the Bedowiah, a robber tribe, of the north west of India. The Beriah and Minah, robber tribes in Central India, the Mhang, a robber tribe in western India. The Wuddai, a robber tribe on the northern frontier of Canara. The Takinkar, a robber tribe in the Dekhan. The Pardhi, Bhowia a robber tribe of Khandesh and Berai. The Wusaweh a robber tribe of Guzerat. The Bhar a robber tribe of the Bombay presidency. And the Gehai, a large class of child stealers in the valley of the Nerbuddah. See Meena.

MINAHASSA. Menado and Kama in the province of Minahassa lie directly opposite each other on the West and East sides of the North Eastern peninsula of the large and rich island of Celebes, and are open to foreign trade. Menado, the capital of Minahassa is situated on a large and beautiful bay on the west side of the northerly promontory of Celebes, in $1^{\circ} 30'$ N Lat and $124^{\circ} 56'$ East Long Greenwich, according to the chronometers of the *haque Sumatra*, (Dec 1843), according to Horsburgh in $124^{\circ} 52'$ East Long and according to Noire $125^{\circ} 0'$. Cacao, is cultivated in the high lands, but mostly on the coasts. The plantations of it are even now considerable, and this branch of industry only requires not to be impeded by any obstacles, in order to be still further extended. It forms a large ingredient in the trade, and furnishes many petty traders with their daily bread, not to speak of the land-owners for whom the cultivation of the cacao affords the only subsistence. The preparation of this product here differs from that in the West Indies 1,200 to 2,000 piculs of

MINAHASSA

125 pounds are yearly produced, the prices vary much, being from 50 to 75 florins

The sulphur Lake Lienong is situated near the negroy Lahendong Half way between Suongsong and Lahendong the sulphur is observed exuding from the ground and on the left, are several sulphureous marshes Everything here is barren and rude, and nature waste and inhospitable From the height at the back of negroy Lahendong, turning to the west you behold, on both sides of the Koriey mountain, the sea in the distance,—on the right, Lakon exposing its full dimensions,—at your feet the negroy Lahendong,—at your back lake Lienong about half a mile in circumference, formed by the mountains Tolauko, Lungkoan, Kasuiatan,—and Tempusu, below you The glittering of the waters of the lake beneath is exceedingly beautiful showing, from the volcanic action, different colours On the sides and at your feet you see the sulphur and the hot-water boiling up from the ground, the last at a heat of 200° to 202° Fah so that in two minutes an egg may be boiled in it On the other side of the lake, the aspect of nature is of a more terrific character, the hot water runs from the walls and shore into the lake, but it is of a lower temperature than that on the other side A boiling sulphur pool, thirty feet in diameter, first arrests attention It has a temperature of 140°, Fah while all around there is nothing but desolation and boiling water, this is the place where the count de Vidua lost his life in his zeal for exploration Not listening to the advice of the natives around him, he fell into the boiling mud It is remarkable that in the circumference of 30 or 40 feet different degrees of heat were found, 135°, 171°, 145°, and lower, 165° The volcanic direction near this lake is east and west, and the earthquakes there are felt in the same direction The lake, is 10 feet deep, has an outlet through the district Sonder, and near the negroy Tinji forms a most beautiful cascade In the lake Lienong, six different kinds of fish are found, viz, cabos, getegele, sayo lumulontik, komo and the largest kind of eels, and also a number of wild ducks and other water fowl At noon the thermometer was 75° Fah According to Professor Birkmore gold is found in great quantities in Celebes It occurs over all the northern peninsula from the Minahassa south to the isthmus of Palas Tavernier also relates that Celebes or Macassar produced gold also, which is drawn out of the rivers, where it flows among the land—*Tavernier's*

MINDANAO

Travels p 156 *Professor Birkmore Journal Ind Arch from the Tijdschrift voor Neerland Indië 7 y 4 e-Deel Ses Tjld Voor N I 5th I deel I blz 306 A Glance at Minahassa by M. A F Van Spiekenberg in Jour of the Ind Arch Vol II No XII Dec 1848, p 833*

MINA-KAR HIND Enamelling on silver Vitreous masses of colours for enamels are employed by the "minakar," an enameller on silver, &c The colours used are principally green and blue, salts of iron and copper diffused through vitreous matter, a yellowish colour also is produced by litharge The manufacture, consists in taking a silver or metal vase, having the pattern of leaves or flowers worked on it in relief and filling the hollows with enamel in a melted state The colours exhibited are blue, green and red The art of making this material, is known at Lahore, Mooltan and other places—*Powell Handbook*

MINAK, MALAY Oil Minak changke, Clove oil Minak jaiak, Castor oil Minak kalapa also Minak Nui Coconut oil

MINAR, PERS, a minaret of a mosque or other building Char-minar, a building inside the town of Hyderabad See Kutub Minar,

MINAN, MALAY, Frankincense

MIN CHENNAY, TAM, Fish 100

MINCOPI, The people occupying the Andaman islands They are skilful in shooting fish, manage their canoes well, and are fond of singing and dancing They take little pains to cultivate the soil and are ignorant of the art of working in metals They make their canoes by hollowing out the trunks of trees by means of fire—*Latham's Descriptive Ethnology* See Minkopi

MINDANAO, is in lat 5° 39' N, long 125° 18' E The interior of this large island is said to be inhabited by many small tribes of Papuans, but those only who reside near the north east, where there are several Spanish settlements, are known to Europeans The chief tribes of the north are called respectively Dumaga, Tagabaloy, Malano, and Manabo, but very little is known concerning them, except that, in common with the other mountain Papuans of Mindanao, they are comparatively inoffensive The great islands of Mindanao, Palawang, and the Sulu Group of islets, forming the southern limits of the Philippine Archipelago, contain many nations and tribes speaking many languages of which little has been published Mr Crawford on the information given by Mr Dalrymple, informs us that even in the little group of the Sulu islands, a great many different languages are spoken, and he gives a short specimen of 88

MINERAL SUBSTANCES

words, of one of those most eminent Min-
danao, is the eastern base of the Philippine,
and Palawass the western This island
is 275 miles long by 39 It was former-
ly subject to the Sulu The southern
chain of islands is, throughout, the great sea
of piacy in the Indian Archipelago, and it
has been proposed to term it Piratania, includ-
ing under that name Mindanao, Solo, and
the crowd of other islands extending from
Mindanao, to the N E, coast of Borneo and
separating the Mindoro from the Solo sea
—*Earl's Archipelago The British World in
the East Ritchie, Vol II, p 111* See India,
Papua, Sahlaboo islands, Seiangani islands,
Sulu Archipelago, Tonking

MINDHAT, HIND *Randia dumetorum*

MINDORO, an island lying immediately
adjacent to the S W Coast of Luzon, being
separated only by a narrow strait The Ne-
guito race who are residing in the island are
congregated in a mountainous district, called
Bengan, where they live on friendly terms
with the Manguianes or wild tribes of the
brown race, by whom they are surrounded
although very little intercourse subsists be-
tween them The Mindoro sea is bounded
on the S W, side by the N E coast of Bor-
neo It is much resorted to by British sperm
whalers who obtain entire cargoes there
Mindoro Strait is 27 to 33 miles wide The
Manguianes are a mild but illused people,
they are so little advanced in civilization,
that European visitors, who have not had
opportunities of personal communication
with the Bngano often leave the island,
with the impression that they are only a more
savage variety of the same race —*Dickmore
Crawford Earl Wallace* See India, Luban
Papuan

MINE a river in Buimah

MINE-DE PLOMB NOIR, also Plomb-de
Mine, also Potelot, Fr Blacklead

MINERAL SUBSTANCES, useful in the
arts, and applicable for personal ornament
as gems, are very numerous in South East-
ern Asia Colours, from the mineral king-
dom, are procurable in Southern India from
the following places —

Alumina coloured with madder lake, prepared from
the munjeeth oil,

Rubia tinctoria,	Chingleput
Antwerp red,	Ganjum
Burnt sienna,	Hills near Salem,
Bright yellow ochre	Hills near Cuddapah
Brown ochre,	Chingleput
Cologno brown	Neilgherry Hills
Cerulean coloured ochre,	Hills near Salem
Dark shade of grey ochre	Nuttum Hills
Dark umbre,	Neilgherry Hills

MINERAL SUBSTANCES

Deep yellow ochre (common in the bazars of Madras,	
Flesh coloured ochre,	near Salem
Indian red,	Hills near Chingleput
Iron sand,	Bimlipatam
Lavender coloured ochre,	Bangalore
Light red ochre (prepared from the yellow ochre)	Nuttum Hill
Orange ochre, (made from the yellow ochre by heat),	near Cuddapah
Pale yellow ochre,	in Nuttum Hills
Peroxide of manganese	Mahratta Country
Plumbago or black lead	Vizianagram Golcondah Travancore
Pink coloured ochre,	Bangalore
Purple ochre,	Hills near Chingleput Ceylon
Raw umber,	Neilgherry Hills
Raw sienna,	near Salem
Roman ochre,	Chingleput
Salmon coloured ochre,	Salem
Silvery white kaolin,	Bimlipatam
Ultramarine prepared from the lapis lazuli,	from Bombay
Venetian red,	in the Bazars in Madras.
Warm stone coloured ochre,	near Chingleput
White ochre or porcelain earth,	Bangalore

TRICHINOPOLY

Varieties of gypsum—	Pink and colored gruntes
Oolite	Copper, iron or other metals
Do of shell marble	
Tourmaline	
Anthracite and stone clay (black)	

CAMBAY, BED OF SELVA, GODAVERI, RAJAHMUNDRI,
N CIRCARS

Flint	Soapstone
Bloodstone	Dolomite or grey mag- nesian limestone
Onyx	White feldspar
Agate	Precious do cleavclan- dite
Cornelian	Antimony
Crileedony	Plumbago
Cat's eye	Iron and other metals
Jasper,	
Opal	
Plasma	

BELLARY

Iron ore a great many varieties	Lithographic marbles
Noar Hulhal	Whetstones and slates
Lead	Fine gypsum at Kalndgee
Zinc	Marbles at Ghooty, Ryel- cheeroo and Tarputtee,
Antimony	—fine white statuary marble — yellow, pale green, dark green, red, pink, purple, brown, black and grey
Gold—near Dummul.	
Soapstone	
Magnesite	
White granular limestone	
mountain range of hills	
Dolomite	

MINERAL SUBSTANCES

SALEM

Venetian talc, (green)—	Garnets
Puckanando	Ruby, Sapphire, Emerald,
Serpentine do	Topaz
Adularia and white fels-	Corundum and emery, 4
par—Yerapaddy	or 5 varieties
Giantes, pink and green	Magnetite, Soapstone
Hornstone or chert	Chromate of iron, Mag-
Jasper	netic iron ore
Octohedral iron ore	

COIMBATORE

Beryl or aqua marine	Gold sand, 3 or 4 miles
with its matrix of	West of Dewalee near
cleavelandite, Kangay-	the top of the kaikoor
um	ghat
Corundum—red, blue and	Rock crystal
yellowish green	Emery, 2 or 3 kinds
Garnets	Copper
Sapphire, ruby and topaz,	Soapstone
said to be found along	
with the corundum	

Also, in many parts of India, Ceylon, Bu-mah, the Malay peninsula and the islands of the Archipelago,

Iron ores	Sapphire	Turquoise
Copper ores	Emerald	Avanturine
Tin ores	Rock crystal	Carngoram
Lead	Amethyst	Coral
Antimony	Calcedony	Sulphur
Gold ore	Onyx	Ochres
Manganese	Blood stone	Earths
Silver ore	Cats eye	Clays
Plumbago	Piase	Kaolin
Coal	Platina	Lime
Limestones	Cornelian	Pumice
Marbles	Agate	Gypsum
Building stones	Jacynth	Plaster of Paris
Giantes	Pearl	Mica
Slates	Mother of Pearl	Asbestos
Fire clay	Amber	Talc
Millstones	Diamond	Selenite
Corundum	Topaz	Petroleum
Garnet	Toumaline	Fullers Earth
Ruby,	Lapis lazuli	Red Earth
Topaz	Cinnamon stone	

Mineral samples of copper are known to occur in 17 or 18 different localities of Southern India, in the forms of green carbonate and grey and liver colored ores, but the metal has never been traced to good veins or nests. The green and liver colored oxides of copper are said to occur in Kunool, Cuddapah and Nellore. The Copper Mountain, Bellary does not contain a trace of copper, though it is a rich Hematitic iron ore.

Mewar is rich in metals, Mysore has iron ore, and Corundum, in abundance.

Beluchistan is rich in mineral productions, copper, lead, iron, antimony, sulphur, and alum, abound in various parts while common salt is too plentiful to be advantageous to vegetation. On the high road from Kelat to Kuch-Gundava is a range of hills, from which red salt, is extracted. Sulphur and alum are to be had at the

MINERAL SPRINGS

same place. Ferriar saw quantities of white and grey marble in the mountains to the westward of Nooshky, but it does not seem to be at all prized by the Beluch.

Chinese authors assert, that there are between four and five hundred mountains in the empire which produce copper, and that there are upwards of three thousand which produce iron. Gold and silver mines abound, but the policy of the Government discourages them being worked. The mines of the province of Kwei-chow supply all the mercury used for the manufacture of vermilion, and there are mines producing lead, tin, and calamine, scattered all over the country. Mining in general is discouraged by the emperor. Coal was used very early in China as fuel, it is mentioned by Du Halde as black stones dug out of the mountains, which stones burn when kindled, and are used by many persons in preference to wood, of which there is abundance. It is found in the north and in the south, and probably might be had in nearly every province in the empire. At Shaug-hae, it has been used on board Government steamers, in this district it resembles cannel coal, it is to be had also at Canton. Le Compté assures us that there is not any country better supplied with coal than China, and he particularizes the provinces of Shan-se, Shen-se, and Chih-le. *Sin's China and the Chinese*, Vol I p 424-425 — *Madras Exhibition Juries' Reports*.

MINERAL ACIDS The Indian method of preparing these is as yet imperfect and the manufacture is conducted on a small scale, only in such large cities as Lahore, Amritsar, &c, there is a factory also in Kashmir.

MINERAL OILS See Oil

MINERAL PITCH See Asphalte

MINERAL SPRINGS exist in many parts of the South and East of Asia. The succeeding list, has no pretension to being any thing more than a catalogue but includes, it is hoped, most of the mineral sources in India and its dependencies, of which accounts have been published. The names attached to the notices have been added, generally they are those of the discoverers, or rather describers, but in some instances of the analyses of the waters. Some springs, such as the Monghyr Seetkund, have been so long known, that it is uncertain who the original describers were. Capt Sherwill gives information about the Rajmahal and Bheerbhoom springs, Mr Edgeworth about those in Kulloo, Dr Fleming the ones in the Salt Range, and Mr A Young those in Sind. Major Sand-

ever there is a hot spring, there is pretty sure to be a temple, visited by pilgrims. Many have, however, been used medicinally. Some of those, which appear to be most resorted to, for their healing virtues, are the springs at Malacca, those at Sonah, near Delhi, where considerable buildings have been erected for the convenience of bathers, at Munnee Kain, and at the Lukkee Pass. All of them are thermal, and except Munnee Kain, are sulphuretted, and natives have undoubtedly faith in them in certain cases. Such springs might easily at a small expense be made more extensively useful to natives. Europeans can scarcely be said to have ever made a fair trial of any of the mineral springs of India. Mr Ludlow in 1826, suggested that the wells at Sonah should be made use of for European soldiers. Dr Murray attempted in 1843-44, to employ the sulphuretted and chalybeate springs in the valley below Landour for the benefit of the invalids at that sanatorium, but he never met with the support he deserved, and the situation of the springs at the bottom of a hot and confined though picturesque valley, was a very important obstacle to success. In 1846 they were found all but abandoned. That more attempts of the kind have not been made, that springs of as high virtue as those so prized in Europe, should have been neglected, must no doubt be a matter of surprise to people who have not visited India, or to foreigners, to whom of all but the poorer classes a visit to a bath is a yearly necessity, and to Germans, who publish annually some 30 new works on their watering-places, but not to those who are aware of the many practical difficulties to be contended with in this country. It is not, however, generally known in Europe, nor indeed in India, that mineral springs are so abundant in the East. Above 100 separate localities have been ascertained within the bounds of British India. There are hot springs in Ladak, Nepal, and Sikkim, at Uchebul in Cashmere, and hot sulphur springs near Rajourie, in Goolab Sing's territory. The mere absence of strong ingredients in the water, as in the Tenasserim and many of the Hazareebaugh hot springs, would be no essential obstacle to success in their use, for some of the popular European baths, as Matlock, Wildbad, Pfeffers, and Bad Gastein, are very deficient in salts, yet are found efficacious in many affections, being chiefly used for bathing. But the absence, at most seasons of the year, of a bracing climate, at the generality of the thermal springs in India, diminishes the chance of their ever proving of utility to Europeans. Perhaps the

climate of Hazareebaugh, which is 1,500 feet above the level of the sea, alone offers something of an exception to this remark. The mountain of Parisnath, in that district, 4,500 feet above the sea has a space on the ridge at its summit, far too limited for more than two or three bungalows, and there would be much difficulty in procuring a proper supply of drinking water for any number of people.

The sulphuretted spring at Chaunch is only twenty miles from the terminus, and about three miles off the Grand Trunk Road. It is prettily situated, not far from the Pachete hills, and there is a colliery near. But there is a much more abundant and hotter one called Tanloie, on the banks of the Damooda, two or three miles off. Those at Bum Buklesu are about fifteen miles from Mungulpore, and the same distance from Sooree. They are further off the high road, but are more powerful and abundant. The hot spring at Lakarakunda is not far off, and there is said to be another near at Kisshun. The elevation of all them may be about 300 feet above the sea level. Of these places, Bum Buklesu, is particularly deserving of an early investigation, for no analysis of its waters has yet been made. There are four or five springs the temperature at least of the hottest, which is 162° , exceeds that of the most popular springs of the kind, Aix la Chapelle, or Bades and Caunterets in the Pyrenees. During the four cold weather months the climate is probably not inferior to that of any of those places in their short bath season. Indeed, but for the peculiar arrangements of society in India, depending on Europeans being buds of passage, and not colonists, but for the absence here of any season of general relaxation from business these wells might, if there be no local objection to them, have long ago been found of much utility to the inhabitants of Calcutta. But the facility of communication with England and of going to sea, enjoyed by Calcutta people, has led to indifference about the sanitary resources of the country, and to the neglect of Cherra Poonjee and Darjeeling, or rather to their never being fully appreciated, and to the abandonment of the only sanatorium they had on the sea-coast, Poonie, not that it was ever in very high favor. A few of the residents of Cuttack still go there, during the hot months, but we never hear of any one visiting it from Calcutta. In fact, sea bathing, or any other kind of bathing, except for purposes of ablution, is scarcely known in Bengal, and probably not much practised in any part of India. Cooitallum, not very

far from Cape Comorin, is a large place with several bungalows close into the hills. The well known cataracts are close at hand. The lowest cataract falls from a height of 200 feet. The average temperature of the water is 72° to 75° and invalids derive great benefit from bathing in it. The bathing place is under a shelving rock, affording the most delightful shower-bath possible. The climate is particularly enjoyable to Europeans in June, July and August. The scenery is splendid, there are in all three falls, the highest being 2,000 feet above the sea. Amherst, or Negrais, may be useful to the occupants of British Burmah. Sind abounds in mineral waters, but the situation of the province and its climate alike preclude the hope of their ever being extensively useful to Europeans, though they might be more employed for sepoys, and the people of the country. The thermal springs of the southern Concan do not appear to be powerful, and they have no advantage as to climate. At Ramandhoog there is a small plateau 3,198 feet above the sea, climate cool, invigorating and healthful, 13° to 14° cooler than Bellary, the table land is 2,735 yards long by extreme breadth 996 yards. The climate must make the sulphur springs of Bhadiahellum useless for Europeans, even if in other respects they were promising. The higher portion of the Jullundur is a tract abounding in mineral wells of all descriptions, where the icy stream of the Paibutti, close to the boiling fountain of Munneekain, which rises in a jet at an elevation of 5,587 feet, could furnish Russian baths, if they were desired, and where the immediate vicinity of a chalybeate is not to be forgotten. Where some are reported to contain Iodine or Bromine (the asserted presence of less than $\frac{1}{2}$ of a grain of iodine, in 16 ounces of the water, was the making of the Saline of Kieutznach), and where some must possess the advantage of an almost European climate. In this district also and on the banks of the Beas, is Bishnit, at an elevation of 6,681 feet, with an ample thermal sulphuretted source. Gerard says, there are a few mineral springs impregnated with salt, iron and alum, that may possess medicinal virtues, and the famous wells of Zungsum, at the meeting of the Specotee and Parati rivers, 4 miles north of Shealkhur, whose inscriptions in the Tartar language on tablets of stone describe the particular virtues of each spring, are scarcely beyond the limits of Kunawun.

Bum Buklesu is a pretty and curious

spot, easily accessible. It is healthy and not jungly, being situated in a well-cultivated country, with a little jungle to its south. It is one mile from the large town of Tantipara, on the banks of a small nullah, called the Buklesu. There are five or six hot springs, the whole group called Bum Buklesu. The hot wells that have been surrounded with masonry walls are immediately on the north or right bank of the nullah. There are numerous hot springs in the bed of the nullah only to be seen in the dry season, giving out the well-known smell of sulphuretted hydrogen, with which the air is tainted. Near the hot springs there are several cold ones, all issuing from a tough gneiss rock. The hot and cold springs are only separated by a few feet from each other. The body of water ejected from the hottest well is very considerable, being about 120 cubic feet per minute, it runs from innumerable small orifices in an accumulation of mud and dirt, the rock being nowhere visible within the masonry of the tank. In the hottest water 162° , a green shining coniferia thrives. Another spring is 123° , and the coolest 83° . Some 3 or 400 feet from the bank of the river, among the dilapidated temples, there is a large pukka tank which is supplied by two springs, one hot and the other cold, so that at one end the water is warm, at the other cold, and in the centre tepid. The stream of the nullah is about 50 yards across, with a brisk current, and it retains its heat below the springs for a considerable distance, its temperature was 83° in the month of December, when the temperature of the air was in the shade 77° . The sand of the stream some little way from the spring, and at the depth of six inches, is intolerably hot to the hand. Extending for about 200 yards along the right bank of the stream, are 120 small brick and mortar Vihara or temples, built by various pilgrims, each containing a Prapara or emblem of Maha Deo. Only one temple has any pretension to architectural elegance. Numerous attendant brahmins, who are most importunate beggars, loiter about the temples, engaged in bathing in the hot stream, or watching the cremation of dead bodies, which operation is constantly being carried on. Tantipara is a fine substantial village, with most of its inhabitants engaged in preparing silk for the Calcutta market, there is an indigo factory besides a police chokri and abkari station, a short way off is the large town of Dobrajpoore, offering a good market for English piece goods, and producing a large supply of fish from its numerous tanks. Between it and Bum Buklesu, and in the town of Dobrajpoore, large naked and

picturesque masses of granite and gneiss protrude through the soil, occupying altogether about a mile square. The scene is a very curious one. In the opposite direction, but further away, is Nagore, or Jy Nuggur, a large town, the greater part of it has gone to decay, as is shown by its falling mosques, its half-filled and weed-choked masonry tanks, and its ruined buildings which almost approach to palaces in extent. The famous Nagore wall or entrenchment, extends in an irregular and broken figure round the town of Nagore, at a distance of about 4 miles, its length is about 32 miles. At Lakarakoonda, about 5 miles off, is a warm spring, temp 85° . Near the feeble stream which carries away its waters is a curious cut stone Hindu temple, which is fast falling into ruin.

Panyab The mineral springs of the Panjab are always situated either in the hills or in submontane districts, there are hot springs, saline and sulphurous waters, and petrifying streams, in limestone districts, are not uncommon. The Jawala Mukhi range is a portion of the outer parallel of the sub-Himalaya. It is composed of a sandstone of the later tertiary period. The springs are situated all within a distance of about 30 miles near the base of the hills, on their south westerly face, looking towards the Beas, all contain chloride of sodium common salt and iodine, stated by Mr Macadieu, to be in the form of iodide of potassium in considerable quantity. In proceeding by order of their respective positions, and taking for a starting point the limits of the Jawala Mukhi valley, naturally formed by an elbow of the Beas near Nadaun, the salt iodurated springs are placed in the following order, 1st Koopeeah, 2nd Jawala, (two springs), 3rd Jowala Mukhi, 4th Nageeah, and 5th Kanga Bassa. All the water from the five springs, one at Koopeeah, three at Jawala, one at Nageeah and one at Kanga Bassa, after having undergone slight concentration by being exposed only for a few hours to the open air, is purchased by the bunnahs at one anna per seer, or exchanged for the same value in attah, &c. The livelihood of the natives living in the vicinity of these springs is chiefly earned by this trade. They are convinced and tell all who question them that the water contains an efficacious principle which promotes the cure of the goitre. Nature offers this remedy ready formed, and in large proportions without the excess being injurious, and there is a chance of finding a sufficient quantity of the salt to render it profitable in a commercial point of view. While the Jawala Mukhi waters

contain a large per-centage of iodine, Dr Fleming states as the result of his analysis that not a trace of it can be found in the rock salt of Mandi. The sulphurated hydrogen spring at Danera, is considered sacred by the natives, who resort to it for cure in goitre and other diseases, it is situated about a quarter of a mile off the main road to Danera. The spring is not a thermal one, but its exact temperature has not been observed. A small way-side spring in the hills, near Dalhousie, has a strong chalybeate taste, and deposits the reddish precipitate indicative of iron. The temperature of Bishasht spring is 102° Fahr that of the principal spring at Manikarn 202° Fahr.

The springs of mineral waters which occur in China, are generally thermal, or solfataras, yielding sulphurous gases, steam and warm-water, and their warm character gives them their Chinese names Wan-ts'uen, Wan-t'ang and Fuh-ts'uen. The hot sulphur mines of Tung-t'ang are about 50 miles from Chefoo. They resemble those of Atami in Japan, and are useful in skin diseases and the contractions and pains of rheumatism and other diseases. Twenty miles N N W from Macao is the island of Hwangshan, in which the hot springs Yungmah occur, with a temperature of 170° . The waters contain salt, sulphate of Soda, Chloride of Calcium, and are useful in skin diseases. In the gypsum districts of the division of Yung-ching in Hu-peh, are several warm medicinal springs, resorted to by the sick. Large quantity of salt and fibrous gypsum come from these places in Yung-ching. Hwang-shan, a hill to the west of Hwui-chau-fu, city, in Ngan-hwui, has cinabab springs which are reddened at times and are hot enough to make tea. A clear, hot, spring Yuh-shih ts'uen, is met with at Li-shan, near Si-ngan-fu (Shen-si). At the Lu-Shan, near Kiu-Kiang (Kiang-si) are warm springs, once much vaunted for their efficacy, in syphilitic, leprosy and exanthematic disorders. At Li-en, in Shen-si is a carbonated spring called Li-ts'uen or Kam-ts'uen, whose sweet waters were deemed to encourage vegetation and to prolong life, and to be cooling, stomachic and corrective. To the S E of the city of Hoh-king-chau, in Li-kiang-fu (Yunnan) are warm mineral springs, esteemed in the treatment of abdominal tumours. There is the celebrated well of A-yih, at a place about 60 li to the N E of the district city of Yang-ku in Kwan-chau-fu, (Shan-tung), anciently called O-yih or A-yih. The well is seventy Chinese feet deep and its waters have a gela-

MINERAL SPRINGS

tinuous principle like the waters of Bareges in France. The water is evaporated and produces a gelatine called O'Kian or Assesglue.

In Formosa, at its Northern end, 1750 feet above the sea, are sulphur pits, in the rocky gorge of a mountain, and eighty-five miles East of Tamsui, and clouds of steam and sulphureous vapour issue from rents in the rocks. There are several hot springs and pools, and a miniature Geyser throws intermitting jets of boiling water to a height of fifty or sixty feet. Another solfatara is near the village of Kim-pao-li some seven or eight miles to the N W of Kelung. In Japan similar solfatara occur, in the department of Satsuma, in the island of Kiu-siu. The ground is volcanic and impregnated with sulphur. At the southern end of Satsuma is the burning sulphur island of Ivoo-sima.

1 Sulphuretted Mineral Springs

Malacca thermal — *Ward*
Spring, 27 miles N from Hazareebagh, thermal — *H H Wilson*
Bum Buklesu, thermal, 16 miles, W and S of Soorie in Bheerbhoom — *Sherwill*
Jorya Boorie, not far from Chaunch, near meeting of Barakur and Damooda rivers, thermal — *Oldham*
Tantloie near it, on other side Damooda thermal — *Tata Pan, Sugoojah, Chota Nagpore, thermal — Breton*
2 springs at N base of Maha Deo Mountains, Nebudda, thermal — *Spilsbury*
Well at Gwahar — *Col Tod*
Below Landour — *Murray*
At Sonah, 30 miles from Delhi, thermal — *Ludlow*
At Lousah, in Noorpore — *Marcadieu*
At Bishisht, in Kulloo, thermal — *Gerard*
In the Bukh Ravine Salt Range, thermal — *Fleming*
At Jubba in Salt Range, 10 miles E of Indus do Chihalee Pass W of Indus below Kalhbag — do
Mittah near Esau Khul W Bank of Indus — do
Peer Mungul and Gizee Peer in Sind, thermal — *Major Baker and Lt McLagan*
At Lukkee Pass, near Schewan, thermal — *Gibson*
Within high water mark in Kuttywai — *Sandwith*
Temple of Somnath in Guzerat — *Col Tod*
Arowlee in the Concan, thermal — *Duncan*
At Bhadrachellum on the Godavery, thermal — *Heyne Malcomson*
At Chittoor, slightly thermal — *Hardy*

2 Saline

Several springs at Soorojkoond near Beleuppee and Burkutta, Grand Trunk Road — *Sherwill and Hooker*, thermal
Tevah in Kangara district — *Marcadieu*
Mukhdoor Rusheed in Multan — *Edgeworth*
Shahpore near Jhung — *Neelmadub Mookerjee*
Lahad Khad on Sutledge above Roopur — *Wade*
Universal throughout Salt Range — *Fleming*
Sumoondui and Kullur khar lakes in Salt Range? — *Fleming*
Doozeekoostuck, Seinde, thermal — *Vicary*
Ooch, Seinde, — *Vicary*
Lukkee Pass — *Gibson*
Well at Banda? — *Prinsep*
Near Hyderabad Derean — *Voysy*

MINERAL SPRINGS

a brine

Sambher lake?
Many springs in Salt Range — *Fleming*
Old spring near Jeypore in Assam?
Brine springs in Baccuer and Jessulmeer — *Irvine*
Cachar Hills
Peer Mungul, Seinde — *Baker and McLagan*

b alkaline

Loonur lake, 50 miles from Jaulnah — *Malcomson?*
At Mean Meer, and others in Punjab — *Baddely*
Kum water, or Soda water wells in Ajmer — *Irvine*

Well at Jowah Mookhi? — *Marcadieu*

c aluminous

Well below Landour — *Murray*

d iodine

Traces of iodine in well at Jawah Mookhi and Ahlu in Kangra — *Marcadieu*
Ditto Thunga Bala near Humber — *Marcadieu*
Strong iodide of potass well at Jawah, Mr Marcadieu states, that though bronchiocoele is very common in the district — the inhabitants of Jowah are exempt from it — *Marcadieu*

e lime

Many in Munee Hills above Rawul Pindie — *Fleming*
Peeth in Hala mountains, thermal — *Vicary*
Kyo in ditto, thermal — *J Young*
Near Sunjabundia, Kurnool, thermal, (*Newbold*) temperature decreasing

f silicious

Burrie and Bheem Bhand, Kuruckpore Hills thermal — *Sherwill and M'Clelland*

3 Chalybeate

At Dalhousie, Chumiba — *Clemenger*
Rhotas near Jhelum — *Fleming*
Bakh ravine in Salt Range — *Fleming*
Chihalee, W Bank of Indus — *Fleming*
At Munee Kain — *Edgeworth*
At Nageondi, Simli hills, — do
Below Landour — *Murray*
On Rungeet river, Darjeeling — *Liston*
Rungnoo river, 4 miles E by N of Darjeeling. — *Withcombe*
Bangalore — *Garrard*
Rumandioog hills near Bellary — *Mayer*
Near old town of Attarian, Moulmein, thermal?
4 Thermal springs with no important ingredients, or imperfectly known, some of them probably carbonated

Hot springs at Cannea in Ceylon, Temp Variable?
Hot water fountain at Tavoy, }
Ditto at Lunkyen in ditto, } *Prinsep*
Ditto at Sienlee in Mataban
Near Kaline Aurig Mataban — *Low*
Hot spring on Attarian river Tenasserim — *Piddington*

Hot springs on the Palouk river and at Pee, between Meigui and Tavoy, some sulphuretted — *Major W McLeod*

Springs at Numyan near Prome
Between Meenday and the Arracan hills — *Phayre*
Seetaecond, near Chittagong
Utteei, 30 miles from Pooree — *Brande*
Kalhurnee, Maharoo, Hatbulleah, Noubhil, between Rajamahar and Sooree — *Sherwill*

MINERAL SPRINGS

Lacraikoonda 21 miles S W of Soorie in Beer-boom — *Sherwill*
 Tantlooe 16 miles N W of Soorie, on Sidh Nula — *Sherwill*
 Springs at Katkamsand, old Benares Road — *Everest*
 Pinarkoon, Rimgui — *Bretton*
 Seetaoond, Monghyr
 Paharpore, Kuruckpore hills — *Sherwill*
 Rajgeer and Guniuk, N by E of Gya — *Sherwill*
 On Rungeet river — *Darjeeling Guide*
 Near Bagin river in Pana district, Bundleeund — *Franklin*
 Two hot springs in Alwar country, one 15 miles W by S from Alwar, one 20 miles N E of Jeypore — *Capt Bellow's survey*
 Mineral springs at Machery? — *Col Todd*
 At Seetabae, in Harowtee, also cold springs — *Col Todd*
 At Jumnootrie, Gungootrie, Kedernath, and at Badinath, in Guhwal
 Hot springs near Nutpa, Booktee and Jauree, valley of Sutledge — *Gerrard*
 Opposite Sonee banks of ditto — *Prinsep*
 Hot spring at Silol, Kangra, — *G T Survey*
 Munneekarn in Kulloo and hot spring further up the Paibutti. Mr Edgeworth informs that the water where it issues from its source, is of the temperature of 207° Fahr. It is, therefore, one of the hottest known springs. Some of the hottest of these are the Gaybers 180°, Soorojkoond 190°, the Petersquelle in the Caucasus 195°, spring on Palook river 196°, and what Humboldt discovered and describes as the hottest spring in the world, Guanaxuata in Mexico 207°. The boiling point of water at the elevation of Munneekarn is much below that point. Rice is cooked in the spring at Jumnootrie 194°, at about 11 000 feet above the sea, and in many others of inferior temperature
 Kulat in Kulloo — *Gerard*
 Lower range of Sooluman mountains — *Fleming*
 Peer Muggen, Alligator Tank, 13 miles from Kurachee — *Carless*
 Juggen and Deyrali, N Scinde — *Kirk*
 Springs at the base of the Halla Mountains Scinde — *A Young*
 Oonee, Central range of Kuttywai, variable temp. — *Gibson*
 Oonopdeen and Soonoopdeen in Satpooza Range — *Briggs*
 From near Surat to Rajpore many hot springs, at Mahai, Rtnaghery, Mat, &c, more than 12 in number — *Duncan*
 At Kan and Ujunnah, Deccan — *Malcomson*
 At Byorah — *Malcomson*

5 Petroleum

Pegn?
 Aracan, Paidong 5 miles from Ramree — *Bogle*
 Island of Cheduba
 Assam at Jeypore and five other places — *Hannay*
 Sylhet — *Inglis*
 Kaffir Kote, Algod ravine, W bank of Indus — *Fleming*
 Jubba, N side of Salt Range, 10 miles E of the Indus — *Fleming*
 Jowali Mookhi — *Geard*
 Three springs in Dooloo, eastward of Gogra — *Gerard*
 A Mineral spring occurs in the Sangur talook Nuggur division of Mysore — *Dr H R Oswald, M D*
 Oct M E of 1857
 At Darjeeling there is a Mineral water in the Minchu spring. The water is a carbonated and sul-

MINERAL SPRINGS

phuretted chalybeate spring, containing its iron in the peculiar state in which it is found in the Bath waters — *B H Hodgson, Esq, c s*
 Mineral water, from a spring walled in, at Kud-jorah in Jessore. This spring is a carbonated, calcareous and magnesian water, with a slight, though probably efficacious proportion of iron, which is of course in the state of carbonate, and held in solution in the water — *A Grote, Esq, c s*
 Mineral water from Sosoneah, north of Huzareebagh. This water is a carbonated and slightly chalybeate spring, with a little murate and carbonate of soda also in solution — *W H Elliott Esq, c s*
M. Grote
 Hot springs in Mutaban and Tenasserim
 Petroleum springs, in Pegu Arracan and Assam.

In the Banachpore District

Uteer 30 miles from Pooree
 Hot springs near Chaunch in Bancoorah
 Ditto ditto Soorie
 Ditto ditto Rajmehar Hills

Dinapore

Hot springs near Chaunch at Sugoerjah
 Ditto Pinakoon
 Ditto Kutkumsandee
 At Majoolee 30 miles S E of Rhotas
 Two Springs in Hills N E of Gya
 Four Sulphuretted springs within 27 miles of Hazareebaugh
 Bukutta G T Road
 Seetaoond Moonghyr
 Many hot springs in same range
 Two Springs on Runjeet river, Darjeeling

Meerut

Springs at Landour
 Well of Soonah near Delhi

Gwalior

Sulphurous springs at Gwalior,

Agra

Many mineral springs at Macheny in Jeypore
 Hot springs in Alwar
 Hot and cold springs at Seetabae in Harowtee.
 Soda springs in Rajpootana

Umballa

Hot springs at Jummoirie, Gungootrie
 Kedarnath and Buddinath in Guhwal valley of the Sutley
 Chalybeate at Nagconda

Lahore

Munneekarn
 Bishilist
 Saline spring at Dreva near Shaprie
 Sulphur ditto at Lonsah near Nooripore
 Chalybeate at Dalhousie Chumba
 Iodine and Brine near Jwalhi Mukhi
 At Mukhdoor Rusheed 14 miles from Mooltan
 Sealkote
 Saline springs in Salt Range, Peshawar
 Hot fountain in Kattyawar. Also Saline and Sulphur springs within high water mark
 Sulphurous well near Somnath
 Saline springs in the Concan
 Saline and Sulphurous springs in Lukee pass.
 Many hot springs on Western boundary
 Ramandroog hills near Bellary
 Chalybeate at Bangalore

MINERY

Sulphuretted hot springs at Badiachellum on the Godavery

Hot springs at Rair and Ujunah and at Byoriah in the Deccan—*Journ Beng As Soc No III of 1856*

Mineral water, Deoree, Jubbulpore

Kosunghat, Do

Surar, Do

Mineral water, Keoodra, Jubbulpore These four springs at Deoree and Keoodra produce a good deal of water, they bubble up, and are supposed to contain no sulphur, the natives do not attribute to them any beneficial effect in disease, but after recovery from sickness drink the water, as they are supposed to create an appetite, and thereby give strength—*Cat Ex 1862*

Mineral water of Sonachur, does not bubble up, but produces a good deal of water, the villagers drink it daily Comes out of black earth—*Cat Ex 1862*

Mineral water, Kooslee

Do Chinggaon

Do Bilba

Mineral water, Bumhee

Do Booniba

There is very little water in the last named spring, it bubbles up mixed with sand It contains no sulphur, and is not supposed to be beneficial in disease *Cat Ex 1862*

Mineral water, Nugui Moha very little water, does not bubble up, contains no sulphur Dries up in hot weather—*Cat Ex 1862*

Mineral water, Artesian well near Jubbulpore a chalybeate used as a tonic by convalescents in fever cases—*Cat Ex 1862*

Water from mineral springs from Singphoo country, Khouang, Assam H L Jenkins, Esq Sulphur from the mountains of Beloochistan Sulphur from Salt range, Punjab Borax or Biborate of Soda—*Cat Ex 1862*

—*Cunningham's Ladak Hoole's Himalayan Journal* *Mrs Hervey's Travels, &c Dr John Macpherson in No iii, Indian Annals of Medical Science, p 205 Oct 1854 Powell, Hand-book Econ Prod Punjab p 105, 106, 107 Catalogue Exhibition of 1862 Dr Oswald in the Madras Exhibition Catalogue of 1857 Rev Dr Smith's Chinese Materia Medica Dr Fleming on the Salt Range Transactions of Bengal Medical and Physical Society Bombay Medical Transactions Gleanings of Science Journal of Asiatic Society of Bengal, No iii, of 1856 Transactions of Asiatic Society of Bengal Transactions of Bombay Geographical Society McClelland's Journal of Natural History McClelland's Geological Report Ainslie's Materia Medica Madras Medical Topographies. Kirk's Topography of Scinde Irvine's Topography of Ajmeer Oldham's Report Darjeeling Guide Todd's Rajpootana Philp's Geology Proceedings of Geological Society Madras Road Book Gerard's Kunawin See Hot Springs*

MINERY, an artificial lake in Ceylon, 20 miles in circumference A charming sylvan spot

MINGULA-THOOT

MINERVA See Hindoo, Osiris, Saraswati

MINGAL, a tribe of rude and predatory habits, who occupy the southern hills of Jhalawan from Khozdai to Bela in Las They have two great divisions, the Shahi zye and Phailwan-zye The Bizunju, of which are two great divisions the Amalari and Tanbarai, are west but on the same hills as the Minghal They are a violent people and much addicted to rapine The Zigger Mingal emigrated to Nuskhee The Sunari a branch of the Zehri tribe of Jhalawan inhabit Dasht Gurian near Kelat The Zigger Mingal and Raskshani, who inhabit Nushki, have no proper towns or villages, but reside in tents, and are not migratory Their river the Kaisar, is useless for irrigation, and is lost amongst the sands They cultivate wheat at the skirt of the hill ranges supporting the plateau of Saharawan Snow seldom falls The Zigger Minghal at one time occupied the Dasht-i-Gurian near Kelat, but their increasing numbers compelled them to migrate into Nushki, dispossessing the Rakshani, of whom two tomans or clans still reside at Nushki They have a good breed of horses, called Taiji Their flocks are very numerous Saharawan and Las are on a great mountain range or table land that runs N and S Jhalawan with less elevation than Saharawan, is held by Biahni tribes, amongst whom are the Minghal, Bizunju and Samalari, in the hills The fixed population in their little towns, does not exceed 10,000 and are greatly exceeded by the pastoral tribes,—the great tribes of Minghal and Bizunju, giving them the preponderance Jhalawan and Saharawan are the two great central districts of Beluchistan, and these districts surround the districts of Kelat which depend on the capital The plain of Dasht Gurian, south of Chappai, is inhabited by the Sunari, a branch of the Zehri tribe of Jhalawan Many of the Jhalawan tribes are undoubtedly of Rajpoot origin, and until lately, the practice of infanticide was prevalent amongst them Near Bagwana is a cave in a rock filled with the dried mummy like bodies of infants, some of which had a comparatively recent appearance See Kelat, India

MING-MON See Taheng or Mon

MINGTI See India

MINGULA-THOOT BURM This is supposed to be the Mangula Sutra, meaning the auspicious or fortunate discourse It is a sermon of Gautama, containing thirty-eight rules of life or a summary of beatitude It is one of the first lessons taught to a Burmese youth—*Yule p 96*

MINJHARREE

MINIAK MALAY Od.
MINIAK-IKAN MALAY Fish oil of
Singapore

MINIAK-JARAK JAVA Castor Oil
Used for lamps, and for paying the bottoms
of ships

MINIAK KACHANG MALAY Earth-
nut oil

MINIAK KAMIRI Borneo Almond
scented oil

MINIAK KAPAVANG Borneo Pro-
duced from the seeds of *Pangium edule*

MINIAK KAPUR Borneo Found
very efficacious in cases of rheumatism

MINIAK-KAYA MALAY Wood oil of
Singapore, when mixed with damar, Mata
Kooching, it makes a coarse durable var-
nish

MINIAK KRUIN Borneo Wood oil
extracted by heat from a species of *Diptero-
carpus*

MINIBAR seems to have been an old
Arabic form for Malabar It is the same in
Marignoli — *Yule Cathay I p 74*

MINIERA DI PIOMBO, also Piom-
Bagne, also Corezolo Ir Black lead

MINILEY, PORR See Kat-amanak

MINING GER Minio Ir Red lead

MINIRUM SING Tale.

MINIUM ENG FR

Smag of Avicenna		Binoxide of lead	ENG
Yuen-tan,	CHIV	Dutoxide ,	"
Tan fen,	"	Oxide rouge de plomb,	FR
Chu fen,	"	Minig,	GER
Hung tan,	"	Mennig/Roths bleioxyd ,	"
Red Lead,	ENG	Sundooi,	HIND
Red oxide of lead,	"	Minio,	IT

Red-lead, is a red coloured tri-plumbic
oxide of lead Massicot and Minium may be
produced at pleasure, by continuing the
calcination of the metals first into litharge or
Massicot, the monoxide, and then into the
red tri-plumbic tetra-oxide It is prepared by
hindoo chemists It is used for purifying
concentrated acetic acid also to adulterate, or
in lieu of, vermilion and by glass makers
and painters The hindoos smear it largely
on their idols, or on stones to convert them
into a deity — *Smith. Royle See Lead, Red
Lead*

MINJAMGAN or Heiten Island, on the
East Coast of Java, is about 5 miles west of
the entrance of Bally Strait — *Horsburgh*

MINJHAREE or Paloodhona URIA A
tree abundant in Ganjam and Gumsur,
extreme height 45 feet, circumference 5 feet
and height from ground to the inter-
section of the first branch, 6 feet Used on
account of its lightness for rafts also, for
picottah poles The fruit and flower are
both eaten The bark and leaves are used
medicinally for worms — *Captain Macdonald*

MINTRA

MINJRI HIND *Cuscuta reflexa*
MIN-KHYENG KAMI *Felis catus*, the
Cat

MINKOPI, or Mincopi, a diminutive
Negro race, who occupy the Andaman
Islands and Great Nicobar Island, they have
some peculiarities which distinguish them
from others of the Negro tribes, they are
perhaps, of all the races in the world, the
least civilized, being nearer to a state of
nature than any people we read of See
Andaman, India Mincopi

MINNA TANNA MALAY Petroleum,
Naphtha Earth-Oil

MIN RIVER, is in lat 26° 9' N, long
119° 58½' E, on the East Coast of China,
leads to the city of Fou-chiu-foo, which is
about 27 miles W by S from the Sharp
Peak and is a place of great trade, is front-
ed by the White Dog Islands and at its en-
trance has the large island of Woufou —

Horsburgh

MINOS See Saraswati

MINT

Hibbuk Nana,	AR	Mentha romanna,	IR
Pa ho,	CHIV	Mentha sativa,	LAT
Buume Verte,	FR	Nana,	PERs
Frauen murze,	GER	Widda,	TUR
Pudina, Nana, Guz	HIND		

Dried Mint is more commonly used by
Europeans than natives, but is esteemed as a
medicine by the latter Dogs refuse to sleep
on rugs beneath which mint has been placed,
and this simple plant thus affords a good
means of ensuring cleanliness Mint is
occasionally prescribed by mahomedan
practitioners in dyspeptic complaints, and to
stop vomiting Several kinds are distin-
guished, all remarkable for their peculiar
odour and taste The common sorts are
three, spear-mint, pepper-mint and penny
royal, also *Mentha hirsuta*, *M. crispata* and
M. canadensis The first is generally used
for culinary purposes it may be propagated
by layers, or cuttings, or parting of the roots,
it requires a moderate proportion of water
In the rains a small black caterpillar attacks
the leaves, and will destroy the whole bed
if not removed by hand or by flooding the
beds, when the insect becomes detached
from the leaves, and is easily destroyed
The mints are domestic medicines, carmina-
tive, antispasmodic, stomachic, astringent,
sudorific and alexipharmic — *Riddell Faulk-
ner Powell, Hand-Book V 1 p 301 Smith
p 150*

MINTRA A tribe in the Malay penin-
sula with numerous superstitions, but be-
lieving in another world The Mintia are
not so advanced in cultivation and arts as
the Crean of the Tenasserim Coast, these

MIRABAN

last cultivate cotton, and make their own cloth, which is not the case with the Mintia. The Crean have also many vegetables which are unknown to this tribe. The Mintia clear a small piece of ground in March, in July they set fire to the trees which are then sufficiently dried, and at the beginning of September they plant paddy, cludy, &c, then Ladang is so small that their harvest of rice is enough only for a couple of months, the cludy being then their only food for the remainder of the year. The Mintia are very partial to the flesh of monkeys, and if the use of it was not prohibited by the Koran, there is no doubt that the generality of them would have been converted to Islamism. To procure it they use the sumpitan, which is a bamboo from 6 to 8 feet long, the arrows are slips of bamboo 10 inches long, with a piece of light wood at the bottom, shaped to the bore of the tube, which they propel by blowing hard. The point of the arrow being anointed with a prepared poison called thipoh, communicates it to the blood and after two or three minutes the animal vomits and falls dead. Should the arrow penetrate the skin of large animals, many of them die, but they are generally lost to the sportsman, as they are able to run, after having been wounded, to a great distance. These savages seldom miss their aim but will shoot with their arrows monkeys seated on trees of seventy or eighty feet high, one wounded animal, after jumping on some other branches, and throwing away what he was eating, immediately after fell down.—*Jour Ind Arch Vol V No 8, August 1851*

MINUM TEL WAX

MIN-UMBER TAM Ambeigris

MINUMULU TEL Phaseolus Roxburghii, W and A, Ph radiatus R in 296

MINYAR HIND Andropogon annulatus

MIONJIL, also Manjal TAM Saffron

MIOUNG and Modah, rivers of Buimah

MIPANNY SING Honey

MIR PERS HIND A chief, a president of an assembly, a title of any Syed as Mir Akbar Ali, Mir Kasim, Mir Mohib Ali

MIRA BAI, the founder of a hindu sect of vaishnava, who lived in the time of Akbar. She was the daughter of the petty raja of Merta and was married to the rana of Udipui. She is fabled to have been worshipping at Dwaraka when the image of Krishna opened and she leapt into the opening. She is one of the Sad'hvies or female saints of the vaishnava.

MIRABAU A Penang wood of a light red colour. Much used for ship building, furniture, &c

MIRAFRA

MIRABILIS JALAPA Linn

Zahul-ajl,	AR	Rambut polu-	
Krishna keli,	BENG	kampat,	MALAY
Gul baji, Gul abbas,	DUR	Bahu-bumi,	SANS
Zjibb-ul ajl,	EGYPT	Sundia-ragum,	"
Marvel of Peru,	ENG	Sendiikka,	SINGH
Abassi,	HIND	Undi mundare,	TAM
Gul baji,	"	Bactraksham,	"
Sanji,	"	Patrash,	"
Reso,	JAP	Chandri Kanta,	"
Sandal mulam,	JAV	Badraaha,	TEL
Sandal mul ?	MALAY	Badraksh,	"

Cultivated as an ornament in most gardens, root considered as an aperient by the native doctors, &c but Drs Hunter and Shoolbred tried it without satisfactory results, and Dr O'Shaughnessy's experiments lead him to believe it destitute of any efficacy. It is at best an uncertain cathartic though the roots were long regarded as the source of the true jalap, their taste is acid and nauseous, and they abound in starch, the seeds also contain this principle in such abundance that they have been proposed as an alimentary article. The Mirabilis dichotoma and longiflora are reputed to possess similar properties. The Marvel of Peru has flowers of various colours, red, white and yellow, also variegated red and white, yellow and white. The root when dried is prepared for medicinal use. It becomes in a short time quite a weed in a garden. Is propagated by seed and in any soil.—*O'Shaughnessy, p 511 Riddell Birdwood, Mason, Powell*

MIRAFRA Confining this genus of birds to the species devoid of narial tufts, Mr Blyth distinguishes Spizalanda, Blyth, ex M Hays, Jerdon, which is a peculiar and rather thick billed and true lark, as shown by the form of the wing, &c, and Annonomanes Cabanis, ex M Phoeniceus, Franklin, Al Lusitana, Gmelin, (v deserta, Licht, isabellina Tem, et M phoeniceoides, Blyth,) and probably M cordufanica, Strickland, to which he suspects that A cinnamomea, Bonap, should be referred. The prior establishment of the genus Annonomanes is known and A cinnamomea (cordufanica?) is correctly referred to it, also the Alauda pallida, Ehrenberg, with possibly, Budytes viridis (Motacilla viridis, Scopoli,) founded on the bad figure in Brown's Ill Orn pl 33 f; 2, M, lustrigata, Raffles, B melanocephala, et B beema, Sykes, B neglecta, melanocephala, et flava, apud Jerdon, Catal, M melanocephala, Lichtenstein, B flava vel neglecta et B Rayi vel flaveola of India and the Malay countries auctorum) —*P Z S Nov 26th 1850 Rev Zool, &c, 1851 p 178 M Blyth's Report*

MIRAGE

Bahr ul milh, or salt sea	Ar	Chitram	Hind
Bahr bila-ma or		Namaish	Ab
waterless sea	"	Sei ab	PER
Si kot	Hind.		"

It is said that beasts are never deceived by the mirage. But, to man, the distress occasioned in Arabia by a deficiency of water is frequently increased by the tantalizing appearance presented by the mirage in that country. The light reflected in the reflected air immediately above the heated ground gives rise to the resemblance of an extensive lake and the thirsty traveller, advancing towards it finds the flattering delusion recede before him. In the early part of the morning, while some dew remains on the ground, the perception is remarkably strong, every object is then also magnified, so that shrubs appear as trees, and under them frequently appear their images inverted, as if reflected from the surface of water.

In the desert of Dhat and Oomra-Soomra, where the shepherds pasture flocks, and especially where the alkaline plant is produced, the stratification is very horizontal, and produces much of the mirage. It is this illusion to which the inspired writer refers, when he says "the mock pool of the desert shall become real water." The inhabitants of the desert term it Chitram, literally, the picture, by no means an unhappy designation. This optical deception is well known to the Rajpoots, is called "see-kot" or 'winter castle,' because chiefly visible in the cold season, hence, possibly originated the equally illusory and delightful 'Chateau en Espagne,' so well known in Europe.

It is to be seen in every part of British India just as Eothen describes the likeness of a fresh water lake, like a broad sheet of calm water, that stretches far towards the south—stretching deep into winding creeks, and hemmed in by jutting promontories, and shelving smooth off towards the shallow side, on its bosom the reflected fire of the sun lay playing, and seeming to float upon waters deep, and still.

Though, says he, I knew of the cheat, it was not till the spongy foot of my camel had almost trodden in the seeming waters, that I could undeceive my eyes, for the shore line was quite true, and natural. I soon saw the cause of the phantasm. A sheet of water, heavily impregnated with salts, had filled this great hollow, and when dried up by evaporation had left a white saline deposit, that exactly marked the space which the waters had covered, and thus sketched a true shore-line. The minute crystals of the salt sparkled in the sun, and so looked like

the face of a lake that is calm, and smooth—*Eothen's Travel from the East* p 271
Burton's pilgrimage to Meccah Vol III p 23
Tod's Rajasthan Vol I p 18 Col Chesney
Euphrates and Tigris Vol I p 572

MIRAJ AR, the heavenly journey related by Mahomed

MIR AKOR PERS Master of the Horse
 Chief groom of the Stables

MIRALIA See Hydridæ

MYÆ ZU BURV Mirabalis alba

MIRANDU, HIND of Kangra, *Dodonæa burmanniana*

MIRAPA KANDRA Or Varagoki *Toddalia aculeata* Pers *Scopolia* Ac R 1 616

MIRAPA KAYA *Capsicum frutescens* L

MIRA SALICIFOLIA, is the Maire or Sandalwood timber tree of New Zealand

MIRASI, APAB HIND Having ancestral rights In Sind, the mirasi is a bard, who accompanied his chief to the field and sang the Shair or war song during the combat

MIRAT See Lat

MIRBOW See Semang

MIR CASSIM, succeeded Mu Jaffi as subadar of Bengal. After a varied intercourse with the British he was defeated by them at Cutwa, on the 19th July 1763, and again at Gherea on the 20th August and in November he fled to the Court of the vizier of Ondh

MIRCH, DUK HIND SANS any Pepper, Chillies, Gol-much, Black pepper, Piper nigrum Lal-much, capsicum or red-pepper *Capsicum annuum* Kanghol much, is *Celtis caucasica*

MIRCHA, also Muchai SANS *Capsicum frutescens*

MIRCHAI, HIND See Kaladana,

MIRCHI GUZ HIND *Capsicum frutescens*, Chillies

MIRCHIA GAND, HIND *Cymbopogon waiandensis*

MIRCH-SOOKH HIND *Capsicum annuum*

MIR-DAH PERS literally a master of ten, the Chief of peons, also a land measurer, who must measure with a standard yard, or guz, with the seal of the principal town of the district affixed to it. The Illah-e guz, as fixed by Akbar is the one used (Vide Ayeen Akbery, 4to Ed Vol I p 354)
—Malcolm's Central India Vol II p 30

MIRGH, PSHU A leopard

MIRI, a hill tribe on the Eastern frontier of the Aboi area. They all wear some woollen article of dress. They use the bow and poisoned arrow. The Miri are allied to the Aboi, Dofla or Aka, rather than to the Mishmi. The Miri have their chief seat in the low hills north of Banskotta and Lukim-

pmi, but the exactions and cruel ravages of their formidable neighbors the Abor, have compelled them to migrate in large numbers into the plains of Upper Assam. Mr. Roberson remarks that a partial comparison of the dialects spoken by these tribes furnishes abundant evidence of their original consanguinity, while the coincidence between their vocables and the terms in common use by the Tibetan tribes, is frequent and unequivocal. The Mui race occupy the north banks of the Brahmaputra in Lat $27^{\circ} 50' N$ and Long $94^{\circ} 30' E$ in the western part of the valley of Assam, they are to the S W of the Abor.

The Bibor, Jubar and Kultr or Koltra, are populations to the north and east of the Abor and Mishmi localities, on the drainage of the Brahmaputra. In the end of 1861 the Meyong Abor attacked and plundered a village in the British territory, but the tribe expressed a desire to renew friendly relations, and begged that their offences might be overlooked. On the 5th November 1862, an agreement was made with them binding them to respect British territory, and the same engagement was subscribed on the 16th January 1863 by the Kelong Abor. On the 8th November 1862, a similar engagement was concluded with the Abor of the Dihong-Dibang dnar. The Abor Mui language belongs to the old Assam alliance, but it has been greatly modified by Tibetan. It has a strong ideologic resemblance to the Dhimal, Bodo, Guro and Naga, but with some specific Tibetan traits — *Journal of the Indian Archipelago*, Nov. iv and v April and May 1853 p 190, *Treaties, Engagements and Summits*, Vol. vii, p 343, *Indian Annals*, *Latham's Descriptive Ethnology* Campbell, p 54. See India, Singpo.

MIRIALU, TFL. Black Pepper.

MIRIALTIGA, TFL. Piper tricoecum.

MIR JAFFIR, in 1702, was appointed dewan of Bengal and viceroy of the three subahs, Bengal, Behar and Orissa. He was of a poor brahmin family, of the Deccan, but was purchased by a Persian merchant and converted to mahomedanism. He rose to distinction under Aurangzeb who styled him Mirshid Kuli Khan, and Mirshedabad was called after him. He remodelled the revenue system of Toder Mull. He was a great and an energetic ruler and died in 1725.

MIR JAFFIR KHAN, after Suraj and Dowlah's death, succeeded to the supremacy in Bengal in 1757.

MIR JUMLA a native of Persia, a servant of the Kantah Shahi king of Golconda, afterwards a general of Aurangzeb, he died at Dacca about 1662.

MIR-KHOND, the historian, names himself Muhammed-bin-Khmvand Shah-bin Mahmud. His celebrated book is styled *Ranzat us Safa* or *Garden of Purity*. He was born in 1132, flourished at the court of Husen Muza at Herat, and wrote a general history of Persia, from the creation to the year 1171, which he entitled *Ranzat-us-Safa*. After many years of disappointment from want of patronage, he was at length befriended by the magnificent minister Ali Shih Beg, who obtained him a suitable dwelling near Herat, and assisted him in collecting materials. Mir-Khond died in 1198, and his son, Khondemur, wrote an abridgment of his father's work, which he called *Khalasat-al-Akhhir*. Teixeira, a Portuguese traveller, published a translated abstract of Mir-Khond, and there is an English translation of Teixeira, by Stephens, but the best translation of that portion of Mir-Khond's work, which relates to the history of Timur's conquests, was published in Major David Price's *Mohammedan history*, in 1821. There is also a translation of Mir-Khond's history of the early kings of Iran, published by David Shea in 1832. His book is divided into a Preface, seven Parts or Sections, and a conclusion. Each part makes a very thick volume in toto. He wrote it at Herat in a caravansera called *canehalo-eulasya*, built by the vicer Mir Ali Shih, to whom he dedicated this work, which he entitled *Ranzat-us-safa hsu it ul anhm, o ul mulue, o ul kulafa*, which signifies, *The Garden of Pleasure, touching the Lives of the Prophets, Kings and Khilifs*. The Preface treats of the Science, or Art of Chronological History. *History of Genhuzean* p 429 — *Onseley's Travels* Vol. II p 392 f. *Markham's Embassy* p xxviii. See Khondemur.

MIR MAHOMED MASUM, author of *Tarikh-us-Sind*, a history of the conquest of Sind by the Arabs, and down to the time of Akbar. He took the takhallus of Nami. He was born at Bhakkar in Sind and wrote A. D. 1600. *Elliot's Hist of India*.

MIRMALENZI, PERS. Peshi, a water melon of Candahar.

MIRDA—? A migratory shepherd race in the South of India — *Wilson's Gloss*.

MIRZA, PERS. An honorary title, from two Persian words *amir-zadah*, nobly born; when prefixed to a name as Mirza Abdul Bakir Khan, it means a secretary, a moonshih, when suffixed as Abbas Mirza, it means prince Abbas.

MIRPUR, Eastward of Hyderabad in Sind, is Mupmi, the strong-hold of a former chieftain of the Talpur house still further towards the desert, was Omerkot, noted as

MIRZAPUR

the birth place of the illustrious Akbar this was long looked upon as the depository of the accumulated wealth of the Kalora and Talpur rulers, and the point in which the chiefs would make a stand in case of an invasion of their country

MIRREY MANGI-KAI, TAM Spondias dulcis

MIRREHE, DUT Maith

MIRRI HIND Puns getaideana

MIR TAHIR MAHOMED, NASYANI, son of Syed Hasan of Tatta, is the author of the historical work *Tauikh-i-Tabii*. He left Candabar when it was beleaguered by the Persians for Tatta A D, 1606 A H, 1015, and he wrote his book A D, 1621 *Elliot's Hist of India*

MIRU one of the most delightful villages of Kumaon, beingivalled only by Rogi and Chini, beyond which the climate becomes too mild for beauty. The crops at Miru, both of grain and fruit, are most luxuriant, and the vine thrives to perfection. The scenery around Miru is indescribably beautiful, as it almost overhangs the Sutlej 3,000 feet below, while beyond the river the mountain-slopes are densely wooded, yet often rocky and with every variation of form. A single peak, still streaked with snow, but too steep for much to lie, rises almost due opposite, behind which the summits of the chain south of the Sutlej rise to an elevation of upwards of 18,000 feet—Dr Thomson's *Travels in Western Himalaya and Tibet*, page 71.

MIRUKAR, HIND *Eragrostis*, sp

MIRWAHA, or Badkush, PERS A fan

MIRWARI, A Brahami tribe located in Mushki, Jhow and Kolwah. The Brahami entered from the west and point to Khordai as the capital prior to occupying Kelat. See Kelat

MIRYALA TIGE, TEL *Piper thurifolium*, R 1351

MIRZANJOSH, HIND *Organum normale*

MIRZAPUR, a town of the Benares district on the right side of the Ganges, in L 25°9' 3", L 82°33' 9" 362 feet above the sea. Mirzapore has no ancient importance or renown like Rajmahal, Bhagulpore, Monglu, Patna, Benares, but, excepting the last, it has eclipsed all the towns and cities in the Gangetic valley. It has grown and prospered under the British rule since the latter part of the 18th century and as a mart of trade ranks next to Calcutta and Bombay. Its corn, cotton, and the dyes of one-sixth of India, are sold here. Mirzapore has risen purely from commercial causes, unconnected with

MIRZA-SALIM

religion or the auspices of royalty. In Mirzapore is seen the most beautiful chowk of all India. Four miles from Mirzapore is the temple of Bindachul. Here is seen the only instance of Kali in all Hindoostan. Forest races occupy the mountainous region of India from Mirzapore to the shores of the Bay of Bengal, and along the Eastern and Western ghaut mountains running on both sides of the peninsula. The Cheroo race are found in Ghazeeপুর, a part of Gorakhpur, the southern part of Benares and Mirzapur and Behar. They are sometimes said to be a branch of the Bhur. They seem to be the same as the Savira or Seoriee, but Buchanan considers them distinct. The Cheroo declare themselves to be descended from the great serpent, from which they may be supposed to be the Nagbunsi of Magadha. Remains of buildings attributed to them are found near Budha Gya, Sasram and Ramghur, and the images of Siva and Hanuman found in them indicate that they belonged to the Hindu religion. They appear to have been expelled from their ancient abodes by the Pramara of Bhojpur, the Hyobun of Hundi and the Bhoonhai, a little before the first mahomedan invasion, about which time there seems to have been a general convulsion in India, during which several tribes acquired their present possessions. The features of the Cheroo are said to resemble the occupants of the Vindhya mountains. They live by cutting timber, collecting drugs, and killing game, and though their numbers are very low, they continue to create a rajah for every five or six houses, and invest him with the tilak in due form. The emperor Sher Shah subdued Muhartu, a Cheroo zemindar of Behar, which seems to have been a last strong effort of the Cheroo race. The chief of Singrowli in Mirzapur is a Cheroo, though he calls himself a Benban. Sir H Elliot suggests that the Sivira, Seon and Cheroo, may perhaps be the Samia, descendants of the Suraseni. In the Harivansa is the following passage—"from this race came the Samavira and Sauraseni. The great king Samasena has given his name to the country over which he reigned" *Elliot's Supp Glossary Travel of Hind Vols I p 136 137*

MIRZA-SALIM, the Jehangir of Indian history, was born near the abode of Moin-ud-Din, Chisti. They show to this day 'the little roof of tiles, close to the original little dingy mosque of the old hermit, where the empress gave birth to Jehangir.' There is not a greater among mahomedan saints than the wali Moin-ud-din, who was a Persian of Cheest, but whose holy dust remains in

Ajmir The empress happened to be pregnant about the time, and remained in the vicinity of the old man's hermitage, till the promised boy was born—*The Hind*, Vol II p 4

MIR-ZUN-JOOSH, ARAB MYJOMAM

MIRZWIEBEL, properly Meerzwiebel, GER Squill

MIS or MISSI HIND Sulphate of Copper

MISHMI, a race N E of the Abor and Mii-Abor hills occupying the hills in lat 28 N and long 96 to 97 E on the north of the Brahmaputra river at its source. They are N W of the Langtam range. In the country to the east of Assam, between India and China, the Mishmi mountains which occupy the most northerly part, are the southern and western slopes of a mass of snowy mountains which sweep round the N W of Assam from the east bank of the river Dihong to the sources of the Dihong. The Khamti and the Mishmi and the Midli or Chulkatsa Mishmi dwell to the east of the Dihong river on the north of the Lohit or Brahmaputra river between the North and East Bianches. They are divided into several tribes, one of which is the "Chulkatsa" or "Cup Haired." With them are mixed up Abor tribes and some Khamti tribes. The people of the Mishmi hills, have their frontier touching that of the Abor or Padam, on the drainage of the Dihong and Dibong, in small villages. The Mishmi and Padam acknowledge a common origin and eat together. They use the bow and cross-bow and poisoned arrows and are often at war on the surrounding tribes. Their chiefs dress in Chinese and Tibetan clothes and ornaments. Polygamy is allowed. The Mishmi sacrifice fowls and pigs to the rural deities. They engage in trade for iron and build suspension bridges. The Bubbhaja, Taving and Myhu are Mishmi tribes. The Singpo march on the N W with the Mishmi who occupy the eastern mountainous extremity of the basin of the Brahmaputra, and on the W and S W with the Naga and Manipuri tribes. In the interior of Arakan and between it, and the Kynduayn river, several tribes are scattered over the highlands to the south of the Kuki, Naga and Manipuri tribes, with Tibet, the northern banks of the Lohit, and through the Mishmi hills into Tibet called the Mishmi route. The Mishmi, who occupy the eastern extremity of the mountain borders of Assam, are said to have a rude phonology, characterised by peculiar tones and difficult consonants—*Journal of the Indian Archipelago*, Nos IV

and V April and May 1853, p 130 *Latham's Ethnology* See Eibor, Jubai, Kulta or Kohita and India

MISHNISHI, PERS Armeniaca vulgaris, Lam Apricot

MISHQAL ? a weight See Misqal

MISHRA-KESHI, SANS from mish, to mix and keshi, hair

MISITEE See Khyber

MISI Misra HIND of Panjab land with a light sandy soil

MISK, also Musk, ARAB PERS Musk

MISR, HIND Egypt

MISR In the districts of Gorakhpur, Azimghur and Benares, is an agricultural tribe who call themselves Bhun-har or Bhun-har. They claim to be brahmanas, and take the titles of Thakur, Misr, and Towari; the rajah of Benares belongs to them *Wilson's Glossary*

MISR, or Misra, less correctly Mishra, HIND Sansc, a name given to a brahman of the Kanujya tribe, and especially to the members of two of the sub-divisions, Go't, or families belonging to it, those of the Sandal, and Katyayana or Viswanutra Go't. The term Misr was conjectured to have been connected with the ancient name of Egypt Misr, as if some of the brahmanas had come from that country. It is more probably of affinity to Misra, mixed, indicating some mixture of race or family, the tradition of which has perished. See Misser

MISREYA, also Sitasira, also Seleya SANS Dill seed

MISRI HIND Saccharum officinarum sugar

MISRI-LEI, HIND Tamarix orientalis

Silib-misri, HIND Eulophia campestris

Shukak-ul-misri, HIND Elyngium planum

Shalgham-misri, HIND Canavallaria verticillata

MISS, PERS Copper

MISSI, AR HIND A powder made from gallnuts, sulphate of copper, steel filings, mirobalans, and the pods or gum of the keekui tree. The hindoo and mahomedan women use it in staining the teeth black. It is a vitriolic dentifrice to dye the teeth black. It is rubbed into the roots of the teeth, Burton says as an antiseptic, and a preservative against the effects of the quicklime chewed with betel nut. But the colour is between rust and verdigris and the appearance unnatural and offensive and it is more probably a custom resembling that of Japan, and like that of the Kyan of Prome, adopted to destroy the natural attractiveness of the married women, for it is only applied to married women's teeth

Heera-kassis, is a dry per-sulphate of iron, used in dyeing, in making ink, blackening leather, used in medicine, and made into, "Mi-si" to apply to the teeth To make

Black missi, take of Heera-kussees, chaipal haira, chooni-gond, hla tootiya, non filings, kuth, equal parts, pounded and mixed rubbed on the gums. For

White missi, take of Sufard soorum (crystallized carbonate of lime, double refracting spar), and cinnamon pounded together, is used as tooth powder

Suda kussees, is an impure sulphate of iron, the refuse from the manufactory of the sulphate of copper four seers for one rupee — *Herklots Gen Med Top p 137 Burton's Sind, Vol 1 p 277*

MISSEL THRUSH the *Turdus viscivorus*, performs an up-and-down migration on the western ranges of the Himalaya, being found at high elevations in summer, and in the more sheltered situations of the valleys during winter The black throated thrush, *Turdus atrogularis*, is generally distributed over the woods and cultivated tracts of these ranges The black throat is wanting in some varieties, and there are several well marked similarities to what has been called the red-necked thrush, *Turdus ruficollis*, which Mr Hodgson considers a distinct species *Adams, Sportsman in India*

MISSEMA, there are here no springs but there are several cisterns *Robinson's Travels, Vol 11 p 131*

MISSER, also *Mitter*, i e, *Mithia*, is a term given to brahmins in the Punjab and along the Ganges, where not distinguished as pundits or men of learning It seems to have been introduced by the mahomedans

MISSING, also *Messing*, also *Geelkoper*, *Dur Bliss*

MISSI SAFED, HIND Oxide of zinc

MISSI SIYA, HIND Oxide of manganese

MISSREYA, SANS *Anethum sowa*, *Roab*

MISWAK, HIND A twig of a tree used as a tooth brush, a substitute in India for a tooth brush, made from a twig of the *margosa* the rough *Achyranthes* *Careya arborea*, *Phyllanthus multiflorus*, and the *Palmyra* It is a twig of any soft wood chewed at one end and is generally used throughout the east, where brushes should be avoided, as the natives always suspect hogs bristles

MISWA HIND The butai miswa is the *Astragalus multiceps* — *Burton's Pilgrimage to Meccah, Vol 1 p 34 Herklots*

MITAKSHARA This is a work by Vijananeswara Bhatta who flourished in the tenth century of the christian era It is a commentary on the law-book of Yajna-

kya, which again is an abbreviation of *Manu*, composed in the fourth or fifth century and more suited to modern requirements than the older work The *Mitakshara* is still the chief authority in all parts of India on civil contracts and the law of inheritance and a good edition and translation are much to be desired The little work of Stenzler (Berlin 1849) contains a clear edition of the text and faithful translation of Yajna-*valka's* complets

MITE ENG Species of *Acarus* The *Acarus coffeæ* or coffee mite, is so small as to be hardly perceptible to the naked eye It is closely allied to the "red-spider" of the hot houses of Europe Nearly all the year round, but chiefly from November to April, it feeds on the upper side of the coffee leaves giving them a brownish sun burnt appearance Individual trees suffer from its attacks, but the aggregate damage from it is not great,

MITHA HIND Fresh, sweet, hence, *Mitha-nebu*, sweet cition, var of *Citrus medica*, also *Citrus limonium* *Citrus limetta* *Risso and Port*

Mitha-dodija *Convallaria*

Mitha kaddu, *Cucurbita maxima*, *Cucurbita hispida*

Mitha-kamaranga, *Averrhoa carambola*

Mitha lakui, *Glycyrrhiza glabra*

Mitha-tel, *til-ka-tel*, gingelly or sesamum oil Oil of *Sesamum orientale*

Mitha-tendu of *Sutlej*, fruit of *Diospyros tomentosa*, hill ebony

Mitha titia, or *mitha bish*, *Aconitum ferrox* — *Wall Cat* *Aconitum napellus*

Mitha-zabi, *Aconitum*,

Katta mitha, *Rumex vesicarius*, also *Oxalis corniculata*

Mitha zirishk, *Vitis Indica*

MITHAGARI, Mar, and Guz A caste who manufacture sea salt

MITHAI, HIND Sweetmeats, sold in the bazars of India or by itinerant vendors There are many kinds, but they are chiefly formed of sugar, clarified butter (ghi) and wheat flour, or milk and sugar, or with various pulses of fruits and sugar The bazar sweetmeats are not palatable to Europeans

MITHA-LONARI Mar A caste who make salt, from island saline deposits or on marshes

MITHI, properly *Methi*, DUK Guz HIND Seeds of *Trigonella foenum-græcum*

MITHIGA, HIND *Lonicera angustifolia*

MITHIGACHNI See *Gachni*

MITHI - SABZ - KHURDANI of *Dera Ghazi Khan* "fuller's earth"

MITHILA The country north of the Ganges, between the Gandak and Kosi rivers, comprehending the modern provinces of *Purania* and *Tibut* The remains of

MITHRIDATES

the capital founded by Janaka, and thence termed Janakapuri, are still to be seen, according to Buchanan, on the northern frontier, at the Janickpore of the maps

Nearly coeval in point of time with Ayodia was Mithila, the capital of a country of the same name, founded by Mithila, the grand son of Ieshwara. The name of Janaka, son of Mithila, eclipsed that of the founder, and became the patronymic of this branch of the Solar race. These are the two chief capitals of the kingdoms of the Solar line described in this early age, though there were others of a minor order, such as Rotas, Champapoor, &c, all founded previously to Rama. By the numerous dynasties of the Lunar race of Boodha many kingdoms were founded. Much has been said of the antiquity of Poorag, yet the first capital of the Indu or Lunar race appears to have been founded by Sehesia Aijoona, of the Hihya tribe. This was Maheswari on the Nerbudda, still existing in Maheswari. The rivalry between the Lunar race and that of the Sooria race of Ayodia, in whose aid the priesthood acted, and expelled Sehesia Aijoona from Maheswari, has been mentioned. A small branch of these ancient Hihya yet exist in the line of the Nerbudda, near the very top of the valley at Sohagpore, in Bhagel-khund, aware of their ancient lineage, and, though few in number, are still celebrated for their valour. Koosust'hulli Dwara, the capital of Krishna, was founded prior to Poorag, to Sooripore, or Mat'hora. The Bhagvat attributes the foundation of the city to Anut, the brother of Ieshwara, of the Solar race, but states not how or when the Yadu race became possessed thereof. The ancient annals of the Jessulmer family of the Yadu stock give the priority of foundation to Poorag next to Mat'hora, and last to Dwara. — *Tod's Rajasthan*, Vol I p 39 — *Wilson's Hindoo Th Vol I* p 298

MITHI-LAKRI, DUK Glycyrrhiza glabra — *Linn liquorice*

MITHI SHAK, BENG Trigonella foenum-græcum

MITHI-VAN, HIND Salvadoria oleoides

MITHIA Guilandina bonduc, also Convallaria

MITHRA See Sakya-muni

MITHRIDATES The disruption of the empire of Eucratides enabled Mithridates I a Parthian monarch, to seize upon a large part of his territories, and he made a successful invasion of India, about B C 140, and there is reason to believe that satraps, or governors, were left by him in possession of the Punjab, where coins of Parthian

MITRA

princes have been found, the dates of which are placed between the years 90 and 60, B C — *History of the Punjab*, Vol I p 57-58 See Greeks of Asia

MITHRAS, a Bactrian word signifying the sun

MITHRIDATES, II See Kabul

MITHRAIC See Kabul

MITHRIDATUM, the Theriaca Andromachi or T Damocratis of the ancients, represented in India by the Tancak farook of the bazaars

MITHROPHRASTES, See Kuman

MITHU a kind of root used as salep, Convallaria sp

MITHUNKOTE, See Khyber

MITHWI BURN Charcoal

MIT-PATTAR, HIND Machilus odoratissimus

MITRA the sun, the object of worship of the ancient Aryans, the Bactrian sun-god Mitra is not mentioned in the Gatha of Zoroaster. In the Vedas, he is rarely invoked alone but generally along with (Orinano-) Varuna, the heavenly vault. In the later Indian religion, Mitra is included as one of the Yajata and in the Mitra prayers he addresses Ahura mazda. It appears, that there were two forms of worship in Vedic India, the one domestic, universal, celebrated three times a day, — the other, rare and exceptional, but both blended by a compromise into one incongruous whole, and both gross, and sensual almost beyond belief. The worship of the elements was clearly the national faith, with its offerings of the fruits of the earth, soma juice, barley, milk and butter. Animal sacrifice came from without, corrupted more and more and at last losing sight altogether of its original import, and coming to them perhaps from the wild nomades of Central Asia. The fair inference is that India and fire worship was the later form on Indian ground. The so called aboriginal tribes still sacrifice buffaloes and other animals, but there is no trace of fire worship among them. On the other hand the Viswamitra or Agnisara, claim the honour of having been the first to introduce the worship both of Agni and Indra, in various sakta of the Veda. Viswat Mitra, however, was the name of a body of immigrants viswamitra, "the men, or people of Mithra

Agastya, a native of Tibet, is a mahamuni, of great celebrity in the legends of Southern India. He methodized the Tamil language, and is the chief Tamil medical authority. He is estimated to have lived in the sixth century B C, but the Tamilians suppose him to have lived long

anterior to this. According to hindu legend, Agastya was the son of Mitra and Varuna conjointly, and born in a water-jar along with Vasisht'ha. Having commanded the Vindhya mountain to lie prostrate till his return, he repaired to the South of India, to Kolapur, where he continued to reside and appears to have been mainly instrumental in introducing the hindu religion into the Peninsula — *Wilson's Hind Theat Vol 1 p 313 Rev W Taylor Di Caldwell As Soc Trans Vol III p 213 See Hindu*

MITRA'SANS a friend, from mid, love

MITRAGUPTA Son of Chandra Gupta, was known to the Greeks by the name of Allitio. Diamachus was an ambassador from the Greeks of Babylon to Mitra Gupta.

MITRA, a genus of shells. See Molluscs.

MITRA CORRUGATA, and Mitra Episcopalis. See *Voluta vespertilio*.

MITRAVINDA SANS from mitra, a friend, and vid to obtain.

MITREMYCES. See Fungi.

MITRA-CACA. See Lakshmi.

MITREPHORA HEYNEANA, *Blume*

Oiophea Heyneana, H f et T

A middle sized tree, growing at Haragam and other places on the lower Badulla road from Kandy, up to an elevation of 1,500 feet — *Thw En Pl Zeyl p 8*

MITRE SHELLS. See *Voluta Vespertilio*.

MIT-SU-NO-UMI, see Japan.

MITTI GACHNI, HIND. An earth, like Fuller's earth.

MITTUA, HIND. *Eryngium planum*.

MITTUNKOT, a town on the northern frontiers of Sindh.

MITU, HIND. *Rubia cordifolia*. Buti ka Mitu, also mochka, Hind. *Boletus ignarius*.

MIYAN, a Hindustani word for "Sir," is known to the Bedouins all over El Hejaz, they always address Indian mahomedans with this word, which has become contemptuous, on account of the low esteem in which the race is held. *Burton's Pilgrimage to Meccah Vol I p 341*

MIZDZHEGI. See India.

MIZPEH, See Sacrifice.

MIZRAK, a weapon peculiar to certain Arab tribes, as the Karaghî and the Lah-yami, and some, like the Hindayli near Meccah, make very pretty as well as very useful darts. The head is 15 or 16 inches long, no where broader than an inch — *Burton's Pilgrimage to Meccah, Vol I p 348*

MIZZ, AR, in colloquial Arabic *Misd*, are the tight-fitting inner slippers of soft Cordovan leather, worn as stockings inside

the slipper; they are always clean, so they may be retained in the mosque or on the divan — *Burton's Pilgrimage to Meccah Vol II p 34*

MJED, also Krasnoimjed, Rus. Copper.

MJEL, Rus. Chalk.

MJELOIZCHNUE; also Towann, Rus. Hardware.

MLECHCHA. A term applied by the Arian immigrants to the peoples whom they found occupying India. Now, a person, other than a hindu. This name long continued to be applied to all the unsubdued Un-Aryan tribes in India. The aboriginal Scythian inhabitants of India seem to have been subdued and transformed from mlechchas into sudias, by slow degrees. In the age of Manu they retained their independence, and the appellation of mlechcha in Bengal, Orissa and the Dekhan, but in the earlier period which is referred to in the historic legends of the Mahabarata, the mlechcha and dasya are mentioned as disputing the possession of Upper India itself, with the Arya, and in conjunction with certain tribes connected with the Lunar line, they succeeded in overrunning the territories of Sagara, the thirty-fifth king of the Solar dynasty. The mlechcha are alluded to in the Mudra Rakshasa, a fact corroborative of that drama's being written in the eleventh or twelfth century, when the Pat'han princes were pressing upon the hindu sovereignties. To the hindu, every man not twice born was a mlechcha — *Hind. Theat Vol II p 251*. See Hindoo, India, kashmiri Sudra, Mhia, Semitic races, Mnaskines, Gicks of Asia.

MOÆDAN. Those Arab tribes which are of a pure Arab race, live on the flesh of their buffaloes, cows, and horses, and on the produce of some little ploughing. The tribes, distinguished as noble by their possession of camels, are denominated Aleu-el-Aleamî, and the others Moædan. The latter are esteemed a middle class, between genuine Arabs and peasants. Niebuhr heard some tribes mentioned contemptuously, because they kept buffaloes and cows. The Moædan transport their dwellings from one country to another, according as pasturage fails them, so that a village often arises suddenly in a situation where, on the day before, not a hut was to be seen — *Niebuhr's Travels, Vol II p 159 160*

MOAGHA TEL. Morinda, *sp?*

MOAMERIA, See Singhpô.

MOANA, or Miani or Meyanna, in Sind and in Cutch, are mahomedans of loose character. See Mohana.

MOCHA COFFEE

MOAR, a river of Malacca, which rises in the mountains of Pahang

MOAR NUDDY runs near Jumna Kande in Berhampoor

MOASHUR HIND A variety of magic squares

MOAT, DUK and HIND *Phaseolus* sp

MOAWIYAH IBN ABI SOFIAN was governor of Syria, but renounced allegiance to Ah, and proclaimed himself khalif of the western provinces. The khalif Moawiyah, after having (A D 671-678), for seven successive summers renewed the endeavour to take Constantinople, at length felt himself under the necessity of sending envoys to sue for peace from the emperor Constantine Pogonatus. The latter agreed, and sent the patriarch Joannes Petzigaudius (the Yenyo of the Chinese) to Damascus to conduct the negotiation with the Arabs. The result was that the latter pledged themselves to a thirty years' peace, and to pay to the empire every year 3000 pieces of gold, fifty slaves and fifty horses — *Yule, Cathay* I p 60

MOBARKHA HIND *Adiantum lunulatum* *Burm Sp*

MOBID, ARAB, from *abid*, AR, a Paisee priest

MOBYE See Kaien, Shan

MOCDER-CANEEL, also Hout Kassie Dui *Cassia lignea*

MOCHA, a town in Arabia. It has no pretensions of antiquity having had its origin about 1430, by the people flocking around the learned Sheikh Ali Shaduli ibn Oman. About the beginning of the seventeenth century, the English and Dutch East India Companies established factories there, and carried on a lucrative commerce with the Indian ports. At this time the revenues amounted to Rs 75,000 per annum, ships from all parts of the East entered its harbour, and caravans from Egypt, and Syria, and from the Eastern nations of Europe flocked to its markets. In the beginning of the 18th century the French established a factory at Mocha, which was then at the height of its prosperity. Its trade with America and Europe continued unabated until 1839 when Aden having become a British Port, Mocha rapidly and steadily declined, its condition became indescribably deplorable, and in 1857 its Customs dues of Mocha sold for Rs 48,000. The country around Mocha is a barren plain. Mocha, has a population of twenty thousand — *Playfair's Aden*

MOCHA BENG HIND *Musa sapientum*

MOCHA, See Kyan

MOCHA COFFEE, See Coffea

MODAKA

MOCHIA, KAI TAM Calls

MOCHARO MATIR—"The charming Matir, a district near Omerkot, celebrated in Sindhi pastoral poetry as the Arcadia of that ill favoured land"

MOCHA-RAS, varieties of gum, from *Bombax Malabaricum* or *B heptaphyllum* and *Hypericanthia moringa*. See Moch-ras

MOCHA STONES and Moss Agates are semitransparent calcedonies, including various ramified forms, produced by iron, manganese, bitumen and chlorite or green earth, but sometimes also, as has been proved by Drubenton and MacCulloch, produced by the presence of real vegetable bodies, such as *Conserve* and Mosses. The finest are found in Gunzerat, but received their name not from Mocha or Mokha on the Red Sea, but from the word *mochi* which is used by the Saxon miners to express those spots resembling moss, that distinguish agates of this kind — *Millin's "Dictionnaire des Beaux Arts" in Ousley's Travels* Vol I p 433

MOCHAYET, *Forskal* *Cordia myra*

MOCHEAL TAM, a Ceylon tree about twenty inches in diameter, and eight or ten feet high. Its wood is used in native boats, &c. It produces a fruit from which oil is extracted — *Edye Ceylon*.

MOCHI, a shoemaker, a worker in leather, commonly applied to one who is by caste and occupation a shoe-maker, a harness maker, or saddler, in the south of India, a worker in leather and saddlery, a book binder, a cabinet or furniture maker and a portrait painter. In S India, a *muchi* is employed in public offices, like a *daftari* in Upper India, to make pens, ink, provide paper, seal letters, bind books, and the like.

MOCH RAS the gum of *Bombax heptaphyllum*, but also applied to the gum of *Hypericanthia moringa*. One kind is a very highly astringent dark colored gum much used in medicine by natives. A variety of phul supyani is obtained from the *Areca catechu* and seems to be called *sangra gond*, in Gujraon — *C'Shaughnessy, p 227 Powell Hand Book, Vol I* p 397 See Mocha-ras

MOCOA, A genus of mammals of the family *Scincidae*

MOCRAN, See Kej Mckian

MOD MAK The broken or cursive or running hand-writing used by the Marathas on ordinary occasions

MODA-COTTAN TAM *Cardiospermum halicacabum* — *Linn*

MODAI KOCHI See India

MODAKA, SANS from mood, to rejoice.

MOGALI

MODAVA GADDI or Balbajamu TEL or Imperata cylindrica, Beauv — Saccharum cylindricum R 1 234 See Saccharum cylindricum

MODDORO GOODEE, URU A tree of Ganjam and Gumsu, of extreme height 40 feet, circumference $2\frac{1}{2}$ feet, and height from the ground to the intersection of the first branch, 8 feet It is used for plough-shares and rafters and burnt for firewood Is not very common — *Captain Macdonald*

MODECCA BRACTEATA, Lam Syn of Trichosanthes palmata Roeb

MODEL or Pntcha Ootoo Wood

MODERA KANNI MALLEAL Hugonia mystax, Linn

MODI, HIND a shopkeeper

MODI-KHANAH, a store

MODINA KANDA TEL A kind of Alum

MODIRA WALLI MALLEAL Aitabotrys odoratissimus

MODIRA KANARAM MAL Stychnos colubrina, Linn B.

MODIRA-VALLI, MAL Ancistrocladus heyneanus also Aitabotrys odoratissima

MODOOGA VRIKSHA, CAN Erythrina Indica

MODOROO TOBA URU A tree of Ganjam and Gumsu, extreme height 30 feet, circumference 1 foot and height from the ground to the intersection of the first branch 9 feet. Wood useless except for fire-wood The tree is common The fruit is eaten — *Captain Macdonald*

MODUGA TEL Erythrina suberosa Roeb

MODUGA VRIKSHA CAN Erythrina Indica Lam Roeb, IV and I

MODUGA CHETTU TEL Butea frondosa R in 241, The fact of the bright flowers of this tree having no perfume has given rise to the Telugu verse As a man endowed with beauty, wealth and other qualities is held in no esteem without learning, so the flower of Palasa is worthless

MODUGA VITTILLOO, TEL Seeds of Butea frondosa

MOEDER-CANEEL Dur Cassia lignea

MOEE, URU Garuga pinnata

MOERRO, Ir Mohan

MOFUSSIL, PERS HIND In British India, any district out of Calcutta, Madras or Bombay towns

MOGA BIERI also Maga bna TEL Anisomeles Malabarica R Br Ajuga fruticosa, R in I Both Brown and Heyne have founded the word bheri, with bna, the common name of various kinds of Laffa

MOGAL, See Swastika

MOGALI, TEL Pandanus odoratissimus, Calceola bush.

MOGHUL

MOGALINGA MARAM or Múkodí TEL Schreberia swietenioides, R 1 109

MOGANEE, BENG Phaseolus trilobus

MO-GAUNG, See India

MOGHELI TEL also Moghenakoo, TEL Pandanus odoratissimus, Linn

MOGHI a predatory tribe of Central India, hindus of low caste, professed robbers They came from Chittoore on the west See Bangii

MOGHOSTAN, See Kuman.

MOGHSI, HIND Macrotomia euchioma

MOGHU, BENG Bignonia suaveolens

MOGHUL, a term derived from the great Tartar Mongol tribes, is used in India as a distinction of their descendants As a title it was especially applied to the sovereigns of Delhi of the house of Timur, although they were equally at least of Turk descent, and presented in their appearance entirely Turkish characteristics Mahomedans in India are divided into the four great classes, Syed, Shaikh, Moghul and Pathan The Arab shaikh are of three origins the Koieshi Mahomed's tribe, the Siddegee, Abou Bakr's tribe, and the Ferooqee or Omeri's tribe The Syed or Sandat are all descendants of Mahomed through his daughter Fatimah The Moghul however are of two countries, the Iran or Persian and Toorian or Turkish The Pathan tribes are mahomedans from Afghanistan These classes may be and are often, indifferently of the shiah or sunnee sect of mahomedanism There are other small sects and classes, as the Nowaet, the Ghan-Melidi, Ishmaelee, Lubby, Bora, Moplak &c On the N W frontier the term Moghul, is applied to the people of Afghanistan who speak Persian In Kabul, the mahomedans are divided into Pathan and Moghul (or new Pathan) the latter being chiefly Kazzilbah There are considerable settlements of Syeds holding villages in jaghir The mahomedans termed Sheikhs are neither Moghul, Syed nor Pathan There are many respectable landholders and some village communities who take the designation of Sheikh, as for instance the old proprietors of Lucknow, when it was but a village Mr Campbell regards those in the north of India as possessing considerable traces of a north-western origin from the hilly countries of the North Western Asians being fairer and some of them with high features of the Asian type, handsome faces, features and beards The emperor Biber, who, though a Turk was himself descended by the mother's side from Mogul ancestors, gives the following

account of the Moguls in his service—"The horde of Moguls have uniformly been the authors of every kind of mischief and devastation" Being dispossessed of the northern parts of his dominions by the Usbeks, Baber determined to try his fortune in Hindoostan, whose distracted situation flattered his hopes of conquest. His residence at this time was at Cabul, from whence he undertook his first expedition across the Indus, in 1518. After this, he made four others and in the fifth (A. D. 1525) he defeated the emperor of Delhi, and put an end to the dynasty of Lodi. It is said that Baber crossed the Indus, this last time, with only 10,000 chosen horse, the enemy's generals, by their revolts, furnishing him with the rest of his army. Baber was the founder of the empire of the great Mogul in India, and was, after Timour, the greatest genius of his race, his memoirs, which he wrote during the latter part of his life, comprise one of the most curious and interesting works in eastern literature. The Mogul is not a gloomy, intolerant fanatic like the Patan, but good natured and conciliatory, who made it his policy to amalgamate the foreigner with the natives of the soil. Under the Mogul, arts, manners, costumes and tastes all took a new character. The Moghul assumes the suffix of Beg. They are comparatively few, in number, are generally fair people, of a larger physical frame than the Arab-Mahomedans and are all of unassuming manners. In more recent times, the term Moghul was applied by the nations of Europe to the localities which they have occupied or with which they have traded. With the Portuguese the northern part of Hindustan held by the Moghul sovereigns, was styled Mogor, and Goa and the Western Coast of the Peninsula was to them India, just as the British now designate as India all their possessions in Hindustan and the two Peninsulas, and as with the Dutch now, India means Java, Sumatra, and the Netherland possessions in the Archipelago. The Moghul dynasties of India beyond palaces and tombs, porticoes and temples have, however, left little worthy of emulation. There are a few useful sarais and bridges, but of these many were erected by private persons. The aborigines of Bokhara are the Tajik whose origin and time of immigration to Bokhara are unknown, previous to the conclusion of the first century of the hijra, the Arab mahomedans penetrated into their abodes, and forced them at the point of the sword to embrace the new creed. At that period, Bokhara was govern-

ed by the race of the Samanides. In the tenth century, the weak rule of these princes was totally overthrown by the Usbeks, whose power was not of long duration, for in the twelfth century the khanat of Bokhara was deluged by the overwhelming flood of the Moghul hordes of Chenghiz-khan, and the Usbeks were expelled by the Moghuls into the desert to the west of the Sai-i-Daniya. *Campbell*, p. 100-101 — *Elphinstone's History of India* Vol. II p. 37 *Rennell, Memoir* p. lvi *Travels, of a Hind* V. II p. 255 *Yule, Cathay* II p. 549.

MOGILI, TFL. Caldera bush, Pandanus odoratissimus Mogili-pu, its flower.

MOGOR, Mogol, a Mahanum faqeer.

MOGOR, with the missionaries of the 15th century and the Portuguese, was then name for Hindustan, held by the Moghul sovereigns, with them India meant Goa and the Western Coast just as with the Dutch now India means Java and Sumatra, *Yule Cathay* II p. 549.

MOGORIUM SAMBAC LAM. Jasminum sambac, Ait.

MOGORIUM TRIFLORUM, LAM. Jasminum angustifolium, Vahl Willd.

MOGOUK, see Ruby mines.

MOGRA or MOGRI Hind. Jasminum Sambac.

MOGULU KADIMI or Kadamba TFL. Nauclea cadamba R.

MOHA also Mohe, DUK HIND. MAH Bassia longifolia. See Honge.

MOHAINDRA-MATAI a mountain in Kimerdy.

MOHAIR

Mohe,	Fi	Moerio,	Ir
Mohr,	GER	Mue, Muei	SE

The hair of the Angora goat, soft, fine as silk, and of a silvery whiteness — *Faullner*.

MOHAKRI, HIND. *Bryonia umbellata*.

MOHAMMERAH a town in the Persian gulf at which the Indian army landed in 1855 when attacking Persia. After a great accession to its waters, the Shatt el Arab inclines a little more towards the South, during the remainder of its course it passes many large villages, and almost continuous belts of date-groves, and at length it reaches the sea, which, at the bar, is forty miles from Mohammera. See Chaldea, Kajar, Khuzistan, Arabistan, Mesopotamia.

MOHANA, a fisherman caste in Sindh, who appear to be a tribe of converted hindus. Their own account of their origin, however, is as follows — When Sulayman, the son of David, was amusing himself by ballooning over Cashmir, he met a horrible looking woman, and, although the wisest of human beings, was puzzled to conceive what manner of

man it could be that would marry her. Some time afterwards, the prophet king lost his magic ring by the wiles of Sakhar, the demon, who ascended his throne, seized the palace and drove out its lawful owner Sulayman, impelled by destiny, wandered to Cashmir, and there became the husband of that "gimme ladye." Her dowry was every second fish caught by her father, who happened to be a fisherman. As usual in such tales, the demon soon lost the ring, and it was found in the stomach of one of the fishes. Thus Sulayman recovered his kingdom. His wife, who remained behind in a state of pregnancy, had a son, who became the sue of the Mohana. The Mohana do not look like the Sindh people. Their features are peculiar and the complexion very dark. Some of the women are handsome when young, but hardship, exposure to the air, and other causes, soon deprive them of their charms. They are to be found chiefly about the lakes of Manchar, Manyar and Kinjur. At the latter of these places are some ruins of a palace built by Jam Tamachi, one of the rulers of Sindh, who married Nuren, the beautiful daughter of a fisherman. The event is celebrated in the legends of the country, and Shah Bhetao, the poet, has given it a Sindh immortality in one of his Sufi effusions. The Mohana are by no means a moral people. Their language is gross in the extreme, and chastity seems to be unknown to them. The men are hardy and industrious, but incurably addicted to bhang, opium, and all kinds of intoxication. Probably, their comfortless and precarious life, half of which is spent in or near the water, drives them to debauchery. They are admirable swimmers, as might be expected. The children begin that exercise almost as soon as they can walk. The Mohana, though depraved, are by no means unreligious. They keep up regular mosques and places of worship, with Piri, Mulla, and all the appurtenances of devotion. The river Indus is adored by them under the name of Khwajeh Khizi, and is periodically propitiated by a cast offering of rice, in earthen pots covered with red cloth. There are many different clans among the Mohana race. Their caste disputes are settled by the head men, who are called "Changa Mursa," and invested with full powers to administer justice to those who consult them. After betrothal, the prudent parents do all they can to prevent the parties meeting, both, however, are permitted to visit one another's relations of the same sex. Among the upper classes any premarital matrimony is considered disgraceful, but accidents

are not of rare occurrence. It is the same in Afghanistan, and other parts of Central Asia, where the mother of the betrothed not unfrequently connives at what is called Namzad-bazi, or visiting the future bride, unknown to the father. The word, however, does not imply any scandalous occurrence, and of course where the use of the sabie is so untrammelled the danger is diminished. In Sindh the lower classes, such as the Mohana and others, think they have a right to intrigue with their future brides. Some of them will go so far as to consider the mother-in-law a substitute for her daughter until the latter is of an age to be married.—*Burton's Sindh*, pp 251, 252-3, 261-2

MOHANAM or Chilagadam, TEL. Batatas edulis, *Ch a eiythiorhiza* 822

MOHANNA, a river near Ryepoor in Rewah

MOHAO, a rivulet or naddi near Shahzad-ban in the Moradabad circle

MOHARRAM, the first month of the mohamedan year in which a festival is held in India celebrated by a kind of dramatic representation of the events of that period. See Mohurram

MOHAS, a river of Budaon

MOHAUT ? also Mohaul ? *Hibiscus tiliaceus*

MOHE-KA-JHAR, HIND. *Bassia longifolia*, *Wilde* Mohe ka tel. Its oil Mohe ka phul, its flower

MOHINI, SANS. from mooh to be infatuated. In hindu mythology the female form of Vishnu with whom Siva associated and Mohini brought forth Ayanar

MOHMO. See Shan

MOHNI-KA KAJUL, HIND. the philter lampblack

MOHNSAFT, GER. Opium

MOHO, MAR. *Bassia latifolia*

MOHOE ? *Hibiscus*

MOHOLO, URIA. *Bassia latifolia* ? Under these names, Capt Macdonald describes a tree of Ganjam and Gumsut, of extreme height 50 feet, circumference 8 feet, and height from the ground to the intersection of the first branch, 36 feet. Used for boats and the flooring of cattle sheds is often made of this wood, the tree is highly prized by the hill tribes on account of intoxicating liquor which they distil from its flower. The latter is made into a sort of sweetmeat by the Uiya race who mix sugar and rice with it. The fruit in its unripe state is boiled and eaten as a vegetable. The fruit yields an oil termed "Jolo Jelo," this is purchased by the bukals for the purpose of adulterating ghee, which it somewhat resembles in ap-

MOHURRUM.

pearance This tree and the solopo palm are never destroyed by the Kond race when they clear a patch of jungle for the purpose of bringing it under cultivation, and in the time of the Gumsur rajahs, the rebellion of any of the hill tribes was often punished by cutting down all their mohoolo and solopo trees — *Capt Macdonald*

MOHOR, or Moi, a Rajput tribe said to be of Bhatti origin

MOHR, HIND MALEAL *Pavo cristatus*

MOHR GLR Mohan

MOHR HIND A kind of bamboo of Krungia

MOHRI HIND *Aconitum napellus*

MOHRO HIND *Quercus dilatata*

MOHR-PUNKHEE—? Feins

MOHRU HIND *Quercus dilatata*

MOHU SANS From mulia, confusion or stupefaction

MOHUA BENG *Bassia latifolia* — *Willd*

MOHUN LAL was the son of the Budh Singh, the son of rajah Mann Ram, of Kashmir, who held a high rank, with a considerable estate, at the court of the late emperors of Delhi He joined Lt Alexander Burnes at Delhi and accompanied him into Samarcand and Bokhara, Lieutenant (afterwards Sir Alexander) Burnes, was then assistant resident in Cutch, but with his younger brother Charles he was killed in Cabool, on the 2nd November 1841 — *Mohan Lal's Travels*, p 1—9

MOHUNNA-YENNAI—? Wood oil

MOHUR or Ashrafi, a gold coin, of India, now rarely seen, of fifteen rupees value so called from having the sun's image

MOHUR PRS Seal

MOHUR-BUNJ, — a tributary estate, to the S E of the Colehan It has a rajah

MOHURRUM This is the first month of the mahomedan year, the first ten days of the month are held as a festival, which is celebrated as Christmas is, sometimes by strict religious rites or by great festivity according to the opinions or ignorance of the sects The shiah mahomedans and learned mahomedans are generally most strict in the observance of their religious duties for the first thirteen days of this month The other months in succession are

Suffer,	Rujjub,
Rubbi ul Awul,	Shaban,
„ us San,	Ramzan,
Jemadi ul Awul,	Shawal,
„ us San,	Zu-ul-kaida

Ashiah an Arabic word, from 'ashi' a tenth part, are the first ten days of the mohurram, or the ceremonies observed during that part of the month Houses are appropriated in which they set

MOKINA

up the Allum, Taboot, Shah-nasheen, Booriaq, &c, and sometimes screens made of mica These places are called the Ashoori Khanah (ten day house), Tazeca Khanah (the house of mourning), and Astana (a threshold or laqueer's residence) In upper Hindustan, opulent mahomedans erect an Imambara, and the shahs generally follow a similar practice — *Hicklots* See Moharram

MOIWA BENG *Bassia latifolia* — *Willd*

MOI The Di-ditch, N' Guon, Moi, Ro-Moi and Ke-moi, rude tribes occupying the mountain ranges between Tonkin and Cochin China, and between Cochin China and Kambogia. — *Latham's Descriptive Ethnology*

MOHUR PUNKHEE, Bayia, Kishtee or Juhaz

MOI-TAI The Kithie or Moï tai, a tribe in 91 E L and 21½ N L South of Munnipoor, with the Kom-naga in the S W, the Lhooppa naga in the N E and the Kacharee on the west

MOI-MOI King Crabs of Achin

MOINEE An order of hindu devotees, who vow perpetual silence They go almost naked, and smear their bodies with cowdung — *Cole Myth Hind* p 339

MOIRE Fr Mohan

MOIRA, Earl, afterwards Marquis of Hastings, Governor General of India from 1813 to 1821

MOK BURM Aloe Indica, *Royle Aloes*

MOKALI HIND *Brassica rapa*

MOKE ISO HLAN MA BURM Desmodium sp

MOKETAMMATIA BURM Meaning Mantaban wood A tree of maximum girth 1 cubit, and maximum length 8 feet, found very abundant in Mantaban and its adjacent jungles, also all over the provinces, especially on the banks of rivers When seasoned, sinks in water uncommonly heavy Stated to be used for the same purposes as chisel handle tree, but still stronger — *Captain Dunge*

MOKHA See Mocha, Tehama

MOKHERAJU See India

MOKKA, BENG Zea mays Maize

MOKKA, also Perugu TEL *Amarantus oleraceus* Linn

MOKKA, BENG *Bryonia scabra*

MOKKA JUARI, HIND Zea Mays Linn

MOKKA JONNA, also Mokka Jonaloo, TEL Zea Mays, Indian corn

MOKKA TOFA KURA or Perugu tota kura TEL *Amarantus oleracea*, L — *Vai gigantea*, R in 605

MOKKA Vepa TEL *Bignonia*, sp

MOKNA, HIND *Aguicus campestris* See Ganga

MOLLALU

MOKSH, or Moksha, HIND absorption in the deity, erroneously identified with heaven See Nibutti

MOKURBURJ, See Kol

MOLAGALIGAL, TAM Chillies

MOLAGO KODI, MALEAL Piper nigrum, Linn

MOLAGHA TEL Molinda citrifolia Linn

MOLLAGHAI, TAM Capsicum frutescens, Cayenne pepper

MOLAGO VALLI, TAM Piper nigrum, Linn

MOLAKARANAY, Toddalia aculeata

MOLA KAKAR UNNAY, TAM Oil of Scopolia aculeata or Toddalia aculeata,

MOLA KOORA, TEL. Amaranthus polygamus

MOLAM, TAM Cucumis melo

MOLANDI, a practical race mentioned by Pliny, Arrian and Ptolemy, on the western coast of India, near Mt Dilli

MOLANGI, See Sunderban

MOLASSES

Treacle,	ENG	Mielazzo di Zucchero, It
Melasses,	FR	Melasso, Port
Snap de sucre,	"	Assucar liquido, "
Syrup,	GER	Patoka sucharyaya, Rus
Kakwi,	GUJ	Miel de avocat, Sp
Kakwi,	HIND	Chaucra "

The following were the exports from all India, under the name of this article, but it was probably all jagu or unchued sugar,

	Cwt	Tons	Value £
1858-59	93,708	4,086	40,553
1859-60	84,391	1,230	32,953
1860-61	54,592	2,730	21,501

The exports were principally from Madras ports McCulloch, Commer., Dictionary p 805

MOLAY-KEERAY, TAM Amaranthus polygamus See Mollay keeray

MOLE, HIND Brassica Griffithii

MOLECH, the deity to whom, in sacrifice, the Samarians made burnt offerings of their children

MOLE MACINE It Millstones

MOLINDA CANESCENS

Koive Tel | Sapindus tetraphyllus

A native of the Cical mountains, flowers about the time the sapindus does The wood of this tree is white and not so serviceable as that of the Sapindus rubiginosus Roxb Rohde MSS

MOLINIA VARIA See Graminaeae

MOLKY RIVER, on the coast of Canara, runs in about lat 13°7' N.

MOLLA, See Kelat

MOLLAGA, or Mollaghai, TAM Capsicum frutescens, Linn

MOLLA CHETTU, varieties of jasmine, J pubescens, V multiflorum (hirsutum, L)

MOLLALU or Sannajajulu TEL Jasminum auriculatum, Vahl—R 1. 98

MOLLUSCA

MOLLAGU, TAM Capsicum annuum Linn.

MOLLUGO CERVIANA, SER W and A.

Papadagum,	Pharmaceum cervina, Linn	
Parpataka,	TAM | Ghimashah,	BENG
	TEL	

This plant grows in Peninsular India, where it is employed in medicine

MOLLUGO SPERGULA, Linn Gyen-ga BERM

MOLLU KATTRI KAI, TAM the Brinjal, or egg-plant, Solanum melongena.

MOLLUSCA, or Molluses

Malakia,	GRFEK	Conchudo	SP
Sipi,	HIND	Concha	
Conchilia	It	Kihnyil	TAM
Conca	"	Matti	
Pesce de nicchio	FR	Silakalu,	TEL
Pescado	GER		

Mollusc is a term derived from the Latin word mollis, soft, and molluses are animals whose bodies are soft, but are mostly protected by an external shell With naturalists, the whole of the animals of the world are arranged as under,

Kingdom, ANIMATIA

Sub-Kingdom 1, VERTEBRATA

Class 1 Mammalia	Class III Reptilia.
" II Aves	" IV Pisces

Sub-Kingdom II MOLLUSCA

Class 1 Cephalopoda	Class IV Brachiopoda
Class II Gasteropoda	Class V Conchifera.
Class III Pteropoda	" VI Tunieata

Sub-Kingdom III, ARTICULATA

Class 1 Insecta	Class IV Cirripeda.
" II Arachnida,	" V Annelata
" III Crustacea	" VI Entozoa

Sub-Kingdom IV, RADIATA

Class 1 Acalepha	Cl IV Foraminifera.
" II Echinoder-	Cl V Infusoria
mata	
Class III Zoophyta	" VI. Amorphozoa

The four different types upon which all known animals are constituted constitute as many natural divisions or sub-kingdoms The first of these primary groups is characterized by an internal skeleton of which the essential or ever present part is a backbone, composed of numerous joints or vertebrae These are the beasts, birds, reptiles and fishes, and are known as the vertebrata or vertebrated animals, meaning animals with a backbone

The second type is the mollusca or soft bodied animals Insects, spiders, crabs and worms whose bodies have many joints or articulations, called the Articulata form the third sub-kingdom, and the fourth is the star-fishes, sea jellies, coral animals and the countless microscopic creatures which

MOLLUSCA.

swarm in the waters The mollusca are related to the zoophytes by the affinity of their simpler forms, and the higher classes of them to the fishes So far as geological researches have gone, the four leading types of animal structure have existed simultaneously from the very beginning of life on the globe, and though perpetually varying in the form under which they were manifested they have never since entirely ceased to exist Mr S P Woodward arranges the mollusca as under

CLASS I CEPHALOPODA. CEPHALOPODS

ORDER I DIBRANCHIATA

SECTION A OCTOPODA

Family I ARGONAUTIDÆ

GENUS, *Argonauta* Argonaut or paper sailor; recent, 4 sp, fossil, 1 sp *Syn octhoe nautilis*

Family II OCTOPODIDÆ

GENERA *Octopus*, rec 46 sp *Syn cistopus*
Sub-genus *Tremoctopus* rec 2 sp
Pinnoctopus, Finned octopus, rec 1 species
P cordiformis
Eledone rec 2 species
Crioteuthis rec 1 species C Muller
Philonexis rec 6 species

SECTION B DECAPODA

Family III TEUTHIDÆ — CALAMARIES, or SQUIDS

Sub-family A MYOPSIDÆ Eyes covered by the skin

GENERA *Loligo* Calamary, rec 21 sp *Syn teuthis*
Sub-genus *Teudopsis*, fossil, 5 sp
Gonatus rec 1 species, G amæna
Sepioteuthis rec 13 sp
Beloteuthis fossil, 6 sp
Geoteuthis fossil, 9 sp *Syn belemnosepia*
Leptoteuthis fossil
Cianchia rec 2 sp
Sepiola rec 6 sp
Sub-genus *Rossia* rec 6 sp

Sub-family B OIGOPSIDÆ Eyes naked

Lohgopsis rec 8 sp
Chenoteuthis rec 2 sp
Histioteuthis rec 2 sp
Onychoteuthis Uncinated calamary, rec 6 sp *Syn ancistroteuthis onychia*
Enoplateuthis Armed Calamary, rec 10 sp *Syn ancistroteuthis* and *abralia octopodoteuthis*
Ommastrephes. Sagittated calamary, rec 14 sp

MOLLUSCA.

Family IV. BELEMNITIDÆ

GENERA, *Belemnites*, fossil, 100 sp
 The belemnites have been divided into groups by the presence and position of furrows in the surface of the guard

SECTION I ACÆLI

Sub-section 1 *Acuarii*, 20 sp

2 *Clavati*, 3 sp

Section II GASTROCELI.

Sub-section 1 *Canaliculati*, 5 sp.

2 *Hastati*, 19 sp

Section III NOTOCÆLI, 9 sp

Belemnitella fossil, 5 sp
Acanthoteuthis fossil, *Syn kelæno*.
Relemnoteuthis recent, also fossil
Conoteuthis, fossil

Family V SEPIADÆ

GENERA, *Sepia* rec 30 sp fossil, 5 sp *Syn belosepia*
Spiruliostra fossil
Beloptera fossil, 2 sp
Belemnosis fossil

Family VI SPIRULIDÆ

GENUS, *Spirula*, rec 3 sp.

ORDER II. TETRABRANCHIATA

Family I NAUTILIDÆ

GENERA *Nautilus* rec 2 or 4 sp fossil, 100 sp.
Sub-genera *Aturia* fossil, 4 sp
 ? *Discites* fossil
Temnocheilus fossil
Cryptoceras fossil
Intutes fossil 15 sp *Syn hortolus*, trocholithes
Trochoceras fossil, 16 sp
Clymenia fossil 43 sp.

Family II ORTHOCERATIDÆ.

GENERA *Orthoceras* fossil, 125 sp *Syn gonioceras*, *cycloceras*
Sub-genera *Cameroceras* fossil, 27 sp
Actinoceras fossil, 6 sp
Ormoceras fossil, 3 sp
Huionia fossil, 3 sp
Endoceras fossil, 12 sp
Gonioceras
Gomphoceras fossil, 10 sp *Syn apioceras*, *poterioceras*
Oncoceras fossil, 3 sp
Phragmoceras fossil, 8 sp
Cryptoceras fossil, 36 sp *Syn. campulites*, *aploceras*
Gyroceras fossil, 17 sp *Syn nautiloceras*
Ascoceras fossil, 7 sp

Family III AMMONTIDÆ

GENERA *Goniatites* fossil, 150 sp
Bactrites. fossil, 2 sp

MOLLUSCA

Ceratites fossil, 25 sp
Ammonites fossil, 530 sp
Chioceras fossil, 9 sp *Syn tiopæum*
Toxoceras fossil 19 sp
Ancylloceras fossil, 38 sp
Scaphites fossil, 17 sp
Helicoceras fossil, 11 sp
Turritites fossil, 27 sp
Hamites fossil, 58 sp
Ptychoceras fossil, 7 sp
Baculites fossil, 11 sp

CLASS II GASTEROPODA GASTEROPODS

ORDER I PROSOBRANCHIATA

SECTION A SIPHONOSTOMATA CARNIVOROUS GASTEROPODS

Family I STROMBIDÆ WING-SHELLS

GENERA, *Strombus* *Stromb*, rec 60 sp fossil,
5 sp
Pteroceras Scorpion-shell, rec 10 sp fossil,
100 sp
Rostellaria, *Syn fusus*, rec 5 sp fossil, 70 sp
Sub-genus ? *Spinigera* fossil, 5 sp.
Scaphis (*Terebellum*), rec 1 sp fossil, 5 sp

Family II MURICIDÆ

GENERA *Murex* rec 180 sp fossil, 160 sp
Typhis rec 8 sp fossil, 8 sp
Pisania rec 120 sp also fossil, ? sp
Ranella Frog-shell, rec 50 sp fossil, 23 sp
Triton rec 100 sp fossil, 45 sp
Fasciolaria rec 16 sp fossil, 28 sp
Turbinella rec 70 sp fossil, 20 sp
Sub-genus *Cynodonta*

Latius
Lagena

Cancellaria rec 70 sp fossil, 60 sp
Trichotropis rec 8 sp fossil, 1 sp
Pyrula Fig-shell, rec 39 sp fossil, 30 sp
Sub-genus, *Fulgur*
Muristica
Fusus Spindle-shell, rec 100 sp fossil,
320 sp
Sub-genus, *Trophon* rec 14 sp also fossil
Clavella rec 2 sp also fossil
Chrysodomus rec 12 sp also
fossil
Pusionella rec 7 sp also fossil

Family III BUCCINIDÆ

GENERA *Buccinum* Whelk, rec 20 sp
fossil, 130 sp
Sub-genus *Commella* 12 sp
Pseudoliva rec 6 sp fossil, 5 sp
? *Anolax* rec 26 sp fossil, 3 sp
? *Halia* rec and fossil
Terebra Auger-shell, rec 109 sp fossil,
24 sp

MOLLUSCA.

Ebuna Ivory-shell, rec 9 sp
Nassa Dog-whelk rec 68 sp fossil, 19 sp.
Sub-genus *Cyllene* rec and fossil
? *Cyclonassa*, rec

Phos, rec 30 sp
? *Rungicula*, rec 4 sp fossil, 9 sp
Purpura Purple, rec 140 sp fossil, 30 sp.
Sub-genus *Concholepas*

Cuma
Rapana

? *Purpurina* fossil, 9 sp
Monoceros rec 18 sp also fossil
Pedicularia rec 1 sp.
Ricinula rec 25 sp fossil, 3 sp
Planaxis rec 11 sp also fossil
Magilus rec 1 sp ?
Cassis Helmet-shell, rec 34 sp fossil,
36 sp

Omscia rec 6 sp fossil, 3 sp
Cassidaria rec 5 sp fossil, 10 sp
Dolum The Tun, rec 14 sp fossil, 7 sp.

Sub-genus *Malea*
Harpa Harp-shell, rec 9 sp fossil, 4. sp.
Columbella rec 200 sp fossil, 8 sp
Sub-genus *Columbellina* rec ? and fossil,
4 sp

Oliva Olive, Rice-shell rec 117 sp fossil,
20 sp

Sub-genus *Ohvella* recent
Scaphula recent
Aganoma recent
Ancillaria rec 23 sp fossil, 21 sp

Family IV CONIDÆ CONES.

GENERA *Conus* Cone-shell, rec 269 sp fos-
sil, 80 sp

Sub-genus *Conorbis*, fossil
Cithara, rec 50 sp
Pleurotoma rec 430 sp fossil, 300 sp.

Sub-genus *Dilla*
Clavatula
Tomella
? *Chonella* rec
Mangelia rec
Bela
Deflancia
? *Lachesis* rec
Daphnella rec and fossil.

Family V VOLUTIDÆ

GENERA *Voluta* Volute, rec 70 sp fossil,
80 sp

Sub-genus *Volutilithes* rec 1 sp also fossil
Scaphella rec and fossil
Melo rec 8 sp

Cymba Boat-shell rec 10 sp
Mitra Mite-shell rec 350 sp fossil, 90 sp.

Sub-genus *Imbricaria*
Cylindra
Volvaria fossil, 5 ? sp
Maignella rec 90 sp fossil, 30 sp.
Sub-genus *Hyalina* rec

MOLLUSCA.

Family VI CYPREIDÆ. COWRIES.

GENERA. *Cypræa* Cowry *rec* 150 sp. *fossil*, 78 sp

Sub-genera. *Cyprovula*
Luponia

Tiuvia rec 30 sp

Erato rec, 8 sp *fossil*, 2 sp

Ovulum rec 36 sp *fossil*, 11 sp.

Sub-genus *Calpuina rec*

SECTION B HOLOSTOMATA SEA-SNAILS

Family I NATICIDÆ

GENERA *Natica rec* 90 sp *fossil*, 260 sp

Sub-genera *Naticopsis fossil*, 7 sp

Neverita

Lunatia recent

Globulus fossil

Polinices

Cernina

Naticella fossil, 19 sp

Sigaretus, rec 26 sp *fossil*, 10 sp

Sub-genus *Naticina rec* and *fossil*

Lamellaria rec 5 sp *fossil*, 2 sp

Narica rec 6 sp *fossil*, 4 sp

Velutina rec 4 sp, *fossil*, 3 sp

Sub-genus *Otina recent*

Family II PYRAMIDELLIDÆ

GENERA *Pyramidella rec* 11 sp *fossil*, 12 sp

Odostomia rec ? sp *fossil*, 15 sp ?

Chemnitzia rec 4 ? sp *fossil*, 180 sp

Sub-genus *Euhmella rec*

Euhma rec 15 sp *fossil*, 40 sp

Sub-genus *Niso, rec* 5 sp *fossil*, 3 sp

Stylina rec 6 sp

Loxonema fossil, 75 sp

Macrocheilus fossil, 12 sp

? *Achis rec* and *fossil* ? sp

Family III CERITHIADÆ CERITES

GENERA. *Cerithium rec* 100 sp *fossil*, 460 sp

Sub-genera *Iuhmoclavis*

Bittium rec

Turris rec 30 sp also *fossil*.

Cerithiopsis rec

Potamides. Fresh-water Cerites rec and *fossil*

Sub-genera. *Cerithidea rec*

Terebralia (Cerith, Telescopium) rec

Pyræus rec

Lampania rec

Nerinea fossil, 150 sp

Sub-genera. *Nerinea*, 50 p

Nerinea

Trochalia

Ptygmatis.

? *Fastigiella fossil*

MOLLUSCA

Aporrhais rec 3 sp *fossil*, 200 sp.

Struthiolana rec 5 sp

Family IV MELANIADÆ

GENERA *Melania rec* 160 sp *fossil*, 25 sp

Sub-genera *Melanatia rec* and *fossil*

Vibex, rec

Ceriphasia rec

Hemisinus rec

Melafusus rec

Melatoma rec

Anculotus

Amnicola

? *Chilostoma fossil*

Paludomus rec 16 sp

Melanopsis rec 20 sp *fossil*, 25 sp

Sub-genus *Puena rec* 4 sp

Family V TURRITELLIDÆ

GENERA *Turritella rec* 50 sp *fossil*, 170 sp

Sub-genera *Proto*

Mesalia rec and *fossil*

Cæcum rec 2 sp *fossil*, 4 sp

Vermetus Worm-shell rec also *fossil*, 12 sp

? Sub-genus *Spiroglyphus recent*

Siliquaria rec 7 sp *fossil*, 10 sp

Scalaia. Wentle-trap, rec 100 sp *fossil*, 100 sp

Family VI LITORINIDÆ

GENERA *Littorina Periwinkle rec*, 40 sp *fossil*, 10 sp

Sub-genera *Tectaria rec*

Modulus rec

Fossarus rec also *fossil*, 3 sp

Risella rec

Solarium Stan-case shell, rec 25 sp *fossil*, 56 sp

Sub-genera *Torina rec* also *fossil*

Omalaxis fossil, 6 sp

? *Oribis fossil*

? *Phorus Cairn-shell, rec* 9 sp *fossil*, 15 sp

Lacuna rec also *fossil*, 1 sp

? *Littopa rec* also *fossil*, 1 sp

Rissoa rec 70 sp *fossil*, 100 sp

Sub-genera *Rissoina rec* also *fossil*, 10 sp

Hydrobia fossil, 10 sp

Syncera rec

Nematia fossil

Jeffreysia rec 2 sp

Skenea rec ? sp

? *Truncatella Looping-snail, rec* 51 sp

? *Lithoglyphus rec* ? sp

Family VII PALUDINIDÆ

GENERA *Paludina River-snail, rec* 60 sp *fossil*, 50 sp

Sub-genus *Bithinia rec*

Ampullaria Apple-snail, or idol-shell, rec 50 sp

MOLLUSCA

Sub-genera Pomus

Marisa

Asolene, recent

Lanistes, recent

Meladomus

? Amphibola, rec 3 sp

Valvata Valve-shell, rec 6 sp fossil, 91 sp

Family VIII NERITIDÆ

GENERA Nerita Nerite, rec 116 sp fossil, 60 sp

Sub-genera Neritoma fossil

Neritopsis rec 1 sp fossil, 20 sp

Velates fossil

Pileolus fossil, 3 sp

Neritina Fresh-water nerite, rec 76 sp fossil 20 sp

Navicella rec 18 sp

Family IX TURBINIDÆ

GENERA Turbo Top shell, rec 60 sp, fossil, 360 sp

Phasianella Pheasant-shell, rec 25 sp fossil, 70 sp

Imperator rec 20 sp ?

Trochus rec 150 sp fossil, 360 sp

Sub-genera Pyramis rec

Gibbula rec

Margarita rec 17 sp

Elenchus rec

Rotella rec 10 sp

Monodonta rec 10 sp ? also fossil

Delphinula rec 20 sp fossil, 30 sp ?

Sub-genera Liotia rec 6 sp also fossil

Collonia rec also fossil

Cyclostrema rec 12 sp also fossil

Adeorbis rec also fossil, 5 sp

Euomphalus fossil, 80 sp

Sub-genus Phanerotinus fossil

Stomatella rec, 20 sp

Sub-genus Gena rec 16 sp

Biodeurpia rec 3 sp

Family X HALIOTIDÆ

GENERA Haliotis Ear-shell, rec 75 sp fossil, 4 sp

Sub-genus Deridobianchus, rec

Stomatia rec 12 sp fossil, 18 sp

Scissurella rec 5 sp fossil, 4 sp

Pleurotomaria fossil, 400 sp

Sub-genus Scaltes fossil, 8 sp

Murchisonia fossil, 50 sp

Trochotoma fossil, 10 sp

?Cninus fossil, 2 sp

Ianthina Violet-snail, rec 6 sp

Family XI FISSURELLIDÆ

GENERA Fissurella Key-hole limpet, rec 120 sp fossil, 25 sp.

MOLLUSCA.

Sub-genera Pupillia rec.

Fissurellidæa rec 3 sp

(Machiochima) rec.

Lucapina rec 3 sp

Puncturella rec 2 sp also fossil

Rimula rec also fossil, 3 sp

Emarginula. rec 26 sp fossil, 40 sp.

Sub-genus Hemitoma

Palmophorus rec 10 sp fossil, 3 sp

Family XII CALYPTREIDÆ BONNET-LIMPETS.

GENERA Calyptrea Cup-and-saucer limpet rec 50 sp fossil, 30 sp

Sub-genera Crucibulum rec

Trochita rec

Crepidula rec 40 sp fossil, 14 sp

Pileopsis Bonnet limpet rec 7 sp fossil, 20 sp.

Sub-genus Amathina

Platyceras fossil, 20 sp

Metoptoma fossil, 7 sp

Hipponyx rec 10 sp fossil, 10 sp.

Sub-genus Amalthea rec

Family XIII PATELLIDÆ LIMPETS

GENERA Patella Rock limpet rec 100 sp. fossil, 100 sp.

Sub-genera Nacella rec

Scutellina rec 7 sp

Acmæa rec 20 sp

Sub-genera Lepeta rec

Pilidium rec

Gadina rec 8 sp fossil, 1 sp

? Siphonaria rec 30 sp fossil, 3 sp

Family XIV DENTALIADÆ TOOTH-SHELLS.

GENERA Dentalium rec 30 sp fossil, 70 sp.

Family XV CHITONIDÆ

GENERA Chiton rec 200 sp fossil, 24 sp.

Sub-genera Chiton rec

Tonicia rec

Acanthopleura rec

Mopalia rec

Katharina rec

Cryptochiton Saw-dust Chiton. rec.

Acanthochites rec

Chitonellus rec 10 sp.

Glypho-chiton rec

Helminthochiton fossil

ORDER II PULMONIFERA. SECTION A IN-OPERCULATA.

Family I HELICIDÆ LAND-SNAILS

GENERA Helix rec, including sub-genera, 1,200 sp fossil, 50 sp.

Sections, Acavus H hæmostoma
Geotiochus (lonchostoma)
Polygyra H polygrata
Tridopsis H hirsuta
Carocolla H lapicida.

MOLLUSCA

- Sub-genera* Anastoma H globulosa *rec* 4 sp
 Hypostoma *rec*
 Lychmus *fossil*, 3 sp
 Streptaxis H convinsa *rec* 24 sp
 Sagda H epistylum *rec* 3 sp
 Proseipina (nitida), 6 sp also *fossil*
 Helicella H cellana, 90 sp
 Stenopus (cruentatus) *Syn*
 Nanina Anophanta *rec* 70 sp
Vitrina. Glass-snail *Syn* Helicolimax *rec* 64 sp
Sub-genera Daudebardia (Helicophanta) V brevipes *rec* 3 sp.
 Simpulopsis (sulculosa) *rec* 5 sp
 Succinea Amber-snail *rec* 68 sp also *fossil*
Sub-genus Omalonyx *rec* 2 sp
 Bulmus
 Sections, Odontostomus (gigantus), *rec* 13 sp
 Pachyotis
 Partula, *rec* 52 sp
 Gibbus (Lyonnetianus) *rec* 2 sp
 Bulimulus *rec* 300 sp
 Zua
 Azeca *rec* 650 sp *fossil*, 30 sp
 Achatina Agate-shell *rec* 120 sp *fossil*, 14 sp
Sub-genera Glandina *rec* 40 sp
 Achatinella *rec* 28 sp
 Pupa Chrysalis-shell *rec* 160 sp
Sub-genus Vertigo *rec* 12 sp
 Cylindeella Cylinder-snail, *rec* 50 sp
 Balea *rec* 8 sp *Syn* Fusulus
Sub-genus, Megaspira *rec* 1 sp *fossil*, 1 sp
 Tornatellina *rec* 11 sp *Syn* Strobilus
 Elasmatina
 Pavillina
 Clausilia *rec* 200 sp *fossil*, 20 sp *Syn*
 Cochlodina

Family II LIMACIDÆ SLUGS

- GENERA Limax Slug *rec* 22 sp also *fossil*
Sub-genus Geomalacus (maculosus) *rec*
 Inciluria *Syn* Meghimatium *rec*
Sub-genus Philomycus *rec*
 Arion Land-sole *rec* 6 sp also *fossil* (*Syn*) Limacella
Sub-genus Plectrophorus *rec*
 Parmacella *rec* 7 sp *Syn* ? Peltella
 Testacella *rec* 3 sp

Family III CAUCIDIÆ

- GENERA Oncidium, *rec* 16 sp
Sub-genus ? Buchinaria *rec*
 Vaginulus *rec* 6 sp *Syn* Veronicella

MOLLUSCA.

Family IV LIMNÆIDÆ

- GENERA Limnæa Pond-snail *rec* 50 sp *fossil*, 70 sp
Sub-genus Amphipeplea *rec*
 Chilina Chilian-snail *Syn* Combeya, *rec* 14 sp *fossil*, 1 sp
 Physa *Syn* Bulin Ravicola Isidora, *rec* 20 sp *fossil*, 14 sp
 Ancylus, River-limpet, *rec* 14 sp *fossil*, 8 sp
Sub-genera Velletia (oblonga), (Aciculus), *rec* 3 sp *fossil*, 2 sp
 Latia (neitoides) *rec*
 Planorbis *Syn* Coret, *rec*, 60 sp *fossil*, 60 sp

Family V AURICULIDÆ

- GENERA Auricula *Syn* Cassidula Marinula
 Geovula *rec* 50 sp *fossil*, 20 sp
Sub-genera Polydonta *rec* 20 sp
 Pedipes *rec* also *fossil*, 5 sp
 Conovulus *Syn* Melampus Rhodostoma, *rec* also *fossil*
 Carychium *Syn* Auricella, *rec* 3 sp also *fossil*

SECTION B OPERCULATA

Family VI CYCLOSTOMIDÆ

- GENERA Cyclostoma *Syn* Leoma Lithidion
rec 80 sp *fossil*, 20 sp
Sub-genera Otopoma (foliaceum) *rec* 15 sp
 Choanopoma (hincina) *rec* 70 sp
 Cristula (fascia) *rec* 70 sp
 Realia (hieroglyphica) *rec* 17 sp
 Pomatias (maculatum) *rec* 10 sp
 ? Ferussina *fossil*, 1 sp
 Cyclophorus *rec* 90 sp
Sub-genera Pterocyclos (inpestris) *rec* 16 sp
 Cyclotus (fuscescens) *rec* 44 sp also *fossil*
 Leptopoma (perlucidum) *rec* 29 sp
 Lomastoma (cylindraceum) *rec* 19 sp also *fossil*
 Ciaspodopoma (lucidum) *rec* 3 sp also *fossil*
 Diplommatina (folliculus) *rec* 3 sp
 Pupina *rec* 8 sp
Sub-genus Rhegostoma (nunezi) *rec* 6 sp
 Helicina *Syn* Ohgyia Pachytoma Ampullina Pitonilus *rec* 150 sp
Sub-genera Lucidella (ameola) *rec* 8 sp
 Trochatella (pulchella) *rec* 17 sp
 Alcadia *rec* 17 sp
 Stoastoma *rec* 19 sp

Family VII ACICULIDÆ

- GENERA Acicula *rec* 5 sp
 Geomelania *rec* 21 sp

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ORDER III OPISTHO-BRANCHIATA SECTION A TECTI-BRANCHIATA

Family I TORNATELLIDÆ

- GENERA Tornatella *Syn* Actæon Dactylus
 ? Monoptygma *rec* 16 sp *fossil*, 70 sp
Sub-genera Cylindrites *fossil*
 Acteonina *fossil*, 30 sp
 Acteonella *fossil*, 11 sp
 Acteon Cabanetiana *fossil*
 Cinuha *Syn* Avellana and Ringinella
fossil, 20 sp
 Ringicula
 Globiconcha *fossil*, 6 sp
 Vanigeia *fossil*, 8 sp
 Tylostoma *fossil*, 4 sp
 ? Pterodonta *fossil*, 8 sp
 Tornatina *rec* 15 sp
Sub-genus ? Volvula *fossil*

Family II BULLIDÆ

- GENERA Bulla Bubble-shell *Syn* Haminea
 (hydatis), *rec* 50 sp *fossil*, 70 sp
Sub-genera ? Cryptophthalmus (smaragdinus) *rec*
 Phanerophthalmus (Xanthonella) *rec*
 Lunteria (Glaucanella) *rec*
 Aceia *rec* 7 sp
 Cythelma *rec* 20 sp *fossil*, 5 sp
 Amphisphyræ *rec* 5 sp *Syn* Utriculus,
 Rhizorus Diaphana
 Aplustium *Syn* Bullina Hydatina Bulli-
 nula, *rec* 10 sp
 Scaphander, *rec* 5 sp *fossil* 8 sp
 Bullæa *rec* 10 sp also *fossil*
Sub-genus Chelidonura *rec*
 Doridium *Syn* Aceia Eidothea, Risso
rec
 Gastriopteron *rec*
 Sornetus Adansonii
 Atlas (Peronii)

Family III APLYSIADÆ

- GENERA Aplysia Sea Hare *rec* 40 sp also
fossil
Sub-genus Aclisia *rec*
 Dolabella *rec* 12 sp
 Notarchus *rec* 4 sp
 Icaius *Syn* Lophocercus *rec*
 Lobiger *rec*

Family IV PLEUROBRANCHIDÆ

- GENERA Pleurobranchus *Syn* Berthella
 Oscanus *rec* 20 sp
Sub-genus ? Pleurobranchæa, *rec*
 Posterobanchæa *rec*
 Runcina *Syn* Pelta, *rec*
 Umbrella Chinese-umbrella shell *Syn*
 Acaido Gastioplax, *rec* 3 sp *fossil*, 2 sp
 Tylodina *rec* 3 sp

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Family V PHYLLIDIADÆ

- GENERA Phyllidia, *rec* 4 sp
 Diphyllidia *Syn* Pleurophyllidia
 Linguella, *rec* 4 sp

SECTION B NUDIBRANCHIATA

Family VI DORIDÆ SEA-LEMONS

- GENERA Doris *recent*
Sub-genus Oncidoris *rec*
 Gomodoris *rec* 2 sp
 Triopa *Syn* Psiloceros *rec*
 Ægius *rec* 2 sp
 Thecacea *rec* 2 sp
 Polycera *rec* 5 sp
 Idalia *Syn* Euplocamus Pephidium (Ma-
 deiæ), *rec* 4 sp
 Ancula *rec*
 Ceratostoma *rec*

Family VII TRITONIADÆ

- GENERA Tritonia *rec*
 Scyllæa *rec*
 Tethys *rec* 1 sp
 ? Bornella *rec* 2 sp
 ? Dendronotus *rec*
 ? Doto *rec*
 ? Melibœa *rec*
 ? Lomanotus *rec*

Family VIII ÆOLIDÆ

- GENERA Æolis *rec* 33 sp *Syn* Psiloceros
 Eubianchus Amphoma
Sub-genera Flabellina *rec*
 Cavolina *rec*
 Teigipes *rec*
 Glaucus *Syn* Laniogerus Pleuropus, *rec*
 6 sp
 Fiona *rec*
 Embletonia *rec* 2 sp *Syn* Pterochilus
 Clœlia Calliopœa (bellula) *rec*
 Proctonotus *rec* *Syn* Venilia Zephina
 Antiopa *rec* *Syn* Janus
 Hermaea *rec*
 Aldeia *rec*

Stiliger (ornatus) recent

Family IX PHYLLIRHOIDÆ

- GENUS Phylliroe *Syn* Eurydice, *rec* 6 sp

Family X ELYSIADÆ

- GENERA Elysia *Syn* Actæon, *rec*
 Acteonina *rec*
 Cenia *rec*
 Limapontia *rec*, *Syn* Chalcidæ
 Pontolimax

ORDER IV NUCLEOBRANCHIATA

Family I FIROLIDÆ

- GENERA Firola *Syn* Pterotriachæa, *rec* 8 sp
Sub-genus Firoloides (Cerophora), *rec* 6 sp
 Carinaria *rec* 5 sp *fossil*, 1 sp
 Cardiopoda *Syn* Carinarioides, *rec* 5 sp.

MOLLUSCA

Family II ATLANTIDÆ

- GENERA Atlanta Syn Stena, rec 15 sp
 Sub-genus Oxygyrus rec
 Poicellia fossil, 10 sp
 Bellerophon Syn Euphemus, fossil, 70 sp
 Bellerophina fossil
 Cyrtolites fossil, 13 sp
 ? Erculionophalus fossil
 Maclurea fossil, 5 sp

CLASS III PTEROPODA SECTION A THECOSOMATA

Family I HYALLIDÆ

- GENERA Hyalea Syn Cavolina, rec 19 sp
 Cleodora Syn Chio, rec fossil, 5 sp
 Sub-genus Creseis rec 5 sp
 Cuvieria rec 4 sp fossil, 1 sp
 Theca fossil, 6 sp Syn Creseis Pugiunculus fossil

- Pterotheca fossil, 3 sp
 ? Conularia fossil, 15 sp
 Sub-genus Coleoprion fossil
 Eurybia rec 3 sp
 Sub-genus Psyche rec 1 sp
 Cymbulia rec 3 sp
 Tiedemannia rec 2 sp

Family II LIMACINIDÆ

- GENERA Limacina Syn Spiratella, rec 2 sp
 Spiralis Syn Heterofusus, rec 12 sp
 ? Cheletopsis Syn Sinusigera, rec 2 sp
 Macgillivrayia rec 2 sp

SECTION B GYMNOSOMATA

Family III CLIIDÆ

- GENERA Chio Syn Chione, rec 4 sp
 Sub-genus ? Clodita rec 3 sp
 Pneumodermon rec 4 sp
 Sub-genus ? Spongiobranchia rec 2 sp
 ? Pelagia rec
 Cymodocæa rec 1 sp

CLASS IV BRACHIOPODA

Family I TEREBRATULIDÆ

- GENERA Terebratula Lamp-shell, rec 1 sp
 fossil, 100 sp Syn, Lampas Gryphus
 Epithyris
 Sub-genera Terebratulina rec 7 sp fossil,
 20 sp
 Waldheimia (australis) rec 9
 sp fossil, 60 sp
 Eudesia (cardium) rec 1 sp.
 Terebratella rec excluding sub-genera 16 sp.
 fossil 16 sp

MOLLUSCA

- Sub-genera Trigonosemus Syn Delthyridæ
 (pectiniformis) Fissuostia, fossil, 5 sp
 Lyia, Syn Teiebinostrea Rhyn-
 choia, fossil, 4 sp
 Magnus (pumila) rec 1 sp fossil,
 2 sp

- Bouchardia (tulipa) rec
 Moirasia rec 2 sp fossil, 1 sp
 Kiaussia (rubia) rec 6 sp
 ? Megeha rec 2 sp
 ? Kingena fossil
 ? Ismeia (pectunculus) fossil
 ? Waltonia (Valenciennesi) rec
 Argiope Syn Megathyris, rec 4 sp fossil,
 5 sp
 Thecidium rec 1 sp fossil, 27 sp
 ? Stingocephalus fossil

Family II SPIRIFERIDÆ

- GENERA Spiriferia Syn Trigonotreta Cho-
 nitates Delthyris Martinia, fossil, 200 sp
 Sub-genera Spiriferina fossil, 6 sp
 Cyrtia fossil, 7 sp
 Athyris Syn Spruigeia Cleiothyris, fossil,
 20 sp
 Sub-genus ? Merista fossil
 Retzia fossil, 20 sp
 Uncites fossil

Family III RHYNCHONELLIDÆ

- GENERA Rhynchonella Syn Hypothyris
 Hemithyris, Acanthothyris, Cyclothyris
 Trigonella rec 2 sp fossil, 250 sp
 Sub-genera ? Poriambonites fossil, 4 sp
 Camatophoria fossil, 9 sp
 Pentamerus Syn Gypidia fossil, 20 sp
 Atypa Syn Cleiothyris Hippamionyx fossil,
 15 sp

Family IV ORTHIDÆ

- GENERA Orthus Syn Dicælosia (biloba)
 Platystrophia (bifurcata) Gonambonites
 (inflexa) Oithambonites (calligramma),
 fossil, 100 sp
 ? Sub-genus Oithusina Syn Pionites, fossil
 Strophomena, Syn Leptæna (depressa), Lep-
 tagonia Enteletes, fossil, 100 sp.
 Sub-genera ? Leptæna fossil
 Davidsonia fossil
 ? Calceola fossil

Family V PRODUCTIDÆ

- GENERA Producta fossil, 60 sp
 Sub-genus Aulosteges, fossil
 Strophalosia Syn Orthothrix, fossil, 8 sp.
 Chonetes fossil, 24 sp

Family VI CRANIADÆ

- GENUS Crania Syn Criopus Orbicula, rec.
 5 sp fossil, 28 sp

MOLLUSCA

Family VII DISCIDINÆ

GENERA *Discina* *Syn* *Orbicula* *Orbicu-*
loidea, *rec* 7 sp *fossil*, 29 sp
Sub-genus *Trematis* *fossil*, 14 sp
Siphonotreta *fossil*, 6 sp
Sub-genus ? *Aciotreta* (sub-conica)

Family VIII LINGULIDÆ

GENERA *Lingula* *rec* 7 sp. *fossil*, 34 sp
Obolus *Syn* *Ungula* *Aulonotreta* *fossil*,
 6 sp

CLASS V CONCHIFERA

SECTION A ASIPHONIDA, without respiratory siphons

Family I OSTREIDÆ

GENERA *Ostrea* *Oyster* *Syn* *Amphidonta*
 and *Pycnodonta* *Peloris*, *rec* 60 sp *fossil*,
 200 sp
Sub-genera, *Gryphæa* *fossil* 30 sp
 Exogyra (conica), *fossil*, 40 sp
Anomia *Syn* *Fenestrella* *Cepa* *Aenigma*,
rec 20 sp *fossil*, 30 sp
Sub-genera *Placunomia* *Syn* *Pododesmus*,
rec 12 sp

Limnomia, *fossil*, 4 sp
Placuna - Window-shell, *rec* 4 sp
Sub-genera *Carolia* *fossil*, 3 sp *Syn* *Hemi-*
placuna

Placunopsis *fossil*, 4 sp
Pecten *Syn* *Aigus* *Discites*. *Amusium*,
rec 120 sp *fossil*, 450 sp

Lima *Syn* *Plagiostoma* *rec*
Sub-genera *Limatula* *rec* 8 sp also *fossil*
 Limæa *rec* 20 sp *fossil*, 200 sp

Spondylus *Thorny-oyster* *Syn* *Dianche-*
ra *Podopsis* *Pachytes*, *rec* 30 sp *fossil*,
 45 sp

Sub-genus *Pedum* *recent*
Phacatula *rec* 6 sp *fossil*, 40 sp

Family II AVICULIDÆ

GENERA *Avicula* *rec* 25 sp *fossil*, 300 sp
Sub-genera *Meleagrina* *Pearl-oyster*, *rec* 3
 varieties

Malleus *Hammer-oyster*, *rec* 6
 sp

Vulsella *Syn* *Remiella*, *rec* 3 sp
 fossil, 4 sp

Pteroperna, *fossil*, 3 sp

 ? *Ancella* *fossil*

Ambonychia *fossil*, 12 sp

 ? *Cardiola* *fossil*, 17 sp

 ? *Eurydesma* *rec* and *fossil*

Pterinea *fossil* 25 sp

Monotis *fossil*

Halobia *Syn* ? (salinarum),
 fossil

Posidonomya *Syn* *Posidonia* *Poseidon*, *fos-*
sil, 60 sp

MOLLUSCA

? *Aviculo-pecten* *fossil*

Gevillia *fossil*, 30 sp

Sub-genus ? *Bakewellia* *fossil*, 5 sp

Perna *Syn* *Melina* *Isognomon* *Pedahon*,
rec 16 sp *fossil*, 30 sp

Sub-genera *Crenatula* *rec* 5 sp

Hypotrema *fossil*

Inoceramus *Syn* *Catillus*, *fossil*, 10 sp

Pinna *rec* 30 sp *fossil*, 50 sp

Sub-genus *Trichites* *fossil*, 5 sp

Family III MYTILIDÆ MUSSELS

GENERA *Mytilus* *Sea-Mussel*, *rec* 50 sp
 fossil, 80 sp

? *Myalina* *fossil*, 6 sp

Modiola *House-mussel*, *rec* 50 sp
 fossil, 130 sp

Sub-genera *Lithodomus* *rec* 12 sp *fossil* 16,
 sp

Ctenella *recent* and *fossil*

Modiolarca *rec*

 ? *Mytilimeria* *rec*

Modiolopsis (mytiloides) *fossil*

 ? *Oithonotus* (pholadis) *fossil*

Dreissena *Syn* *Mytilomya* *Congeria*
 Tichogonia, *fossil*, 10 sp

Family IV ARCADÆ

GENERA *Arca* *rec* 130 sp *fossil*, 200 sp

Cucullæa *rec* 1 sp *fossil*, 100 sp

Sub-genus *Macrodon* *fossil*

Pectunculus *rec* 50 sp *fossil*, 70 sp

Limopsis *rec* 1 sp *fossil*, 17 sp

Nucula *rec* 70 sp *fossil*, 100 sp

Sub-genera *Nuculina* *fossil*

 ? *Stalagmium* *Syn* *Myoparo* *fossil*.

Isoarca *fossil*, 14 sp

Sub-genus *Cucullella* *fossil*

Leda *Syn* *Lembulus*, *rec* 30 sp *fossil*,
 110 sp.

Sub-genus *Yoldia* *rec* also *fossil*

Solenella *Syn* *Malletia*, *Ctenoconcha*.

Neilo, *rec* 2 sp *fossil*, 1 sp

 ? *Solemya* *Syn* *Solenomya*, *rec* 4 sp *foss-*
 il, 4 sp

Family V TRIGONIDÆ

GENERA *Trigonia* *Syn* *Lyriodon*, *rec* 3 sp
 fossil, 100 sp

Myophoria *Syn* *Cryptina*, *fossil*,
 13 sp

Avinus *Syn* *Schizodus* *fossil*, 20 sp

Lyriodesma *Syn* *Actinodontia*, *foss-*
 il, 3 sp.

Family VI UNIONIDÆ NAIDES

GENERA *Unio* *River-mussel*, *rec*, 250 sp *foss-*
 il, 50 sp

Sub-genera *Monocondylrea* *rec* 6 sp

Hyria *rec* 1 sp

MOLLUSCA

Crastalia Syn *Tetraplodon*, *rec*
Anodon Swan-mussel, *rec* 50 sp *fossil*, 5 sp
Iridina Syn *Mutela* *Spatha*, *rec* 6 sp
Mycetopus *rec* 3 sp
Ætheria *rec*
Mulleia Syn *Acostæa* (*Guaduasana*), *rec*

SECTION B SIPHONIDA with respiratory siphons

a Siphons short, pallial line simple

Family VII CHAMIDÆ

GENERA *Chama* Syn *Aicinella*, *rec* 50 sp
fossil, 30 sp
Sub-genus ? *Monopleura* *fossil*, 9 sp
Diceias *fossil*, 5 sp
Requienia *fossil*, 7 sp

Family VIII HIPPIURIDÆ

GENERA *Hippurites* *fossil*, 16 sp
Radiolites Syn *Sphærolites*, *fossil*, 42 sp
Sub-genus ? *Bi-radiolites* *fossil*, 5 sp
Capinella Syn *Caprinula*, *fossil*, 6 sp
Capina Syn *Plagioptychus*, *fossil*, 5 sp
Capitina *fossil*, 4 sp

Family IX TRIDACNIDÆ

GENERA *Tridacna* Clam-shell, *rec* 6 sp *fossil*, 1 sp
Sub-genus *Hippopus* *rec*

Family X CARDIADÆ

GENERA *Cardium* Cockle Syn *Papyridea*, *rec* 200 sp *fossil*, 270 sp
Sub-genera *Hemicardium*
Lithocardium *fossil*
Sciripes *rec* also *fossil*
Adacna *rec* 3 sp
Conocardium Syn *Lychas* *Pleurothynechus* *Lunulo-cardium*, *fossil*, 30 sp

Family XI LUCINIDÆ

GENERA *Lucina* *rec* 70 sp *fossil*, 200 sp
Sub-genus *Cryptodon* *rec* also *fossil*
Corbis Syn *Fimbria* *Idotæa*, *rec* 2 sp *fossil*, 80 sp
Sub-genera *Sphæra* *fossil*
? *Unicardium* *fossil*, 40 sp
? *Tancredia* Syn *Hettangia*, *fossil*, 11 sp
Diplodonta Syn *Sphærella*, *rec* 12 sp also *fossil*
Sub-genera ? *Scacchia* *rec* 2 sp *fossil*, 1 sp
? *Cyamium* *rec*
Ungulina *rec* 4 sp
Kelha Syn *Lasea* *Cycladina* *Bornia* *Erycina*, *rec* 20 sp *fossil*, 20 sp
Sub-genera *Tritonia* *recent*
Pythina *rec* 2 sp also *fossil*

MOLLUSCA

Montacuta *rec* 3 sp *fossil*, 2 sp
Lepton Syn ? *Solecardia* (*eburnea*), *rec* 3 sp also *fossil*
Galeomma *rec* 3 sp also *fossil*

Family XII CYCLADIDÆ

GENERA *Cyclas* Syn *Sphærium* *Pisum* *Musculium*, *rec* 30 sp *fossil*, 35 sp.
Sub-genus *Pisidium* *rec*
Cyrena *rec* 25 sp *fossil*, 70 sp
? *Cyrenoides* Syn *Cyrenella*, *rec* 1 sp

Family XIII CIPRINIDÆ

GENERA. *Cypriua* Syn *Aictica*, *recent* also *fossil*, 90 sp
Cuce *rec* 37 sp
Astaire Syn *Crassina* *Tridonta* *Goodallia*, *rec* 14 sp *fossil*, 200 sp
Sub-genus ? *Digitaria* *rec* ? also *fossil*
Crassatella Syn *Ptychomya* *Paphia*, *rec* 30 sp *fossil*, 50 sp
Isocardia Heart-cockle Syn *Glossus* *Bucardium* *Pecchiola*, *rec* 5 sp *fossil*, 70 sp.
Cypriocardia Syn *Trapezium* *Labitina*, *rec* 13 sp *fossil*, 60 sp
Sub-genera ? *Coralliophaga* *rec* 2 sp
? *Cypriocardites* *fossil*
Pleurophorus Syn *Cleidophorus* *Unionites* *Mæonia* *fossil*
? *Cardiia* Syn *Hemicyclonosta* *rec* 2 sp *fossil*, 2 sp
Megalodon *fossil*, 14 sp
Sub-genera ? *Go'dfussia* *fossil*
Megaloma *fossil*
Pachydomus Syn *Astartila* ? *Cleobis* ? *Pyranus* *Notomya*, *fossil*, 5 sp
Pachyisma *fossil*
Opis *fossil*, 42 sp
Cardinia Syn *Thalassides* *Sinemunia* *Pachyodon* *Pionoe*, *fossil*, 20 sp
Sub-genus *Anthiocosia* *fossil*, 40 sp
? *Myoconcha* *fossil*, 26 sp
Sub-genus ? *Hippopodium* *fossil*
Cardita Syn *Mytilicardia* and *Cardiocardita* *Aicinella* *rec* 50 sp *fossil*, 100 sp
Sub-genus *Venericardia* *recent*
? *Verticordia* Syn *Hippagus*, *rec* 2 sp *fossil*, 2 sp

SECTION B SINU PALLIALA

Respiratory Siphons long, pallial line sinuated

Family XIV VENERIDÆ

GENERA *Venus* *rec* 176 sp *fossil*, 160 sp
? *Vulupia* *rugosa* *fossil*
Saxidomus *Nuttall* *rec* 8 sp
Cytherea Syn *Meletrix* *Dione*, *rec* 113 sp *fossil*, 80 sp.

MOLLUSCA

Meroe *Syn* Cuneus Sunetta, *rec* 10 sp
 Trigona *rec* 28 sp also fossil

Sub-genus Grateloupia fossil, 4 sp
 Artemis *Syn* Dosinia, *rec* 85 sp fossil, 8 sp

Sub-genera Cyclina *rec* 10 sp fossil, 1 sp
 Clementia *rec* 3 sp

Lucinopsis *Syn* Dosinia Mysia Cyclina,
rec sp fossil, 3 sp

Tapes *Syn* Paphia Pullastra, *rec* 78 sp
 also fossil

Venerupis *Syn* Gastrana, *rec* 19 sp also
 fossil

Petricola *Syn* Rupellaria Choristodon
 Naianio *rec* 30 sp fossil, 12 sp

Glaucomya *Syn* Glaucanome, *rec* 11 sp

Family XV MACTRIDÆ

GENERA Mactra *Syn* Trigonella Schizo-
 desma Spisula Mulina,
rec 60 sp fossil, 30 sp

Sub-genus Sowerbya fossil

Gnathodon *Syn* Rangia, *rec* 1 sp fossil,
 1 sp

Lutaria Otter's-shell, *rec* 18 sp fossil, 10 sp
 Anatinella 3 sp

Family XVI TELLINIDÆ THE TELLENS

GENERA Tellina Tellen *Syn* Peionæa Phyl-
 loda Omala Psammotea Arco-
 pagia, *rec* 200 sp fossil, 130 sp

Diodonta *Syn* Fragilia, *rec* 3 sp also
 fossil

Capsula *Syn* Capsa, *rec* also fossil 4 sp

Psammobia Sunset-shell *Syn* Psammotea
 Psammocola Gail, *rec* 40 sp
 fossil 24 sp

Sanguinolana *rec* 20 sp fossil, 30 sp

Semele *Syn* Amphidesma *rec* 40 sp
 fossil, 10 sp

Sub-genera Cumingia *rec* 10 sp also fossil
 Syndosmya *rec* also fossil, 6 sp
 Scrobicularia *rec* also fossil

Mesodesma *Syn* Eryx Paphia Elycina
 Donacille, *rec* 20 sp fossil, 7 sp

Sub-genus Anapa

Eivilia Lentil-shell, *rec*

Donax Wedge-shell *Syn* Chione
 Cuneus Capisterium Latona
 and Hecuba Egeia, *rec* 45
 sp fossil, 30 sp

Sub-genera ? Amphichæna recent

Iphigenia recent 4 sp

? Isodonta recent

Galatea. *Syn* Egeia Potamophila Mega-
 desma *rec* 2 or 7 sp ?

MOLLUSCA

Family XVII SOLENIDÆ

GENERA Solen Razor-fish *Syn* Hypogæa
 Vagina Ensis Ensatella, *rec*
 25 sp fossil, 10 sp

Cultellus *rec* 4 sp

Sub-genera Ceratisolen recent 1 sp fossil,
 1 sp

Machæra recent also fossil, 4 sp

Solecurtus *Syn* Psammoselon Macha

Siliquaria, *rec* 25 sp fossil, 30 sp

Sub-genus Novaculina

Family XVIII MYACIDÆ

GENERA Mya Gaper, *rec* 10 sp also fossil

Corbula *Syn* Erodona Agina *rec* 50
 sp fossil, 90 sp

Sub-genera Potamomya recent

Sphenia recent also fossil

Næria *Syn* Cuspidaria, *rec* 20 sp fossil,
 6 sp

Thetis *Syn* Potomya Embla Inoceramus.

orbula, *rec* 5 sp fossil, 7 sp

Panopæa *Syn* ? Pachymya, *rec* 6 sp
 fossil, 140 sp

Saxicava *Syn* Byssomya Rhomboides

Hiatella Biapholius, *rec* also fossil

Glycymeris *Syn* Cyrtodaria, *rec* also fossil

Family XIX ANATINIDÆ

GENERA Anatina Lantern-shell *Syn* Later-
 nula Auriscalpium Osteodesma Cyath-
 donta, *rec* 20 sp fossil, 50 sp

Sub-genera Periploma recent

Cochlodesma *rec* 2 sp also fossil

Ceromya fossil, 12 sp

Thracia *Syn* Odoncinetus Coriomya
 Rupicola, *rec* 10 sp fossil, 30 sp

Pholadomya *rec* also fossil, 150 sp

Sub-genus ? Homomya fossil, 6 sp

Myacites *Syn* Myopsis Pleuromya Alco-
 mya Mactiomya Anoplomya,
 fossil, 50 sp.

Sub-genera ? Goniomya fossil, 30 sp

Tellinomya fossil

? Grunmysia fossil

? Sedgwickia fossil

Ceromya fossil 14 sp

Sub-genus ? Gresslya fossil, 17 sp

? Card? Cardiomyopha fossil, 38 sp

Edmondia *Syn* Allorisma Sanguinolite,
 fossil, 4 sp.

Lyonsia *Syn* Magdala Myatella Pau-
 dorina, *rec* 9 sp fossil, 100 sp

Sub-genus ? Entodesma

Pandora *rec* 13 sp fossil, 4 sp

Myadora *rec* 10 sp

Myochima *rec* 3 sp

Chamostrea *Syn* Cleidothærus *rec* 1 sp

MOLLUSCA

Family XX GASTROCHENIDÆ

- GENERA *Gastrophena* rec 10 sp fossil, 20 sp
Chama rec also fossil
Chama rec also fossil, 13 sp
Aspergillum Watering-pot shell *Syn*
Clepsydra rec 1 sp fossil, 1 sp

Family XXI PHOLADIDÆ

- GENERA *Pholas* Piddock, rec 25 sp fossil, 25 sp
Pholadidea rec 6 sp
Sub-genera *Martesia* rec 10 sp, also fossil
Jouanctia, rec, 3 sp also fossil
Parapholas rec 1 sp
Xylophaga rec 2 sp
Teredo *Syn* *Septaria*, rec 14 sp fossil, 24 sp

Sub genus *Teredina* fossil

CLASS VI TUNICATA TUNICARIES

Family I ASCIDIADÆ

- GENERA *Molgula* recent
Cynthia recent
Pelonea recent
Chelyosma recent
Boltania recent

Family II CLAVELLINIDÆ

- GENERA *Clavellina* recent
Peophora recent

Family III BOTRYLLIDÆ

- GENERA *Botryllus* recent
Botrylloides
Didemnum recent
Lucalium recent
Distomus recent
Diazona recent
Aplidium recent
Polychnum recent
Pariscidium recent
Amorœcium recent
Synacium recent
Sigillina recent

Family IV PYROSOMIDÆ

- GENERA *Pyrosoma* recent

Family V SALPIDÆ

- GENERA *Salpa* recent
Doliolum recent
Appendicularia recent

On the genera and species of shells discovered in the black clay underlying Madras, the authors are —

- | | |
|--------------------------------------|------------------------------------|
| <i>Nautilus</i> , — | <i>Natica</i> <i>helveticæ</i> , |
| <i>Planorbis</i> <i>reticulata</i> , | <i>Natica</i> <i>maculosa</i> , |
| <i>Cerithium</i> <i>propretæ</i> , | <i>Porpura</i> , <i>spec</i> |
| <i>Cerithium</i> <i>reticulata</i> , | <i>Porpura</i> <i>clavellina</i> , |
| <i>Cerithium</i> <i>reticulata</i> , | <i>Oliva</i> <i>utriculus</i> , |
| <i>Cerithium</i> <i>reticulata</i> , | <i>Oliva</i> <i>utriculus</i> , |
| <i>Cerithium</i> <i>reticulata</i> , | <i>Nassa</i> <i>reticulata</i> , |
| <i>Cerithium</i> <i>reticulata</i> , | <i>Nassa</i> <i>reticulata</i> , |

MOLLUSCA

- | | |
|------------------------------------|--------------------------------------|
| <i>Nassa</i> 2 species, | <i>Ostrea</i> , <i>species</i> |
| <i>Nassa</i> <i>jacksonianum</i> , | <i>Ostrea</i> , <i>sp</i> |
| <i>Nassa</i> <i>thunbergi</i> , | <i>Artemis</i> 2 sp |
| <i>Edmona</i> <i>spicata</i> , | <i>Cardita</i> , <i>sp</i> |
| <i>Bulha</i> <i>vittata</i> , | <i>Placuna</i> , |
| <i>Ampullaria</i> <i>globosa</i> , | <i>Venus</i> , |
| <i>Solanum</i> , | <i>Tapes</i> <i>ramosa</i> , |
| <i>Venus</i> , | <i>Donax</i> <i>scortum</i> , |
| <i>Tapes</i> , | <i>Mactra</i> , |
| <i>Tellina</i> , | <i>Meretrix</i> 2 species |
| <i>Arca</i> , 2 species, | <i>Cytherea</i> , <i>sp</i> |
| <i>Arca</i> <i>disparilis</i> , | <i>Sanguinolaria</i> <i>diphos</i> , |
| <i>Arca</i> <i>granosa</i> , | <i>Tellina</i> , <i>species</i> |
| <i>Anomia</i> | <i>Nucula</i> , <i>sp</i> |
| <i>Ostrea</i> , 1 species | <i>Pullustia</i> , |
| <i>Ostrea</i> , <i>sp</i> | <i>Balanus</i> |

There appear amongst them many specimens of the ordinary *Placuna* placenta and other recent shells which would indicate their age to be that of Professor Lyell's postphocene series in his post tertiary group P placenta does not now occur in any part of the seas near the Western Peninsula of India but is still found near Singapore

The truncated molluscs are not known to be of any direct use to man, but they are interesting to the physiologist from the fact that they secrete a woody substance for their shells. So long as naturalists classified the mollusca, by the appearance of their shells, this branch of natural history was known as conchology, and two great divisions were the bivalve and univalve shells, *Brachiopoda* and *Lamelli-branchiata* shells, *Gasteropoda*, *Pteropoda* and *Cephalopoda*

All shells consist of two layers, an upper or outer which is rough, and more or less developed and an inner layer, called nacre, which is smooth. The nacre consists of a series of delicate layers one over the other in an imbricated manner with their edges presenting a series of lines with waved edges. The brilliancy of the colours reflected from this iridescent surface depends on the thinness of the laminae or layers of the nacre, where the layers are thick, like those in the oyster, only a dull white appearance is presented, but, as in the ear-shell and mother of pearl shell, the iridescent colours reflected from the thin layers are beautiful, they are used for the ornamentation of papier-mache work and for other ornamental purposes. As seen in cabinets, the outer rough layer is always removed and the hard layer below polished. The beautiful pearl, so largely used for ornament, the name of which is synonymous with purity, is the produce of various species of molluscs. The nacre is secreted by a part of the mollusc known as the mantle, and a pearl is the result of the nacreous matter being secreted by the mantle around some nucleus lying loose in the body of the shell, gene-

rally a grain of sand or some loose particle of naere. The largest pearls are obtained near Ceylon, in the Persian Gulf, and on the coast of Arabia, from the pearl oyster, the *Avicula margaritifera* in eastern seas, and the *Umo margaritifera* of Britain. The shells are opened and the pearls picked out and the shells are used for their naere which is called mother o' pearl almost as valuable as the pearl hemg, with that of the *Hahotis splendens*, extensively employed in ornamenting paper-mache work.

Cameo ornaments are obtained by carving shells they are used as brooches, pins, bracelets &c. and the most beautiful are cut on a large species of *Cassis*, (Cassa known as the Bull-month and found in the Mediterranean, but my shell can be made into a Cameo, the term meaning any small carving on a solid purpose. The window shell, *Placenta plicata*, is at present living in the China sea, but is found fossil, in great abundance, all round the coasts of India from Sind to Singapore and in the peninsula of India and China is largely used as a substitute for window glass. The mussel, the oyster, the whelk are largely used as food and the fibres of the *Pinna* shell, the substance by which molluscs attach themselves to rocks, is woven into a cloth. The great *Tridacna* shell, *T. gigas*, found in the Archipelago and S. Pacific ocean is improved to behold,—a pair of them weighing lbs 500 and the animal within lbs 20. The cowrie shell, *Cypræa moneta*, is largely used as a money in Africa Arabia the South of Persia, British India and the Archipelago, and also used to ornament saddlery and harness. The famous Tyrian purple is said to have been obtained from a whelk on the shores of the Mediterranean. The chank shell of the Indian ocean and Bay of Bengal, *Turbinella pyrum*, was long the war trumpet of the Hindoo races, is seen represented in the hand of their deity, Vishnu and other of their gods, is still used as a trumpet and is cut into anklets and anklets, often of several hundred rupees of value. More than 300,000 of these shells are annually exported from Ceylon. The veneration paid all over India to the huge chanks, especially those with the spiral line and mouth turned to the left, is great and reminds us of the music of Triton. They are cut into necklaces called *Kiantha* and are used for beetling fine cloths. Other shells, species of the genera *Trochus* and *Phasianella* are used as beads. The beautiful paper *Nautilus*, *Argonauta argo*, is admired by all who see it for its graceful form, delicate structure and pure colour. The cuttle fish, of the genera *Loligo* and *Sepia*, has

no outer shell, but instead, it carries in the skin of its back a hard oval mass called cuttle fish bone which, throughout the E. Indies, is largely used by painters as a polishing material. The cuttle fish has also a pouch or bag, which is filled with a dark coloured substance, hence called the ink bag, the liquid is poured out and manufactured into the dark pigment used by artists under the name of *Sepia*. Besides the whelks, the oysters, and the mussel scallop, *Pecten maximus* are served up broiled, also the razor fish, (*Solen maximus*), the cockle (*Cardium edule*) the limpet (*patella vulgaris*) the jelly fish, the cuttle fish are all eaten.

Dr William Thall writes regarding the shells of Singapore that they are found in the sea, in fresh water, and on the land, that the sea shells are most numerous, the fresh water shells are few, is there are no natural sheets of water. A considerable number which are commonly described as inhabiting fresh, are found there in brackish water, and several of them in places that are overflowed by the sea at high tides, indeed the only kind found exclusively in fresh water is a species of *Planorbis*. The land shells of Singapore are not more than 23 species. Several kinds of *Helix* and *Cyclostoma* appear to inhabit the depths of the forest, from whence it is almost impossible to procure them, the jungle being, for the most part, guarded by an interwoven mass of birchwood and prickly shrubs, several species have been discovered, only after the ground has been cleared by burning the trees and thus disclosing the half calcined remains of the shells. There is a remarkable paucity of the larger and more gaily coloured shells, though the coast is extensive and varied and is, apparently well adapted to the habits of life of molluscous animals, there are numerous sheltered bays and inlets, with large tracts of level sand, and in other places, shelving rocks clothed in part with a variety of *Algæ*, there are no rocks of a calcareous nature in that neighbourhood and it is difficult to account for the immense extent and rapid growth of the corallines which line the coast for many miles and in the elegance of their forms and variety of their species, almost vie with the land forests. This description of animal vegetation, if it may be so called, appears also to obtain its nourishment by absorption from the sea water. The poor Malays and Chinese use most kinds of shell fish as food, and search the shores for them with such diligence, that they have caused a dearth of such as are common in less frequented parts of the coast. Among the group of small islands 30 or 40 miles south of Sin-

gapore, where a human habitation is rarely seen, the general character of the shells is similar to those of Singapore, but they are more abundant and of larger size, particularly the genera *Hippopus*, *Tridacna*, *Spondylus* and *Chama*, which, especially the two latter, are much used as food by the natives. The *Voluta undulata*, the inhabitant of which is spotted with blotches of bright red on a dark ground, readily catches the eye at a distance of some yards, as it moves like a huge snail through the coral foliage, the *Voluta melo* also inhabits these seas, inferior to the former in the markings of the animal, but more than equal to it in the rich tints of the shells. Numerous molluscs cover the rocks or are firmly attached to branches of coral, in particular a species of *Chama* fantastically branched like coral, and in the brilliancy of its yellow colour more resembling a flower than a shell. In several of the shallow bays, are an abundance of a small species of *Meleagrina* or Mother of Pearl Oyster, few larger than the palm of the hand, and of a dark slate colour. Those accustomed to trade in Mother of Pearl, say that this kind never attains a large size. He was at first inclined to doubt the accuracy of the statement, as not more than two described species, namely, the *M. margaritifera*, and *M. albina* are to be found there. Among the shells of these latitudes, in common with those of all tropical climates, it is rare to find a single species that is identical with any found in the north of Europe, and it is observable that the few such shells, that are found native there, are not of the more common kinds. Of the species found in both latitudes may be mentioned *Chiton marginatus*, *Emarginula fissura*, *Fissurella graeca*, *Area tetragona*, *Natica castanea*, and a species closely resembling *Trivia europæa*. The poorer natives have frequent recourse to shell fish as food, a few kinds however are esteemed delicacies and are frequently exposed for sale in the market, of these may be enumerated *Area granosa*, (the shell of which somewhat resembles the common cockle) *Corbicula regia* or *Cyrena* of Lamarck, *Cerithium lineolatum* of Gray, and *Voluta melo*, though the latter is not always procurable. Among the eatable molluscs the oyster must not be omitted, though it is for the most part lightly esteemed by the natives, who generally prefer such kinds as have stronger taste. A variety of oysters may be found here but all are not eatable, two species in particular are of considerable size, and excellent flavour, though found in very different localities. The one kind is

abundant at Pedio Branca, a large rock at the entrance to the China Seas, where they are exposed to rapid currents and stormy waves, here they are invariably found strongly adherent to the rock by the surface of the lower valve. The other kind is procured from the mouth of the Moa river, between Malacca and Singapore. These being comparatively safe from the effects of storms and currents are never fixed to rocks but lie loose in the mud, in beds of considerable extent. Although oysters are so numerous in both these places, it is rare to find any other species of shell in their immediate vicinity, a circumstance that has been remarked of oyster beds in England and other places. Many of a species of *Nassa* are common there, found in the mud of salt swamps. It is in colour a dark brown or black, about an inch and a half in length, the outer whorl is smooth, those next the apex of the spine are furrowed longitudinally, and it possesses the usual generic mark of a prominent plate at the upper part of the aperture. In the same localities may be found another shell quite similar to the other in form and colour but not more than half its length, possessing however all the marks of a full grown shell, and as no shells of intermediate size are to be met with, there seems good reason to believe them two distinct species. At Malacca is a species of *Nassa* of a pale flesh colour banded with brown about a third of an inch in length, and little more than a grain in weight. In the same neighbourhood he met with another specimen, three quarters of an inch in length, and weighing between four and five grains. As in the former case, the two shells were exactly similar in shape and colour, though very different in size and weight. Several kinds of *Nassa* are particularly abundant in the neighbourhood of the fish markets, where they may be seen in numbers feeding on dead fish and other animal food. This artificial mode of subsistence is possibly one cause of their variable form and size, as it is well known that domestic animals, and others that are more or less dependent on man for their support, are very apt to produce a progeny differing more or less from the parent stock. In the neighbourhood of fish markets may also be seen multitudes of dead shells of all sizes, some so minute as to be microscopic, and all tenanted by Pagan or Hermit crabs, as varied in size as the shells they inhabit, and, like the *Nassa*, busily engaged in devouring fragments of dead fish, which is their principal food. The island of Singapore consists of

a cluster of low undulating hills based on an extensive plain having a uniform level surface, in some places not varying above two or three feet, in an area of several square miles. The whole of this valley ground is but little raised above the level of the sea, as is shown by the salt water penetrating for miles into the interior of the island, and in spring tides, even overflowing cultivated fields. Over some parts of this low ground there is a layer of decomposed vegetable matter of variable depth, but for the most part the surface is sand, beneath which, at depths varying from 5 to 50 feet, there is a dark blue plastic clay abounding in shells, and these not of the kinds found in mangrove swamps, but such as are common in open sandy bays or straits. They are not different from those found in the adjacent seas, the forms of most of them are perfect, and in a few the colour is preserved, but they have for the most part lost their hardness, being readily crushed between the fingers. The kinds most abundant are *Placenta plicata*, *Strombus incisus*, *S. labiosus*, several species of *Nassa*, *Columbella*, *Trochus*, *Cerithium*, *Mitra*, *Turritella*, *Dentalium*, *Aspergillum*, *Arica*, *Venus*, *Corbula*, *Tellina* and others. Wherever excavations are made in the low ground of Singapore, similar appearances present themselves in all the brick pits the clay is of the same description and also contains shells, in the Kallang valley, corals similar to existing species are to be found at the depth of six feet, add to this the fact that the growth of coral is early diminishing the depth of water in the neighbourhood, a good example of which is seen at the entrance to New Harbour where there is a small peaked island, between which and Singapore the coral has grown so rapidly that it is thought the island will in a very few years form a part of Singapore, taking therefore all these circumstances into consideration the existence of shells in such situation may be rationally accounted for on the supposition that most of the valley ground of Singapore was originally sea, and has been altered and adapted to the use of man, chiefly, if not solely through the agency of coral. The *Magilus antiquus* has lately been found north of Penang in the neighbourhood of Junk Ceylon, the natives set some value on them, and occasionally wear them as ornaments, the shell is singular and apt to be mistaken for a petrification, being dense in structure, diaphanous, and much like alabaster. It has been often figured and described by naturalists, but the animal inhabiting it is supposed to be a Gas-

teropod, though this is rather doubtful, as the shell is said to be generally found imbedded in coral or madiepoie. Among other interesting discoveries lately made on that part of the coast, is a layer or stratum of grey limestone, of considerable extent, composed almost entirely of petrified shells. One specimen contains three distinct species, apparently fresh. Of the numerous class of shells inhabiting the interior of madiepoies, wood, and stone, there is a species allied to '*Pholas*' which seems to answer the description of the genus *Jonnannetia* of M. DesMoulins in a work entitled '*Manuel des Mollusques par M. Lander Range*' the shell is white, rather less than a musket ball, and nearly as globular in form, with a slight caudiform appendage at one end, situated obliquely and having accessory pieces, the consistence of the shell more resembles that of the bivalve of the '*Teredo*' than a *Pholas* and M. DesMoulins considers it to hold a place between these two genera. The specimens met with were in the interior of rolled masses of '*madiepoie*' and were evidently old, and none contained the animal alive or dead. The '*Lima*' or the '*file shell*' of which several species are found in the Straits, much resembles the genus '*Pecten*' or '*scallop shell*' which is well known to possess greater power of locomotion than most bivalves. This power is possessed even in a greater degree by the *Lima*. When in the water its movements are graceful, the two valves being used as fins by means of which it swims with considerable rapidity guiding itself by its numerous tentacula which are frequently of an orange colour and arranged not unlike the petals of a flower, the shell is less curved than the scallop, and generally white, the valves do not entirely close.

The *Parmaphora* or *Ducksbill Limpet* is found there, though by no means a common shell, it is like a *Patella* flattened and elongated, the anterior edge always widely notched, apex slightly recurved, length from one to two inches, colour white, the body of the animal is much more bulky than the shell, and the mantle is so capacious that it covers the whole shell except the apex, which enables it in some degree to elude search, as it appears more like a pulpy or spongy mass than a shell, when touched, the mantle stains the hand a dark purple colour.

A species of *Planorbis* or shell allied to *Planorbis* is found there in pools of fresh water, being the only species of Singapore shell that is found solely in fresh water, the outer whorl is little more than a quarter

of an inch in diameter, the aperture of the shell more diagonal than is usual in Planorbis so that when the animal moves on a plain surface the convex side of the shell is always uppermost whereas the animal of Planorbis is described as carrying its shell erect or with the diameter perpendicular, colour of shell pale amber, no operculum, animal nearly black, mouth vertically cleft, no perceptible neck (in the animal of Planorbis, the neck is said to be elongated) eyes at the base of two blunt tentacula in which also it differs from Planorbis which is commonly described and figured as having two subulate tentacula the animal possesses in a considerable degree, the power of gliding through the water, apparently in search of food, with its shell entirely submerged and its smooth foot in close opposition with the surface of the water, locomotion being effected, by causing the flat part of the shell to act on the water in the manner of a fin, the head of the animal being at the same time, directed forward so as to regulate its movements, the animal does not occupy so much as half the shell, and the remaining space frequently contains air, which the inhabitant has the power of expelling at pleasure.

Of the genus "Natica" there are several elegant species in Singapore, it is known from the "Nerita" or "hoof shell" by being umbilicated, more rounded in form, and the interior not toothed, the shell has been also described as having no epidermis, to this rule however, there are marked exceptions, two of the species native there, having a strongly adherent epidermis.

In Swanson's Malachology a species is figured as an extraordinary animal, much larger than the shell it is supposed to inhabit, one of the species found here presents the same appearance in a remarkable degree, and the cause of the phenomenon is that the interior of the foot of the animal is a loose cellular texture, which it has the power of distending with water so as to be more than three times the bulk of the shell, but on the approach of danger it can instantly reject the water, resume its natural size, and retreat into its shell closing after it the operculum which being of stony hardness, secures it from the attack of ordinary foes. This mechanism doubtless assists the progress of the animal through sand in which it frequently burrows.

There are two shells of the genus *Cerithium*. In *C. lineolatum* the shell is about an inch and a half in length, thin and fragile, of a brown colour, with obscure transverse bands of a lighter hue, aper-

ture more rounded than is usual in the genus *Cerithium*, spine always truncated in the full grown shell, head and anterior part of the animal bright red like coral the other species observed in Singapore, has rather a larger shell, thinner and more fragile than the other and of a darker colour, the animal is brown or nearly black and like the former, the spine of the full grown shell is always decollated, young specimens of the shell have perfect, sharp pointed spines, and the convoluted extremity of the animal then entirely fills the spiral part of the shell, but as the animal increases in size, its posterior extremity becomes more blunted and gradually retreats towards the anterior part of the shell, and as it successively abandons each turn of the spine, it throws out a viscid secretion which forms a hard shelly partition between its new situation and the disused extremity of the spine, which being deprived of its usual nourishment, soon becomes worn into holes and finally drops off thus the shell when arrived at maturity has always the appearance of being imperfect. The habits of the animal are mixed and peculiar, sometimes it may be seen in a half torpid state, the operculum firmly closed suspended by a glistening thread, from the branch of a tree, when in motion it leaves behind it a shining track like that of a snail, at the sides of an elongated proboscis are two tentacula, apparently short, blunt, and with eyes at their extremities as the genus *Cerithium* is described as having the eyes at the base of the tentacula, this would appear a very remarkable deviation and Dr. Traill was disposed to consider it as such until he had an opportunity of remarking the movements of the animal in water, where it is as often found as on land. When closely observed in that element, it is seen to expand two slender, pointed, tentacula of so delicate a structure that when out of the water they are lax, flaccid, and doubled under the protuberant eye, so as to be almost invisible. The shell has been found in running streams but more commonly in the blackish water of canals or ditches.

Of the very numerous species of the genus *Cypria*, or Cowry shell, the largest found here is the "*Cypria tigris*" which is prettily spotted with black, it is frequently made into snuff boxes in England. The mantle is so large as to cover all the shell, on the back of which there is often a longitudinal line which marks where its two folds meet this membrane continually secretes an abundance of viscid fluid which lubricates the shell, and preserves the beautiful polish which has procured for them the name of porcelain shells.

"*Cypicea olivacea*" is the most abundant of the Singapore cowries being found on most beaches under flat stones, it is of the size and much the colour of an olive except that the back is generally mottled with brown and the mouth somewhat yellow, the specimen which he found with the young attached, was fixed in the usual manner, to the lower surface of a stone, on raising it there was found adhering to it, a flat circular membrane broader than the shell, transparent, and dotted with minute grey spots like grains of sand, on placing the mollusc in a glass of sea water, numbers of grains dropped out of the membranous mass to the bottom of the glass and immediately assumed rapid and lively movements, some revolving in a rotatory manner, others alternately rising and sinking in the water or sporting over its surface. On a closer examination these grains were seen to be in reality shells, some hundreds in number, nearly transparent, having no perceptible columella and apparently consisting of a single coil or whorl, aperture round, breadth of the shell greater than the length, so that, when on a plain surface it rested on either end like a *Planorbis* or *Nautilus*, the animal effected these rapid movements by the alternate contraction and expansion of its foot which was broad and expanded and much larger than the shell, into which it seemed to have no power of withdrawing it.

Another cowry is occasionally found on the coast, resembling in colour the *C. adusta*, but not more than half the size and less cylindrical in shape. One was fished up in "ten fathom" water near Sultan's Shoal to the westward of Singapore, partially imbedded in a species of sponge, on detaching it from which, the cavity of the spongy mass was found lined with the young fry of the *Cypicea*, differing however in several respects from that of the *C. olivacea*,—instead of being contained in one membranaceous envelope there were about two hundred transparent sacs not larger than grains of mustard seed and each containing about 30 shells so minute that they could not be distinguished without the aid of a microscope, at a moderate computation there could not have been less than six thousand young shells the difference in size is remarkable, as the *Cypicea olivacea* which had the largest offspring is a much smaller shell than the one at present under consideration, the animals were dead, having been many hours out of the water, when examined under a microscope the shape of the shell was found to resemble exactly that of the young *C. olivacea* above described.

On various parts of the coast, particularly on coral banks, a considerable number of *Echini* may be observed, which (although Naturalists have separated them from the testaceous mollusca) it may not be out of place to mention, in one species not hitherto described the shell is spheroidal, flattened, not more than two inches in diameter and of a dark purple colour, the species are numerous, six or eight inches long, black, very slender and sharp pointed and somewhat elastic, the animal is found along the edges of coral reefs, and moves with tolerable rapidity by means of its spines, when closely pursued it has the faculty of darting itself forward against its opponent and thereby inflicting considerable injury with its sharp spines, the points of which often break off and remain in the wound.

The poor of India use as food *Cyclas*, *Cerithium*, two species; *Nerita*, *Corbicula*, one species found within tidal influence, and two others in fresh water.

Velorita cypinoides (Gray) of the family *Cyrenidæ*. *Unio* *Lamnea stagnalis* *Ampullaria glauca* *L. Planorbis Indicus* *P. Coromandelina* *Paludina bengalensis*.

Bornella digitata Adams, is a nudibranch or marine slug, which occurs in the tropical seas in the south of Asia at Aden, in the Straits of Sunda, and on the Madras coast. It has brilliant colours, with vermilion streaks and is delicately marbled and has waving elegant tufts. It swims by a lateral movement of the body.

Amussium Japonicum is a large scallop of Japan. The Japanese call it *Tsuki-hi-kai* and the Sun and Moon shell, from its presenting a yellow disc on one side and a white one on the other.—*Bulwer, Catalogue of the Government Central Museum Madras*, Dr. *Laurester uses of animals*, Dr. *Thaill in Journal Indian Archipelago*, Woodward, *Recent and Fossil shells*, Dr. *Cuthbert Collingwood*, *M A M B, Rambles of a Naturalist*, London, 1868.

MOLOCH, a name of Baal. See Infanticide Sacrifice.

MOLOSSUS CHEIROPUS. See Chiroptera.

MOLOSSUS TIBETANUS, The Tibetan mastiffs, fierce-looking animals.

MOLUCCAS, also styled the Spice Islands. The whole of the numerous islands between Celebes and Papua are geographically called the Moluccas, although politically this name is restricted to the Dutch Spice Islands, Banda, Amboyna, Coiam, Batchian, Tidore, and Ternate. The Moluccas, properly so called, form two groups, composed of numerous islands assigned by geography to the

fourth and fifth ranks, though in history they occupy, from their commercial and political importance, a place equally prominent with Java and Sumatra. Of them, as of the Philippines, it is to be observed, that their origin is volcanic. Although Ternate was in ancient times the capital of the Spice Group, Amboyna, or the Isle of Dew, is politically the chief, and has always been valued by the Dutch among the most important of their possessions, the crown and key of the Moluccas. It belongs in size to the fifth rank, although it has been assigned to the fourth. The area of the island is calculated at little more than thirteen geographical leagues, its population at nearly fifty thousand. Viewed from the sea Amboyna presents its elevated surface to the eye, diversified by many varieties of outline. The nutmeg, produced in perfection nowhere in the world out of this, the third division of the Indian Archipelago, is found, but it is for the clove that the island is celebrated, and that rich possession has been to it a curse, as the gold of Mexico and Peru was to the original tenants of those countries. It brought upon the people cruel and selfish masters, who drenched the soil in blood that the natives might be forced to lend their labour to the service of a monopoly, first claimed by the Portuguese but followed by the Dutch. About three hundred thousand pounds are annually produced. The culture and collection of the spice employs almost all the population, and exhibits a curious social picture, from the planting of the young trees to the drying and packing rooms, in which, according to a credulous and quaint cosmographer of the sixteenth century, a pail of water would dry up in two days, from the excessive heat of the cloves.

In the Moluccas are three large islands, Gilolo, Ceram and Bouru, with many small isles and islets, Batchian, Moty, Obi, Ke, Timor-laut, Amboyna, Ternate, Tidore, Kaia and Banda. The Moluccas include five islands off the W coast of Gilolo, and Bouru, Amboyna, and other islands are off the S coast of Ceram. The three large islands are Gilolo, Ceram and Bouru with a great number of smaller ones, amongst others Batchian, Moty, Obi, Ke, Timor—Laut, Amboyna, Ternate, Tidore, Kaia and Banda. These occupy a space of ten degrees of latitude by eight of longitude, and by groups of small islands they are connected to N Guinea on the East, the Philippines on the North, Celebes on the West and Timor on the South. The land mammals are few in number. There are 25 bats but only 10 land mammals are known in

the group, amongst them *Cynopithecus nigrescens*, *Viverra zangalunga*, *Rusa hippelaphus*, var the Babuissa, *Soerex myosurus*, common to Sumatra, Borneo and Java, and four marsupials, viz, the small flying opossum, *Belides ariel*, a beautiful little animal resembling the flying squirrel in appearance and three species of *Cuscus*, peculiar to the Austro-Malayan region,—opossum like animals with a long prehensile tail, of which the terminal half is generally bare, they have small heads, large eyes, and a dense covering of woolly fur, often pure white with irregular black spots or blotches, but sometimes ashly brown, their flesh is everywhere eaten. They live in flocks and feed on the leaves, of which they devour large quantities, they are very tenacious of life. There are, however, 265 species of birds known amongst them, the large red crested cockatoo, two species of the *Eclectus* parrot, and five of the beautiful crimson lories, 21 species of pigeons, 16 species of kingfishers and the mound making *Megapodius*. Wallace inhabits Gilolo Ternate and Bouru. The Moluccas or Spice islands, next to Java, are the most important of the Dutch possessions in India. The islands Amboyna, Banda, Ternate, Tidore and the smaller islands in the neighbourhood, form a sub-government of Java. The greatest part of these islands were discovered by the Portuguese who were in possession of them at the commencement of the 16th century, but they were taken by the Dutch at the close of that era. The monstrous policy of this nation led them, at one time, to root up and destroy, at a great cost, often by force of arms, all nutmeg and clove trees except the number necessary to produce the quantity of spices which it could sell, and so preserve the monopoly. The islands are small, volcanic, unproductive in grain, but fertile in fine spices.

Rosigain, near Banda, was almost abandoned after the extirpation of its spice trees, its people emigrating to the neighbouring islands in search of a livelihood. The people are of the Malayan race, short, squat, and darker in complexion than the Malays or Javanese.

The Amboinnes are of a middling height and well formed. They make good mounted and foot soldiers. They are gentle, brave, very sober and easily managed. A considerable number have embraced Christianity. Their costume is nearly the same as the Malays of Java. The average annual crop of cloves is from 250,000 to 300,000 lbs. The clove tree begins to bear at 15 years and is in full perfection at 20, and the average yield is 5 lbs, though a tree has been

known to yield 25 lbs. It attains a height of 35 to 40 feet.

Banda residency comprises several islands, of which are Banda or Banda Neera, Gunong Api, so named from its terrible volcano, Lonthor, Rosingam almost abandoned after the extirpation of its spices, Pulu-Ai, and Pinang. Banda is very unhealthy and is subject to frightful earthquakes many of the people are christians. When first discovered by Europeans, the inhabitants had made considerable advance in civilization, but one still much inferior to that of the Malays and Javanese. Sir Stamford Raffles has furnished specimens of three of the languages of this furthest group of islands. The Banda cluster are the most southern of the Spice Islands, and are twelve in number, each only a few miles in extent and all lying near each other. These are lofty volcanic isles, one of them constantly vomiting forth smoke or flame, and all possessing a rich black soil, luxuriantly clothed with trees, chiefly the nutmeg tree which resembles a large pear tree but with a laurel-shaped leaf.

The crescent shaped island of Lontar is the largest.

The area of the whole group is only 176 geographical square miles, but in five of them, nearly all the nutmegs consumed in the world are grown, and for the last 20 years they have annually yielded lbs 583,000 of nutmeg and lbs 137,000 of mace, Dutch weight.

The islands are high, liable to sudden gusts of wind. There is an anchorage in lat $4^{\circ} 31'$ S and long $130^{\circ} 0'$ E at the foot of Gunong Api.

Amongst the Molucca islands, Banda is the chief nutmeg group. The nutmeg with the equally prized mace, the excellent maritime position, the superb roadstead, and the fertile soil of Banda, render it conspicuous among the Spice Islands. But, unlike Ambuyna it is unhealthy, and exposed to constant danger from the Gunong Api volcano, which has many times burst in magnificent eruption, devastating the neighbouring region, and blasting it with showers of scorching ashes. The three islands, Banda Neera, Nuthor, and Gunong Api, form a roadstead sheltered from every wind, but the Gunong Api, or Fire Mountain, is the cause of the group, not only when in eruption, but on account of the insalubrity it spreads around. The base of this volcano, called by the French the Grenade of Banda, occupies the whole surface of the islet to which it gives a name. Its height is about 2,000 feet, covered with magnificent vegetation, commenc-

ing at the line where the waves cease to beat, and continuing upwards to the point where the lava ceases to flow, on being cooled by the air.

But the nutmeg is not cultivated on Gunong Api and the isle is inhabited only by a few emigrants from Timor.

Gilolo, is one of the Molucca Islands. Its north end is in about lat $2^{\circ} 23'$ N. It has a long mountainous coast, high bold land, with three remarkable peaks. The indigenes live in the north of the island. They are radically distinct from all the Malay race. Their stature, then features, as well as their dispositions and habits are almost the same as those of the Papuan. Their hair is semi-Papuan, neither straight, smooth and glossy like all true Malays, nor so frizzly and woolly as the perfect Papuan type, but always crisp, waved and rough, such as often occurs among the true Papuans but never among the Malays. Their colour alone is often exactly that of the Malay, or even lighter. Of course there has been intermixture and individuals are occasionally seen whom it is difficult to classify, but in most cases, the large, somewhat aquiline, nose with elongated apex, the tall stature, the waved hair, bearded face, and hairy body, as well as the less reserved manner and louder voice unmistakably proclaim the Papuan type. Here is the exact boundary between the Malay and Papuan race. It is only in the northern peninsula that these Papuan indigenes exist, the whole of the rest of the island with Batchuan and the other islands westward being exclusively inhabited by Malay tribes like those of Ternate and Tidore. This would seem to indicate that the Alfura are a comparatively recent immigration and that they have come from the north or east, perhaps from some of the islands of the Pacific, though it is difficult to understand why so many fertile islands should possess no indigenes. The Galela race are natives of a district in the extreme north of Gilolo, but they are great wanderers over the Archipelago. They are a very fine race, remarkably energetic and industrious, of light complexion, tall and with Papuan features, coming near to the drawings and descriptions of the true Polynesians of Tahiti and Owyhee. They build large and roomy pahu with outriggers, and settle on any coast or island they take a fancy for. They catch turtle and tupang, hunt deer and wild pigs and dry the meat, and cut down the forest and plant rice or maize. The people of Gilolo are called Alfura, and Professor Bikmore, however, states they are strictly of the Malay type, and have not the dark skin and frizzly hair of the Alfura of Ceram and

Buru, though representatives of that people may exist in Gilolo. The population of Gilolo are supposed to be 75,000 all but 5,000 of whom are under the sultan of Ternate.

The clove tree grows spontaneously on Ternate, Tidore, Motu, Makian, and Bachian. The northern peninsula of Gilolo, and the great island of Ceram is inhabited by the Alfuros of Sahoe and Galela. These people are quite distinct from the Malays and almost equally so from the Papuans. They are tall and well made, with Papuan features and curly hair. They are bearded and hairy limbed, but they are quite as light in colour as the Malays. They are an industrious and enterprising race. Cultivating rice and vegetables and indefatigable in their search after game, fish, tipang, pearls, and tortoise shell.

Tidore, on the west coast of Gilolo, is about 6 miles long. A mountain on the N E end of the island, is in lat $0^{\circ} 40'$ N long, $127^{\circ} 22\frac{1}{2}'$ E. Tidore is over 4000 feet high. Tidore, like Ternate,—from which it is two or three leagues distant—is formed in its southern part of lofty hills. The soil is of great fecundity, and plentifully watered by streams from the peaks. The people appreciate these blessings, and labour more earnestly on the land than those of the sister isle, distinguishing themselves by an aptitude for agricultural occupation. Near is Batchian, the largest of the chaplet of isles surrounding Gilolo, fertile as Tidore, but neglected and rotting in its wealth and beauty, under the hands of a population universally indolent. The soil is volcanic, and below the active crater springs of sulphureous water break from the ground in the most picturesque situations. Among the people here, as in Amboyna, the christian converts are the most inert and servile. The situation and aspect of the island are beautiful, its fertility is abundant, its climate leaves little to desire, yet is all but a waste, with a scant and scattered population immersed in poverty. Monkeys are to be found nowhere else in the Molucca Archipelago. The Molucca sea is sprinkled with smaller islands interesting and curious in themselves, but too little important, and too numerous to be separately noticed. Among them, however, may be enumerated Tawali, Mandola, Lutta, Hanika, Saparua, Ghissa, the Keffing Isles, Amblow, Mamfia, Kilang, Bono, Haelecoe, Hominoa, Noesa Lant, Hila, Kiluan, Binoia, Nelany, Manipa, Manok, Myo, Tesory, Serua, Motu, Bally, Tomoguy, Selang, Gag, and Battang Pally. There is considerable variety in their aspect, form, and size. Some, like Battang Pally, are not half a mile round, though

bearing a grove of trees. Others, considerably larger, are of moderate elevation, and wooded over their whole extent. Pulo Gag, unlike most of its companions, presents an English appearance, being luxuriantly fertile, but with the exception of a few tall timber clumps, entirely bare of trees. Many are wholly uninhabited. The greater and the lesser Keffing, however, now little known islets, S E of Ceram, are well peopled by mohammedan Malays, and sprinkled with houses of traders engaged in traffic with the Nassau, the Ki, and the Temember Isles, where they sell the produce of their fishery, tortoise, and tipang. The isles are low, but remarkably picturesque.

Bouo island is one of the Moluccas, Fort Defence, being in Lat $3^{\circ} 22\frac{1}{2}'$ S Long $127^{\circ} 4'$ E in Lat $3^{\circ} 6'$ S Long $125^{\circ} 57'$ E is about two hundred miles in circumference. The island is high and has a semi-circular mountain on its N W part. Bouo has two races, the larger number are Malays of the Celebes type, often exactly similar to the Tomore people of East Celebes, who are settled in Batchian, but the other race resemble the Alfura of Ceram. The bulk of the inhabitants are a comparatively few people, very closely resembling the native of Amboyna.

The cluster of islets lying at the South-east extremity of the large island of Seran as it is called by the natives, or Ceram as it is laid down in the maps are known as Ceram. They are situated in latitude $30^{\circ} 55'$ south, and in L 133° E and form one of the most remote trading stations to the eastward, from which the produce of the Archipelago is conveyed in native vessels to this port. The Island of Ceram is the second in size of the Moluccas, having an estimated area of about 10,000 square miles. The mountains are from six to eight thousand feet in height, sending down innumerable streams to the sea. The vegetation is every where luxuriant, and the trees gigantic. Admiral Keppel had in his possession a circular slab of wood from the island, three and a half inch thick, eight and a half in diameter. The sago palm in particular is more abundant and productive, than on any of the adjoining islands. Cloves and nutmegs grow wild. The names of the several islets which compose the Ceram group are Seranreh, Gesir, Kaliwaroo, Gorong, Manokoo, and Malomgee. Of these, the two largest are Gorong and Manakoo, and are the only ones of the group which exhibit any appearance of fertility. They are represented to be hilly and covered with wood, except where cleared for the purpose of cultivation, which however seems confined to the little

rice which is grown on them. They produce fruit trees in considerable abundance, and among them the durian and mungosteen, as also the wild nutmeg, the cocoanut and sago palm, the latter supplying to the natives the chief article of subsistence. Ceram has on its western side the three islands Bonoa, Kelang and Manipa. The commercial products from these islands consist of tortoise-shell, mother o'pearl shell, beche de mer, wild cinnamon, wild nutmegs, and birds of paradise.

Ceram is the largest island of the Moluccas, and next to Celebes, of all its Archipelago. It is 162 miles long, but its greatest breadth is only 42 miles. The island is one long mountain chain that sets off transverse spurs, and some of the peaks are 5,000 or 6,000 feet in height. The people of Ceram approach nearer to the Papuan type than those of Gilolo. They are darker in colour, and a number of them have the frizzly Papuan hair, their features are harsh and prominent, and the women are far less engaging than those of the Malay race. The Papua or Alfuro man of Ceram gathers his frizzly hair into a flat circular knot over the left temple, and places cylinders of wood, as thick as one's fingers and coloured red at the ends in the lobes of the ears. They are very nearly in a state of nature, and go almost naked, but amulets and anklets of woven grass or of silver, with necklaces of beads of small fruits, complete their attire. The women have similar ornaments, but wear their hair loose. All are tall, with a dark brown skin, and well marked Papuan physiognomy. The Alfuro or Papuan race are the predominant type in the island of Ceram. Of twenty-eight words of the language of Ceram, nine of the words are Malay, two Javanese, and seventeen are common to these two languages. The natives themselves, however, of the Ceram Laut islands have never visited this port, the trade to it from thence being exclusively carried on by the Bugis, the Phœnicians of the Eastern Archipelago, of whom a few are settled on the island, while others resort there as a trading station.

Ceram is about 185 miles long by about 30, broad and is traversed from east to west by a mountain range.

Batehan is about 52 miles long by 20, and is separated from Gilolo only by a narrow strait.

Tidore and Ternate are two small isles, each dominated by a cloud-capped peak.

Amboyna is about 32 miles long by 10 in breadth, and its volcanic soil is so rich in the finer woods, that a Dutch botanist presented to a duke of Tuscany a cabinet inlaid

with 100 specimens, all of which he had obtained in the island. The most distinguished of these is the clove, about the size of the nutmeg tree.

Westward of the Moluccas is Celebes, an island resembling Gilolo in grotesqueness of form, about 500 miles in length by 100 in breadth. In Celebes, the Trans-Javan or Timorian band, and the Moluccas, is a large and important class of Indonesians, who graduate between the Anam type, the Burman and the Negrito. The most prevalent head or that of the predominant race is ovoid, but it is somewhat Burman in nose, eye and colour. The great island of Celebes may be considered the centre of a group of languages, which, although agreeing with those heretofore described in simplicity of grammatical structure, differs very widely from them in phonetic character although spoken by the same race of men. Celebes is intersected by the equator, leaving a small portion of it in the northern and the mass in the southern hemisphere. Its greatest length is about 500 miles, but its greatest breadth does not exceed 100, and in some places it is hardly one-third of this width. Celebes may be considered to be the focus of an original and independent civilization which probably sprung up amongst the most advanced of the nations which occupy it, called by themselves Wngi, and by the Malays, and after them by Europeans, Bugi or in the plural Bugis. In material civilization the Bugi are equal to the Malay. Of the language of Celebes, the next in importance to the Bugi, is the Macassar. The people who speak this tongue inhabit the same peninsula. They call themselves and their language Mankasara, and hence the Makassar or Mankasar, of the Malays, whence the European name Macassar. Besides Bugi and Macassar, the two principal languages, there are three other languages of Celebes written in the same character, or, at least, occasionally written in it, the Mandai, the Manado, and the Gorontalo. The Mandai is spoken by a people on that side of the South-western peninsula, which fronts Borneo.

The island of Sumbawa, the third in a direct line east of Java, about three times the extent of Bali or Lombok, and divided by a deep bay into two peninsulas, has three languages, the Sumbawa, the Bima, and the Tamboira. The natives of Sumbawa are little inferior in cultivation to the most improved nations of Celebes. The Sumbawa and Bima languages are written in the Bugi character, but there exists in this island a singular and curious obsolete alphabet. It is

ascribed to the Bima nation, but the characters do not generally correspond with the simple sounds of the Bima language as exhibited in the specimen given of it

The Moluccas exhibit a very singular feature in the exact conical form, with which most of them rise above the horizon to meet the navigator at the distance of 80 or 90 miles. In other cases he is glad to have the flying contour of a landscape to guide him in the recognition of the coast and headlands, but there is something so peculiar in the aspect of these islands, that he feels confident he never can mistake them. The extirpation by the Dutch of the spice trees in the Moluccas is no longer prosecuted, although its effects are of course still felt. The monopoly of the spices is continued, but the system now pursued is not so oppressive to the natives.

The Spice Islands in the Molucca and Banda seas, consist of many islands and numerous languages. Next to Java of which they form a sub-government, the Moluccas are the most important of the Dutch possessions in India. The chief islands to which this term is applied are Amboyna, Banda, Ternate, Tidore with smaller islands in their neighbourhood. The islands are small, volcanic, unproductive in grain, but fertile in fine spices. But the ruinous policy of the Dutch nation in their greed to secure a monopoly of this class of products, led them for years, to root up and destroy, at a great cost, often by force of arms, every nutmeg or clove tree not required for the production of that quantity of spices which they calculated they could dispose of. Rosangan, near Banda, was almost abandoned after the extirpation of its spice trees, its people emigrating to the neighbouring islands in search of a livelihood. The people are of the Malayan race, short, squab and darker in complexion than the Malays or Javanese. The Amboynese are of a middling height and well formed. They are gentle, very sober, brave, easily managed, and make good mounted and foot soldiers and a considerable number of them have embraced christianity. Banda is very unhealthy, and is subject to frightful earthquakes. When first discovered by Europeans, the inhabitants had made considerable advance in civilization, but one still much inferior to that of the Malays and Javanese. Sir Stamford Raffles has furnished specimens of three of the languages of this furthest east portion, viz those of Ceram, correctly Seang, of Ternate, correctly Tainath, and of Sapaiwa, one of the Banda isles. Of the language of Ceram, nine of the words are Malay, two Javanese, 17 are common to these two languages. Ceram Laut is the great place to which the Bugis carry

the Papuan slaves whom they steal from New Guinea

Timur is a word which means the east, and was probably imposed on this island by the Malays, to whose language it belongs, because this was the extreme limit of their ordinary commercial voyages to the south-east. Timur is about three times the extent of Jamaica. Its principal inhabitants are of the Malayan race, but it contains also Papuans or Negroes, and tribes of the intermediate race. The two languages of Timur are the Manatoto and the Timuri, the first spoken at the north-east end of the island, and the last used by many of the tribes as a common medium of intercourse. No alphabet has ever been invented in Timur, but judging by the specimens of its language, the vowels are the same as those of the Malay and Javanese.

From Timur to New Guinea, there runs a long chain of islets, forming, as it were, a wall of barrier to the south-eastern portion of the Archipelago. In these islets the inhabitants speak many languages. By far the most ample and authentic account of them has been given by Mr Winsor Earl, who says that in the south-eastern parts of the Indian Archipelago, where opportunities of social intercourse between the various petty tribes are of rare occurrence, every island, every detached group of villages, has its own peculiar dialect which is often unintelligible, even to the tribes in its immediate neighbourhood. In some of the larger islands, Timur, for example, these tribes are so numerous, and the country occupied by many of them so extensive, that it becomes impossible to form even an approximate estimate of their number. Of one language, the prevailing one among several languages of the island of Kisa, one of the Sarawati group in the chain of islets already mentioned, Mr Earl furnished a vocabulary of 330 words. The Kisa is an unwritten tongue, but its vowels are the same as those of the Malay and Javanese.—*St John's Indian Archipelago*, Vol I, p 121, 121, Vol III, p 220, *Angaisides, History of the Moluccas*, Temminck, *Possessions Néerlandaises dans l'Inde Archipelagique*, III, 219 Temminck, *Coup de Œil*, III, 219 I 3 F. Perard, *Voyages aux Indes*, Hogendorp, *Coup d' Œil sur Java*, Heylyn, *Cosmogaphie*, 918, Crawford, *History of the Indian Archipelago*, I, 3, Wallace, *Archipelago* II 13, 105, p 153, Temminck, *Possessions Néerlandaises* III, 290, *St John's Indian Archipelago*, Vol I p 131, 135 or, *Bikmore's Travels* 313 *Horsburgh Direct y Valmont de Bomare, Histoire Naturelle* VI 177 and 181 Hogendorp *Coup d' Œil sur Java Forest*, *Voyage to New Guinea*, p 37, 39 515 Temminck, *Possessions Néer-*

landaises, in 151, 151 *Hogendorp, Coup de*
Ciel sur Java Koltz, Voyage of the Douga
St John's Indian Archipelago, Vol I
p 140 Keppel's Ind Arch, Vol II p 196
Bikmore, 210, 253 Wall, n p 41, Ritchie
The British World in the East Vol II pp.
99, 100 M Logan, in Journal of the Indian
Archipelago October 1852, pp 579, 581, Vol
vi No x See India, Java, Pulo-Gasses,
Syang, Waygiou, Weeda Islands, Witsan

MOLUCCA, TREE ENG Aleurites
 triloba Forst

MOLUKA KATA TFL Brinjal, Egg-
 plant, Solanum melongena

MOLUVU KODI TLL Piper nigrum
 Linn

MOLY of Homer, $\mu\alpha\lambda\alpha$ of Dioscorides,
 and Homer, probably Alhum nigrum Linn

MOLYBDENA M Piddington, in ana-
 lyzing the ores of antimony, found in one
 instance a trace of molybdena

MOM PERS GLZ Hind Wax, uncleaned
 wax, generally

MOMADRU, Hind Achillea millefo-
 lium

MOMAI PLS Asphalte

MOMIAI

Hyar ul mumi	ARAB	Persian	ENG
Asphalte, LUG	PORT	Petroleum,	"
Shih lan yu,	CHIN	Rock oil	"
Shih ts'ih	"	Asphaltum	LAT
Bitumen	LUG	Asphaltum Persicum	"
Compact bitumen	"	" Panjabium	"
Jews pitch	"	" Selajit	"
Mineral "	"	Momai	PERS
Mithi	"	Asphalto	"
Asphtha	"		

The English and Portuguese name as-
 phalto is derived from the Lake Asphaltites,
 but the substance is now found in several
 countries

Bitumen is obtained from the Swiss fron-
 tier in France, from the Bitumen Lake
 in Trinidad It is found on the surface
 of volcanic productions, floats on the Asphal-
 tic Lake or Dead Sea in Syria, is also
 found near ancient Babylon, it is sup-
 posed that the cement used for the walls
 of that city as also for the temple of Solomon,
 was a preparation of asphalte, and Herodo-
 tus mentions that it was heated and mixed
 with reeds and so used, it is supposed
 also to be the substance translated in the
 Bible as pitch, and to have been used by
 Noah to coat or pay the ark and by the mo-
 ther of Moses to coat the vessel in which he
 was laid afloat, and it seems to be the sub-
 stance known in Central Asia and in the
 north of Persia under the name of Momiai
 Where damp has to be resisted, it is
 useful, it is found impervious to wet, white
 ants or vermin, and as it does not vegetate,

rot or decay, it is superior to wood, or mor-
 tai as a flooring material Dr Honigbeiger
 (p 238 and 239) says that the Persian
 Mumiai—is deemed a certain specific in
 fractured bones, deserving the name of
 osteocola It is a solid, hard, heavy, black,
 ghstening mass without any particular odour
 The genuine is but seldom to be met with,
 even in Persia itself, the place of its origin,
 for the king of Persia is reported to collect
 the whole product yearly and to inclose it in
 small silver boxes, which are distributed as
 presents to his family and friends In all
 Eastern bazaars may be found under the
 name of Persian Mumiai, a compound re-
 sembling the genuine in appearance Accord-
 ing to Dr Seligmann, Mum in Persian, sig-
 nifies wax, Iai or Ajin is the name of the
 village in the vicinity of which the spring of
 water containing Mumiai or Mumaijin is
 found The Mumiai was discovered in the
 time of Feridun He also says that the
 Asphaltum Selajit, Asphaltum Panjabium
 or Punjab Asphalt, an official article at
 Lahore, is brought from the hills The hakim
 and hindoo doctors use it instead of the Per-
 sian Mumiai in cases occurring from exterior
 violence Half way between Behbahan
 and the river Kurdistan, are the ruins of
 Airejan or Aigan Near the Straits of
 Teng-i-Teko, from whence the Kurdistan
 river issues into the plain, and not far
 from the village of Pesbkei, is a fissure high up
 in the mountains, out of which runs a black
 substance resembling pitch, which is gather-
 ed by the natives and is much esteemed in
 Persia for its healing qualities, especially for
 bruises and fractures It is called Mumia or
 Mumia-i-Nai from the village Nai-deh at its
 bottom Shuaz sustained the shock of an
 earthquake about the year 1810, when this
 fissure was enlarged and the Mumia since
 flows out more copiously The excessive
 esteem in which it is held by the Persians
 may be judged by mentioning that Ali
 Murad Khan sent about an ounce of Momai
 enclosed in a gold box to the empress
 of Russia De Guignes alludes to it as the
 Moumanni or Moumiani blanc and in the
 Oriental Geography which was translated
 by Sir William Ouseley, it is said to be
 brought from a mountain in the district of
 Simbel, near the borders of Pars, and it is
 alluded to also in the Ajaib-ul-Makhlukat
 and the Jahan Numa Baron de Bode
 surmises that this is the Sarcocolla of
 Dioscorides in 99, which is described as
 obtained from Persia and to have possessed
 wonderfully healing properties It is a
 hard black substance and when about to be
 used, is mixed with melted sheep's fat, and

while hot, the bruised part is well rubbed with it. Sir William Ouseley derives its name from Mom-i-Ayi, the wax of the village of Ayi, and states that the Momai of Darabjod is alone reckoned genuine.

The Shih-lan-yu of the Chinese, said to flow from wells or springs, yellow and liquid, black, but becomes thick and clear like varnish, then a sulphur smelling, penetrating, inflammable substance, it is obtained from several sources. The Shih-ts'ih or stone varnish of the Chinese is obtained in Hankow, Yen-ngau-fu, Shensi, Liehau or Liechau, Nan-hung-chau in Canton province, places between Birmah and Yunnan, and in the S E of Se-chu'en, is used externally and internally as a medicine, to burn in lamps, and to lubricate barrow wheels. In China, a kind of naphtha or rock oil, Mang-ho-yu, resembling Rangoon tar is obtained in the Corea by distilling a bituminous shale, and at Tung-shao, near Tam-sui in Formosa, are wells yielding some sorts of paraffin or thick bitumen, differing from the Rangoon and American earth oils. There are oil wells, or fire wells at Kia-ting-fu in Sech'-uen, which yield an inflammable gas, and an oily, greenish, combustible petroleum like liquid, containing paraffine. The wells are from five hundred to three thousand feet in depth also, Tseh-chau-fu, in the S W of Shansi furnishes a kind of petroleum or rock oil—*De Bode, Hongberger, p 238-9 Bingley I, 150 Poole's Statistics of Commerce, p 14, Smith Mat Med of China*

MOMA-KHA, ? BURM, *Sax tetrasperma* Roeb. In Amheist, its timber is employed for gun stocks, it is a reddish, softish wood, close and compact, fit for turning purposes, and exempt from attacks of insects.

MOMANO, GUZ. A mohammadan weaver or cultivator in Cutch.

MOMAY. Dr J D Hooker observed in the month of September, that "birds flock to the grass about Momay, Larks, Finches, Warblers, abundance of Sparrows (feeding on the Yak droppings), with occasionally the Hoopoe. Waders, Cormorants, and Wild Ducks, were sometimes seen in the streams, but most of these were migrating south."

MOM-CHEENA, BENG. *Stilhnagrasebifera*

MOMEER, HIND? Resin of *Cannabis sativa* of a kind, finer than charias.

MO-MBIT. See India.

MOMIN, a town 90 miles from Bamo. It seems to be under the Pan-Thay mahomedans. From Momin to Bamo the road runs through Shan and Chinese territory.

MOMIN, in Berai, weavers and sellers of native cloths, the Sahi, Susi, Paiban, Khodi. They profess mahomedanism.

MOMIN. AR. A believer.

MOMIRA. HIND. See Mamian.

MOMORDICA. A genus of plants belonging to the natural order Cucurbitaceae, of which the best known species are

M balsamina	M cochinchinensis
M charantia	M dioeca
" " var muricata	M ovifera

MOMORDICA BALSAMINA

Mokah,	Arab	Balesin,	EGYPT
Ku kwa,	CHIN	Balsam Apple,	IND
Lai-pu 'tan,	"	Kurelo-jungro,	SIBIR

This bears a bitter oblong tuberculated fruit, eaten when green, but a drastic purgative when ripe—*Smith*

MOMORDICA CHARANTIA — Tann

Kurula,	BENG	Kuavith,	SINGH
Kyet ben kha,	BURM	Podalang kai,	TAI
Lambakarella,	DIK	Panna,	"
Hury Momordica,	IND	Pava,	"
Karela,	HIND	Pava,	"
Pandi pavel,	MALAY	Kombu pagul kai,	"
Pandi pasel,	"	Kulira, Mett kakara,	IND
Duga Karwalli,	SIND	Pottu kakara,	"
Kurelo,	SIND	Urak kara,	"

This vegetable is very commonly cultivated in India and Birmah at the commencement of the rains, the fruit is from ten to fourteen inches long, and from two to four in diameter, the edges are curiously notched and ridged, the flavour is bitter, and it requires to be soaked before being cooked, sometimes used in brewing. The green fruit is used in curries, &c., is known by the name of small snake gourd in Ajmeer, it is sown at the commencement of the rains, but may be continued during the cold season, it is a bitter fruit, very rough skinned, the edges have a very wrinkled appearance, when ripe it is of a beautiful deep red and yellow. The natives fry and eat them, but they are principally used in curries, they require to be soaked in salt and water before dressing. They sell from one to two pice a seer, act as an anthelmintic.

A variety, *Fructibus oblongis*, with oblong fruit,

Comboo pagul kai,	TAI	Pandi pavel	HOKI MAT
Lumba enela,	DIK	Deerga Kuavulhe,	SIND
Commoo Kakaham,	TEL		

is a very valuable pleasant tasted and wholesome vegetable though perhaps a little too bitter. It is about four or five inches long and of a wrinkled and scabious appearance outside. The natives sometimes make curry of it, but prefer it fried. In some parts of the country the Tamil name is pronounced Kombu-pava-kai, another fruit, called Nerico pava-kai, belonging to the Cucurbitaceae, is sold in the bazaars. Roeb

MOMUND.

Forst, Mason, Gen Med Top p 209, *Ainslie*, p 238 *Riddell, Juffrey* See Gourds, also Cucurbitaceæ, also Vegetables of Southern India

MOMORDICA COCHINCHINENSIS SPR
Murica Cochinchinensis, Lour | *Gol-Kankra, BENG*

This is grown in Bengal. Has large cream coloured flowers

MOMORDICA DIOECA *Rorb Willde*,
W and A Ic Rheede

Momordica missionis, Wall

Sa by et,	BLURU	Palu paghel,	TAU
Kuitoli,	DUK	Aga-Kuia	TEL
Dhar karela,	HIND	Aga kara	"
Irima-pasel,	MALLEAL	Agakara Gudda,	"
Kuara,	RAVI	Potu-agakara,	"
Vahissee	SANS	Potu Kakara,	"
Tumba Kurawilla,	SINGH	Pu agakara,	"

A small round-fruited species of *Momordica* much cultivated by the natives for their curries

MOMORDICA MIXTA *Rorb W and A*
Gol Kakia, BENG | *Adavi kakara, TEL*

The fruit is large, red, and thorny, contains a yellow insipid pulp, is totally inert as a medicine, and is indeed occasionally used for food in Bengal. This is erroneously named *Makal* by *Ainslie*, and he also, by mistake, applies the same term to the colocynth plant. *Mukul* is the correct name of *Trichosanthes palmata* *O'Shaughnessy*, p 349

MOMORDICA MONODELPHA, *Rorb*
Syn of Coccinia indica W and A Med Top

MOMORDICA MURICATA *Willde* *Syn*
of var of Momordica charantia Linn

MOMUND, an Afghan tribe. The Upper or Hill Momund occupy the hill range between the Punjkoira and the Kuner rivers, and possess the Kunrappa pass. Two of their kheels are nomadic and in summer move to the head waters of the Helmund. The Upper or Hill Momund country extends from the south-western Swat border to a little beyond the Kabul river. Both banks of this river are in their possession, and their capital, Lalpooia, where the head of their tribe resides, is situated near the left bank. They owe allegiance to the Kabul government, though subject to an almost nominal control, and in the treaty with the Amu Dost Mahomed Khan he undertook to restrain them from hostility against British subjects. Their militia can muster about 12,000 fighting men. They are tolerably good soldiers, though not equal to the men of the most martial tribes. Their hills overhang the fertile strip of British territory, enclosed between the Swat and Kabul rivers near their confluence, known as Doaba, and this portion of the border is not more than 25 miles distant from Peshawur. The

MON

three sections of the tribe that have come in contact with the British are the Pindée Akee Momund, the Alumzye Momund and the Michnee Momund

The Michnee Momund, after annexation, were allowed to hold from the British Government, a hief or jagheer in Doaba, the fertile triangle near the junction of the Swat and Cabul rivers, of which they collected the revenue. A portion of the lands they cultivated themselves, the remainder they farmed out to other tribes of the plains as tenants. Many of their clansmen dwelt in the plains of Michnee and some in the neighbouring hills. They traded in the Peshawur valley. The Alumzye Momund, whose headquarters are at Gundao, in the hills, also had a hief of Punjpao in British Doaba, chiefly cultivated by tenants. A few of their men lived in the plains and the majority in the hills. These also traded in the valley. The Pindée Alee Momund, at a former period, had held a similar jagheer in Doaba, but not since British rule. These have few relations either with the Government or the people of the Peshawur valley. They inhabit a very strong locality in the hills. The hiefs were originally granted by preceding Governments to the Momunds as black mail to buy off depredation.

Momunds of the Plains are a section of the Momund tribe who have colonized in the South-Western portion of the Peshawur district. They are now respectable cultivators. They maintain friendly relations with their neighbours, the Afreedee. Their chiefs hold jagheers, but the support they give to government in return is lukewarm. They have not fraternized with their fellow Momunds of the hills, but they have not cordially co-operated against the Afreedees, of whose vengeance they are perhaps apprehensive. See *Afghan, Khyber*

MOMUNDPOOR See *Punjab*

MOMYAI, an "osteocolla" or rare medicament, usually the specimens consist of hardened tar or petroleum or even lignite. See *Momia*

MON is the native name of the people of Pegu. The Burmese call them *Taheng*. The Siamese appellation is *Ming-mon*. Part of this population dwell on the Delta of the Irrawadi, *Mon* being the name used by themselves, for the native populations of Pegu, *Moulmein*, and *Amberst* in *Martaban*, but their neighbours call them *Taheng*, and the same names *Mon* or *Taheng* are given to the vernacular language of Pegu. The alphabet, like that of the Thai and Burmese, is of Indian origin, being essentially that of the Pali form of speech, and like all alphabets of this kind, it embodies a buddhist literature.

The Mon language is quite unintelligible to a Burmese or Siamese. The Mon called by the Burmans, Ta-lan, and Peguan or Pegnei by Europeans, are the race occupying Pegu. They are an East Himalaic people, who long successfully contested with the Burmans the sway over the basin of the Irawadi. They were annexed to Burma, in the middle of the 16th century, but again threw off the yoke in the beginning of the eighteenth century and subjugated all Burma. Their range embraces the delta of the Sa-luen, where Montama or Martaban was then chief port. They long preceded the Siamese in the Tenasserim provinces, and the languages of the Si-mang and Binua of the Malay Peninsula retain deep traces of their ancient influence to the south. A colony is also found in the basin of the Menam. Before the great southern movement of the Lau, the Mon appear to have occupied that basin also, and to have marched and intermixed with the closely allied Kambojans of the lower Mekong. Mr. ORiley thinks that the Mon are only distinguishable from the Burman by their less Mongolian and more Rakhong aspect. They appear to have been considerably modified by the Indian element which has always been very powerful at the head of the Bay of Bengal. They seem to have been at one time the chief traders eastward of the Bay of Bengal. The Karen also preceded the Burman race in the delta of the Irawadi, and are the joint occupants with the Mon. They are also found in the lower plains of the Saluen, the deltas of the Se-tang and Irawadi, the middle basin of the Se-tang as far as Tongo, and in Tenasserim. In Martaban there is also a remnant of an allied tribe, the Toungh-thu. Both the Karen and the Tounghthu, belong to the Yuma branch of the Tibeto-Burman family. The long and narrow hill track between the valley of the Irawadi and the Sa-luen as far north as 23°, is occupied by cognate tribes called Ka-ien-m (Red Karen) who are said to speak a very ancient dialect of the Yuma family. This branch has a parallel range on the western side of the Irawadi. In their traditions, they assert that they preceded the Burmans as the dominant people of the basin and they seem from very ancient times to have occupied the whole of the valley southward from the valley of the Banak on the west to the borders of Yunnan. No trace of the Mon is now left along the Yuma range,—tribes of the Karen family being the exclusive holders of its inner valleys. Some of the very imperfectly described tribes on the eastern side of the Irawadi, to the north of the Ka-ien-m, viz, the Za-ba-

ing Ka-Khyen, &c, may belong to the older immigration. But the Mon is the only remnant within the ancient Ka-ien province, and its earlier preservation is doubtless owing to the same causes, its arts, civilization and wealth, which have enabled it to hold its own against the Tibeto-Burman horde of the Irawadi. The Nicoban Islanders appear to have been an early colony of the Mon race in its pure or more west Chinese and less Indian condition. They are flatter faced and more oblique eyed than the Rakhong and Mon, in these resembling the more sequestered hill tribes of the Burman race. In some islands they have been much mixed with Malay colonists. Nicoban phonology is allied to that of the Silong and Sunang. The first migrations from the northern side of the Himalaya is now best represented by the Annam, Kambojan, Mon and Lau tribes, who appear to have been at a later period gradually pressed by the Tibeto-Burman tribes, to the eastward and southward. The Mon Annam or East Himalaic tribes, occupy the territory bounded on the north, by the left side of the valley of the Brahmaputra; to the head of Assam and thence drawn thence eastward along the range in which the Irawadi has its sources, and across the converging meridional chains, beyond, to the most eastern, the Manghai, which separates the Krung from the M-Kong. The Annam, Kambojan, Siamese, Mon, Burman and the other Ultra-Indian languages are all characterised by strong complex sounds. The Annam and Siamese abound in complex vowel sounds and the Burman family in complex consonantal sounds which are harsh in Singpha, less so in Rakhong, and much softened in Burman. The Annamese group, amongst whom are the Moy, are found in Cochinchina and Tonkin. They are a section of the division to which the Chinese belong. Two thousand years ago, or two centuries before Christ, the Chinese found the Anamese, in possession of the basin of Sang-Koi. The Anamese, in size, form of the head, and person, expression and temperament, have a closer resemblance to some Indonesian tribes. The Javan group has a larger admixture of the Anam type than the Sumatran or Borneo. Anam heads are common in eastern Java and especially among the Bawian and Madura. The Malaysians and western Javans have frequently a more Siamese form. The Anamese want the huge straight faces, flat occiput, lowness of the hairy scalp, comparatively small and firm mouth, hard staring eye and grave expression of the Siamese. Anam is Cochinchina. Laos and Ahom belong to Anam.

The Burmans, the predominant people of

MON-ANAM

the basin of the Irawadi, occupy the lower part of the basin above Pegu, the southern part of the upper basin and the valley of the river beyond, as far as Ba-mo. They are also found in the delta, but their progress there has been comparatively recent, and the prior inhabitants still form the greater majority. Their native name Ma-ian-ma, or M'an-ma, whence their softened modern M'yan-ma, M'a-ma, is the origin of the European corruption of the Burman. The principal seat of the Burman power appears to have been for the longest periods in the same part of the basin where it now is. In the era of their greatest stability and prosperity, their capital was at Pagan probably the place of that name above Ava from the second to the middle of the fourteenth century. Previous to this, on their first advance from Aiacan, they appear to have conquered the northern part of the ancient kingdom of the Mon—for their capital was for 395 years at Prome. It was not till the middle of the sixteenth century that they succeeded in annexing Pegu. But in the middle of the eighteenth, the Mon threw off the yoke and in their turn subjugated all Burma for a short period. The Burman race differ from the Anamese in being stouter and darker, and in the head being Drya-Polynesian or Turanian oval, and not obliquely ovoid. The head varies greatly and the conical forms show a tendency to the Burman contraction of the forehead, rendering the lateral expansion of the forehead very marked. The normal, or non-Indiansed Burman head, appears in many respects to resemble the coarse Sumatran, Javan, Bornean and Polynesian. This softened Turanian type is decidedly allied to the oblong square and oval Chinese type and not to the ovoid and orbicular type of the Tibetan, some of the Himalayan-Gaugetic, the Anam and the Celebesian tribes. The Burmans on the west more often resemble the handsome Asianesian tribes found in Borneo, some parts of East Indonnesia, and Polynesia. Burmans and Malays are somewhat stouter than the Siamese, the average height being probably about 5 feet 2 inches. Burman women are more nearly the companions and not the slaves, of the men. But the Tibeto-Burmans and the cognate Indonesian tribes, permit great license to both sexes, prior to marriage, when chastity is not required.—*Latham's Ethnology*

MONAKALLEE, a river of Chittagong

MON-ANAM. The Mon Anam or East Himalaic tribes, occupy the territory bounded on the north, by the left side of the valley of the Brahmaputra as far as the head of Assam, and a line drawn thence east-

MONE

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MONAL, a pheasant of the Himalaya, *Lophophorus impeyanus*—*Adams*

MONAR Salt makers

MONAS, A tributary to the Brahmapootia it rises in Himalaya range, in lat $28^{\circ} 20'$, long $91^{\circ} 18'$ runs S, 40 m; S W, 110 m, S W, into Brahmapootia. Length, 189 m it receives the Deemee, of greater length than itself

MONASS, a river near Chylabaree in Bograh district

MONCHION, MACASSAR, Mandar also Akel, PORT ARENGA *saccharifera*

MONDA MARAM, TAM Buchananiana latifolia

MONDA — ? The seed of a plant which grows in rice-fields.

MON DEIN, BURM A hurricane

MONE. See Shan.

MONEELA GRAM OIL, ENG Dohchos
biflorus

MONEGAR, in the languages of the south of India, a superintendent or head of a village or temple, or subordinate revenue officer — *Wilson*

MONEY.

Niqd,	AR	Rupa,	HIND
Naqud,	"	Moneta,	IT LIT
Tankah,	"	Danuo,	"
Moneie,	Fr	Zu,	PLUS
Monioe,	"	Zur o Sim	"
Monnaie,	"	Moneda	POM "S"
Paise,	HIND		

The current and convenient principal coin of the Malay and Philippine Archipelago is at present, and has long been, the hard Spanish dollar, the peso duro of the Spaniards, and that with globes and pillars, containing 3709 grains of pure silver, and worth in sterling money 5179 pence, has an universal preference. The English rupee and Dutch guilder are but of local currency and always, more or less at a discount. The dollar, in the native languages, is known by various names, the Malays usually call it real, which is, no doubt, an "abbreviation of the Spanish real de a ocho, or a piece-of-eight." The common name with the Javanese is ring git, which literally means "see-me figure." A great variety of small coins of brass, copper, tin and zinc are in circulation throughout all the islands. The most frequent of these is the Dutch doit, of which about 300 ought to go to a Spanish dollar. The intrinsic value of all such coins, however, have no relation to their assumed one, and being usually over issued, they are generally at a heavy discount. The small coins of Palembang, Achin, Bantam, and Queda are of tin. Those of the latter place go under the name of tia, which is, however, only the word "stamp" or "impression." Of these 160 are filed on a filament of ratan, of which 8 strings or 1280 coins are considered equivalent to a hard dollar. In Bah and Lomboc, the currency consists of Chinese Zinc coins with a hole in the middle for filing them on a string, each string having 200, and five of these are called a siah, that is, "one thousand," being the highest denomination of money in the reckoning of the inhabitants of these islands. Their value rises, and falls in the market according to the supply, like any ordinary article of merchandise, so that a Spanish dollar will sometimes buy 800 of them, but often as few as 500 only. All these small coins are, generally known by the Javanese name of pichis, corrupted pitis by the Malays, a name which had extended to the Philippines. The only

native country of the Archipelago in which a coin of the precious metals seems ever to have been coined, is Achin. This is of gold of the weight of nine grains, and of about the value of 11d sterling to which European traders have given the name of a mace, a corruption of the Malay mas, itself a corruption of the Sanscrit, masha, the name of an Indian weight. All the coins of this description that have been seen are inscribed with Arabic characters, and bear the names of the sovereigns under whom they were struck, so that they are comparatively modern. The Javanese appear to have coined some of their own money, as we find from many examples excavated from old temples, and other places.

Money seems to have been coined in China, in gold and silver and lead, so early as Confucius' time, but money payments are still made in kind or by pieces of silver. Most of their calculations are made by a reckoning board. There is no coined money in China, except the brass pieces with a hole in the centre. Silver is sold by the weight, and an ounce is the equivalent of from 1700 to 1800 of these brass coins, which are called "sipek" by Europeans, they have some pieces of brass called tsian, and in Mongol tcho, of which the inhabitants of Siberia make Tchok and Tchek, they are of less value than a copee. A kind of notes are in circulation among private persons.

In British India, it was enacted that from the 1st September 1835, the coinage of former rupees should cease at all the mints throughout India, and that in future there should be coined a rupee (with doubles, halves and quarters) to be called the Company's rupee which should contain 165 grains (11-12ths) pure silver, and 15 grs (1-12th) alloy. This new rupee, which was made a legal tender in all payments, is nearly equal to the former Furruckabul, Mudras and Bombay rupees, and is received as an equivalent by them and for the Sonat rupee, and for 15-16th of the Calcutta Sicca rupee. It is worth, reckoning silver at 5-6d an ounce, 1s 11d and 2s 0½ stg, its current value being 2s. The Company's rupee bears on the one side the head of the reigning sovereign of Great Britain and in the obverse, the words E I Co and the designation of the coin in English and Persian. It was also enacted that from the 1st September 1835, no gold coins shall be coined at any mint in India except gold mohurs or 15 rupee pieces (with the sub-divisions containing each 165 grains (11-12ths) pure gold, and 15 grains (1-12th) alloy. Such mohurs are consequently worth 29s 2 each

These coins are marked in the same way as the new rupees but they are not a legal tender

The Persian coins are of gold, silver, and copper, each metal being struck in almost its pure state. The gold money are called *tomans*, one of which, in intrinsic value may now be equal to ten shillings English, they were worth more, formerly, but during the last fifty years, their size and weight have gradually decreased. There are two sorts of silver money, the highest in value is the real, eight of which amount to a toman. The smaller silver coin is called the *white shy*, eight of these being equal to a real. The copper money has the name of *black shah*, and twenty four of them amount to one real. Tomans are coined in almost every great province, but they differ much in actual value, though all pass current for the same number of real.

Payments are made, in Turkish dominions, in piastres and Spanish dollars, fifteen of the former being equal to one of the latter. The pristic is divided into forty para.

A pound sterling is worth seventy, to one hundred piastres — *Prinsep's Tibet, Tartary and Mongolia*, p 50. *Crawford's Dictionary*, p 285, 286. *Robinson's Travels*, Vol II p 1. *Porter's Travels*, Vol I p 250.

MONG-DAYAT-NEE, BURM, or Red-mong-day it, a tree of maximum girth 2 cubits, and maximum length 15 feet. Not abundant, but found on the sea-shore from Amherst to Meigu and on the Callagouk islands. When seasoned, it floats in water. Used for crooks, and straight parts also of ships, and boats is a light tough wood with a good grain, but too liable to rot to be recommended — *Captain Dance*.

MONG-DAYAT PEW, BURM, or White mong-dyat, a tree of maximum girth 2½ cubits, and maximum length 22 feet. Scarce, but found all over the Tenasserim provinces near the sea and at the mouths of the rivers. When seasoned, it floats in water. It is not a good wood, being very perishable — *Captain Dance*.

MONGHIR, L 25° 27' 1", N L 86° 40' 2" E in Bengal, in Bahar province, on the right bank of the Ganges. The level of the railway tunnel is 389 ft. The Mean height of the station, ab 200 ft above the sea.

The town is the chief place in a revenue district of Bengal formed out of the ancient Bahar. It is written Moughin and Monghyr and is a pretty town in a charming green valley, with the broad river washing it on two sides and hills in the back ground. Monghyr was captured on the 10th October

1763 Monghyr, is celebrated for its iron manufactures, especially of muskets, in which respect it is the Birmingham of Bengal. Generally speaking, these weapons are poor, though stamped with the first English names. A native workman will, however, if time and sufficient reward be given, turn out a first rate fowling-piece. The inhabitants are reported to be sad drunkards, and the abundance of toddy-palms was quite remarkable — *Hooker's Himal. Jour* Vol 2 Page 87. *Tr of Hind* Vol I P 107.

MONFEE ISLAND, on the E coast of Africa, extends from lat 8° 2' S to lat 7° 38' S, and in long 39° 57' E.

MONGHOL, See Haiyu, Chetang Mongol.

MONGHY PAITAN a town in Beia.

MONG-NYEN, BURMESE *Sinapis orientalis*.

MONGOLIA consists of four great divisions, viz Inner Mongolia, lying between the Great Wall and the Desert of Gobi. Outer Mongolia between the Desert and the Altai Mountains, the Kokonor country between Kansah, Szechuen and Tibet and 4th the dependencies of Ala-sutai to the north of the Kalkas Khanates.

The desert of Central Asia, extends from the Atlantic to the Yellow Sea. A strip of rich vegetation occurs in its centre where the Tigris and Euphrates and their illuents enrich the country. To the westward of it are the seas of sand of the Arabian and African wastes, seldom raised above, often sinking below, the level of the ocean. To the eastward of the rich tract in Persia, Keiman, Seistan, Chinese Tartary and Mongolia, the desert consists of a series of plateaux, having from 3,000 to nearly 10,000 feet of elevation.

The great highway between Pekin and Europe, from time immemorial, has been the caravan tract from the western end of the Great Wall across the desert of Gobi. The route issues from the western end of the Great Wall, and moving through the Kiayu Pass, has to traverse N W 500 miles, of a desolate sand tract to reach the city of Khamil. At this town the road bifurcates, the upper branch leading through Balkul, Urumchi and Kuikur-usu into Dzungaria, the lower through Pijan, Turfan, Karasbar, and Kuelu to Aksa in Eastern Turkistan. While Chinese rule prevailed, Dzungaria and Eastern Turkistan formed the province of Ili.

The Gobi desert is believed to be inhabited by a lonely demon, whom they call the Gholi Biaban, or spirit of the waste, a gigantic and frightful spectre which devours passengers. It is quite an oriental idea to make

tury they lost their hold on Russia. In Central Asia, they rallied once more under Timur (1369) whose sway was again acknowledged from Karakorum to Persia and Anatolia. But in 1168, this empire also fell by its own weight, and for want of powerful rulers like Chinggis-khan or Timur. In Jagatai alone, the country extending from the Aral Lake to the Hindu Kush, between the rivers Oxus and Jaxartes (Jihon and Sihon), and once governed by Jagatai, the son of Chinggis-khan the Mongolian dynasty maintained itself, and thence it was that Baber, a descendant of Timur, conquered India, and founded there a Mongolian dynasty, surviving up to the year 1857 in the great Moguls of Delhi. Most Mongolic tribes are now under the sway of the nations whom they once had conquered, the Tungusic sovereigns of China, the Russian Cossacs, and the Turkish sultans. The Mongolic language, although spoken (but not continuously) from China as far as the Volga, has given rise to but few dialects. Next to Tungusic, the Mongolic is the poorest language of the Turanian family. The Mongols who live in Europe have fixed their tents on each side of the Volga and along the coast of the Caspian Sea near Astrachan. Another colony is found south-east of Sembrusk. They belong to the Western branch, and are Olot or Kalmuk, who left their seats on the Koko-nui, and entered Europe in 1662. They proceeded from the clans Dumbet and Toigod, but most of the Toigod returned again in 1770, and then descendants are now scattered over the Kugisian steppes. For a time at least there were two Mongol dynasties in Central Asia, between the frontier of the Great Khan and the Caspian. Kaidu, great grandson of Chinggis, through his second son and successor Okkodai, and who disputed the sovereignty with Kubli, through his, represented one of these, whilst that of Chagatai was the other. The Mongols of the Russian empire comprises six Kalka tribes the Buriat and the Kalmuk.

The Buriat area occupies the parts about Nizhni Udinsk, to the east of the Lena, and extends to the country of the Khori and Barguzin tribes (both of which it includes) beyond Lake Baikal. It is bounded on the south by the Chinese frontier, beyond which few or no Buriat are to be found, the Mongols of the northern parts of China and Mongolia, in the proper sense of the term being Kalkas. The Buriat amount to about one hundred and ninety thousand souls, some few being mahomedans, some christians, some shamanists, the majority buddhists. The latter brew an intoxicating liquor called kumiss, some of the tribes may brew beer.

The Kalmuk of the Russian Empire are 119,162 viz in the Government of Astrakan 87,556 | Saratov 692
Caucasus 20,591 | Stavropol 10,223

In 1700-1703, a Dumbet migration took place, in the same direction. One of the leaders of these movements was Anki Khan, who assisted Peter the Great against Persia. By 1771, discontent had arisen, and, a large, though partial, re-migration was effected through the secession of seventy thousand families. They left their Russian occupancy against the will of the Russians and were followed by a Russian army. They found no friends in the countries through which they passed, but, on the contrary, bitter enemies, who treated them as unwelcome visitors. These harassed them in their journey, and the Russians pressed upon them from behind. However, they either made or found a way, and forced themselves forward to the frontiers of China, which, after a loss of 20,000 families, and innumerable hardships, they reached their destination a starved and stricken remnant. They were, however, hospitably received. The Buriat Mongol, are a nomadic people who live in the provinces of Irkoutsk, south of lake Baikal.

Of the three great races in China, Chinese, Mongol and Mantchu, the predominating color of the skin of the Chinese is yellow, but yellow brown and sometimes a maroon tint occur. The face is broad and flat, cheek bones projecting, noses black, eyes oblique, beard scanty, stature above that of the Malay and Tibetan, below that of the European. The sea-coast people are skilful and enterprising, with that self-reliance which enables nations to emigrate, and we find them swarming in the Malay ports in Singapore, Borneo, and the Philippines, and numbers are in Australia, the West Indies, Sandwich Islands and California, but, except in budhist Burmah, they are not settlers, only forming temporary connections, sending all their savings, and looking forward to return, to their native land. Next to the Malay this people are the most formidable pirates of the eastern seas. The Mongol and Chinese have scanty beards. The numerous military feudatories of the Empire are scattered through the regions known to the Chinese geographers as Inner and Outer Mongolia, Uliasutai, and Tsing Hai, or Koko-nor, but there are also the troops of Tibet under the resident Minister of that country. The tribes acknowledging the sway of China are divided into Inner and Outer Mongolians. The former occupy the region to which their name refers them, the latter, all the other tracts and districts above mentioned.

Inner Mongolia, lying between the Desert of Gobi and the continuous frontier of Manchuria and China, was occupied, in 1812, by 24 tribes, differing in name, irregularly ranged under 49 standards, and divided, in uneven proportions, into six chalkan, or leagues

The Outer Mongolians were, 1st, four tribes of Kalkas of different names, under khans, which, with two fragmentary tribes attached to them formed four leagues, they numbered in all eighty-six standards, and resided in the territory north of the Desert of Gobi, geographically named Outer Mongolia, 2d, Eleven tribes, not in leagues, under 34 standards, scattered to the west of the Hulan mountains, in the south-west of Inner Mongolia, to the south of the Altai, and to the north of the Tengkin ranges, 3d, Two tribes of mohammedans, under two standards, at Hami and Tufan, within the provincial boundaries of Kansuh, south of the Celestial Mountains, and 4th, Five tribes under 29 standards round Koko-Not, called by the Chinese Tsing-Hai, or Azure Sea. There are lamas of both Inner and Outer Mongolians. Nearly every standard of the above, if not all, has a native head entitled a Dzassak, whose chieftainship is, with slight limitations, hereditary, the people under then rule are collectively styled orbadu or opatu, the lamas excepted, who are distinguished as of Shapi Not, then Dzassak take the prefix lama before their title. The few tribes, or remnants of tribes, not under such chieftains, are under the more immediate authority of the Banner generals and resident Ministers from China. These last may be briefly enumerated, under the Tsangkiun of Sui-yuen are the Tumet of Shansi beyond the Wall, under the Tutung at Kalgan, on the Wall, the most privileged tribe of Chahai Bargou incorporated in Chahai, Kalkas and Eluth, under the Tutung at Jeh-ho, Tashtava Eluth, under the Fu-tutung at Huiun-pu, Eluth and New Bugou, under the Tsung-kwan at Tasangula, Solon, Taguri, Orunchan and Pilai, paying peltiy, both these being under the Tsangkiun of Sagalien. In Ih, the Tsangkiun has authority over Eluth and Chahai of his own Central Province of Ih, who have also Chinese ministers over Eluth, Chahai, and Hassack under the Tstantan Minister resident at Tarbagatai, and over the mohammadans of the eight cities in Ih, south of the Tien Shan, who are under resident ministers of different degrees.

In Uhasufu province, which receives a small garrison from the Tsangkiun of Shensi, there are Tangun Uiankai, some of

them Yumu headsmen, some Tasang peltiy-men, under the Tsangkiun in observation at Kuun, who is father supreme over the ministers at Kobdo, having charge of the Mingat, Eluth, Chaksim, Altai Uiankai and Altai-Not Uiankai of the far province.

On the borders of Tibet are Tamuh, or Dam Mongols, under eight standards, amenable to the authority of the resident Tsantsan.

As to the feudal constitution of these tribes. The six mug, chalkan or leagues, into which these twenty-four tribes are formed are each under a head or elder, and a lieutenant, chosen from a list of Dzassak presented to the emperor by the Colonial Office. Every tribe is bound to assist any other in the same league which may be in danger. Once in three years, the leagues are mustered by four high commissioners selected by the emperor from incumbents of high civil and military posts in the empire, then visit is of a thoroughly inquisitorial character. The Dzassak are in turn compelled to pay visits to Peking, the year in which it is not the duty of this or that Dzassak to go, he sends a Taikih. On stated occasions, all assemble in court costume to do homage in token of fealty before the door consecrated to Majesty at the head quarters of the tribe.

The internal economy of the Outer, is much the same as that of the Inner, Mongolians. Then Dzassak are ennobled by all the same titles except Tapunang of which there are none. Some of the Dzassak, whether otherwise ennobled or not, have the title Khan, which is superior to any of the rest, and brings with it a higher allotment of pay and gifts. Then chalkan or leagues, have each a captain-general, and a lieutenant like the Inner Mongols, and are like them mustered and inspected triennially. Then military organization is, with a few exceptions, the same. First, in the region of Outer Mongolia, we find four leagues of Kalkas, each under a khan. 1st, the Tuche-tu khanate, numbering 20 standards under 58 tsoling, 2d, the Sain-nori 24, including two Eluth standards, in 38½ tsoling companies, 3d, the Tsetsen, 23 standards in 46½ companies, 4th, the Dzis-saktu, under 19 standards; including 1 of Khoits in 24½ companies. Now come the Durbet in two wings, each of which is a league under a lieutenant general, appointed as above. The left comprising ten standards of Durbets and one of Khoits, in 11 companies, the right, three of Durbets and one of Khoits, in 17 companies. Their position is beyond the north-west frontier line of the Dzassaktu, they extend across the province of Kobdo north of the

city of that name, and their troops, amounting in 1812 to 1400 makia, were under the Tsantsan of the Chinese Government at Kobdo. The two wings are subject to one khan. Under the same officer of Kobdo, are the troops of the New Turguth of the Uirungu river, in the south-east of the same province, and Hoshoit of the Djabkhan farther north. The former under two standards in three companies, which would give but 150 makia, form a league, the single standard and company of the latter, furnishing 50 makia, belong to none.

Under the Kuirun general are 595 Tasang families of Uirankai Tangun, paying 2 skins of marten fur, and 412 paying 80 gray mouse skins, under the Tsantsan of Kobdo, 412 of Altai Tangun, paying gray mouse skins, 250 marten skins, and 429 paying four fox skins each. Also 61 of Altai Nor Tangun paying gray mouse skin, and 147 paying marten fur. Of Yumuh there are, under the general, eight companies of Uirankai, and under the Tsantsan, seven of Altai, and two of Altai Nor.

Of the leagues whose soldiery is under command of the Tsangkurun of Ili, of whom some mention has been made before, there are four of Old Turguth and one of Hoshoit distributed in five circuits. The north contains the Old Turguth of Hopoksiloh, three standards in 14, the east, those of Tsiuholang, two in 7, the west, those of the river Tsing one, in 4 companies. These are north of the Tengkurun, stretching well into Tarbagatai.

The Mongolians of Central, Northern and Eastern Asia are a squat, flat faced, peculiar eyed, beardless people. The Mongol is of moderate stature, but his large leather boots, and wide sheep-skin robe, give the person a short and squat appearance. To complete the portrait must be added a clumsy, heavy gait, and a harsh, shrieking language, bustling with terrible aspirations. Yet notwithstanding this harsh and savage exterior, the Mongol is full of gentleness and bonhomie, he passes suddenly from the wildest and most extravagant gaiety to a melancholy that has nothing repulsive. Timid to excess in general, when excited by fanaticism or the desire of vengeance he displays an impetuous courage that nothing can arrest, he is simple and credulous as a child, and is passionately fond of stories and marvellous recitals. To meet a travelling Lama he always reckons a piece of extreme good fortune. The Si-Fan, or Oriental Tibetans, are nomadic, like the Mongol-Tartars, and pass their lives wholly in the care of their flocks. They do not lodge, like other Mongols, in Youita, cover-

ed with felt, but in large tents of black linen, of a hexagonal form, without any wood-work inside to support them. The side angles of the base are attached to the ground by nail, and the top supported by cords, which, are fastened into the ground at a certain distance from the tent. The nomadic Si-Fan are easily distinguished from the Mongols by their more expressive physiognomy, and their greater energy of character, their faces are not so flat, and their manners have an ease and vivacity which contrast strongly with the heaviness of the Tartars. Their encampments resound with noisy songs, merry games and shouts of laughter, but with these dispositions to gaiety and pleasure, they are of a warlike character and indomitable courage, and though their names are on the list of tributary nations, they obstinately refuse both tribute and obedience to the emperor of China, indeed, they manifest the most profound contempt for Chinese authority. Some of them carry their predatory incursions to the very frontiers of the empire, and the Mandarins do not dare to interfere with them. They are good horsemen, though, in this respect, they do not equal the Tartars. But, besides attending to their flocks, they practise some kinds of industrial occupations, and turn to account the wool of the sheep and the long hair of their oxen, weaving from them a coarse kind of cloth, which they use for tents and clothing. When they assemble round their great cauldron full of milk-tea, they give themselves up freely to their gossiping humour, and their taste for stories about Lamas and robbers, one need only set them going, and one is sure of seeing them display an apparently exhaustless repertory of anecdotes, local traditions, and legends.

There is a rollster kept of the Mongolian nobles and they are obliged to present themselves every year at Peking. If the emperor cross the border to hunt, they do him homage at his hunting-ground instead, and the expedition is under the conduct of some of them, and the rest attach themselves to his suit while it lasts.

The latest investigator of the general subject of human affinities includes in the great Mongolian family not merely the high Asian nomades or the Turk, the Mongol and the Tangus, but also the Tibetan, the Chinese the Indo-Chinese, and the Tamulian. And under the term, Tamulian, he includes the whole of the aborigines of India, whether civilized or uncivilized, from Cape Comorin to the snows, except the inhabitants of the great mountainous belt confining the plains of India towards Tibet, China, and Ava.

These last he thinks are, in the North West, derived from the Tibetan stock, and in the South-East from the Indo-Chinese stock, the 92° of East longitude, or the Dhamsu river of Assam, apparently forming the dividing line of the two races, which are each vastly numerous and strikingly diversified, yet essentially one, just as are the no less numerous and varied races of the single Tamman stock. Mr. Hisslop took almost a similar view, as the result of his philological inquiries.

The Mongol in Kabul, Herat and Persia are called Kalmuk in Herat and Afghanistan, and were introduced from Bukh towards the end of the 18th century. Those of Kabul and Persia, are now called Amik or Chai Amik, and the Hazara. The term Amik is a Mongolian, Mantshu and Turk word, meaning tube. They dwell to the north of Herat and Kabul in the range of the undulating country, which in some places assumes a mountainous, in others a hilly character, and in some parts is well-watered, in others bleak and rough, forming a watershed of two natural divisions, from the west of which flow the Mughab, the Tajend and the Furrah-Rud, and from the east, the Helmund, the south eastern feeders of the Oxus and the north western feeders of the Kabul river.

In the Derajat are warlike Baluch and Afghan tribes the most unyielding of whom are the Waziri, who continue to resist the efforts of English power to restrain their incursions on the plains. Still further north and west are the numerous tribes of Afghanistan, of whom may be mentioned the powerful Durani race and the Tajik tribes.

In the Bannu valley, there are mixed races and we may notice the Durdu in Gilgit and Chulas.

The Tibetan and Nepaleso are a Mongol race.

The Daima race occupying the Daima pass leading into Gujwal, are said to be the descendants of a body of Mongol whom Timur left behind him in Kamaon. They practise divination, taking their omens from the warm liver of the sacrificed sheep. They eat the yak and the cow, inter them dead for a time and then, in the month Kirtik, they exhume and burn them. The great aboriginal stock of the inhabitants of the mountains, east of the river Kab, as in Nepal, is Mongol. The fact is inscribed in characters so plain, upon their faces, forms, and languages, that we may well dispense with the superfluous and vain attempt to trace it historically in the meagre chronicles of barbarians.

From Kashmir, eastwards, all the easily accessible portions of the Himalaya are occu-

piated by Arian Hindu as far as the eastern border of Kamaon and the Kali river separating Kamaon from Nepal—the Tibetans being here confined to the valleys about and beyond the snow. People of Tibetan blood have migrated into Nepal, throughout its whole length, and have formed mixed tribes whose appearance and language is more Tibetan than Indian, but whose religion and manners are Hindu. East of Nepal, in Sikkim and Bhutan, the Hindu element almost disappears, and the Tibetans are altogether dominant.

The Ugro-Tatarian languages, of High-Asia and other regions, which other writers style Turanian, are those of Dr. Pritchard a second group of nations belonging to the same great family and include the various hordes who have been known under the names of Tatar, Turk, Mongol, Mantchu, and Tungus. All these nations appear, from the result of late researches, to be allied in descent, though long supposed to be quite separate. In the vast region of High-Asia, extending from the chain of Altai to that of the Himalaya are the pasture-lands, where, during immemorial ages, the nomadic tribes of that region have led their flocks and multiplied those hordes which from time to time descended in immense swarms on the fertile regions of Asia and of Europe. Perhaps the earliest of these invasions of the civilized world was that of the Hiong nu, expelled from the borders of China by the powerful dynasty of the Han. These were the people who, after their incursion on the Gothic empire of Hermanich, made their way, under Etzel or Attila, into the heart of France. Hordes from the same regions under Togrul-Beg, and Seljuk, and Mahmud of Ghazni, and Jengiz, and Timur and Othman, overwhelmed the caliphate and the empires of China, of Byzantium, and of Hindustan, and their descendants of the shepherds of High-Asia still sit on the throne of Cyrus, and on that of the Great Constantine. As a branch of the Ugro-Tatarian, he speaks of some of the insular nations to the eastward of Asia and near the coast of the Pacific Ocean. The idiom of the islands comprised in the empire of Nippon, as well as that of the independent Lau-kin Archipelago, bears some signs of affinity to those of the Ugro-Tatarian nations, and he adds that Mr. Norris had assured him that the principle of vocalic harmony and other phenomena of the Tartar languages prevail in the idiom of the Japanese and Lankin islands. As a seventh group of his Ugro-Tatarian, he classes the aboriginal inhabitants of India, who were expelled from Hindustan by the Brahmins and the Arian people who

accompanied them across the Indus and retired as it is supposed on apparently insufficient proof, into the Dekhan. They still occupy the greater part of that peninsula, and a portion, at least, of the island of Ceylon. Their idioms—the Tamil, the Telugu and the Karnataka of the Mysore,—are sister dialects of one speech, and he considers it likely that the languages of the mountain tribes of India, the Bhil, the Goud, the Toda and others, belong to the same stock. Dr. Pritchard adds that professor Rask had conjectured that these nations are also of the Tartar stock. Their language has some of the peculiarities of structure which have been pointed out. He also observes that there are some curious analogies between the Tamulian and other dialects of the Dekhan and the languages of Australia, with which we have obtained some acquaintance through the labours of Mr. Thielkeld and several other missionaries, and from the able researches of Captain Gray.

Hindu, Mongol and Kalmuk women must not speak to their father-in-law nor sit down in his presence. A similar practice prevails amongst the Ostiak of Siberia, but with them the son-in-law will not look at his wife's mother, and the Hindu and Ostiak women never pronounce their husband's name, nor a husband the wife's name but call them man and woman.

Among the Mongol when a marriage is arranged, the girl flies to some relations to hide herself. The bridegroom coming to demand his wife, the father-in-law says, "My daughter is yours, go, take her wherever you can find her." Having thus obtained his warrant, he, with his friends, runs about searching, and having found her, seizes her as his property, and carries her home as it were by force.

Rubruk relates that he saw in the solitudes of Tartary asses that resembled mules, and he probably speaks of the animal called the hemion, *Asinus hemionus* which Messrs. Huc and Gabet often met with in numerous herds during their journey from Peking to Lha-sa, through the Mongolian steppes.

A certain kind of dumb trade prevails indeed more or less in most Asiatic countries, including Mongolia and possibly China, by which bargains are driven and concluded by two parties fingering each other's knuckles under a shawl without a word spoken. The stories of the Senic trade have arisen out of this practice.—*Rawlinson, Vol. 1 p. 1, Schmidt, Narrative, pp. 45, 53, Timkousky's Journey to Peking, I, 17, 18, 380. Huc, Recollections of a Journey, pp. 127, 128, 153, 217, 218. Professor Max Muller Lectures on Science of Language, pp. 285, 287, Yule,*

Cathay, and the way thither Vol. 1 p. 157, Vol. 2 p. 274. Latham, Nationalities of Europe, Vol. 1 pp. 263, 266. Ferrié's Journeys, M., Campbell, p. 48, 147, 148, 168. Cunningham's Ladak, Latham's Ethnology, Annals Indian Administration. Huc's Christianity, Vol. 1, p. 225. Lubbock Origin of Civilization p. 78. Huc and Gabet, 112. See Bourriat, Koulik, Kouren, Kirghis, Aborigines, Gujwal, Hindu, India, Japan, Kabul, Kalkas, Koko-nor, Kunian, Lepcha, Semang, Tuian, Turk, Viswamitra.

MONGOOS Anglo-Indian, a name applied to species of *Herpestes*, viz —
biachyus, Java
exilis, Archipelago
fuscus, *Waterh.*, Neilgherry brown mongoose
griseus, *Geoff.* Madras mongoose, India
javanicus, *Geoff.* Java, Sumatra
jerdoni
malaccensis, *F. Cuv.* Bengal mongoose
monticollis, *W. Elliot*, Long tailed mongoose
nepalensis, *Gray* Gold spotted mongoose, of Nepal
nyula, *Hodgs.* The nyul or neyool, of the Terai
smithi, *Gray*, Ruddy mongoose
vitticollis, *Bennet*, stripe necked mongoose

The current name of these *Herpestes*, is written Mongoos, Mongoose and Mungus. One species, called by the Singhalese hotambeya, is believed by them not to prey upon serpents, but to live near rivers and mud brooks, the adjacent thickets affording them shelter, and their food consisting of aquatic reptiles, crabs and mollusca. The *Ichneumon* of the Egyptians, is the *Herpestes ichneumon*, a quadruped celebrated for destroying serpents and crocodiles. It was also called *Ichneumon pharaonis*. The mongoos, animals, the *ichneumon* of the Egyptians the *Mangouste* of the French, the *Mungus* of Hindustan and the *Keere-pull* of the Tamil people, are all of active habits, and of bold and sanguinary dispositions. The *Madras mongoose* is spread through most parts of the South of India up to the Nerbuddah, the North West Provinces and the Punjab. It hunts for and eats the eggs of birds that lay on the ground, kills lizards, rats, and small snakes, is very destructive to poultry. Dr. Jerdon does not believe that it will voluntarily attack a large snake or that it is not sensible of the cobra poison, but the prevailing notion in India is that it is the natural enemy of the cobra and that the cobra poison makes no impression on it. The Bengal mongoos is of

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similar habits to that of Madras, and is found in Bengal, Assam, Burmah, and Malay Peninsula. The long tailed mongoos, is found in the Eastern Ghats of the Peninsula of India as also is the ruddy mongoos. The gold spotted mongoos occurs from the Panjab, along the Himalaya through Bengal, to the Malay Peninsula. The Nilgheiry brown mongoos is restricted to the Nilgheries. *H. vitticollis* occurs along the western side of India from Dhawal through Travancore to Ceylon, *H. Nyula* *Hodgs* in Nepal, lives in burrows of its own making *Horsfield*, *Tennant*, *Blyth*, *Jerdon* — See *Herpestes*, *Mammalia*.

MONGRA or pakaura **HIND**, a sweet-meat.

MONGY PATTUN A town in the Dekhan, anciently called Dhank. See Balla, Mungi-pattun.

MONIKOH See India.

MONIMIACEÆ *Link* an order of plants consisting of 1 species, of Amboina.

MONITOR DRACÆNA *Link, Gray*

Talla goya **SING**

The iguana of Ceylon, about 4 or 5 feet long. A still larger species, the Kabara goya, is partial to marshy ground, and when disturbed upon land, will take refuge in the nearest water. From the somewhat eruptive appearance of the yellow blotches on its scales, a closely allied species, similarly spotted, formerly obtained amongst naturalists the name of Monitor exanthematicus, and the Singhalese appellation of this one, kabara, is suggestive of the same idea. Externally applied it is considered a cure for cutaneous disorders, but taken inwardly is poisonous — *Tennant Slet Natural History* p 272.

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Kurango Balanghitam

Ape	ENG	Cephus	Lat
Ceph	ETHIOP	Keibi	PERSC
Kephos	GR	Kubbi	
Kepos	"	Kaki	SINGH
Koph	HEB	Mono	SP
Bandr	HIND	Korangu	TAU
Scimia	IT	Kothi	TEL
Bertuccia	"		

Apes form the sub-family Simianæ, of the family Simiadae, or monkeys, of the natural order Primates. Apes are represented in India by two species of Simia. The ancient Egyptians are said to have worshipped monkeys, and some of them in India are still worshipped. The various kinds of ape seem to have been made known to the Hebrews, Greeks and Romans, by specimens brought from Africa and India, those of the Hebrews probably from India, the Hebrew name Koph

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being almost the same as the Sanscrit Kapi. Apes, gold and ivories could however have been got from many parts of Africa, as also from the South and East of Asia, and then Sanscrit, Ethiopian, Hebrew, Greek, and Persian names, Kapi, Ceph, Koph, Kephos or Kepos, Keibi and Kubbi, are identical and show that the apes may have been brought from any of those regions—the Singhalese, Tamil and Telugu names Kaki, Korangu and Kothi are less similar. Had the Hebrew ships visited the isles in the Malay peninsula, Sumatra, Java or Borneo, they would have known of the Simia satyrus, the Orang utan of Malacca, and Sumatra, the Mia of Borneo or have seen the Simianga syndactyla, the long arm, of which measure five feet six inches across in an adult about three feet high. Mr Russell Wallace has given the names for monkey in 33 languages of the Eastern Archipelago none of which have any resemblance to the Kapi, Kubbi or Koph of the Sanscrit, Egyptian and Hebrew, but one of them the Kuango of Balanghitam in N Celebes, is almost identical with the Tamil Korangu. The names are,

Aruka of Morella of Amboyna

Bibah, of Sangun, Siau

Budess, Javanese

Boben, of Menado and Balanghitam of N Celebes

Dare of Bouton and Salayer of S Celebes
Kess of Amblaw, and of Cajeli, Wayapo and Massaratty in Bouru and Batumciab

Kessi of Cajeli

Kesi of Camarian and Teluti in Ceram

Kuango of Bolangbutam in N Celebes

Lebi of Matabello

Lek of Teoi and Gali in Ceram

Luka and Lukai of Teluti, Ahtiago and Tobo c. Ceram

Meriam of the Alfuro of Ahtiago in Ceram

Mia of the Sulu Islds Tidore and Galela of Gilolo

Mondo of the Baju

Munyeet, Malay

Nok of Gani of Gilolo

Roke of Bouton of Celebes

Rua of Lauke and Saparua

Sia of Liang in Amboyna

Yakiss of Wahai in Ceram

Apes, monkeys and baboons are arranged by naturalists under the family Simiadae those in the S and E of Asia may be thus shown,

ORDER PRIMATES

Fam SIMIADÆ, Monkeys

Quadrumana | Catarrhinæ, Geoffrey
Hapithecæ, van Hæren

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Sub-fam Simiinae, Apes
Troglodytes niger, Chimpanzee, Africa
Troglodytes gorilla, Gorilla, Africa
Simia satyrus, Orang-utan of Borneo
Simia morio, Orang-utan of Sumatra
Siamanga syndactyla, Raffles, Tenasserim, Sumatra

Sub-fam Hylobatinae, Gibbons of Indo-Chinese countries and Malayana
Hylobates hoolook, Hoolook of Assam, Cachar, Khasia, and Sylhet
Hylobates lar, Gibbon of Tenasserim
Hylobates agilis, Gibbon of Malay peninsula
 Others from the Malay Islands

Monkeys

Presbytis Illiger

Semnopithecus, F Cuvier

Hanuman, H | Langur, H
Presbytis entellus

Simia, Dufrenoy | *P anchises*, EU
 Langur, H | Makur, MAHR
 Hanuman, H | Musya, CAN
 Wanur, MAHR | Bengal Langur, ENG

Common in Bengal and Central India

Presbytis schistaceus, Hodgk Horsf
 Himalayan Langur, ENG | Langur, HIND
 Kubur, BHOT | Kamba Sutu, LEPRH
 Occurs throughout the Himalaya

Presbytis prunus, Ell, Bly, Horsf
 Madras Langur, ENG | Gandaugi, TEL
 Inhabits the eastern side of the peninsula and the north of Ceylon

Presbytis Johni, Jerdon

Simia Johni, Fisher | *S Johni*, var of Martin
Semnopithecus Dussu. | *S cucullatus* Is Geoff
 mien, Schinz | *S hypoleucos*, Bl Horsf
 The Malabar Langur, of Travancore, Cochin, Malabar and South Canara

Presbytis jubatus, Jerdon
Semnopithecus Johni, Wagner, Blyth, Martin
 The Nilgheery Langur, of Nilgheeries, Anamally, Pulney and Wynad, not below 2,500 and 3,000 feet

Presbytis pileatus, Blyth, Sylhet, Cachar, Chittagong

Presbytis barbei, Blyth, interior of Tipperah Hills

Presbytis obscurus, Reid, Meign

Presbytis phayrei, Blyth, Aikan

Presbytis albo-cinctus, Malay Peninsula

Presbytis cephalopterus, Blyth Ceylon

Presbytis usinus, Blyth, Ceylon

Semnopithecus maurus, Sch Tenasserim?

Java

Semnopithecus pyrius, Horsf, Java

Semnopithecus femoralis, Horsf, Sumatra

Semnopithecus flavimanus, It Geoff, Sumatra

Semnopithecus cristatus, Raffles, Sumatra, Borneo

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Sub-fam Papiouninae, Baboons

The true baboons of Africa, and monkey-like baboons of India

Inuus silenus, Jerdon Lion-monkey
Simia leonina, Linn, Shaw | *Silenus veter*, Gray, Bly

Nil bandar, BENG | Nella manthi, HORS
 Siah bandar, HIND

W Ghats, Cochin, Travancore

Inuus hesus, Jerdon

Inuus erythraeus, Schreb | *Pithecomops*, Hodg HORS
 BL

Bengal monkey, ENG | Mucut banur, LEI
 Bandar, HIND | Banur, "
 Morkot, BENG | Subu, "
 Piyu, BHOT

Inhabits nearly all India

Inuus pelops, Jerdon

Macacus assamensis, McLelland, Horsf Blyth

The Hill-monkey, high up on Mussoorie Hills

Inuus Sikkimensis, Jerdon

Macacus Sikkimensis, Hodgson

Inuus nemestinus, Jerdon Tenasserim Malayana

Inuus leoninus, Blyth Aikan

Inuus aictoides, Is Geoffroy Aikan

Gen *Macacus radiatus*, Jerdon

Simia sinica, Linn Ell Bly Horsf

Munga, CAN | Wanur, MAHR of SIKES
 Madras monkey, ENG | Kerda, MAHR of GHATS
 Bandar, HIND | Koti, TEL
 Makadu, MAHR | Vella Munthi, TAM

All over Southern India

Macacus pileatus, Shaw, of Ceylon

Macacus carbonarius, F Cuvier, Burmah

Macacus cynomolgus, Linn, of Burmah

Macacus nemestinus, Linn, Malay Peninsula to Borneo

Macacus assamensis, McCl, Assam

Silenus veter, Linn, Ceylon, S India

170 species of mammalia are known to inhabit Indo-Malaya. Of these, are 24 of the quadrumana or monkey tribe, 10 of which occur in the Malay peninsula, 11 of them in Sumatra, 9 in Java and 13 in Borneo. The Orang-utan are found only in Sumatra and Borneo. The Siamang, next to them in size, in Malacca and Sumatra, and the long-nosed monkey only in Borneo. The gibbons or long-armed apes and monkeys and the lemur-like animals, *Nycticebus*, *Tarsius*, and *Galeopithecus*, are found in all the islands. With the exception of the Orang-utan, the Siamang, the *Tarsius spectrum* and the *Galeopithecus*, all the Malayan genera of quadrumana, are represented in India by closely allied species. In the Indo-Malay region are 33 Carnivora, 8 of which, a tiger, leopard, civet, tiger-cat and other are found in India and Malacca and 20 in the Malayan region. 13

have representatives in India, of closely allied species. The Malacca gibbon, *Helictes orientalis*, has the *H. Nepalensis* in the Himalaya. There are 22 hoofed animals in Indo-Malaya, seven of which are found in India and Burmah. The *Bos sondaicus* is found in Burmah, Siam, Java and Borneo. There is a goat-like animal in Sumatra, the two horned and the long horned rhinoceros occur in Burmah, Sumatra and Java, and the elephant of India is found in Malacca, Sumatra and Borneo. There are about 50 bats, of which under a fourth part occur in India, 34 rodents (squirrels, rats, &c) of which 6 or 8 are Indian, and 10 insectivora, 9 of which are peculiar to the Malay regions. The Tupia, insect-eaters, closely resemble squirrels, are almost confined to the Malay islands, as also are *Ptilocercus* Linn of Fono and *Gymnurus* Rafflesii. In Timor, there are 15 bats, and 7 land mammals, amongst them the *Macacus cynomolgus*, the common monkey of all the Indo-Malay island. *Paradoxurus fasciatus*, a civet cat, found over much of the Archipelago.

The monkey, it is often asserted manifests affection and sympathy in ways almost human. V, a writer in the *Times of India* of 25th August 1868, mentions that he once heard a number of monkeys making much noise and he sent a Bhil to ascertain the cause. The Bhil returned and mentioned that a female of the herd was carrying about a dead young one in her arms, and the rest were making a noise in consequence. Hindus believe that, except when killed by man or beast, the monkey never dies. *Hylobates*, the 'wa-wa' or long-armed ape, is the most beautiful of all the monkey tribe. The fur of this gentle little animal is grey, its face, hands, and feet, are jet black, in features it more resembles those of the human race than the orang utan. *Hylobates hoolock*, the Hoolock is the *Simia hoolock*, *Hurlan*, *H. seyrtes* and *H. coromandelus*, *Ogilby*, *H. hoolock*, *Lesson*, is a native of Assam. *Hylobates lai*, the Gibbon, *Homo lai*, *Linnaeus*, *Simia longimana*, *Schreber*, *S. albimana*, *Vigors* and *Horsfield*, and the Great Gibbon of *Buffon*, is a native of Malacca, where it is known as the white handed Gibbon. The contrast which this animal offers with *H. hoolock*, is very remarkable. The body is proportionally much shorter, and it is quite incapable of walking in the erect attitude commonly assumed by *H. hoolock*, always creeping forward when on the ground in a crouching position.

Hylobates leuciscus, the silvery gibbon, or Wow-Wow, *Simia leucisca*, *Schreber*, *Audubon* is native of Malacca.

Notwithstanding the unequalled agility of the monkey, it falls a prey, and not unfrequently, to the leopard. The latter, on approaching a tree on which a troop of monkeys have taken shelter, causes an instant, and fearful excitement, which they manifest by loud and continued screams and incessant restless leaps from branch to branch. The leopard meanwhile walks round and round the tree, with his eyes firmly fixed upon his victims, till at last exhausted by terror, and prostrated by vain exertions to escape, one or more fall a prey to his voracity.

The Chinese are skilful in teaching the smaller kinds of monkeys various tricks and persons carrying them around the country to entertain the populace with their antics are often met. Mr. Breton gives one picture of their adroitness and usefulness in picking tea in Shantung from plants growing on otherwise inaccessible acclivities which it not misrepresented rests on doubtful authority. One of the most remarkable of the monkey tribe is the "donc" or Cochinchinese monkey (*Simia nemaeus*) which is said to occur also in Kwangsi. It is a large species of great rarity, and remarkable for the variety of colors, with which it is adorned. Its body is about two feet long and when standing in an upright position its height is considerably greater. The face is of an orange color and flattened in its form. A dark band runs across the front of the forehead and the sides of the countenance are bounded by long spreading yellowish tufts of hair. The body and upper parts of the forearms are brownish grey, the lower portions of the arms from the elbows to the wrists being white, its hands and thighs are black and the legs of a bright red color, while the tail and large triangular spot above it are pure white. Such a creature matches well for its grotesque and variegated appearance with the mandarin duck and gold fish also peculiar to China. Mr. Earl mentions that in the Archipelago, he saw numbers of large black apes, called Iton, crowd the trees near the anchorage, about the time of low water, for the purpose of catching crabs and craw-fish which form their principal food. The natives assert that they put their long tails into the holes inhabited by the crabs, pulling them out when the latter bite. They also assert that the monkey's tails are sometimes held fast and the animal consequently drowned when the tide rises.

The monkeys of Malacca are very beautiful, having yellow hair, with a black ring round the neck. They are the most docile and intelligent of all the different species of the *Simia* two of them on board the

MONKEY FLOWER

Hope, with agile gambols, and highly comic, though sometimes mischievous pranks, enlivened many a heavy hour in the course of the voyage. The Singhalese have the impression that the remains of a monkey are never to be found in the forest, a belief which they have embodied in the proverb that "he who has seen a white crow, the nest of a paddi bird, a straight cocoanut tree, or a dead monkey, is certain to live for ever." This piece of folk lore has evidently reached Ceylon from India, where it is believed that persons dwelling on the spot where a Hanuman monkey, *Presbytis entellus*, has been killed, will die, that even its bones are unlucky and that no house erected where they are hid under ground can prosper. A white monkey taken between Ambessusse and Konegalle, where they are said to be numerous, was brought to Colombo. Except in colour, it had all the characteristics of *Presbytis cephalopterus*. So striking was its whiteness that it might have been conjectured to be an albino, but for the circumstance that its eyes and face were black. White monkeys have been seen near the Ridigalle Wihara, in Seven Korles and also at Tangalle.

Monkeys appear to frequent regions exceeding 11,000 feet in height, the *Presbytis schistaceus*, *Hodgs*, on ascending higher than others. These monkeys, called "Langur" by the natives, have been frequently seen, more especially in Garhwal and Simla, at the height of 11,000 feet, 'leaping and playing about at this elevation,' as Captain Hurton says, "while the fir-trees among which they sported, were loaded with snow-wreaths." The *Macacus rhesus*, *Audub* is met with as well in India (particularly in Bengal and Assam) as in the Himalaya, where it frequents heights of about 8,000 feet. Turner mentions having seen a large troop of these animals in Bhutan, which are in Ceylon held in great veneration, but in Western Tibet, and farther to the north, no monkeys have yet been found.

Cynopitecus nigrescens, is the black baboon monkey of Celebes.

Rats, monkeys, and squirrels commit great depredations in fruit time. They are partial to the sweet pulp which they digest but evacuate the beans whole.—*Elliot, Horsf* *Jerdon, Low's Sarawak*, p. 80. *Williams' Middle Kingdom*, p. 247. *Earl*, p. 116 to 117, *Wathen's Voyage* p. 164. *Ten nent Sketch Nat Hist* p. 11-8 31. See *Simiadae*.

MONKEY BREAD TREE *Adansonia digitata* *Linn*

MONKEY FLOWER The genera *Diplicus* and *Mimulus*.

MONSOON

MONKSHOOD—*Eng* *Aconitum napellus*

MON-LAU,—See India

MONNESSES,—See Greeks of Asia

MONNIERA BROWNEI, *Pers* *Syn* of *Herpestes monniera*, *H B* and *Kunth*

MONNIERA CUNEIFOLIA, *Mich* *Syn* of *Herpestes monniera* *H B* and *Kunth*

MONOCANTHUS a genus of the Fam *Balistidae* comprising 1 *Erythrodon*, 15 *Balistes*, 8 *Monocanthus*, 4 *Alenteres*

MONOCERA GRIFFITHII—In the southern provinces of Tenasserim, bears flowers similar to the *Eleocharis*—*Mason*

MONOGAMY, amongst the Hebrew people so far back as the time of Abiahram monogamy was recognized as the only legitimate state of things, the elevated conception of marriage presented in the record of the creation, testifies to a most profound sense of the sacredness of monogamy as the most intimate possible union of two persons. The Canticle is a song of wedded love and fidelity. Polygamy was not prohibited amongst the Hebrews, but there is nothing to warrant the horrible seraglio customs depicted in Judges and instituted by David and Solomon as regal. *Bunsen God in History*, Vol. 1 p. 177.—See Semitic races

MONOLOPHUS ELEGANS, *Wall*, *Kwino-kado*, *Burm*

MONOPORANDRA CORDIFOLIA A moderate sized tree of Ambagamowa and Saffigam districts in Ceylon, growing at an elevation of about 3,000 feet.—*Thw En Pl Zeyl* 1 p. 39

MONOPORANDRA ELEGANS A moderate sized tree of Saffigam district in Ceylon, at an elevation of about 2,000 feet.—*Thw En Pl Zeyl* 1 p. 39

MONOPORANDRA LANCIFOLIA A small tree growing in Ceylon at Hellesee, in the Pasdoon Coile, at no great elevation.—*Thw En Pl Zeyl* 1 p. 39

MONOTHEISM is the primary doctrine of the Vedas

MONSA-SIJ, *Beng* Sheathed spurge, *Euphorbia ligularia*

MONSON A general who advanced against Holkar in 1804, but retreated towards Agia, deserted by his Jeypore allies

MONSOON

Mausam, *Arab* | *Etesiae* Greek from
Etesian winds, *Eng* | *eros* a year

In Hindustan, the people usually arrange the year into three periods, the "choumasa" or "Burk'ha" which is the rainy season of four months duration, after which is the "Seela" or "Jara" or "Mohasa" the cold season, followed by the Dhoop-kala or

K'huisa or hot season This division indicates generally, the course of the seasons in India, though in one locality, the rains of the hot or the cold seasons may be somewhat more prolonged than in another The monsoons or periodical winds are known in the Indian Ocean, and indeed generally throughout India, by the name of the south-west and north-east monsoon, these being their directions at sea

The south-west or summer monsoon, in almost all parts of India, is a sea wind, and is therefore loaded with vapour

In Northern India the rainy season commences later than in the peninsula, because it is not till June that the sun acts sufficiently energetically on the Tibetan mountains and the plains of temperate Asia to attract in that direction the full force of the monsoon This wind, after passing over the plains of Bengal, comes in contact with the Khasia mountains, upon which, and upon the whole chain of the Himalaya, it discharges itself in heavy rains diminishing in amount as we advance westward, with the increasing distance from the sea At Calcutta the wind, during the whole of the monsoon, from April onwards, blows from the east to south, but after the beginning of August when the great rain-fall in eastern Bengal has considerably lowered the temperature of that province, (the arid plains of the Punjab, however, remaining excessively heated) it becomes S S E, and in September still more easterly After the autumnal equinox, the great mass of the Himalaya becomes intensely cold, and the whole of the continent comparatively cool, while the southern hemisphere gets powerfully heated, the monsoon is everywhere a land wind, except in the Malayan peninsula and on the coast of the Carnatic From the vernal to the autumnal equinox a great part of India is preternaturally hot, but from October to February (inclusive) it is comparatively cool, and at the same time the continents of Africa and Australia become preternaturally hot During the summer months therefore, or the hot season as it is commonly called in India, the wind blows from the south towards the north, while in the winter or cold season it blows from north to south From the vernal till the autumnal equinox, the heat of a great part of India, is still however great but after the autumnal equinox the great mass of the Himalaya becomes intensely cold and the plains of India generally become cool and when the north-east monsoon prevail, it is every where a land wind except on the coast of the Carnatic and in the Malayan peninsula In Malaya it

blows over a great extent of sea, and is therefore very rainy but in the Carnatic the width of the sea is not great, so that the rainfall, though well marked, is less, and terminates long before the end of the monsoon, probably from the wind acquiring a more directly southerly direction, after the sun has reached the southern tropic The amount of rain varies prodigiously in different parts of India, from almost none to six hundred inches, but the rain-fall affords no direct criterion of the humidity of any climate, for the atmosphere may be saturated with moisture without any precipitation taking place Thus, while in Sikkim 1° for 300 feet is the proportion for the elevations below 7,000 feet, on the Nilghiri Hills it is about 1° for 310 feet, in Khasia 1° for 380 feet, and elevations of Nagpur and Ambala produce no perceptible diminution in their mean temperature, which is as great as that which would normally be assigned to them were they at the level of the sea

Monsoons prevail in the Indian Ocean, between Sumatra and the African coast, and between 3° S L to the Asiatic coast including the Arabian Sea, the Gulf of Bengal, and between the Island of Madagascar and coast of Africa They are distinguished as the N East and the S West monsoons Both of them bring rain, and that from the South west prevails from the latter part of May till the middle of September and is chiefly felt on the west coasts of India and Burmah and northwards towards the Himalaya The N East monsoon prevails from the middle of October till the middle of December and its force is chiefly felt on the Eastern coast of the peninsula of India The countries and islands of South Eastern Asia have, thus, a wet and a dry side The S W monsoon drops much of its rain on the Western Ghats of the peninsula of India and moisture brought by the N E monsoon is deposited principally on the eastern side of the peninsula The South side of an island in the S W monsoon has one continuous shower but as the clouds spend their rain on the central mountains the North coast is quite dry In the N E monsoon this is reversed

In India and upon its seas the monsoon phenomena are developed on the grandest scales These remarkable winds blow over all that expanse of northern water that lies between Africa and the Philippine Islands, Throughout this vast expanse, the winds that are known in other parts of the world as the N E trades, are here called N E monsoon, because, instead of blowing from that quarter for twelve months, as in other

MONSOON

seas, they blow only for six months. During the remaining six months they are turned back, as it were, for, instead of blowing towards the equator, they blow away from it, and instead of N E trades we have S W monsoons.

The S W monsoons commence at the north, and "back down," or work their way towards the south. Thus they set in earlier at Calcutta than they do at Ceylon, and earlier in Ceylon than they do at the equator. The average rate of travel, or "backing down to the south," as seamen express it, is from fifteen to twenty miles a day. It takes the S W monsoons six or eight weeks to "back down" from the tropic of Cancer to the equator. During this period there is a sort of barometric ridge in the air over this region which we may call the monsoon wave. In this time it passes from the northern to the southern edge of the monsoon belt, and as it rolls along in its invisible but stately march, the air beneath its pressure flows out from under it both ways, on the polar side as the S W monsoon, on the equatorial as the N E

As the vernal equinox approaches, the heat of the sun begins to play upon the steppes and deserts of Asia with power enough to rarify the air, and cause an uprising sufficient to produce an indraught thitherward from the surrounding region. The air that is now about to set off to the south as the N E monsoon is thus arrested, turned back, and drawn into this place of low barometer as the S W monsoon. These plains become daily more and more heated, the sun more and more powerful, and the ascending columns more and more active, the arc of intruding air, like a circle on the water, is winded, and thus the S W monsoons, "backing down" towards the equator, drive the N E monsoons from the land, replace them, and gradually extend themselves out to sea.

The S W monsoon commences to change at Calcutta, in $22^{\circ}34'$ N, in February, and extends thence out to sea at the rate of fifteen or twenty miles a day, yet these winds do not gather vapour enough for the rainy season of Cherra Ponjie, in lat, $25^{\circ}16'$, to commence with until the middle or last of April, though this station, of all others in the Bengal Presidency, seems to be most favourably situated for wringing the clouds. Selecting from Colonel Sykes's report of the rain-fall of India, those places which happen to be nearest the same meridian, and about 2° of latitude apart, the following statement is made, with the view of showing, as far as such data can show, the time at which the rainy season commences in the interior,

MONSOON

Lat	Long	March	April	May	June	July	Aug	Sept	Oct
°	'	°	'	in	in	in	in	in	in
Poone	19 48 55	49	1	1	5	14	7	1	
Batool	21 51 77	58		1	4	15	9	4	
Sango	23 50 78	47		2	2	15	12	13	1
Humeerpore	26 7 79	47			7	13	11	5	1
Bareilly	28 12 79	34			3	17	8	2	3
Ferozepore	30 37 74	41			1	19			
Simla	31 6 77	11	1	1	4	18	12		
Cherapongie	25 16 91	43	1 28	115	147	99	101	72	40
<hr/>									
				2 29	120	173	210	163	100 45

After discussing from the abstract logs, not less than 11,697 observations on the winds at sea between the meridians of 80° and 85° E, and from Calcutta to the equator, results were obtained for the following table, in which is stated in days the average monthly duration of the N E and S W winds at sea between the parallels of

22° & 20° N 20° & 15° N 15° & 10° N 10° & 5° N 5° & 0° N											
Days		Days		Days		Days		Days		Days	
N	E	S	W	N	E	S	W	N	E	S	W
January .	17	6	21	21	2	-23	1	20	1	19	3
February	11	11	13	19	6	19	3	22	1	16	2
March	4	18*	7	15	15	18	5	13	10	15	2
April .	2	24	2	22*	22	6	12	6	11	1	14
May	1	26	1	24	24	3	21*	1	23*	0	19*
June	0	23	1	27	27	0	29	1	25	0	24
July	2	24	1	27	24	0	30	0	23	0	24
August	0	28	1	24	18	0	24	1	22	0	18
September ,	6	14	1	18	6†	0	23	0	26	1	18
October .	9	6†	12	8	10	6	10	6	16	4	14
November	11	6	25	21	2	21	2†	10	6	5	14
December	27	0	26	24	1	24	1	15	3†	12	11

* Setting in of the E. W. monsoon
† Ending of the S. W. monsoon

Setting in of the E. W. monsoon

It appears from this table that between Calcutta and the equator the S W monsoons are the prevailing winds for seven months, the N E for five. Each monsoon, like the trade winds blows from a higher to a lower barometer. Taking up the clew from this fact, and resorting again to the graphic method for illustration, we may ascertain, with considerable accuracy, not only the relative strength of the north-east and south-west monsoons of the sea, but also the mean height of the barometer in the interior of India during the south-west monsoon, supposing that monsoon to go no further than the mountain range, which may be taken at a mean to be about the parallel of 30° north.

The south-west monsoons—coming from the sea, carry into the interior rains for the great water-shed of India. They bear with them an immense volume of vapour, as is shown by the rivers, and confirmed by the rain-fall of Cheranapoy, and at 126 other stations. Cheranapoy is 1,500 feet above the sea level. It reaches quite up to the cloud region, and receives a precipitation of 537 $\frac{1}{2}$ inches during the south-west monsoon, from May to August inclusive. Col Sykes reported to the British Association, at its meeting in 1852, the rain-fall at these 127 places, which are between the parallels of 20° and 34° in India. According to this report, the south-west monsoons pour down during the three summer months upon this water-shed 29 $\frac{1}{2}$ inches of rain. The latent heat that is liberated during the condensation of the vapour for all this rain expands the air, causing it to boil over, flow off, and leave a low barometer, a diminished atmospheric pressure throughout all the region south of the Himalaya.

There is only one north-west monsoon found in the southern hemisphere. In the northern hemisphere the north-east trade-wind blows in the China Sea and in the Indian Ocean, in the East Indian Archipelago the west monsoon prevails, and when here the south-east trade wind blows as the east monsoon.

In the Java Sea, during the month of February, the west monsoon blows strong, almost continually, in March it blows intermittently and with hard squalls, but in April the squalls become less frequent and less severe. Now the changing commences, all at once gusts begin to spring up from the east—they are often followed by calms. The clouds which crowd themselves upon the clear sky give warning of the combat in the upper air which the currents there are about to wage with each other.

As the occasional showers which fall throughout the year in Britain are unknown in most Asiatic countries, the first particulars to attend to in examining their climate, are the season and the quantity of the periodical rains. It is these which regulate husbandry, and on which in many countries the temperature and succession of the seasons in a great measure depend. The most remarkable rainy season, is that called in India the south-west monsoon. It extends from Africa to the Malay peninsula, and deluges all the intermediate countries within certain limits of latitude, for four months in the year. In the south of India this monsoon commences about the beginning of June but it gets later as we advance toward the north. Its approach is announced by vast masses of clouds that rise from the Indian ocean, and advance toward the north-east, gathering and thickening as they approach the land. After some threatening days, the sky assumes a troubled appearance in the evenings and the monsoon in general sets in during the night. It is attended with such a thunder-storm as can scarcely be imagined by those who have only seen that phenomenon in a temperate climate. It generally begins with violent blasts of wind, which are succeeded by floods of rain. For some hours lightning is seen almost without intermission, sometimes it only illuminates the sky, and shows the clouds near the horizon, it others it discovers the distant hills, and again leaves all in darkness, when in an instant it re-appears in vivid and successive flashes, and exhibits the most objects in all the brightness of day. During all this time the distant thunder ceases to roll and is only silenced by some nearer peal, which bursts on the ear with such a sudden and tremendous crash as can scarcely fail to strike the most insensible heart with awe. At length the thunder ceases and nothing is heard but the continued pattering of the rain, and the rushing of the rising streams. The next day presents a gloomy spectacle, the rain still descends in torrents, and scarcely allows a view of the blackened fields, the rivers are swollen and discoloured and sweep down along with them the hedges, the huts, and the remains of the cultivation which was earned on, during the dry season in their beds. This lasts for some days, after which the sky clears, and discovers the face of nature changed as if by enchantment. Before the storm the fields were parched up, and except in the beds of the rivers, scarce a blade of vegetation was to be seen, the clearness of the sky was not interrupted by a single cloud, but the atmosphere was loaded with

dust, which was sufficient to render distant objects dim as in a mist and to make the sun appear dull and discoloured, till it attained a considerable elevation, a parching wind blew like a blast from a furnace, and heated wood, iron, and every other solid material, even in the shade, and immediately before the monsoon, this wind had been succeeded by still more sultry calms. But, when the first violence of the storm is over, the whole earth is covered with a sudden but luxuriant verdure, the rivers are full and tranquil, the air is pure and delicious, and the sky is varied and embellished with clouds. The effect of the change is visible on all the animal creation, and can only be imagined in Europe by supposing the depth of a dreary winter to start at once into all the freshness and brilliancy of spring. From this time the rain falls at intervals for about a month, when it comes on again with great violence, and in July the S.W. rains are at their height, during the third month they rather diminish, but are still heavy, and in September they gradually abate, and are often entirely suspended, till near the end of the month, when they depart amidst thunders and tempests as they came. Such is the S.W. monsoon in the greater part of India. It is not, however, without some diversity, the principal feature of which is the delay in its commencement, and the diminution in the quantity of rain, as it recedes from the sea. No trace of it can be perceived at Candahar. The north-east of Afghanistan, although much further from the sea than Candahar, is subject to the S.W. monsoon, and what is equally extraordinary receives it from the east. These anomalies may perhaps be accounted for by the following considerations. It is to be observed, that the clouds are formed by the vapours of the Indian ocean, and are driven over the land by a wind from the south-west. Most part of the tract in which the kingdom of Cabul lies, is to leeward of Africa and Arabia, and receives only the vapours of the narrow sea, between its southern shores and the latter country, which are but of small extent, and are exhausted in the immediate neighbourhood of the coast. India lying further east, and beyond the shelter of Africa, the S.W. monsoon spreads over it without any obstruction. It is naturally most heavy near the sea from which it draws its supplies, and is exhausted after it has past over a great extent of land. For this reason, the rains are more or less plentiful in each country, according to its distance from the sea, except in those near high mountains, which arrest the clouds, and

procure a larger supply of rain for the neighbouring tracts, than would have fallen to their share, if the passage of the clouds had been unobstructed. The obstacle presented to the clouds and winds by the mountains has another effect of no small importance. The south-west monsoon blows over the ocean in its natural direction, and though it may experience some diversities after it reaches the land, its general course over India may still be said to be towards the north-east till it is exhausted on the western and central parts of the peninsula. The provinces in the northeast receive the S.W. monsoon in a different manner, the wind which brings the rains to that part of the continent, originally blows from the south-west, over the Bay of Bengal, till the Himalaya mountains, and those which join them from the south, stop its progress, and compel it to follow their course towards the north-west. The prevailing wind therefore, in the region south-west of the Himalaya, is from the south-east, and it is from that quarter that the provinces in Bengal receive their rains. But when the wind has reached so far to the north-west as to meet with the Hindoo Coosh, it is again opposed by that mountain, and turned off along its face towards the west, till it meets the projection of Hindoo Coosh and the Soliman range, which prevent its further progress in that direction, or at least compel its clouds to part with the moisture with which it was loaded. The effect of the mountains in stopping the clouds borne by this wind is different in different places. Near the sea, where the clouds are still in a deep mass, part is discharged on the hills and the country beneath them, and part passes up to the north-west, but part makes its way over the first hills, and produces the rains in Tibet. In the latitude of Cashmere, where the clouds are considerably exhausted, this last division is little perceived, the southern face of the hills and the country still farther south is watered, and a part of the clouds continue their progress to Afghanistan, but few make their way over the mountains or reach the valley of Cashmere. The clouds which pass on to Afghanistan are exhausted as they go, the rains become weaker and weaker, and at last are merely sufficient to water the mountains without much affecting the plains at their base. The above observations will explain, or at least connect, the following facts connected with British India. The south-west monsoon commences on the Malabar coast in May, and is there very violent, it is later and more moderate in Mysore, and the Coromandel coast, covered by the mountainous countries on its west, is entirely ex-

empt from it or only receives it in the form of small showers. Further north, the monsoon begins early in June, and loses a good deal of its violence, except in the places influenced by the neighbourhood of the mountains or the sea, where the fall of water is very considerable. About Delhi, it does not begin till the end of June, and the fall of rain is greatly inferior to what is felt at Calcutta or Bombay. In the north of the Punjab, near the hills it exceeds that of Delhi, but in the south of the Punjab, distant both from the sea and the hills, very little rain falls. The countries under the hills of Cashmere, and those under Hindoo Coosh viz Pukhlee, Booner, and Swat, have all their share of the rains, but these diminish as we go west and at Swat are reduced to a month of clouds, with occasional showers. In the same month, the end of July and beginning of August, the monsoon appears in some clouds and showers at Peshawar, and in the Bughush and Khuttuk countries. It is still less felt in the valley of the Cabul river, where it does not extend beyond Lughmann, but in Bayour and Punjora, under the southern projection, in the part of the Kafir country, which is situated on the top of the same projection, and in Teera, situated in the angle formed by Tukht-i-Sohman and its eastern branches, the south-west monsoon is heavy, and forms the principal rains of the year. There is rain in this season in the country of the Janjee and Toree, which probably is brought from the north by eddy winds, but whether that which falls in Bannoo and the neighbouring countries is to be ascribed to this cause or to the regular monsoon from the southwest is uncertain. The regular monsoon is felt as far west as the utmost boundary of Mekran, it is not easy to fix its limits on the north-west with precision, beyond a line drawn through the northern part of the table land of Kelat and the northern parts of Shoranbuk, of Pisheer, and of Zhobe to the source of the Koorum, it falls, however, in very different quantities in the various countries south-east of that line. The clouds pass with little obstruction over Lower Sind, but rain more plentifully in Upper Sind and Domaun, where these rains, though not heavy, are the principal ones in the year. On the sea coast of Lus and Mekran, on the other hand, they are arrested by the mountains, and the monsoon resembles that of India. In Sewestan the monsoon is probably the same as in Upper Sind and Domaun, in Boree it is only about a month of cloudy and showery weather, it is probably less in Zhobe, and in the

other countries within the line it only appears in showers, more precarious as we advance toward the north.

The second rain of Afghanistan to be noticed, is that which falls in winter and which assumes the form of rain or snow, according to the temperature of the place; it extends over all the countries west of the Indus as far as the Hellespont, and is of much greater importance to husbandry than the south-west monsoon, except in the few districts already specified, it is indeed the most considerable rainy season in all the countries except those included in India, it even appears in India but only lasts for two or three days about Christmas and though of some importance to the cultivation cannot always be relied on. Where it falls in the form of snow, it is the most important to agriculture, but where it falls as rain it is less, so than that of the spring, the inferiority of the quantity of the latter being more than compensated by the opportuneness of its fall.

The spring rain of Afghanistan generally falls at different times during a period extended in some places to a fortnight and in others to a month, it extends over Afghanistan, Turkistan. In most parts of India, some showers fall at the same season, and delay the approach of the hot winds, but have little effect on the cultivation. In other countries it is of the utmost consequence to husbandry, as it falls at the time when the most important crop is beginning to appear above the ground. Both this and the winter rain are said to come from the west.

The climate of Afghanistan varies extremely in different parts of the country. This is in some measure attributed to the difference of latitude, but still more to the different degrees of elevation of different tracts. The direction of the prevailing winds also materially affects the climate; some blow over snowy mountains, others are heated in summer, and rendered cold in winter, by their passage over deserts and other arid tracts of great extent, some places are refreshed in summer by breezes from moister countries, and some are so surrounded with hills as to be inaccessible to any wind at all.

The sun's rays evaporate from the Bay of Bengal, water enough to feed with N. E. rains, the western shores of this bay, and the ghauts range of mountains. This range holds the relation to these winds that the Andes of Peru hold to the south-east trade-winds, it first cools, and then relieves them of moisture, which they tumble down on the western slopes of the ghauts.

The south west monsoon comes from the

MONTH.

the initial numeral, thence to the 30th or completion, called poornam, thus, instead of the 16th, 17th, &c of the month, they say Sudi ekum (1st) Sudi doag (2nd) The mahomedans of Arabia, Persia and India, following the lunar changes, divide their year into twelve months viz

1 Moharriam	7 Rajab
2 Safar	8 Shaban
3 Rabi ul awal	9 Ramazan
4 Rabi ul akhir, also	10 Shawwal
5 " us sam	11 Zu ul kaida
6 Jamadi ul awal	12 Zu ul haya,
7 Jamadi ul akhir, also	
8 " us sam	

The mahomedans, like most others, have weeks of seven days, called shambah The following are the Persian names of the days Ek shambah Sunday Puj shambah Thursday Do shambah Monday Adma or Jumma Friday Si shambah Tuesday Shambah Saturday, Char shambah Wednesday

The Arabs distinguish their days or yom as first, second, third, and the mahomedan in British India, use terms partly of Arabic, partly of Persian, and partly of Sanscrit origin,

Aitawar Sunday	Jumrat Thursday
Ph Monday	Juma Friday
Mangal Tuesday	Haftah, or Awal Haftah, Saturday
Char shambah Wednesday	

The following races designate the months of the year by terms derived from one source,

Bengali	Canarese,	Gujarati	Hindustani	Telugu	Tamil
Chaita Basakh	Chaita Vaishakha	Chaita Vaisak'h or Vaishak'h	Chait Bysakh	Chaiti Vashakh	Chytram Vyaso
Jyest'h Asar'h	Jestha Ashadha	Jeth, Ashad or Asad	Jeth Asar'h	Jyesth Ashad'h	Ani Adi
Shraban Bhadra Ashwin	Shravana Bhadrapada Aslvin	Shrawan Bhadariso Ashwan, Asbo, Ashwin	Swan Bhacun Asan	Shrawan Bhadrabad Ashwin	Aran Paratasi Arpasi
Kartik Agrahayan or Maga'susha	Kartika Magashura	Kartik, Kartak Magashai, Magashush	Kartik Aghan	Kartik Magashush Margah	Kartiga
Pushya Magh Phalgun	Pushya Magh Phalgun	Posh Magh Pagan	Push Magh Phagun	Push Magh Phalgun	Tye Mausi Pungun

MOOG.

MONTRES Fr Watches

MOOA BENG Bassia longifolia — *Willde*

MOOBARIZ KHAN A ceremony

MOOBARKHA—? Feins

MOOCHEE, a hindoo caste, in Bengal, shoemakers, or saddlers in the Dekhan, painters, book binders saddlers, &c

MOOCHEE-WALAY, Mooche Wauloo, or Moocheemen, Shoemakers

MOOCHEE-RAS HIND A resin from the Salmalia Malabarica, its roots constitute the sated moosh of the bazars, which, powdered, forms a thick mucilage with cold water, and answers admirably as a nutritious demulcent for convalescent persons, in Bombay, the term Moochi ras is also given to a kind of gall produced in the Arcea catechu, and it is said also to be applied to the gum of the Moringa pterispermia

MOOCHOO MARAM TAM Erythima Indica — *Lam Roib W & A*

MOOCHWAL, or whiskered, a name of Abia See Abia Kattyawan

MOOCHY WOOD TREE ENG Erythima Indica — *Lam Roib W & A*

MOOCHKOONDA BENG Ocina squarrosa

MOOCTA-JOOREE BENG HIND Acalypha Indica

MOODACATHAN Cardiospermum halicacabum

MOODALI TAM, Moodhai plural, literally first man, first men, honorific terms applied to the men of the Vellalai or agricultural race, amongst the Tamil people The term Pillay is similarly applied to the Idayan or shepherd race dwelling in the Tamil country.

MOODGU BENG Phaseolus mungo

MOODKEE, a town in the neighbourhood of Ferozepoor in the Punjab

MOODOOTA OIL The seeds of Butea frondosa yield a small quantity of this bright clear oil, which is sometimes used medicinally — *M E J R*

MOODUWIR AR A circle, implying repetition, from the Arabic word Dani

MOODU-WARU SINGH Calotropis gigantea — *Brown*

MOODORIKA SANSK Foeniculum panmori — *D C*

MOODRA HIND A round pucky seed worn by the hindu ascetics as earrings The Kan Phatta Jogi wear a large metal earring. The Jogi's patera is a hollow gourd, that of the divinity Han (the god of war) is the human cranium — *Fraser's Journey into Khorasan*, p 394 *Wilson Th of Hind* Vol, 1, p 43 *Tod's Rajasthan*, Vol II p 236 *Wils. Gloss*, *Wilson's Hindoo Sects*

MOOG BENG Small fruited bean or green gram, Phaseolus mungo. See Moong

MOOKHIA

MOOGALI MARA CAN *Mimusops elengi*
MOOGDHA-BODHA SANS From moog-
dha, stupidly ignorant, and bodha, knowledge
MOOGL AR *Commiphora madagas-*
carensis, properly Muql

MOOGRA *Jasminum undulatum*, Linn
the many leaved jessamine

MOOJAWIR, a proprietor or landlord,
a sweeper of an Ashoori-khana or one at-
tached to a mosque

MOOKARATAY—? *Boerhavia procum-*
bens

MOOKASSIMAH See Khiaj

MOOKERSEY? TAM In Tuinnevely, a
wood of a red color, used for building in
general—*Colonel Frith*

MOOKHIA, a comptroller, appointed to
collect tribute to hindu idols Sacred offer-
ings were held in high estimation by the
nations of antiquity Herodotus observes
that these were transmitted from the remo-
test nations of Scythia to Delos in Greece,
but that range is far less extensive than the
offerings to the deval or temple of Krishna
in Mewar The spices of the isles of the Indi-
an Archipelago, the balmy spoils of Araby
the blest, the nard or frankincense of Tai-
tary, the raisins and pistachios of Persia,
every variety of saccharine preparation,
from the sacarcand (sugar-candy) of the
Celestial empire, with which the god sweet-
ens his evening repast, to that more com-
mon sort which enters into the pera of
Mat'hura, the food of his infancy, the
shawls of Cashmir, the silks of Bengal, the
scarfs of Benares, the brocades of Guzerat,

“the flower and choice

“Of many provinces from bound to bound,”

all contribute to enrich the shrine of Nat'h-
dwara in Mewar But it is with the votaries
of the maritime provinces of India that he
has most reason to be satisfied, in the com-
mercial cities of Surat, Cambay, Muscat, Man-
davi, &c &c, the Mookhia, or comptrol-
lers deputed by the high-priest, reside, to col-
lect the benefactions, and transmit them as
occasion requires A deputy resides on the
part of the high-priest at Mooltan, who in-
vests the distant worshippers with the initia-
tive cordon and necklace Even from Samar-
kand the pilgrims repaid with their offerings,
and a sum, seldom less than ten thousand
rupees, is annually transmitted by the vota-
ries from the Arabian ports of Muscat, Mocha,
and Jeddah, which contribution is probably
augmented not only by the votaries who
dwell at the mouths of the Wolga, but by
the Samoyede of Siberia There is not a
petty retailer professing the Vishnu creed,
who does not carry a tithe of his trade to
the stores and thus caravans of thirty and

MOOLA PASS

forty cars, double-yoked, pass twice or thrice
annually by the upper road to Nat'hdwara
These pious bounties are not allowed to
moulder in the bindai the apparel is distri-
buted with a liberal hand as the gift of the
deity to those who evince their devotion,
and the edibles enter daily into the various
food prepared at the shrine—*Tod's Rajas-*
than, Vol 1 p 527 to 529

MOOKOOROO KARRA TEL *Cordia*
myxa Linn Roib

MOOKOOTTY—? *Boerhavia repanda*

MOOKTAD, a Parsee ceremony in ho-
nour of the dead, evidently copied from the
hindoos, and performed at the end of the
Parsee year, before a pile of metal vessels
filled with water, and raised from the
ground on iron stools

MOOKTA KESHI, SANS, from mookta,
spread out, kesha, hair

MOOKTA-RAMA, SANS Mookta, libe-
ration

MOOKTO-PATEE BENG HIND *Maiantha*
dichotoma.

MOOKTA-JOORI, BENG *Acalypha In-*
dica

MOOK-WA, a tribe of fishermen in Ma-
labar See Polyandry

MOOLA, BENG *Raphanus sativus*.

MOOLA BENG HIND *Bassia latifolia*

MOOLA, see Sutti

MOOLA A river of Beluchistan, about
150 miles long, rises a few miles S of Kelat,
runs South-easterly, about 80 miles, north-
easterly, and easterly and is ultimately ab-
sorbed in the desert of Shikarpore The
Moola or Gundava Pass winds along its
course

MOOLA PASS or Gundava Pass of
Cutch Gundava, in Lat 28° 10,' lon 66°
12', to lat 28° 24,' lon 67° 27' is about 100
miles long it has open spaces, connected by
defiles Bapow, is 5,250 ft, Peesee Bhent,
4,600, Nurd, 2,850, Bent-i-Jah, 1,850, Kul-
lai, 750 ft Descent, 4,650 ft, average 16 ft
per mile Water abundant Practicable for
artillery In 1839, an Anglo-Indian de-
tachment marched through it It is preferable
to the Bolan Pass in a military point of view
The Moola is the southern pass through
the mountains of Sahiawan near Gandava
The height of the Sahiawan range varies
The greatest altitude is attained at Kelat,
about 7,000 feet, where the climate is Euro-
pean, southward it rapidly decreases, until,
in the province of Lns, the elevation is but
a trifling degree greater than that of Sind
It decreases also northward, the height of
Quetta being about 5,900 feet This
elevated district is composed of a suc-
cession of mountain ranges, which, rising

from the plains of Kutchee and valley of the Indus, tower one above the other in successive steps, until, having gained their maximum, they subside in lesser and lesser ranges westward. Their general direction is from N N E to S S W, and this uniformity of strike is wonderfully preserved throughout. The mass is broken through at two points, viz by the Bolan pass at its northern extremity, and by the Moola pass near Gundava. Here the ranges are twisted out of their original direction, and run in a N N W manner. Through these two great channels the principal draining of the country is effected, producing the Bolan and Moola rivers. It was through this pass that Cateus travelled, when he left the army of Alexander.

MOOLI, a river that joins the Moola near Poonah, forming the moola-mooli river.

MOOLA HIND A root

MOOLAY KIRAY TAM Toddaha aculeata

Ryghme ki baji,	DUK	Molav Kiray,	TAM
Chulki,	HIND	Malakura,	TEL
Shakini,	SANS		

MOOLI HIND A radish *Raphanus sativus*, any root. To call a mahomedan a garden root, is tum kon sa bagh ki mooli-ho, of what garden are you a root, is very offensive.

MOOLHID-NOOMA Pers resembling infidels

MOOLLAH ARAB amongst mahomedans, a doctor or learned man, in Persia, the Moolah wears a large turban of white muslin, and a syad, in whose veins runs the prophet mahomed's blood, a smaller turban of dark green stuff.

MOOLLAH NAJEEB See Kush

MOOLLI HIND Solanum Indicum

MOOLLOO-GHORANTEH TEL Barleria prionitis — *Linn*

MOOLO-KARANG VARAY PATTAY TAM Toddaha aculeata,

Kaba - raja kua ki baji,	Shakini	SANS
Duk	Mullu-kirai,	TAM
Kantaha,	SANS	Mullu danta kura, TEL

MOO-LONG, See India

MOOLOO DOSA KAIA. TEL Cucumis munitans

MOOLOO DANTOO KOORA TEL Toddaha aculeata

MOOLOO GOVINDA TEL Baileia prionitis *Linn*

MOOLOO MOORIKAH MAL Erythrina Indica *Lam Roxb W and A*

MOOLOOVOO —? Piper nigrum

MOOLLOO-VENGA *Briedelia spinosa*

MOOLTAN, is a large trading city, the capital of a province of the same name in the

Punjab. It is built near the left bank of the Chenab, in L 30° 9' N. and L 71° 7' east. The Mooltan district is, on the whole, an arid, sandy country, about 110 miles in length and 70 in its greatest breadth, and is comprehended between the Sutlej, there named the Ghaira, the Ravi and Chenab. Mooltan and Tatta were the ancient seats of the ancient Balla or Balli-kaputia race, and to the present the blessing or byrd of the bards is Tatta-Multan ka Rao. At an interval of 1300 years, two conquerors, Alexander and Mahmud, were opposed by a race of this name. In A D 1000, Mahmud entered Hindustan but in the course of eight years, he made no further progress than Mooltan. The people of Mooltan, who were the Malli, and Cathari (that is the Khatry or Rajpoot tribe) of Alexander, must have preserved their ancient spirit, to be able to oppose, for so long a time, such formidable armies headed by so furious an enthusiast as Mahmud. In 1008, we find the confederate hindoos defeated, and Mahmud's first essay towards effecting the downfall of their religion, was the destruction of the famous temple of Nagarkot, in the mountains bordering on the Panjab country. His next expedition, being the sixth, was in 1109, when Tannasar, a more celebrated place of hindoo worship, on the west of Delhi, experienced a like fate with Nagarkot, and the city of Delhi itself, was taken at the same time. In 1018, he took Kanoj, and also destroyed the temples of Matra, or Matura (the Methra of Pliny). His twelfth expedition, in 1024, was fatal to the celebrated temple of Somnath, in the peninsula of Guzerat adjoining to the town of Pattan, on the sea coast, and not far from the island of Diu, now in the hands of the Portuguese. Mooltan city was taken by storm by the British Indian Army on the 2nd January 1849. The chief products of the Mooltan district consist of cereals, cotton, indigo, sugarcane, saltpetre, alkali or sujje, ghee and wool, some of which commodities are also largely imported from other places, the surplus of wheat finds its way to Sukkur and Kurrachee — *Ann Ind Adm Vol XII p 106 & 10, Rennell's Memoir p 14*. See Katti, or Kattyawar.

MOOLUK BENG Radish, *Raphanus sativus*

MOOLU VENGTA TAM In Travancore, a wood of a copper colour, specific gravity 0.831. Used for common buildings. *Colonel Frith*

MOOMIYAI Pers a kind of petroleum, which the Persians believe to possess great

medicinal virtues, and to be highly efficacious in mending broken bones. Moomood, HIND, made at Kohat, is of the kind called moomia madani, or mummy of the mine. Elphinstone says it is made from a mineral which is reduced to powder and boiled in water, an oil floats on the top, which hardens into a substance of the appearance and consistence of coal. It is a famous medicine throughout all the East, and is said to effect almost miraculous cures of fractures. *Elphinstone, Kingdom of Caubul* p 40 See Moomai.

MOOMOOKSHOOTWA, SANS from moom, to liberate

MOONDUN, HIND A mahomedan rite of shaving the child's head on the 6th or 40th day after birth—*Herklots*

MOONKIR and Naki, according to mahomedan belief, two angels who question the dead on their interment, as to their good and bad actions in life

MOON.

Kamr,	AR	PERS	TUR	Mah,	PER	TRK
Lune,			FR	Chindia,		SANS
Mond, mount,		GER		Nellih,		TUR
Chaud,		HIND		Vemul,		TEL
Luna,	IT	LIT	SP	An,		TURK

In hindoo mythology, the moon is fabled to have been married to the twentyseven daughters of the patriarch Daksha, or Aswini, and the rest, who are in fact personifications of the lunar asterisms. His favourite amongst them was Rohini, to whom he so wholly devoted himself as to neglect the rest. They complained to their father, and Daksha repeatedly interposed, till, finding his remonstrances vain, he denounced a curse upon his son-in-law, in consequence of which he remained childless and became affected by consumption. The wives of Chandra having interceded in his behalf with their father, Daksha modified an imprecation which he could not recall, and pronounced that the decay should be periodical only, not permanent, and that it, should alternate with periods of recovery. Hence the successive wane and increase of the moon. Rohini, in astronomy, is the fourth lunar mansion, containing five stars, the principal of which is Aldebaran. Hindoos have long been aware of the astronomical facts of the moon's deriving its light from the sun, and by its positions forming the days of the lunar month, on which particular ceremonies are to be observed. In the latter case it is supposed to move in the Mandala, the sphere or orbit of the sun, and when in conjunction, as at the new moon or Anavasya, funeral obsequies are especially to be celebrated. According

to mythological notions, also, the moon is the grand receptacle and storehouse of amrit or ambrosia, which it supplies during the fortnight of its wane to the gods, and on the last day to the Pitri or deified progenitors. As personified, in hindooism, the moon is the father of Bndha and grandfather of Pururavas, as already shewn. The half-moon, as frequently noticed, is worn by Siva upon his forehead. With the Rajpoots, as with the Scandinavians, the moon is a male divinity. The Tatar nation also considered him a male divinity, like Adonis. The moon has, in many nations, been considered to exercise an influence on the body, producing and modifying diseases, and has played an important part in the development of the character of nations and in determining the destinies of the human race. New moons, and full moons and moonless heavens at the conjunction have been kept with ceremonies or fastings. Eclipses whether of the sun or moon have been looked on as evidences of divine displeasure, the influence of the moon on marriage and child bearing was considered great. According to Eggede, the Greenlanders believe that the moon visits their wives now and then, and that staring long at it, when at its full will make a maid pregnant. Amongst the Jews, according to Rabbi Abiavanel, the full moon was believed to be lucky and the other phases disastrous, and the belief of the Greeks and Romans was similar. The day of the full moon was by the Greeks the best for marriage. Hesiod, Aristotle, Lucius, Horace, Pliny, Galen, Lord Bacon and others have all made similar notices. *Winslow on Light—Padma Purana Swarga Khanda Section 11 Hindu Theatre Vol I pp 229, 234 Tod's Rajasthan Vol I p 596*

MOON, JAP a crest, or arms, of which the Japanese are as proud as any European noble. It is worn on their dresses, their armour, before their gateways and wherever it can be seen before the Government-house there is generally spread a grass-tree or linen-cloth, which means "No admittance except on business." the "moon" or crest has much the appearance of a clover leaf, and is the "moon" of government. *Hodgson's Nagasaki*, p 16, 22

MOON, author of a catalogue of indigenous and exotic plants growing in Ceylon. It is a bare list of names.

MOON-ECLIPSE-la-kyat-hgying BURM

MOONACANI-MARAM, TAM Tuddaha aculeata

MOONAGA KOORA, TEL the greens of Hyperanthera muringa Moonaga Poe,

TEL the flower of Hyperanthera muringa.

MOONGNEE

Moonaga Venu, TEL the seed of Hyperanthera moinga

MOONAY, HIND Premna integrifolia

MOONDA, a head man of the Munda or Ho race See Kol, Munda

MOONDARI See Kol

MOONDASA a cloth worn by the poorer classes in Dhawai, costs one and a quarter rupee

MOONDEE, BENG Sphaeranthus mollis

MOONDEEGUL See Kush

MOONDI, HIND Sphaeranthus mollis

MOON-DIEN, BURM A fine grained, light, wood, recommended for furniture Its breaking weight is lbs 121 A cubic foot weighs lbs 33 to 38 In a full grown tree on good soil the average length of the trunk to the first branch is 50 feet and average girth measured at 6 feet from the ground is 10 feet It sells at 4 annas per cubic foot—*Dr Brandis, Cal Cat Ex* of 1862

MOONDLA MOOSTEH-KURA, TEL Solanum trilobatum

MOONDRI PALLAM, TAM See Mundripallam

MOONDU, MALEAL, a cloth given to a man woman betrothed to a single man See Polyandry

MOONDUN, HIND A mahomedan rite of shaving the child's head on the 6th or 40th day after birth—*Herbotts*

MOON-FLOWER, ENG Calonyction grandiflorum, *Choisy* It is

"the white moon flower, such as shows
On Serendib's high crags, to those
Who near the isle at evening sail,
Scenting her clove trees in the gale"—*Mason*

MOONGAY, BENG HIND Hyperanthera moinga

Moongay ki-jai its root

Moongay ki-baji its leaves

Moongay ki phalle, its pods

Moongay ka phool its flowers

MOONGAL, TAM Bambusa The Bamboo

MOONG AROOD HIND Phaseolus mungo, Green Gram This is grown throughout British India but more in the upper part of Hindoostan, it is eaten by the natives dressed in various ways—*Jaffrey*

MOONGEE, a river near the Khassiah hills

MOONGHIL, SANSC TAM Bambusa arundinacea *Roib*

MOONG-KA-DHAL, HIND Phaseolus mungo See Dal

MOONGNEE, of Orissa, apparently a chlorite slate when freshly quarried, it is comparatively soft and easily workable, but by long weathering becomes highly in-

MOONSTONE

durated, black and bright It comes from the hill state of Nilgiri, in Orissa, where extensive quarries are said to exist This stone is used principally for the manufacture of various utensils Idols are also made of it, and if the popular assertion that it is the fine Moongnee be accepted, this stone is that on which the finest specimens of native sculpture extant in the province are executed to wit, the Aroon Klumba, a polygonal column of considerable grace and beauty now standing before the principal entrance of the Poojee temple, also the elaborately carved and figured slabs that adorned the top and sides of the door-ways of the old temple of the Luwat-Kanarac, in the same district and the gigantic figures of certain native deities of Jaipore, in the Cuttak district It is probable, however, that 'Moongnee' is a general term not confined, to one species of stone, but applying to several and that the Khasee moongnee means the slate Moongnee *Cal Cat Ex* 1872.

MOONG PHALLI HIND Arachis hypogaea, Earth-nut, Ground nut, Manilla nut, the legumes contain the nuts, they are small and white, and require to be roasted before eaten, they are not in much esteem—*Riddell*

MOONI or Mudooga TEL also Moonmotaga TAM Erythrina suberosa

MOONJA HIND Saccharum moonja, a grass indigenous to India, it is collected after the rainy season, it is possessed of great tenacity, and is employed for tying up cattle at night, for ropes for the Persian wheels the Benares boat-men make tow ropes of it, the boatmen of the Indus universally employ the Moonja as a towing rope, and for the rigging of their vessels, in all places above Sukkur It would form an ample supply of half stuff for paper makers—*Royle*

MOONJUR BENG Hedysaum orbiculatum

MOONKIR and Nakir, according to mahomedan belief, two angels who examine the spirits of the departed in the tomb See Jibreel

MOONLIGHT The sun shall not smite thee by day nor the moon by night, (Psalm cxxi 6) Eastern races believe firmly in the evil effects of moonlight upon the human frame, from Sindh to Abyssinia, the traveller will hear tales of wonder concerning it

MOONLIGHT CONVULVULUS Convolvulus dianæ

MOONSHEE HIND A secretary, a teacher the celestial Mercury, also the Eternal, the Almighty

MOONSTONE occurs in Ceylon. It is a

variety of felspar, and of little value. Some of the "cat's eyes" that are brought for sale by the Ceylonese, are made of adularia or moon-stone, a variety of felspar found in Ceylon resembling opal. In Europe, Moon-stone is often sold for opal.—*Mason*

MOONTHA-MAMEDY NUNA TEL also Moontheinotta-yennai TAV Oil of Anacardium occidentale

MOONUGA HIND Species of raisins

MOONYAH JO RUSSA SIND Rope of Saccharum munja fibre See Gramina-cee, munja, mo nja

MOOR, a term by which the mahomedans of the south of India were known, all through the 18th and to the middle of the 19th century. In the Hindustani dictionary by Captain Robuck in 1813, that language was styled the Jaigon of the Moors.

MOOR, Major, an officer of the Bombay Army, who was present at Seringapatim. He wrote Oriental Fragments, Hindoo Pantheon.

MOORAGA CHEETOO TEL Hypo-anthia moringa

MOOROOGANA CAN A butter or solid oil of Canara, used for medicinal purposes, and is an ointment for the wounds of cattle injured by tigers. It is said to be produced from a forest tree growing in the Canara jungles. The oil is dark brown and quite solid, and merits the best consideration. It is the most solid of the solid oils.

MOORAIGIBBA—? contemplating the deity with the head bowed down between the knees

MOORATIB AR HIND PERS insignia of rank. Vide Mahi.

MOORBA, BENG Sanscrita 10xbughiana

MOORCH 'HUL, a fan for driving away flies, especially of peacock's feathers. A club-like fan, made of peacocks feathers, used by the great.—*Heriots*

MOORCROFT, WILLIAM, a veterinary surgeon of the Bengal army who travelled in Central Asia, and after some days illness died at Audkhur. He lies interred outside the walls of Balkh. Author of Journey to lake Manasarovara, in Little Thibet. A cold permission was Mr Moorcroft's only incitement beyond the stimulus of a speculative mind and an enterprising disposition. His first attempt, which was made by way of Chinese Tartary, has been long the property of geographers, having been published in the twelfth volume of the Asiatic Researches. In this journey he was the first European to cross the Himalaya, and he made his way to the great plain between that and the Kuen-lun chain, the situation of the sources of the Indus and the Sutlej, and

of the two remarkable lakes of Ravan and Manasa. Besides the natural difficulties of the way, he had to elude the vigilance of the Nepalese, then masters of the Himalaya, and who were on the eve of that war with the British which transferred the snowy mountains to the latter. Mr Moorcroft had also to conciliate the Chinese authorities beyond the Himalaya, and in spite of all obstacles, and of sickness, induced by exposure and fatigue, he accomplished his purpose, ascertaining not only the valuable geographical facts alluded to (the situation of the sacred lakes of the Hindus, and the upper course of two important rivers), but the region, also, of the shawl-wool goat, and opening a way for the importation of the wool into Hindustan, and finally into Britain.

He was the originator and the principal of the journey and enterprise. He was a native of Lancashire, and was educated at Liverpool for the profession of a surgeon. Upon the completion of the usual course of study, however, his attention was diverted to a different pursuit, and he finally settled in London as a practitioner of veterinary surgery. After traversing the mountains, Mr Moorcroft and his party arrived safely at Le by a route on which no European had preceded them, and on his way he first determined the direction of the upper parts and the sources of two of the three great rivers of the Panjab,—the Beyah, Vipasa or Hyphasis, and the Chandiabghaga, or Chenab, also the Acesines or Ab-i-sin. A very small portion of this tract, or the southern part of the hill states of Kahalur, Sukhet, and Kotoch, were crossed by Forster, but in a condition of personal restraint and danger, which left him little leisure for observation. About two centuries earlier (1624) the Jesuit missionary, Andrada, appears to have made his way from Sinagai to the north of the Himalaya into either Ladakh, and in the beginning of the eighteenth century, (1715,) the missionary, Desideri, entered Kashmir by the Pu Panjal pass, and thence proceeded to Lh'assa through Ladakh. The route from Kabul to Bokhara was, at the time when it was travelled by Mr Moorcroft, new to European investigation. Goetz, who travelled from Kabul to Kashgar, and thence to China, in 1603, passed over a portion of it, but it is difficult to identify all the places which he names, and his account is concise and imperfect. "Before I quit Turkistan," Moorcroft writes from Bokhara, "I mean to penetrate into that tract which contains probably the best horses in Asia, but with which all intercourse has been

suspended during the last five years. The experiment is full of hazard, but *le jeu vaut bien la chandelle*. His life fell a sacrifice to his zeal. At Andh'ko, where he spent some days in effecting purchases, he was taken ill with fever, and died.

Mazai is the place where Mr Thebeck, the last of Moorcroft's unfortunate party, expired. A Hajee attended him on his death-bed, and he is laid in a small burying ground westward of the town, under a mulberry tree—*As Res*, 1816, vol. xii 375 *Travels in the Himalayan Provinces*, Lond 1841, 2 Vols Edited by Dr H H Wilson, *A Journey to Lake Manasarovara, in Asiatic Res* vol. xii *Calcutta*, *Moorcroft's Travels* Vol. 1 pp xix, xxxv, xlv, xlvii, xlx.

MOORDA-FAROSH, PERS Persons whose business it is to carry the dead.

MOORDAH-SHO PERS or Gussala, HIND persons who wash the bodies of the dead.

MOORDAH SING Lithaige used in ointments and in oil paintings sells at Ajm. two seers for one rupee—*Gen Med Top* p 146.

MOOREE BENG *Fæniculum panmori*—*D O*

MOOREED, a disciple, (man or woman)

MOORE, Dr Thomas Horsfield and Mr Frederic Moore's Catalogue of Birds in the India House Museum appeared in 1854, 1856 and 1858. Dr Horsfield was one of the earliest naturalists labouring in India though the extent of his labours, in Java and Sumatra, is unfortunately but little known. His researches in Java and the neighbouring islands began in 1802, and were continued till 1819. During that time he collected upwards of two thousand species, the most curious and interesting of which have been published by Messrs Brown and Bennett, in the '*Plantæ Javanicæ maiores*' one of the most profound and accurate botanical works of the day, and one most important for the Indian botanist to study with attention. In 1851, Dr Thomas Horsfield published a catalogue of the mammalia in the India House Museum. In 1851, 1858, 1859, Dr Horsfield and Mr Frederic Moore published a catalogue of the Lepidopterous insects in that institution, and, in 1859, Mr Moore published the notices of the Bombycidae, of the genus *Adolia* and of the silk producing genera—*Mr F Moore and Dr T Horsfield's catalogues*, *Dis Hooker and Thomson*.

MOORGA, BENG *Celosia cristata*

MOORGA BENG HIND, *Jasminum sambac*

MOORGABI, BENG HIND *Sansevieria zeylanica*

MOORGAH, HIND A light brown colored wood close-grained and takes a good polish,

but is not a strong or serviceable wood. Occurs in the Santhal jungles from Rancebahl to Hasdiba, but rather scarce. Native articles of furniture are principally made from this wood—*Cal Engineer's Journ* July 1860.

MOORGHAB, a deep stream of very pure water, with precipitous banks, fringed with tamarisks and a few reeds. On the east banks there are sloping sand hills, on the west a desert sandy plain, overrun with camel thorn, and extending to the mountain barrier of Khorassan. The valley of the Moorghab abounds in pheasants and rock pigeons. The ancient city of Meiv is in a plain, watered by the Moorghab—*Abbott's Khwa*, *Marham's Embassy*, pp 113-114.

MOORGHABI—²Beng Hind *Sansevieria Zeylanica*

MOORGH-KES, PERS *Celosia cristata*

MOORHUR MARA *Garcinia purpurea*

Wild Mangosteen | Kokeem, Kokum, Mann

Under these names, Dr Gibson describes a beautiful tree of Canara and Sunda, mostly below and near valleys. Valued for its fruit which is extensively exported as a native condiment. The concrete oil also is much used. Its wood is good—*Dr Gibson*.

MOOR-HEN, ENG *Gallinula chloropus*

MOORKOO, —²*Erythrina Indica*

MOORLIUB, a river in the Gyah district of Bengal

MOORIES are blue cloths principally manufactured in the districts of Nellore and at Coonatoon in the Chingleput collectorate of Madras. They are 2 cubits in breadth, and 28 long and sold at from 2 to 7 Rs each, according to their sizes. They are largely exported to the Straits of Malacca.

MOORMAN a designation, in Ceylon, for a person of a race believed to be of Arab descent, the establishment of a mahomedan colony before the close of the seventh century is alluded to by Beladeni or Ahmad in a chronicle of the Arab conquests in Europe and Asia. They are shiah mahomedans. Their priests, who are elected by them from those of their people who are most deeply versed in the Koran, officiate in the mosques and deliver their discourses in Persian. In their funerals, the corpse, after being washed and anointed by the lebbe and sprinkled with powder of sandalwood, is borne in a coffin without a bottom (its place being supplied by plaited tapes), and carried on a bier decorated with flowers, which are afterwards planted on the grave. The procession is accompanied by mourners, who chaunt the funeral cry of the mahomedans.

The Moormen of Ceylon seem of similar origin with the Moplah of Malabar and

MOOSHA

the Labbi of the South of the Peninsula Throughout the peninsula, the uneducated of the European community continue to designate every mahomedan as a moorman — *Journal Asiatique Pen et Mars*, 1845 — *Fragmens Arabes et Persans relatifs à Inde*, *Fragm*, V, p 156, in *Tennent's Christianity in Ceylon* p 35 36.

MOORMOORA, HIND 1100 pressed flat and eaten raw

MOORMOOREE, Beng Abildgaardia Rottbolliana

MOOROOKOO, TAM Nai Erythrina indica has a fibre of moderate strength

MOORSBEDABAD, originally called Maksoodabad, is said by Tieffenthaler to have been founded by Akbar Moorsbedabad proper, in its largest extent, was 5 miles long and 2½ miles broad This was in 1759 only two years after the battle of Plassey when it had already attained its greatest magnitude *T. of Hind Vol 2* p 71

MOORSBID, ARAB, Amongst the sunni mahomedans, this person is a religious instructor in a family Amongst the shiah sect there are reckoned twelve, viz., Ali and his eleven descendants The moorshid or pir of the sunni mahomedans initiates disciples, styled murid, into his sect, after repeating the astafghar or renunciation and the five sections of the mahomedan creed

MOORTOOZA ALI, a name of Ali

MOORUBBA, AR a kind of magic square

MOORUGAL, TAM Bamboo

MOORUKEA, one of the many kinds of slaves in Assam distinguished by distinct appellations The Moorukea is a kind of Chapunea, neither servant, slave, nor equal, but partaking of all The master provides the Moorukea with a pair of bullocks and a plough, and he tills his master's land for two days On the third day the Moorukea may plough his own ground with his master's bullocks and plough The valley of Assam possesses gold, tea, caoutchouc, lac and ivory — *Butler's Travels, Assam*, p 228-29

MOORUNGA MARAM, TAM Moringa tree, Hyperantheria moringa Mooranga vayr, its root, Moorangy-poo, its flower, Moorangy keeray, its leaves used as greens, Moorangy kai, its pods

MOORUNGI-ROOT ANGLO-TAM Hedy-sarum sennoides ?

MOORVA, TAM Sansevieria zeylanica Bow-string-hemp

MOOSA See Kol

MOOSA SOHAG, the founder of a sect, of devotees

MOOSAFIR SHAH, a Mohurum fuqeer

MOOSHA, BENG Andropogon senatus

MOOSTAKA MOTHO

MOOSHALLY, See Polyandry

MOOSHAHIDA, the contemplation or vision of future, absent, or invisible things

MOOSHA, also Castoreum SANS Musk

MOOSHKDANA PERS HIND Hibiscus abelmoschus

MOOSHUL, BENG Curculigo orchoides

MOOSING DUK Moringa pterygosperma

MOOSLI Moosli shah, the black moosli, and moosli safed or the white moosli, are medicinal products much in use by the people of India Safed Moosli is said to be the rootlets of Salmalia Malabarica but supposed by Ainslie to be from Curculigo orchoides, Bidwood thinks the white moosli is from Muidannia scapiflora (Royle) or a species of Tradescantia Moosli shah is supposed to be the product of Curculigo brevifolia, and of C nigra ?

Black Moosli

Tal moosli,	BENG	Warahi moosalie, SANS
Kalee Moosli,	HIND	Nelepanny kalungu, TAM
Seeah Mooslie,	PERS	Nalla taty gudda, TEL

A tuberous and wrinkled root about four inches long, slightly bitter and mucilaginous to the taste, and reckoned among those medicines which purify the blood, it also possesses tonic properties, is considered stimulant and used as an aphrodisiac It is preeminent in most bazaars throughout India — *Faullner*

White Moosli

Suffod Moosli, HIND	Tannir-vittang kalungu TAM
	Taulla ghedalu, TEL

The root is long, fleshy, and whitish In Southern, and some parts of Western, India, the powdered root is used in the form of a thick mucilage with water, and answers admirably as a nutritious demulcent for convalescent persons It is also supposed, when taken in this form, to have the effect of filling the small pox, and preventing the confluent disease Asparagus sarmentosus root is also offered for sale as the white Moosli — *Faullner* Royle O'Shaughnessy *Gen Med Top* p 145 *Bengal Dispensatory Beng Pharm Bidwood*, p p 92

MOOSLIM AR HIND Convert to mahomedanism, the plural of this is Mussulmin

MOOSME JAP a daughter, a maid, not to be confounded with the Gayasha or singing girl, or the kankio, the unfortunate temporary inhabitants of the Government "Hara" — *Hodgson's Nagasaki*, p 243

MOOSNEE BENG Linum usitatissimum

MOOSHATA — ? A female jester

MOOSSALI SANS Curculigo orchoides

MOOSTA SANS Cyperus juncifolius

MOOSTAKA MOTHO DUK Cyperus hexastachyus — *Rottl*

MOOSTUNG, a principal and most extensive valley of Beluchistan, situated to the south of the valleys of Quetta and Kanhee. It extends from about $29^{\circ} 30'$ to near 30° N lat., and its eastern boundary is nearly defined by the 67° of E long. It is therefore about 40 miles in length, and varies in breadth from 5 to 8 miles, spreading out towards its upper end, and being gradually constricted towards its lower or southern extremity. It is bounded by parallel ranges running N N E by S S W of medium height, probably from 500 to 800 feet. The range to the eastward is pierced by a pass leading to the Dasht-i-be-Daulat. See Kelat.

MOOSTUSSA, Moosubba, Moosuddus. AR HIND. Varieties of magic squares.

MOOSUL, is situated on the right bank of the river Tigris, its population and trade have greatly diminished since the time, prior to the discovery of the Cape passage, when it was the thoroughfare for the caravans, between Europe and India. It formerly enjoyed a high reputation for the manufacture which derives its name from the town and is known in France as mousseline and in English as muslin. At a short distance is the mound and village of Nabbi Yunus, in which is a mosque, which covers the supposed tomb of the prophet Jonah.

MOOSUL—? a long wooden pestle

MOOSULLA, or Jae Namaz

MOOSUM, a river near Malhgaum

MOOSUMONUM, a variety of magic square

MOOT BENG Phaseolus aconitifolius

MOOTA See Sutra

MOOTABELA BENG HIND Jasminum sambac

MOOTA-MOOLEE, a river formed of the Mootah and Moolee with its sangam or junction near Poonah.

MOOTAWALLI, AR HIND PERS superintendent or treasurer of a mosque.

MOOTCHIE MARAM Erythrina Indica

MOOTEE MUSJED, a mosque of Agia built entirely of pure white marble. *The Hind* Vol 1 p 404

MOOTE KTERAY, TAM Greens grown in the Southern parts of the Peninsula, and eaten by the poor.—*Ainslie*, p 255

MOOTHA BENG HIND Cyperus rotundus

MOOTHEE? DUK HIND GUZ SANS Trigonella foenum-græcum

MOOTH, BENG Phaseolus aconitifolius

MOOTHA, BENG Cyperus communis

MOOTHO, BENG HIND Cyperus hexastachyus, *Roott* also Cyperus rotundus

MOOTI TAM an egg

MOOTKOOLAY, HIND balls of paste boiled, dumplings

MOOTO-POLAGUM—? Pavonia odorata

MOOTRULLA, SANS Cucumis sativus

MOOTSOMAH—? A very plentiful tree of Akyab. It furnishes a very small wood, used for firewood.—*Cal Cat Br* 1862

MOOTTATI TEL a tribe of agriculturists from Telingana settled at Bellary, in the borders of the Canarese and Teling districts. The agricultural races there, are, the sudia village authorities, viz Packinattee, Moottatee, Vellanattee, these are styled Reddy in Tamil and Telugu, or by the Mahatta term of Potail. They collect the Government rents. They claim to be the true owners of portions of the land in Southern India. Other husbandmen of the sudia caste, are the Peracoonty Capooloo Goongeddy Laneeka wanloo, and Cudeywaklee wanloo. The women of the last named caste dress then hair in a bunch on the right side of their heads.

MOOTTEE, TAM Stychnos nuxvomica

MOOTTHEE BANDHNA, HIND crawling on all fours

MOOZDULUFFA, an oratory between Arafat and Mina near Mecca

MOPEA, in Cheria punji near it run the rivers Bor Neigua, Bor Sonu and Hoor-hoon.

MOP-GHA, a tribe who occupy the range of hills between Thonk-ye-khat and Kannie Creeks, skirting the Bghai race on the west. See Karen.

MOPLA, an energetic, vigorous, progressive and prosperous community and in considerable number, in a large portion of Malabar, they form half the populations, and in the Malabar district their total number by census is not short of half a million, they are very numerous in Travancore and are numerous in Canara. The Mopla have a large share of Arab blood, are supposed to be from intercourse between Arabs and the Tier women, and are a fine, stout, manly, good looking, race, sturdy, independent, intelligent and educated. They are industrious, and money makers, in some respects are perhaps, in their industrious habits, the best population to be found anywhere in India. They have comfortable, neat, two-storied houses and homesteads, they have most of the trade of the western coast in their hands, and are rapidly acquiring a larger and larger share in the land. They do not often seek public service. The term Moplah, is supposed to be derived from the Malayala words, Mapillah, literally, mother's son. The mahomedan moplah are sometimes called Jonakan mapillah (from Yavana, Greek) to distinguish them from the Nasrani (Nazarine) mapillah, the Nestorian Christians of

Malabar The mahomedans on the S E parts of the peninsula usually receive and accept the honorary designation of Labbi, from their habit of using in conversation the Arabic word "labek," may it please you, I beg your pardon, when not apprehending a remark. The Mopla in the South-western coast of India, and Ceylon, and the Labbi from the S Eastern coast of the peninsula of India are said to have had a similar origin, viz, from Arab fathers and Indian mothers. On several occasions since that part of India came into the possession of Great Britain the Mopla have required to be coerced, and are known to possess much fanatical zeal, but it is generally supposed that again in disputes have been a prominent cause of their outbreaks. The Mopla of North Malabar, although mahomedans, follow the rule, as to property, of *decimus a Mores*, the *Mummukhi riyam*, having, in this respect conformed to hindu usage, in the times of the ascendancy of the hindus. The Mopla also take the wife of a deceased brother.

The Chohi Moplah or Labbi of the S E of the Peninsula are called by the Tiling, Jonangi, Zouangi, Jonigu, Jonikari. The intercourse with the mahomedan merchants and seamen and the women of western India seems to have been from the most ancient times. Abundant writing A D 916 mentions that the more devout merchants of Siraf, where young men were on board, avoided sending their ships to Ceylon, as the women were very licentious, and merchants would, when newly arrived, make advances to the daughter of a king and she, with the knowledge of her father, would go to meet him in some woody place. Besides the Mopla, there are, in the Peninsula of India, following mahomedanism, distinct races. The most numerous are the offspring of the Arab conquerors, who have come through Persia and Hindustan, the Moghul race, designated "beg," and the Pathan or Afghan race, styled "khan", comparatively few in the peninsula of India, are all descendants of soldiers of the mahomedan armies, and these three races are still chiefly soldiers. The Moplah and the Labbi mahomedans are in considerable numbers on the extreme S W and S E of the peninsula, and are all engaged in traffic as merchants, as shopkeepers, or as pedlars. The Nao-anti mahomedans are engaged in civil avocations, and also the Bohra merchants and shopkeepers. The Nao anti differ by very marked characters from all around them. The Labbi are a tall and large made race, of a deep black colour. Their usual dress consists of a dhoti

or lungu wrapper round the loins. They are largely engaged in mercantile business and as pedlars. They use the Tamil alphabet, have a Tamil Koian, and speak and read the Tamil language only. Their name is derived from the Arabic word "labek," may it please you, and the people are usually supposed to be descendants of trading or sailor Arab fathers with mothers of India.

The Bohra are found in the Rajpoot states, on the N western coast of Peninsular India and are gradually extending to the south. They represent themselves as to their religious sect to be the descendants of the followers of the Sheikh-ul-Jabl, the celebrated old man of the mountain. They call themselves Ismuh, acknowledge an Aichmandite or religious chief, they principally follow mercantile pursuits, and are a robust, active, intelligent mercantile race, they are scattered all over the country, but are found principally in Guzerat, and the adjoining provinces of Cutch, Sind and other parts of the Bombay presidency. They are a peaceable, inoffensive body of men.

The Nao-anti are a small non-military race who, but for a slightly zanthous tinge, would have an almost English fairness. They are called Nao-anti, new comers, and are said to have emigrated from Arabia about three hundred years ago, and are now to be found in considerable numbers in Southern India. They are slender, fair, men with very fair handsome women, and are engaged in civil avocations, never becoming soldiers. They say that they came from Arabia to the Konkani. The Nao-anti are supposed by some to have been sea-shore Arabs, they seem to the editor to be Persians. Indian mahomedans assert that they are the descendants of women and children from Arabia whose men were killed on being detected in an attempt to rob the tomb of Mahomed and their wives and children were sent off in a ship which landed on the western coast, but this is doubtless a story got up to vilify a race.

The Moplah are generally men of good stature, and considerable strength, and when young are not wanting in good looks. They wear a beard and moustache, cut tolerably close, and little or no hair on the head. A linen skull cap, covered by a varied colored topi, protects the crown, and with the richer members of the sect, a white and gold pugree is wound around the head also. A loose flowing chemise, with gold or colored threads worked round the borders, and a jacket of pink, blue, or elaborately embroidered cloth of gold with an under garment of scarlet or blue cloth, loose and short white cotton trousers, and wood-

en sandals, more or less handsomely decorated complete the Moplah's costume. He invariably carries a china folding umbrella, and wears a bunch of keys suspended by a string from his neck. In his hand, flung over his shoulder, or tied round his waist, a smart Madras cotton handkerchief is always to be seen. The Moplah are generally cleanly and well attired when they appear out of their houses and bazaars. Their women dress in blue and white cotton cloths, and on feast days are sometimes gorgeous to behold, with rings of brass, silver and copper, bracelets of blue, red, and black glass, tinselled wood and white metal, earrings of lead, silver, and pinchbeck and necklaces of a variety of materials. The poor Moplah women are generally very dirty in their habits, their dress foul and black, their heads un-combed and their miserable dwellings odoriferous and otherwise disgusting. They seem wretched, miserable, and hopeless indeed. But with the increased demand for labour, poverty and indigence is happily retiring, and in a few years the present tenants of mud hovels

The Tiar are mostly clean respectful and susceptible of kindness, and good words. Both men and women are generally handsome, with strong muscular frames, and plenty of walking and talking, and eating powers. They do not encumber themselves with large wardrobes, a white cotton cloth wound round the waist, and reaching to the knees, being only necessary for their full dress costume. The women sometimes carry a small piece of muslin over the shoulder, and draw it across the breast when a European approaches, but as white faces are not rare now-a-days, this habit is wearing out, and semi-nudity is the rule. A woman of easy virtue wears more decent apparel as a token of the laxity of her morals.

The extension of the mahomedan doctrines on the west coast took place in early times. According to Malabar records in the Arabic language some emissaries came here so far back as the reign of Cheramperumal, when mahomed was in his 57th year, and so entirely persuaded the emperor of the mission of their prophet, that he resolved to go in person to visit him. Cheramperumal died, however, on his journey, but not till he had taken care by letters which he addressed before his death to the rajahs of Malabar, that all freedom should be allowed the mahomedan teachers to propagate their religion, make disciples and build temples through the whole country. This they did with equal zeal and success, so that within

a few years their creed had struck deep root here. A Dutch writer, in the year 1721, remarks that the mahomedans, being like the St Thomas' Christians, born in the land, might be, in one sense regarded as natives of Malabar, but as they have mingled with other members of their faith, Mogul, Turk and Arab, who resort to the country for purposes of trade, they form in some sort, a distinct people. See India, Mapillary Polyandry. MOPLANG, or Moflong, L 25° 28', N, 91° 43' in the Khassia hills, about 15 miles N of the sanitarium of Cheira Punji. Its Dak bangalo, is 6,078 or 6,062 feet above the sea.—*Hooker Herm Schl*

MOQBARRA A tomb, a mausoleum'

MOQEISH, Gold or silver thread

MOR HIND A coronet on two occasions, the Rajpoot chieftain wears the mor or coronet, on his marriage, and when going to die in battle, symbolic of his nuptials with the Apsara, or 'fau of heaven' *Wils Gloss Tod's Rajasthan*, Vol II p 252

MORA, HIND Glass of Saccharum semidecumbens

MORA or Mount Moar, in lat 1° 59' N, visible from Malacca, is an isolated hill near the sea, and covered with wood

MORA TEL Calendering

MORA HIND A footstool

MORADABAD, near the 29th degree of N L Gold is obtained in the sands of the river Beyas in those of the Gumti river at Jompole and in sand in the Moradabad district. Moradabad was founded by Rustum Khan, who governed Sumbul under Shah Jahan. He named it Rustumnuggui, but this offending the emperor he altered it to Moradabad after prince Morad, to whom, however, he was opposed in the famous action on the Chambul in A D 1658, in which he lost his life.—*Elliot*

MORÆA, a genus of unimportant plants of the natural order Ieracæ, comprising,

bituminosa, Ker	papilionacea, Kei
ciliata, "	ramosa, "
edulis, "	tristis, "
gawleri, Ser	viscaria, "
longiflora, Kei	

MORÆA CHINENSIS, THUNB Syn of *Paidanthus chinensis*, Kei

MORÆDA, TAM Olibanum, also *Boswellia glabra*, and *Buchanania latifolia*?

MORAINE See Indus

MORALI CHETTU or Budumuru TEL *Spoma orientalis*, *Vogt*, *Celtis orientalis* R II 65, also *Buchanania latifolia*

The Sanscrit synonym is Priyaluh, a tree commonly called Priyal or *Buchanania latifolia*, but also applied to other trees. See also Gaddanelli

MORDECAI

MORA MOUNTAIN, see Khyber

MORAN, See Singhpoo.

MORANDA, HIND of Kamaon &c Picea webbiana, also P pindrow, the silver fir

MORANG, a large building, in which the unmarried hillmen of Assam reside

MORAM, HIND Vitex negundo

MORATTI, MALEAL Hydnocarpus inc-bians, Vahl

MORAWA See India

MORCHAR, HIND Umbelliferous plants

MORCHELLA, the Morel

Sama rogh,	HIND	Kanha-bichu,	HIND
Kana kach,	"	Girchhatra	"
Kan jach,	"	Khumb	"

The morel plants of the N W Himalaya are the Morehella esculenta, Linn and the Morehella semihbera The morels are abundant in and near Kashmir, from which considerable quantities are, after drying, exported to the plains Dr Stewart noticed the Morel growing fresh, at 6,000 feet, near Chmmba It is much eaten by natives, both fresh and dry, and is said to be preferred by them to the mushroom Dried it is a not unsatisfactory addition to a stew even for a European taste a morel is found abundantly in the desert about Jhang, &c and is said to be got near Hoshirpur, &c but it is not known that it is the same species It is considered a great dainty by natives and relished by Europeans.—*Dr Stewart, Punjab Plants*, p 268 *Mr Pouli Hand Book Vol 1*, p 384 See Fungus Morel

MORDANT See Calico-Printing Dyes

MORDECAI Hamadan, a town in Persia, is the ancient Ecbatana It is impossible to conceive a more charming situation, a country better suited to live happily in, than Hamadan and its neighbourhood The country is undulating, the soil rich, the water good, the climate singularly clear, healthy, and bracing, with picturesque mountains at hand for retirement during the heats of summer In the centre of Hamadan, is the tomb of Ali Ben Sina, and not far from it are those of Esther and Mordecai, which are held in great veneration by the Jews of the town, and kept in a perfect state of repair On the dome over these tombs is an inscription to the effect that Elias and Samuel, sons of Kachan, finished building this temple over the tombs of Mordecai and Esther on the 15th of the month Adhar 4474 The tombs are made of hard black wood which has suffered little from the effects of time during the 11th centuries they have existed They are covered with Hebrew inscriptions

MOREÆ

still very legible, of which Sir John Malcolm has given the following translation "At that time there was in the palace of Suza a certain Jew, of the name of Mordecai, he was the son of Jan of Shimei, who was the son of Kish, a Benjamite, for Mordecai the Jew was the second of that name under the king Ahasuerus, a man much distinguished among the Jews, and enjoying great consideration among his own people anxious for their welfare, and seeking to promote the peace of all Asia" The traveller, unless told, would never recognise them as tombs The entry is by a low door, and the tombs occupy the whole of the internal space to the ceiling, leaving only a very narrow passage for walking round the huge stone-like construction in the middle Laterally, not an inch is left on the whitewashed wall on which the Jewish pilgrims of a thousand years have not inscribed their names—*Malcolm's Persia, Ed Ferner Journ p 35 37 J B Fraser, p 221 Porter's Travels, Vol II p 91 See Khuzistan, Arabistan, Kizzel Ozan, Rawlinson*

MORDVA, commonly called Mordun, a race in considerable numbers in the province of Kazan They are still pagan, supposed to be of Finnish origin, as likewise their language, with which the Tartar tongue is however much mixed up In bodily form and personal appearance and mode of living the Mordva bear a greater resemblance to the Russians than to other neighbours, the Tchouvash and Tcheiemisse Their faces are generally long and thin, their hair is of a reddish colour, and their beards short and scanty They are honest and industrious, but, like the Tchouvash, slow and dilatory in their movements have an extreme repugnance to any intercourse with other races, and, to avoid their contact as much as possible, they build their villages in the midst of a forest or wood The Mordva are allowed by their pagan laws to have several wives, but are generally content with one The Tchouvash, and Mordva bury their dead in their best attire, place food and beer in the coffin, and leave a little of both in the grave A portion of the Mordva the Tchouvash and Tcheiemisse, bear the name of christians, but too generally they are christians in name alone With regard to that portion who have still remained pagans, their chief god they call Paass,—or Pass,—a word which in their language signifies likewise heaven, the mother of God, and the son of God—*Turnerelli, Kazan, Vol II p p. 178, 179, 182, 183 Turner*

MORE See Jakun

MOREÆ, Gaud a section of the natural

MORETON BAY CHESNUT

order of plants, the Urticaceæ, comprising the genus *Morus*, *Linn.*, *Ampalis*, *Bojer*, and *Broussonetia*, *Vent*

MOREBAT, in L 16° 58' L 54' 3'

MOREE, a river of Chitagong

MOREEL, a river of Jeypore

MOREHEAD, Dr C, of the Bombay Medical Service, was Principal of the Grant Medical College from 1845. Wrote on the manner of breeding leeches in *Bom Med and Phys Trans* vol 1 p 314 — On poisoning by Arsenic, *Ibid*, vol viii p 100 — On poisoning by Opium, *Ibid*, Vol 1 p 323 — On the Cholera Infimariy, *Ibid* Vol 1 part 32 — *Dr Burs's Catalogue*

MOREHEAD, William Ambrose brother of Dr Charles Morehead, in the Madras Civil Service. He was latterly Puisne Judge of the Court of Sudr and Fonzdamee Adawlut, a Member of the Madras Council, and twice Governor of Madras. He was an experienced judicial officer, possessing in combination with a sound judgment, a thorough knowledge of the laws and customs of the country and a peculiar aptitude in the practical application of the same

MOREL *Morchella esculenta*

Ti-rh,	CHIN	Muh rh	CHIN
Kana, Kachu	HIND	Khat karwa	HIND

This fungus is found in the Panjab at the latter end of the rains, and is generally dug out of white ants' nests, it is one of the fungi or mushrooms, some of which, belonging to genera *Agaricus*, *Morchella* and *Tuber* are edible. *T. Cebanum* is the truffle. The wholesome sorts of mushroom are readily distinguished by being of a pink or flesh colour in the gills, changing to darker colour as they get older, they have also a peculiar sweet smell and another criterion of their being edible is the outer skin peeling off easily. With some temperaments, however, mushrooms are always poisonous — *Powell Hand Book*, vol 1 p 138 — *Jaffrey Hogg, Voigt*

MORELE, HIND. A tree of Chota Nagpore, furnishing a hard, white timber — *Cal Cat Br* 1862

MORESBY, Captain, of the Indian Navy, Author of the Reports on the Northern Atolls of the Maldives in *Lond Geo Trans* 1835, vol v part ii p 398 — Red Sea sailing directions, *Lond* 1842 8vo — *Dr Burs's Catalogue*

MORESSES or Manevassa Island, in lat 4° 25' S long 116° 0' E, lies 15 miles N by the most northern of the Pulo Laut group. It is of a pyramidal shape and is the largest of a group of three small islands

MORETON BAY CHESNUT, *Castanospermum australe*

MORINDA

MORETON ISLAND, is 19 miles in length and 4½ in greatest breadth. All its timber is small, and consists of the usual *Eucalypti*, *Banksia*, &c, with abundance of the cypress-pine (*Callitris arenaia*) a wood much prized for ornamental work. Among the other plants are three, which merit notice from their efficacy in binding down the drift sand by their long trailing stems, an office performed in Britain by the bent grass (*Limnido arenaia*), here represented by another grass *Ischaemum Rottbœlii* the others are a handsome pink flowered convolvulus (*Ipomœa maritima*), one stem of which measured 15 yards in length, and *Hibbertia volubilis*, a plant with large yellow blossoms. Among the marine animals of Moreton Bay are two cetacea of great interest. The first of these is the Australian dugong (*Halicore Australia*), which is the object of a regular fishery (on a small scale however,) on account of its valuable oil. It frequents the Brisbane river and the mud flats of the harbour, and is harpooned by the natives, who know it under the name of Yung-un. The other is an undescribed porpoise — *Macgillivray* vol 1 pp 17-8

MORI, HIND *Erismum lens*, *Linn*

MORIABEN, PERS *Moinga pterygosperma* or Horso radish tree

MORIA GOND, the principal agriculturists in Bastar

MORINA ELEGANS. One of the Dipsacæ, a native of Persia, the coloured, and white, grown from seed as most other annuals

MORINDA HIND *Abies thunbergii*

MORINDA, a genus of plants of the natural order *Cinchonaceæ*, section, *Gnettaidæ*, of which the following species are known to occur in the East Indies

<i>angustifolia</i> , <i>Roxb</i>	Chittagong
<i>bracteata</i> , <i>Roxb</i>	Gujam, Andaman, L Aiche pelago
<i>citrifolia</i> , <i>L</i>	both Peninsulas, Pegu, Moluccas, Cochin China
<i>excelsa</i> , <i>Roxb</i>	Bengal
<i>multiflora</i> , <i>Roxb</i>	Beira
<i>persicaefolia</i> , <i>Buch</i>	Pegu
<i>squarrosa</i> , <i>Buch</i>	Kainiup
<i>pubescens</i> , <i>Sm</i>	British India, Mauritius
<i>tinctoria</i> , <i>Roxb</i>	all British India
<i>tomentosa</i> , <i>Heyne</i>	Delhi
<i>umbellata</i> , <i>L</i>	Comtallum, S Concan
<i>vagans</i> , <i>Wall</i>	China

The bark and root of *M. tinctoria*, *M. citrifolia* in India, and *M. excelsa* in Burma, and the root of *M. ternifolia* in Mysore, are employed to form a very valuable red dye, which is fixed with alum. Most of the red turbans of Madras are dyed with the root of the Noona. The Karen's prepare their red dyes most usually from the roots of two or three species. The *M. citrifolia*, is cultivated by

MORINDA CITRIFOLIA

the Burmese for a dye, but the Karens more commonly use *Morinda exserta*, the indigenous species. The colour, though not brilliant, is far more permanent than many other colours. A species of *morinda* is often seen growing near Burman houses, which produces a fruit as large as a pullet's egg. It is a great favorite with the Burmese, and is served up in their curries. The most agreeably fragrant, flowering shrub in the Karen forests, is a species of *Morinda*. The flowers are small, in dense heads, like other members of the genus, azure, purple externally, but white within, and has only four anthers, like a species described by Jack which he found on the Malay Islands. Specimens of the bark and root of various species of *Morinda tinctoria*, *citrifolia* and *umbellata*, were exhibited at the Madras Exhibition of 1855, from different parts of Southern India and the Northern Circars. The quantity procurable is very large, and the dye appears worthy of the attention of practical dyers. *M. tinctoria* is usually grown as a prop and shade for the pepper vine and coffee tree. The coloring matter resides principally in the bark of the roots, which are long and slender, and the small pieces are the best, fetching 8s to 10s a maund. It is exported in large quantities from Malabar to Guzerat, and the northern parts of Hindustan, but seldom finds its way to Europe — *Roxb Wall Vogt. Buch Mason M E J R*

MORINDA BRACTEATA, Roxb

Rouch,	BENG	Yaiyoe?	BURM
Mhan bin ?	BURM		

A small tree, with large shining leaves native of Ganjam, the Andamans, the Philippines, Moluccas, common throughout the province of Pegu, and cultivated about phoungyee houses. Its wood, of a bright yellow colour, is found in the Bengal bazaars under the name of rouch, and is valuable as affording a bright yellow dye — *D. McClelland, M. Robert Brown Vogt*

MORINDA CITRIFOLIA, Linn, Roxb

Yai yoe,	BURM	Kada pilva,	MALEAL
Mhan-Bin,	"	Abu gaha,	SINGH
Nie-pa hse,	"	Manja pavattay,	TAM
Nyabgyee,	"	Nonna maram,	"
Indran Mulbery ?	ENG	Nuna maiam,	"
Broad leaved Morinda	"	Maddi chettu,	TEL
Bengado	JAP	Togaru mogah,	"
Al, Ach, Ak,	HIND	Toguru chettu,	TEL
Bania al,	"	Molagha,	"
Al,	MAHR	Mulugu chettu,	"
Bartondie,	"	Togaree wood,	ANGLO
			TEL

This small tree is common in Kotah and Boondie, grows in the Madras Presidency, is much cultivated in that of Bombay, and grows in Pegu, Cochinchina and the Mo-

MORINDA CITRIFOLIA

lucas It is not a common tree in the Bombay forests, but is more frequent about the villages. The wood is of a deep brownish yellow, is easily worked is used for common purposes little, if at all, inferior to *Nauclea cordifolia*, but the tree is much smaller. Mr Rohde has seen trees of this wood nearly two feet in diameter. It makes tolerable planks, but appears never to be so used on the Bombay side, except for door shutters and such like. A scarlet colouring matter is procured from the roots and bark and used for dyeing handkerchiefs, turbans, &c. It is employed, also, to assist more expensive dyes in giving a red colour to yarn and cloth—the red thread used in carpet making is entirely dyed with it. The process of dyeing red yarns in the Circars is well described by Heyne. In all the Asiatic islands, *M. citrifolia* and *M. tinctoria* are extensively used as a dye stuff for giving a red colour. This is usually grown as a prop and shade for the pepper vine and coffee tree. The coloring matter resides principally in the bark of the roots, which are long and slender, and the small pieces are the best, fetching 8s to 10s a maund. It is exported in large quantities from Malabar to Guzerat, and the northern parts of Hindostan, but seldom finds its way to Europe. The small white flowers have a very sweet scent and the tree would thrive well and be ornamental in compounds. In Coimbatore, Nonna maiam, *Tam*, is the proper Tamil name for the *Morinda citrifolia*, but *Morinda umbellata*, a climbing plant, and hence unfit for use as a timber, has the same Tamil name.

The red dye obtained from the roots of the *Morinda citrifolia* is equal in every respect to that of the sapan wood, and is in general use with the natives for dyeing the yarn of the native cloths, both silk and cotton, and with the exception of some specimens of Java dyes obtained from the same tree, better single colours of the kind are rarely seen. It must be borne in mind in relation to such a comparison, that the use of mineral mordant in the native process is unknown, and with the exception of weak ley made from the ashes of some of the plants of the jungles, no other application is made beyond the simple solution of the extract from the wood itself. The bark and root of this *Morinda* is used in the same manner as that of the *M. umbellata*. Most of the Madras red turbans are dyed with this substance. The plants come to maturity in three years. The roots are then dug up and sorted into three kinds, according to the fineness of the fibres. The fibres are then cut and beaten

MORINDA TINCTORIA

down well, and then ground to powder, which latter is used for the dye — *Dis Wright, Roxb, Voigt, Gibson & Clegghorn, McClelland Irvine, Gen Med Top p 182, M Robert Brown, M Rhode, Simmonds Cat Fr 1862 Thunberg's Travels, Vol II p 290*

MORINDA EXSERTA, Roxb

Bun uch	BENG	Togari mogilli	TEL of
Mhan bin?	BURM	the Godavery	
Myau	"	Mogilli	T.L. of Circars
Nya?	"		

A small tree of the Circars, of Bengal, Burma and Burmah, its yellow, hard and useful, wood, is fit for fancy work, and does not warp. In Pegu, *M biacteata* and this are both small trees, only found about Phoung-ye houses, in a cultivated state *Roxb Voigt, Captorn Beddome*

MORINDA MULTIFLORA

Aal of NAGPUR | Achmal of BERAR

Much cultivated about Nagpore for its dye. Cultivated through Rajpootanah, principally near Kotah, and all over Harowtee. The plant is allowed to remain three years in the ground, and then the roots are taken up and dried. The dye is a fine turkey red and is very plentiful. One maund costs sixteen rupees. Is not used medicinally *Roxb, Rohde M S S Irvine Gen Med Top p 125*

MORINDA TINCTORIA, Roxb

Al,	BENG HIND	Maddi chettu,	TEL
Uch,	"	Mulugu chettu,	"
Ach,	"	Luagru,	"
Uchyuta,	SANS	Togaru,	"

A small tree, supposed to be the same as *M citrifolia* in its wild state. Extreme height 36 feet, circumference $2\frac{1}{2}$ feet. Height from ground to the intersection of the first branch, 10 feet. Its green fruit is pickled or eaten in curries. It is in flower and fruit the greater part, if not the whole, of the year. It is pretty common in every part of India, is largely cultivated at Ganjam, Gumsui, Boondie, Kotah, Guignon, Philbeet and Mewar. The woods of all the species are beautiful, hard and durable, and excellent for gun stocks. That of this species, possesses all these qualities, is variegated and white, and is employed for gun stocks in preference to all other kinds. The bark or the roots is used to dye red, the color is fixed with alum, but it is neither bright nor durable. In some parts of India, it is cultivated for the sake of the roots. In the Circars the dyers use the bark of the fresh roots bruised and gently boiled in water for a short time. The cloth or yarn is prepared in a cold infusion of the powdered gall of *Ternahia chebula*, in milk and water, it is then dried and moistened with alum water, and again dried, and receives from the

MORINDA UMBELLATA

above decoction, a pretty bright, but fugitive red. *Di Livino* says the root is extensively exported from Ajmecc as a red dye. The plant is not allowed to shoot up into the bush, but is dug up the third year after planting. The flowers are very fragrant — *Di Roxb Irvine Med Top of Ajmecc, p 182, Voigt, M Robert Brown M Rhode, M S S*

MORINDA TOMENTOSA, Heyne

M mudia, HAN | Manjanati, MATEAL

A very common Travancore tree, attaining a height of 20 to 30 feet. Its timber is of a yellow colour, and is used for various economical purposes. The inner wood of the older trees furnishes a dye — *Useful Plants*

MORINDA UMBELLATA Linn

M, padavara,	Jus	M scandens,	Roxb
Nya,	BURM	Kliba,	SANS
Patangi viksha,	CAN	Nana miam	TAM
Chota Al,	DUK	Mulu gudu,	TEL
Mang kudu,	MARAY		

A trailing creeping plant, grows in the western parts of the peninsula of India, at Comtallam in Malabar and in the S. Concan. The roots yield a yellow dye, and in Cochin-China, with the addition of sappan wood, a red dye — *Ainslie Roxb Wright, Drury*

Morinda tinctoria, *M citrifolia*, *M umbellata*, in India, and *M exserta*, in Burmah, are all employed to form a very valuable red dye, which is fixed with alum, and Buchanan mentions another species, the *M ternifolia* in Mysore, the root of which is used for a similar purpose. Most of the red turbans of Madras are dyed with the root of the Noona tree. The Karens most usually prepare their red dyes from the roots of the morinda tree, and at least two or three species are used for this purpose. The *M citrifolia* is cultivated by the Burmese for a dye, but the Karens more commonly use *Morinda exserta*, the indigenous species. In many parts the roots of the *Morinda umbellata* are employed instead of chay-root in dyeing cotton yarn red. The colour is neither so bright or so durable. *Di Heyne* thus describes the process. Take $3\frac{1}{2}$ lbs of white cotton yarn and soak it in $1\frac{1}{2}$ lb of gingi oil, a strong dye made of the ashes of the milk hedge, and the yarn steeped in it for four nights being dried in the sun during the day, it is then washed in blackish water and dried in the sun.

Five seers (kutchu $13\frac{1}{2}$ lb 2) of togara root finely powdered are put into a pot of water together with the yarn and kept all night over a fire of cowdung, in the morning it is taken out and dried in the sun, the same process is repeated for two successive

days and nights which completes the process. It is probable that a superior dye might be obtained if the same meteties were observed as in dyeing with chay-root. In Sumatra the outward parts of the root being dried, pounded, and boiled in water, afford a red dye, for fixing which, the ashes procured from the stalks of the fruit and midribs of the leaves of the cocoanut are employed. Sometimes the bark or wood of the sahang tree is mixed with these roots. Maissen says that another species of bangkuda, with broader leaves (*Morinda citrifolia*) does not yield any colouring matter, but is commonly planted in the Malayan Peninsula and in Pulo Penang, as a support to the pepper vine—*Maissen's History of Sumatra*, p 95 *Royle Arts, &c of India*, p 481, *M E J R*, *Tomlinson*, p 281, *Williams' Middle Kingdom*, Vol II, p 106, *Fortune's Res among the Chinese*, pp 146, 167, *Ure's Dic of Arts*, *Rohde M S S*

MORINGA, a genus of plants of the order Moringaceæ of which three E Indian species are known, *M aptera*, *M concanensis*, *Nimmo* and *M pterygosperma*, *Gertn*

MORINGACEÆ *Linkl* The Horseradish-Tree-tribe comprising 1 Gen and 3 species

MORINGA APTERA The Yessu of the Arabs, a native of Sennar, Cano, and Palestine. The seed yields the oil of ben, much used by perfumers and by watchmakers, as it neither grows rancid nor freezes readily, seeds acid, and used as a rubefacient. They are also said to be purgative and emetic in small quantities—*O'Shaughnessy*, p 289

MORINGA BURMANNI *Vahl* Kyathan-ban *Burm*

MORINGA CONCANENSIS *Nimmo* A species in the Southern Concan—*Riddell*

MORINGA OLEIFERA *Lam* Syn of *Hyperanthesia moringa*

MORINGA PTERYGOSPERMA, *Gertn* IV § A III

Hyperanthesia moringa *Roxb Rheede*

Moraben, Ban,	AR	Segwa,	HIND
Habul bu, (seed)	"	Sanga, Sangut,	MAHR
Sigumala, Sohanjana,		Muinna,	MAFL
Sajana	BENG	Sajna,	PERS
Da thal-won,	BURM	Sigu,	SANS
Dha ne Eha		San muangay	SINGH
Nugget,	CAN	Murungai miam,	TAM
Nuggetida,	"	Munaga chettu, there	
Mungay-ka jhai,	DUK	are 3 varieties, Adavi,	
Horseradish tree	ENG	Eira, Karu,	TEL
Sajna, Sanjana,	HIND		

This species of Moringa is useful to the countries in which it grows, the leaves, root, flowers, seed vessels or fruit, gum, wood, bark, and oil, are used by the people of India

and by Europeans. The tree is very abundant all over British India, Burmah and the Malay peninsula. The leaves, flowers and seed vessels are used in curries. The roots have precisely the flavour of horseradish, and seem identical in chemical composition, and in India are substituted for the true horseradish by Europeans. The gum and bark are used in native medicine, the oil is aperient, and much used by the natives in gout and rheumatism, the native doctors prescribe the green root as a stimulant in paralysis and in intermittents, in scruple doses, and use it also in epilepsy and hysteria. The seeds are also used internally by the native practitioners, for their pungent and stimulating virtues. In Jamaica the wood is used for dyeing a blue colour. An oil is obtained from the seeds possessed of the same qualities as the oil of ben, the product of the *M aptera*, a native of Sennar, Cano and Palestine, much used by perfumers and by watchmakers, as it neither grows rancid nor freezes readily. The delicate perfume of flowers are often retained by the ben oil, by pouring it over the flowers, or strewing layers of the flowers for about four hours over cotton soaked in the oil. In the West Indies the oil is used as a salad oil. According to Mr Faulkner, ben oil is also prepared from the *Guilandina moringa*, a tree which he says grows in Ceylon, Arabia, Egypt and Ethiopia. A compound infusion of *Sobun-juna* represents a similar infusion of horseradish of the London Pharmacopœia. A compound spirit of *sobun-juna* is stimulant in a dose of from two to four fluid drachms in water. It is obtained in a large quantity, does not dissolve in water, resembles in some respects gum tragacanth, for which it may probably be substituted. It exudes freely whenever an incision is made in the bark. It is used by the natives in head-ache mixed with milk and rubbed on the temples, and is also employed as a local application for pains in the limbs—*Dis Royle, Amstie, Roxb Mason, J L Stewart, Voigt* 78 *M E J R Riddell O'Shaughnessy, M Jaffrey, Cal Cat Ex* 1862 *M E J R Beng Phar* pp 304, 414

MORINGA ZEYLANICA *Pers* Syn of *Moringa pterygosperma*, *Gertn*

MORKANTIE *BENG* *Acalypha indica* *Linna* *Roxb Wight*

MORLI, MAHR A god devoted to the hindoo gods, who never marries but awaits a summons. The Morli of the Mahatta people is identical in character with the Jogini and the Basavi of the Tiling people. Basava is a name of the vahan or conveyance of the god Siva, the linga basavi are

MOROCARPUS LONGIFOLIUS

women who been dedicated to the lingam, the garuda basavi have been dedicated to garuda, the eagle vahana of Vishnu, but they are alike common. There are few instances of the brahmin, the chetiya vaisya or sudra races devoting their children, but amongst the non-arian races in the large towns it is common, but done as a means of prostitution without shame. The victim is taken to the idol, in some parts to a knife, to whom she is married by a ceremony and the deity is supposed to take possession of her. About Oomraoti in Berar young men are similarly devoted and styled Wagni. See Muir.

MORMON A religious sect in N America practising polygamy. Towards the year A D 1870, their organization in the territory of Utah was sustaining shocks which must end either in its being entirely remodelled or overthrown, they are no longer persecuted as they were when they were driven from Missouri and Illinois, and compelled to seek a new home far remote from angry and cruel men. Neither did they now persecute the gentiles as they did after they had established themselves in Salt Lake City, and thought themselves powerful enough to defy the authority of the Executive Government, the Chief Justice of Utah refused to admit to the privileges of citizenship a Mormon living in a state of bigamy, and openly violating the law of the United States. The Legislature of Utah had sanctioned the alienation of the public domain as a reward for good and obedient Mormons. The legality of all these gifts of land is now denied. Law Courts are thus affecting a silent revolution by simply administering the law, though Mormonism may survive, the fate of polygamy is sealed.

MOR-MORAH, a religious sect located in Siam—*Captain S O Hannay, in Bl As Trans* 1838, Vol vii p 671 *Dr Buist's Catalogue*

MOR-MUJ PANJABI Carrot, Dancus carota—*Linn*

MORMYRIDÆ This family comprises 19 Mormyrius, 2 Hyperopisus, 4 Mormyriops

MORO HIND *Quercus dilatata*

MOROCARPUS LONGIFOLIUS, *Blume*

Debregeasia velutina, Gaud
Conocephalus niveus, Wright Ic
Urtica verrucosa, Moon, Cat
Urtica longifolia, Burm
Gass dool, Singh

Common in the Central Province of Ceylon at an elevation of 1,000 to 3,000 feet. The Singhalese make fishing-lines of its bark—*Thw En pl Zeyl p 261.*

MORONTOBARA.

MOROCARPUS WALLICHTIANUS—

Thw

Debregeasia Wallichiana, Wedd
Urtica leucophylla, Wall Cat

A tree of 15 to 20 feet high, grows at Hantani, in the Central Province—*Thw En pl Zeyl p 262*

MOROCCO, a kingdom in the north of Africa, ruled by a mahomedan sovereign, it has a population of about eight millions

Berber	2,300,000	Negro and	
Shellok...	1,450,000	Abid	120,000
Moor	3,550,000	Christians	300
Arab	740,000	Renegades	200
Jew	340,000		

The Arabs of Morocco, are the Moors of Spain, the Saracens of France, tall graceful sons of the Arabian desert, courteous, brave, hospitable and confiding,—descendants of the conquerors, who, in the first ages of the hijrah, propagated the religion of Mahomed, crossed the straits of Gibraltar, destroyed the Gothic chivalry, reigned in Spain for 700 years, invaded France, devastated Italy and pillaged the suburbs of Imperial Rome. When the last Arab king submitted to Ferdinand and Isabella and the Moorish palaces of Grenada were surrendered to the christians, the old conquerors went back to Africa and resumed their nomadic life. In Tripoli, the Arab has monopolized the country. In Tunis the native re-appears in a smaller proportion, and in Morocco he is very scarce. The Berber and Shellok are untamed warlike tribes dwelling in the mountains, when possible, rovers of the sea, claiming fanciful origins, but impatient of any subjection, they are the same race whom the French call Kabyle and Zouave. The Moor are little idle men who grow fat from indolence they are lowlanders, traders, dwellers in cities, avaricious, perfidious, cowardly, cunning and insolent. The Riff dwellers of Kabhya, Cape Ties Foreas, correspond to the Arab Sahah on the Red Sea coast, the name Riff being evidently from rifa, "a bank." The towns of Mequenez on the N and Morocco on the South, are the chief cities. See Snbhalli Semitic races

MOROCCO LEATHER

Maroquin,	FR	Safian,	Rus
Saffian,	GER	Marroqui,	Sp
Marocchino,	IT		

A fine kind of leather prepared of skins of goats in the Levant, Barbary, Spain, &c. It is of various colours, and is used for lining carriages, chais, in the binding of books, &c.—*McCulloch's Commercial Dictionary, p 809*

MORONTOBARA, or the Women's Haven, now called Muari, or Cape Monz

MORTI

MOROBBI AR PRR HIND A revered person, a master, properly muiabbi

MORR ARAB Balsamodendron myrrha —Nees

MORRE SINGH Eye ball tree, a tree of the central province of Ceylon A cubic foot of its wood weighs 62 lb and it is said to last 25 years It is used for common house building, and next to Galmorre, Nephelium, furnishes the best firewood for lime and brick-kilns Berries eaten when ripe —*Mr Mendis*

MORRHUA VULGARIS In New England, the intestines of the common cod are cut into ribbin isinglass, in Iceland also the cod is said to yield isinglass, so also the Ling (*Lota molva*), but *Mr Yaiell* informed *Mr Royle* that he had no reason to believe that Isinglass is so prepared, in the southern parts of England fish being brought alive in well boats as far as possible, cod and also ling sounds are mostly preserved soft, by salting, and are dressed for table as a substitute for fish See *Am-bladder*, *Sounds*, *Isinglass*, *Fish*, *Fisheries*

MORRHUA OLEUM, LAT Cod Liver Oil

MORRIESON In the years 1812-1818, that portion of the Soonderbuns lying between the Hooghly river and the Baia Punga, was surveyed by two young brothers, Lieutenants in the Honorable Company's army Their names were Hugh Morrison of the 4th Regiment Native Infantry, who is supposed to have died of jungle fever at Jessore, contracted whilst surveying in this unhealthy tract, and W E Morrison of the Bengal Engineers, who was killed by a grape shot upon the 3rd of January 1815, at a place called Jeetghur, in an unsuccessful attack upon the Gooikhas —*Cal Review* p 15

MORRISON, father and son, eminent Chinese scholars. The father wrote a Chinese Dictionary, the son a Compendious Description of Chinese products

MORSE, *Mr* a governor of Madras in the time of *Marquis Duplex*, 1744

MORT, HIND *Desmodium* species *chiti* mort is *D argenteum*, and *kali mort* is *D tiliaefolium*

MORTA HIND *Pernanthes quinqueloba*

MORTI, the Votack race call themselves Morti, a word which in their language signifies "men" The portions of Kazan which they inhabit they call Kam Kozeen, or "the land lying between two rivers," namely, the Kama and Viatka A great portion of them race still cling to paganism In their physical form, the men are generally middle sized and thin resembling more

MORUS

the Finns, from whom they descend, than any of their neighbours The women are still shorter in stature than the men, and have exceedingly small eyes, which gives them a displeasing look, but to make amends for their want of beauty, they are modest, timid, and virtuous, and at the same time industrious and skilled in several kinds of handicraft The funerals of the Votack resemble much those of the Tchouish They wash the body, dress the deceased in his best attire, and after this, as a mark of grief, they break the points of the knives they carry at their belt After the Russian form, a lighted wax candle is placed at the feet of the deceased When the corpse is carried to the grave, it is placed between two planks, to which are attached a hatchet, a knife, some articles of clothing, food, and other objects, which the Votack consider to be most needed in the other world When the grave is filled up, they light several wax tapers, and scatter over the tomb three hard boiled eggs, cut into small pieces, while they are doing this they exclaim, "Take that! poor soul, it will be useful to thee" —*Turnerelli's Kazan*, Vol II pp 186, 191

MORTY or Mortay Island is the most northerly of the Molucca group, and lies in lat 2° 44' N, long 128° 25' E It is about 57 miles long, and slopes down from the high land into a point that forms the Cape

MORU — ? Butter milk

MORU HIND *Quercus dilatata*

MORUA HIND *Rhododendron anthopogon*

MORUE FR Cod

MORUN HIND *Ulmus campestris*

MORUNG See India

MORUNGA MARAM TAM *Hyperanthera*

MORUNGA NOONA TEL Ben oil Moringa oil, Oil of seeds of *Hyperanthera moringa*

MORUNGHY YENNAI TAM Ben oil Moringa oil, Oil of seeds of *Hyperanthera moringa*

MORUS, a genus of plants belonging to the natural order Urticaceæ, of which the following E Indian species are known

- alba*, L all southern Asia
- atropurpurea*, Roxb China, India
- bifaria*, Wall ?
- cashmeriana*, Royle Kashmir
- indica*, L Bengal
- laevigata*, Wall Nepal, Saharanpore
- multicaulis*, Perrottet, China
- nigra*, L Persia, Egypt
- paniculata*, Roxb Moluccas
- rubra*, L introduced into India, Bengal
- scandens*, Wall China
- serrata*, Roxb China
- tatarica*, Pall Cultivated in British India
- undata*, Buch Patna

The genus *Morus* is numerous in species and abounding in individuals, many of which are cultivated on account of their fruit, but still more for their leaves as food for the silkworm. The bark of the white mulberry seems from very early times to have been made into paper in China, Marco Polo informs us that "the Grand Khan causes the bark to be stripped from these mulberry trees, the leaves of which are used for feeding silkworms, and takes from it that thin rind which lies between the coarse bark and the wood of the tree. This being steeped, and afterwards pounded in a mortar until reduced to a pulp, is made into paper, resembling that which is made from cotton." The bush cultivation of the mulberry in Bengal, for feeding silk-worms, consists in planting cuttings, which, as they grow, are cut down about four times in the year, in order to produce young leaves for the successive brood of silk-worms. Very satisfactory half-stuff is obtained from the bark of the stems. The bark separates when the cut stems are steeped in water, and when pounded up, the greater part of the mucilaginous matter passes off, leaving a mass, having much of the good qualities of linen rag half-stuff. In China, the leaf of the common mulberry is the principal object of its culture, but the fruit is eaten, and the wood burned for the lamp-black used in making ink. *Morus alba*, and *Morus nigra* grow equally well in the Deccan, the white, growing to a very large tree, shedding its leaves before the hot season. The red mulberry bears fruit in the rains, as well as the black. Silk worms may be fed on its young fresh leaves although the leaves of the white are preferred, it grows from seed or cuttings. *M. alba*, *atropurpurea*, *indica*, *nigra*, *rubra* and *tatarica* are all grown in China, but *M. alba* and *M. nigra* are the general favourites and many varieties have been obtained by cultivation,—the shan-sang or hill mulberry, the kin-sang or golden mulberry, the ki-sang or fowl-mulberry, and the i-sang or *Morus tatarica* are all grown. The white species produces little fruit. An epiphyte grows on the mulberry tree in China, it is called sang-shang-ki-sang, and its woody branches are highly prized as a medicine in the pregnant and puerperal states. There is considerable doubt as to the species of *Morus* cultivated in the Punjab plains, but some of *M. alba*, *Cashmeriana*, *indica*, *laevigata*, and *tatarica*, grow in the hills up to Kashmir, 5000 feet, where they abound and to 7000 feet on the Chenab. Vigne states that the mulberry grows in parts

of Tibet, where Thomson mentions it at over 9000 feet. From the accounts by Dr Bellow and others, nine or ten kinds would appear to be abundant in parts of Afghanistan. Some of the trees attain to large size, specimens of 10 and 12 feet girth are not very uncommon, and Dr Stewart noted one of 16 feet in the Salt Range. The wood of old trees is strong and useful and is much employed for construction, implements, &c, in parts where the tree is common. About Peshawar it is the staple ordinary timber. The fresh barks are in Kashmir used for tying loads.

The Japanese make abundance of paper, as well for writing and printing, as for tapestry, handkerchiefs, packing cloth, for goods, &c. It is of different qualities, and some of it is as soft and flexible as our cotton cloth. Indeed, that used for handkerchiefs might be mistaken for cloth, so far as toughness and flexibility are concerned. The materials of which it is made is the bark of *Morus papyrifera*, now transferred to the genus *Broussonetia*. In December, after the tree has shed its leaves, they cut off the branches about three feet in length and tie them up in bundles. They are then boiled in a ley of ashes in a covered kettle, till the bark is so shrunk that half an inch of the wood may be seen projecting at either end of the branch. When they have become cool, the bark is stripped off and soaked in water three or four hours until it becomes soft when the fine black skin is scraped off with a knife. The coarse bark is then separated from the fine, the new branches make the finest paper. The bark is then boiled again in fresh ley, continually stirred with a stick, and fresh water from time to time is added. It is then put in a sieve and taken to a brook, and here the bark is incessantly stirred until it becomes a fine pulp. It is then thrown into water and separates in the form of meal. This is put into a small vessel with a decoction of rice and a species of *Hibiscus*, and stirred until it has attained a tolerable consistence. It is then poured into a large vessel, from whence it is taken out and put in the form of sheets on mats or layers of grass straw, these sheets are laid one upon another with straw between, and pressed to force the water out. After this they are spread upon boards in the sun, dried, cut, and gathered into bundles for sale. This paper will better endure folding, and last longer than that of Europe.—*American Expedition to Japan* p 61 Dr O'Shaughnessy, p 577 Royle *Fib Pl* p 341 William's *Middle Kingdom*, p 28. Riddell Smith

MOSCOS ISLANDS

Sub-Fam *Caprinæ* Goats, Sheep 1st Capricorns, or Antelope goats, or mountain antelopes

Gen *Nemorhædus* 3 sp

2nd True goats

3 Gen *Hemitragus*, 2 sp *Capra*, 3 sp *Ovis* 8 sp

Sub Fam *Bovinæ*

2 Gen *Gavæus* 2 sp *Bubalus* 1 sp

MOSCHUS, Lat Musk

MOSCHUS INDICUS, *Gmelin* syn of *Tragulus Javanicus*, *Pallas*

MOSCHUS JAVANICUS, *Gmelin*, *Pallas* *apud Raffles*, syn of *Tragulus javanicus*, *Pallas*

MOSCHUS KANCHIL, *Raffles*, syn of *Tragulus kanchil*, *Gray*, the white-bellied musk-deer, *Moschus-leucogaster*, *Hodg*

MOSCHUS MEMMNA Musk deer of Ceylon

MOSCHUS MOSCHIFERUS, *Linn*

M saturatus

M chrysogei

Musk deer,

Kastura, Kasture, HIND

Rous,

ENG

KASHM

M leucogaster

Bena,

Rib-jo

La, Lawa,

KUNAWAR

LAD

TIBET

The Musk deer is found from Siberia, through Central Asia to the Himalaya, in these mountains it is found at great elevations, in summer rarely below 8,000 feet and as high as the limits of the forest. It is solitary, living in retired spots, near rocks, or in the depths of the forest. It is easily traced by the heaps of dung on its runs, for it is partial to localities, and both in habits and general appearance has a great affinity to the hare. Adams sometimes found it by following up its trail through the copse across the grassy glade into a little dell, where the indifferent creature might have been seen feeding within a few yards. The mode of its progression is remarkable and comprises a series of spasmodic leaps while now and then it stops to reconnoitre, or walking a few feet, resumes these fantastic movements. The musk is most sought after during the rutting season in autumn. Adams repeatedly examined the contents of bags at other seasons, but except a rank offensive odour from the dark pigmentary substance contained in them, he could not discover a trace of musk. It is said that unless the musk-bag be removed before the body cools the scent evaporates. The market-value of each bag is from £1 to £1 10s. *Adams Naturalist in India* *Jerdons Mammals*

MOSCHUS NAPU, *F. Cuv* syn of *Tragulus javanicus*, *Pallas*

MOSCHUS PALANDOK, *Marsden*, syn of *Tragulus kanchil*, *Gray*

MOSCOS ISLANDS North island lat 14° 27' N lon 97° 44' E, South island lat 13° 47' N lon 97° 53' E. Moscos Islands are

MOSLIM

a chain of islands parallel to the Marlaban coast, from lat 14° 27' N to lat 13° 47' N distant from it 3 to 5 leagues. The islands are steep, having 20 or 22 fathoms close on to the western sides.

MOSCOVIA, Sp Russia leather

MOSCOW, one of the chief towns of Russia in Europe

MOSELINA, Sp Muslim

MOSES, a leader of the Hebrew race, known amongst mahomedans who recognise him as a prophet as Musa, or Hazrat Musa, also as the Kalam-ullah or mouth piece of God and as the author of the five books which they style Taurat. His Egyptian name means Son of the Water, he had been brought up in the neighbourhood of Heliopolis, the chief seat of Egyptian philosophy. On leaving the city of the Sun, called in Coptic Ramesses, in Greek Heliopolis, he marched the first day sixteen miles along the right bank of the Pelusiac branch of the river. He rested the first night at a village called the Tents, in Hebrew Succoth, in Greek Scour. Moses, led the Israelites out of Egypt B C 1320 — *Shaape's History of Egypt*, Vol 1 p 50

MOSES OF CHORENE, wrote a little after A D 410, and probably drew from earlier authors. He speaks of Tensadai (i.e. Christian or China land) as a great plain country east of Scythia, at the extremity of the known world, and occupied by a wealthy and civilized people of character so eminently pacific as to deserve to be called not merely friends of peace but friends of life. Their country then furnished an abundance of silk, inasmuch that silk dresses, so rare and costly in Armenia, were there common to all classes — *Yule Cathay* I p 83

MOSHANI See Kuirumbani

MOSLIM ARABO-EUROPEAN, a term by which mahomedans in Asia designate themselves, it is derived from the Arabic word salam, he gave safety, peace, and hence moslim, a person who is saved, the plural of which is musulmin ordinarily written Muslim and for the female Mussulmani

The first intimation of the Mahomedans attempting the invasion of India is during the kalifat of the Kalif Omar, who built the port of Bassorah at the mouth of the Tigris, chiefly to secure the trade of Guzerat and Sind into which latter country a powerful army penetrated under Abul Aas, who was killed in battle at Aror. The kaliph Oosman, who succeeded Omar, sent to explore the state of India, while he prepared an army to invade it in person, a design which he never fulfilled. The generals of the kaliph Ali made conquests in Sind which they

abandoned at the death of Ali. While Yazid was governor of Khorasan several attempts were made on India, as also during the kalifat of Abdool Malak, but without any lasting results. It was not till the reign of Walid that any successful invasion took place. He not only finally conquered Sind and the adjoining continent of India, but rendered tributary all that part of India on the W side the Ganges. The energy and rapidity of such conquests are manifested by observing the aims of Islam at once on the Ganges and the Ebro, and two regal dynasties simultaneously cut off, that of Roderic, the last of the Goths of Andalus, and Dahir Des-pati in the valley of the Indus. It was in A H 99 (A D 718, S 777) that Mahomed bin Kasim vanquished and slew Dahir prince of Sind after numerous conflicts. Amongst the spoils of victory sent to the Kaliph on this occasion were the daughters of the subjugated monarch, who were sent to the kalif but were the cause of Kasim's destruction, when he was on the eve of carrying the war against rajah Harichand of Kanouj. They asserted that Kasim had seen them before then setting out, on which the kalif ordered Kasim to be cowed up in a raw hide and so forwarded and the girls, seeing their country's victor in that condition, acknowledged that they had unintentionally deceived the kalif. Some authorities state that Kasim actually prosecuted the war and as Sind remained a dependency of the caliphate during several successive reigns, the successor of Kasim may have carried out his plans. Little is said of India from this period to the reign of Al-Mansur, except in regard to the rebellion of Yazid in Khorasan, and the flight of his son to Sind. The eight sovereigns, who rapidly followed, were too much engaged with the Christians of the west and the Huns on the Caspian to think of India. Their armies were then in the heart of France, which was only saved from the Koran by their overthrow at Tours by Charles Martel.—*Toll's Rajasthan Vol 1 p p 212 to 214* *Burton's Pilgrimage to Mecca, Vol 1 p 133*

MOSQUE, the place of public worship amongst mahomedans. The word is doubtless derived from the Arabic Masjid or Masjid. It is generally a square with three walls so built that looking to the back wall the worshipper faces Meccah. The Kazi or preacher stands on a Mimbar, a small dais with three steps built against the back wall. The first mosque of the mahomedans was erected by Mohammed Kuba at El Medinah shortly afterwards, when he entered Meccah as a conqueror, he destroyed the idols of the Arab

pantheon, and purified that venerable building of its abominations. He had probably observed in Syria the two forms appropriated by the christians to their places of worship, the cross and the Basilica, he therefore preferred a square to a parallelogram, some authors say with, others, without, a cloister, for the prayers of the "saving faith." At length in the reign of El Walid (about A H 90) the cupola, the niche, and the minaret made their appearance, and what is called the Saracenic style became the order of the mahomedan world.

MOSQUITO **MACH'R** **HIND** A term applied to certain stinging flies belonging, in all probability, to several distinct genera. The mosquitoes are either gnats or gnat-like insects, which are furnished with a proboscis adapted for piercing the flesh, and at the same time forming a kind of siphon through which the blood flows, this instrument moreover injects into the wound which it makes a poison which causes inflammation. Many insects called mosquitoes probably belong to the same tribe as the common gnat (*Culex*, *Lin.*), Humboldt however asserts that the insects known by that name in America belong to the genus *Simulium*, and that the *Culex*, which are equally numerous and annoying, are called *Zinendoes*, which means long legs. The former are what the French call *moustiques*, and the latter cousins. Of all insect pests the most provoking by far is the mosquito, *Culex fatigans* *Willd* next to the torture which it inflicts, its most annoying peculiarities are the booming hum of its approach, its cunning, its audacity, and the perseverance with which it renews its attacks however frequently repulsed. In Kandy Mr Thwaites finds *C. fusca*, *C. circumvolans*, &c, and one with a most formidable hooked proboscis, to which he has assigned the appropriate name, *C. legius*.

It is not however only in tropical countries, that these insects swarm. The mosquitos and other insects that fill the air during the summer months in high latitudes, are, in fact, the scourge of man as well as of beast. No one, indeed, who has not traversed the swamps and forests of Lapland or America, can form the most distant conception either of their numbers or the annoyance to which they subject the way-farer. A traveller relates that when in Lapland, he suffered exceedingly from the bite of the mosquitos. Until in a state of fever, and that his face was marked as if recently recovered from the small pox, he set those troublesome insects at

defiance, but after a time, following the example of others, he was accustomed to wear a veil—an evil of itself of no inconsiderable magnitude under a burning sun, and when perhaps the thermometer ranges at from 80° to 90° in the shade. Even the hardy Lapps and squatters are obliged to guard the exposed parts of their persons in one way or another. Some smear their faces with tar or the like, whilst others again wear a cowl, like a monk, which, leaving little more than the eyes, nose, and mouth uncovered, falls down over the shoulders, and thus completely protects the more vulnerable parts, such as the forehead, the ears, and the neck, from the attack of the venomous insects. When on a journey, moreover, these men are never without a sort of linen sheet, which they throw over their persons when resting, or at the bivouac. This sheet is a very needful part of one's travelling equipments. When his comrades have been reposing beneath its friendly shelter, he had seen it so completely covered with mosquitos, that the sheet itself was hardly perceptible, all that met the eye, in short, was a living dark mass. Even within doors, the Lapland traveller is sadly pestered by these insects, for though peat, placed in an open iron pan, is kept constantly burning at the outer doorway, and the apartment not unfrequently filled with smoke arising from green boughs, which for that purpose are cast on the fire, yet those troublesome guests find their way into the room in numbers, so that what with their stings and constant buzzing, a man, unless nature be quite exhausted, has little chance of obtaining any repose. The bite of the mosquito gives rise at times to somewhat ludicrous scenes. On one occasion, for instance, when descending a feeder of the great river Muonio, in Tornio Lapmark, where he had been fishing, the man who was rowing was so pestered by these insects, as to be almost beside himself. For a while he resorted to various expedients to rid himself of the enemy, but his patience becoming at length fairly exhausted, he suddenly dropped the oars, and throwing himself over the side of the boat, clothed as he was, plunged head-long into the water. This device, which afforded much amusement, if it did not altogether relieve the poor fellow from his tormentors, tended at least to cool his blood, and to give him a temporary respite from pain.

But though the Scandinavian mosquito is a sore pest to man as well as beast, it would seem from the accounts of travellers, that his compeer in the American wilds is a still greater scourge. Captain Franklin,

when speaking of this insect, very eloquently says,—‘The food of the mosquito is blood, which it can extract by penetrating the hide of a buffalo (American Bison), and if it be not disturbed it gorges itself so as to swell its body into a transparent globe. The wound does not swell like that of the African mosquito, but it is infinitely more painful, and when multiplied a hundred fold and continued for so many successive days, it becomes an evil of such magnitude, that cold, famine, and every other concomitant of an inhospitable climate must yield the pre-eminence to it. It chases the buffalo to the plain, irritating him to madness, and the Rein-Deer to the sea-shore, from which they do not return until the scourge has ceased. Mr T. W. Atkinson, in his recent narrative of *Adventures in Oriental and Western Siberia, Mongolia, &c.*, had also reason to complain bitterly of the scourge of mosquitos over much of the country which he traversed. The mosquito has three stages of existence, in two of which it is a water insect, in the third the well known winged one. On the 6th May, at 6 A.M. Dr Gilchrist observed several mosquitos on the surface of some stagnant water, each in close proximity to a yellowish substance, which, when viewed through a microscope, proved to be a collection of eggs, that the mosquitos were depositing, each collection, though consisting of not fewer than one hundred eggs, did not exceed three-twentieths of an inch in length and about one-twentieth of an inch in breadth. These eggs were arranged in lines, standing on end, and were each about 1-10th of an inch long, the lower end being larger than the upper, so that the upper surface of the collection was somewhat concave. A few of these collections of ova were carefully introduced, with some of the water on which they floated, into a tumbler, and placed under a glass shade. Excepting a change of colour, from a yellow to a dark brownish grey, which occurred within six hours after being put into the tumbler, no visible alteration took place, till two days and a half, when the water was found to swarm with animalculæ. The shells of the ova were still adherent, as when first observed. On examining one minutely, the larger, or under, end was found to have opened, like a lid, to allow the insect to escape into the water. A lady's thimble, furnished with a lid, would resemble exactly the appearance of what is being described. The design of having the lids placed at the bottom, is, evidently, to allow the newly hatched animalculæ immediate exit from the shell into the water,

and the concavity of the whole collection above alluded to, effectually tends to retain the large ends undermost. Had the ora been winged promiscuously, as to the large and small ends being upwards and downwards, it is evident that the newly hatched insects, under the former arrangement, would have some difficulty in reaching the water, a difficulty that most probably, would amount to an impossibility, one which, at all events, is effectually prevented by the concave form of the collection. In the newly hatched insect, the chest, or thorax (the heart is seen obscurely however, the body being only semi-transparent), furnished with four projections, from this origin two blood vessels proceed down the centre of the body, to the end of the elongation the extreme termination of which is to be seen just above the surface of the water, where the insect lives, for the most part, the body being suspended as it were, from the head lowermost. Between the heart, in the thorax and the extremity of this irregular elongation, an active sanguiferous circulation is to be observed, in all probability, therefore, it is the seat of the lungs or gills, and it would appear, that a comparatively large supply of air, is essential to the existence of the insect, as it lives as much as possible in this pendulous position at the surface with the extremity of the elongation rising just above. Its motion, which is quick, is effected by a rapid bending of its whole body, so that the head and tail (the latter consisting of a bundle of delicate filament-) approximate, alternately, on either side of the body, it always goes tail foremost, so that the head is dragged along behind. When in search of food, it throws out, in advance of its mouth, a couple of delicate brushes, the individual filaments of which, are of microscopic size. Each of these is put in rapid circular motion whereby a double kind of whirlpool is occasioned, whatever food comes within the sphere of these vortices, is speedily devoured. The food appears to be, principally, decomposing vegetable matter, some of which he put into the tumbler, as the vessel in which the ora were discovered contained it, on this they fed voraciously. They did not however entirely confine themselves to a vegetable diet. He was much amused with one, when in a drop of water under the microscope, in these confined limits its appetite did not forsake it, and the only article of food it found, was the head of one of its own species. So soon as this came within the vortex, it was ravenously seized, but, being apparently, too large a morsel, it was

let go, after sundry futile attempts at swallowing. It frequently came within the whirlpool again, and was as often seized, but with no better success. They, however, eat the shells they had recently quitted. Some that were kept in clean water, without food, died on the third day. In this stage of their existence, the insects were lively and grew uprice. At the termination of 21 days, during which the water was thrice changed, they had attained three or four twentieths of an inch in length. On attaining this size or age, they underwent a second metamorphosis. Most likely they cast their former envelope, for the hairs, so conspicuous on the former insect, were not to be seen on the present. The shape, it will be remarked, has materially altered, but the most remarkable change is that which occurs with respect to the seat of the lungs, or gills. These organs are now situate in the thorax, their former seat has disappeared, and the channel of communication, now, between them and the air, are two small tubes on the top of the chest. In this stage of their existence, the insects are much less active than during the former one. A still greater contrast, however, is that, now, they do not require food, and have no mouth, in this respect resembling the chrysalis stage of the butterfly tribe. But the demand for air appears increased, they rarely leave the surface of the water, and when they do descend, they take down a supply of air, small globules of which are distinctly to be observed, at the end of the tube. Then descent is accomplished by striking the water with their body, but, being specifically lighter than that fluid, they rise without any effort to the surface, though, in case of despatch, can impel themselves upwards by the same means as they descended. However, as has been remarked, they seldom leave the surface, and, having done so, speedily return to it. The insects remain about 48 hours in this stage, towards the termination of which the legs and proboscis of the winged mosquito can be distinctly seen through the thin membrane that surrounds it. This in due course, bursts, when the winged mosquito draws itself out, stands on the surface of the water a few minutes, to dry and expand its wings, on which it presently proceeds to a dry situation. If the mosquito, when in either of the first two stages be taken out of the water, it speedily dies, and it is as speedily deprived of life, if immersed in that fluid immediately after becoming the winged insect. We learn, from the above, that the mosquito is a most prolific insect and that, as stagnant water, such as that of tanks, &c, is necessary to its pro-

MOTACILLIDÆ

when it was the thoroughfare for the caravans, between Europe and India. It formerly enjoyed a high reputation for the manufacture which derives its name from the town and is known in France as moussilme and in English as muslin. At a short distance is the mound and village of Nebbi Yunns, in which is a mosque which covers the supposed tomb of the prophet Jonah—*Euphrates and Tigris*, Col Chesney, p 21. See Kndistan, Tigris.

MOSUL TAYLI, TAM. See Sand-binding plants.

MOSUMOOSAKDI KEERAY, TAM. *Byonia scabra*.

MOTA, a large town in Godjam in Abyssinia, said by Di Beke to contain 3,000 inhabitants.

MOTACILLA, a genus of birds of the family Motacillidæ. In S India the pretty, little, clean-looking, sprightly water wagtail is usually the first and most welcome harbinger of the coming cold weather, and remaining in India abundantly whilst the cold season lasts, this and our little piebald friend the water wagtail, in its season, and the common sparrow, at all seasons, but so abundant as to be overlooked and forgotten, are probably all that the European reader, unversed in the study of ornithology, will be able to recall to mind, as yielding associations of home, the pied wagtails of India '*Motacilla luzonensis* and '*M. dukhunensis*' are specifically different from those of Europe. *M. alba* and '*M. yamella*', however similar in appearance and habits, but the grey wagtail of Britain '*Calobates sulphurea*' is identically the same in India and Java, and a specimen has been seen in a collection from Australia. This delicate little bird, so clean and bright in its appearance, is of very general diffusion over Southern Asia during the cold season, being indeed much commoner than in Britain, an individual of the *Motacilla boarula* is occasionally to be seen. The pied wagtail, *Motacilla dukhunensis* is very plentiful, it is one of the wagtails of India and with the *Motacilla luzonensis*, another of the pied wagtails of India, is specifically different from those of Europe. Perhaps, if more was known of the general distribution of this species and the pied wagtail of Western India '*M. dukhunensis*,' also the well known European bird, the slight differences in plumage would scarcely permit us to separate them. The great pied wagtail the '*Motacilla maderaspatana*', is rare.

The yellow-wagtail lark is the *Budytes viridis*, the feathers on its head are blue-gray in spring and summer, *Col Rev Blyth Adams*. See Birds.

MOTACILLIDÆ, a family of birds com-

MOTHER

prising 5 gen 2 sub-gen 20 sp viz 1 *Heterima*, 8 *Anthus*, 2 *Dendromanthus*, 1 *Nemotocola*, 5 *Motacilla*, 3 *Budytes*.

MOTAGA, TAM. *Erythrina suberosa* Roib.

MOTALA, MAR. A tribe of brahmans in Guzerat.

MOTARFAH, ARAB. PERS. HIND. a tax on trades.

MOTCHE, TAM. *Dolichos spicatus*.

MOTEA, HIND. *Jasminum sambac*.

MOTH, HIND. *Phaseolus aconitifolius*.

MOTHA, *Cypripedium longus*, *Crotundus*, &c.

MOTHER

Am, Wahdah	AR	Al,	MAHR
Meie,	FR	Madar,	PERS
Mutter,	GFR	Amma,	SP TAM
Mater,	GR LAT	Tyei,	TAM
Ma,	HIND	Tili,	TEL
Madie,	IT SP	Ana, Nime, Wahde,	TURK

The eastern nations deem the term mother, to be one of the most reverential that can be used, towards a woman and the expressions, big mother, little mother, are acceptable to all, aged women or spinners. Genesis xiv relates how they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, &c. Similar addresses to a daughter when she is going from her father's house to live with her husband are very common among the hindoos, such as, 'Be thou the mother of a son' 'Be thou the wife of a king', &c. I remember says Colonel Tod, in my subaltern days, and wanderings through countries then little known, one of my Rajpoot soldiers at the well, impatient for water, asked a woman for the rope and bucket by the unenvied term of rand, meaning widow, "Myn Rajputni che," I am a Rajputni," she replied in the Hara dialect, to which tribe she belonged, "am Rajpoot camacho," 'and the mother of Rajpoots' At the indignant reply the hands of the brave Kulhan were folded, and he asked her forgiveness by the endearing and respectful epithet of "mother." It was soon granted, and filling his brass vessel, she dismissed him with the epithet of "son," and a gentle reproof. Kulhan was himself a Rajpoot, and a bold one lived not, this was in 1807 and in 1817 he gained his sergeant's knot, as one of the thirty-two firelocks of Col Tod's guard, who led the attack, and defeated a camp of fifteen hundred Pindaries.

There are few of the lowest Rajpoot chieftains, whose daughters are not instructed both to read and write, though the customs of the country requiring much form in epistolary writing, only the signature is made to letters. But their intellect, and knowledge of mankind will be acknowledged by

whoever has had to converse with a Rajpoot—guardian of her son's rights Though excluded by the Sahclaw of India from governing, they are declared to be fit regents during minority, and the history of India is filled with anecdotes of able and valiant women in this capacity—*Tod's Rajasthan, Vol I* pp 641, 642

MOTA KHABBAL, HIND *Digitaria sanguinalis*

MOTHA, also Nagai-motha, HIND *Cyperus junceifolius*

MOTHER CLOVES ENG *Caryophyllus aromaticus*

MOTHER OF CITIES, or Amu-balad, a name of Balkh The river Oxus is known as the Amu

MOTHER OF HEAVEN, a goddess known as Mylitta, Astarte, Aphrodite, Isis, Mata and Venus The eminences consecrated to her worship were of a conical or pyramidal shape

MOTHER OF OPAL See Opal

MOTHER-O'-PEARL

Nacre, ENG | Indung mutigara, MALAY
Chip, GUJ HIND PERS | Sipi, HIND

Mother-of-pearl, or Nacre, is the hard, silvery, internal layer of several kinds of shells, especially oysters, the large varieties of which in the Indian seas secrete this coat of sufficient thickness to render the shell an object of commerce The Conchiferous, shell-fish, furnishes the finest pearls as well as mother-of-pearl it is found round the coasts of Ceylon, near Oimus in the Persian Gulf, at Cape Comorin, and in some of the Archipelagic and Australian seas The dealers in pearl-shells consider the Chinese from Manilla to be the best they are fine, large, and very brilliant, with yellow edges Fine large shells of a dead white are supplied by Singapore Common varieties come from Bombay and Valparaiso, from the latter place with jet black edges South Sea pearl-shells are common with white edges The beautiful dark green pearl-shells, called ear-shells or sea-ears, are more concave than the others, and have small holes round the margin, they are the coverings of the Halotis, which occurs in the Californian, South African, and East Indian Seas In the Indian collection of the Great Exhibition, specimens of the finest mother-o'-pearl-shells were shown, such as the *Meleagrina margaritifera*, *Halotis gigas*, *Halotis iris*, and a large species of *Turbo*, which shells are known in commerce as flat-shells, ear-shells, green snail-shells, buffalo-shells, Bombay shells also furnish mother-o'-pearl Mr Banks states that the shores of the Sooloo Islands afford the finest shells The beautiful tints of mother-of-pearl

depend upon its structure, the surface being covered with a multitude of minute grooves which decompose the reflected light It is in consequence of this lamellar structure that mother-o'-pearl-shells admit of being split into laminae for the handles of knives, for counters, and for inlaying Splitting, however, is liable to spoil the shell, and it is therefore avoided as much as possible The different parts of the shell are selected as nearly as possible to suit the required purposes, and the excess of thickness is got rid of at the grindstone Mother-o'-Pearl shell is obtained on the Australian Bank The Mother-o'-Pearl shells of the Ann Islands and Sulu, sell at £3 2-6 per 133½ lbs avoirdupois The Mother-of-Pearl from the Red Sea is taken to Jerusalem, and there made into chaplets, saints' figures, and crucifixes for christian pilgrims At Meccah it is worked into rosaries for the Haji or pilgrims In Europe and China it is made into buttons, in ornamentation of the papier mache work, cabinet and ornamental work, which cause a considerable demand for it Some good pearls are procurable in the Red Sea Mother-o'-Pearl shells and tortoise-shell are brought to China from the Archipelago and the Islands of the Pacific, but a large part is re-exported in the shape of buttons, combs, and other productions of Chinese skill The shells of the pearl oyster are of almost as much value as the pearls, the nacre of these shells being extensively employed in manufactures for useful and ornamental purposes Other shells however have a large nacreous surface one kind called silver lipped is imported to Liverpool, another kind called black lipped is brought from Manilla and a smaller shell from Panama Coral and Mother-o'-Pearl, although seen in India, these and all the inferior gems are held in but little esteem by the people who value a gem for its intrinsic price not for the workman's skill expended in shaping it, in which the chief value of all the inferior gems consists—*Ousley's Travels, Vol 1, p 211 Chambers Ed Town, June 1868 Tomlinson Cat Ex 1862 Burton's Pilgrimage to Meccah, Vol I, p 265. Williams*

MOTHER OF THYME *Thymus chamaedrys*

MOTHIA THUG A class of thugs who resided chiefly in Rajput and Dnajpur usually following the business of weavers, said to be so termed from giving their leaders a handful (Mutha) of rupees from each man's share, in addition to their own

MOTHRUS BENG HIND Les-pau, BURM Bombax pentandria, and Bombax

MOTHS

heterophylla, are two common trees found in every part of the Pegu forests which yield an astringent gum resin, called in the bazaars of Bengal mothrus, from the abundance of trees affording it, it might become an article of some importance — *McClelland*

MOTHS are winged insects, of the class Insecta and order Lepidoptera, and the tribe Sphinges. The better known species of the East Indies are as under —

- Tribe, II Sphinges
 Stirps, II *Laivæ elongatæ*
Sesia hylas, *Linn*, N and S India, Daijeeling, Canara, Penang
Sataspes infernalis, *Westwood*, Silhet
Macroglossa stellatarum, *Linn*, China
 „ *corythus*, *Boisd*, Ladak, Daijeeling, Canara, Java
 „ *giha*, *Boisd*, Java
 „ *gyians* „ N India
 „ *sitiene* „ „
 „ *passalus*, *Drury*, N and S India, Canara
 „ *divergens*, *Walker*, S India, Canara
 „ *nycteis*, *Kollar*, N India
 „ *falo*, *Cramer*, Java
Lophura hyas, *Boisd*, Java
 Stirps III *Laivæ acrocephalæ*
Smerinthus diyas, *Boisd*, Daijeeling, Java
 „ *dentatus*, *Cramer*, N India
 Stirps, IV *Laivæ amblocephalæ*
Leucophræbia lineata, *Westw*, N India, Java
Basiana cervina, *Walker*, N and S India, Madras
Ambulyx substrigilus, *Westw*, S India, Canara, Java
Calymnia panopus, *Cramer*, Java
Acherontia styx, *Westw*, Dekhan, Madras, Penang, Java
 „ *satanas*, *Boisd*, Silhet, Java, China
Sphinx convolvuli, *Linn*, Dekhan, Madras, Penang, Java
Macrosila nychiophanes, *Boisd*, Silhet
 „ *discistraga*, *Walker*, N and S India, Madras, Canara, Java
Zonilla morpheus, *Cramer*, N India, Dekhan, Ceylon, Canara
 Stirps V *Larvæ ophthalmicæ*
Panacra automedon, *Boisd*, Silhet
 „ *scapularis*, *Horsf*, Java
 „ *ingil*, *Guerin*, Ceylon
 „ *busius*, *Boisd*, Silhet, S India, Canara
Philampelus anceus, *Cramer*, Penang, Java
 „ *sericeus*, *Walker*, Silhet, Daijeeling
 „ *naga*, *Moore*, Daijeeling
Darapsa hypothous, *Cramer*, Java
Daphnis nerii, *Linn*, N India, Dekhan, Madras

MOULULA

- Pergesa acteus*, *Cramer*, N India, Java
 „ *castor*, *Boisd*, Daijeeling
Elibia dolichus, *Westwood*, N India, Silhet
Deilephila lathyrus, *Boisd*, N India
 „ *livornica*, *Esper*, N W India, London
Charicampa celerio, *Linn*, N India, Java
 „ *alecto*, *Linn*, N India, Daijeeling, Java
 „ *suffusa*, *Walker*, China, Borneo
 „ *pallcosta*, *Boisd*, Silhet
 „ *thyelia*, *Linn*, N India, Canara, Java, China
 „ *lineosa*, *Walker*, Daijeeling
 „ *nessus*, *Drury*, Java
 „ *clotho*, *Drury*, Java, China
 „ *lucasi*, *Boisd*, Canara, S India, Java
 „ *lycetus*, *Cramer*, N India
 „ *oldenlandiæ*, *Fabr*, Java
 „ *bisecta*, *Horsf*, N India, Java, *Horsfield and Moore*

MOTI HIND A pearl

MOTIGA—? *Jasminum sambac*

MOTILANE HIND *Caroxylon fastidum*.

MOTIR See Keffing Islands

MO-TOUNG See India,

MOTSJ also Gome, also Ko, JAP Rice

MOTU, TAM TEL Pearls

MOU-ALOO BENG Yam, *Dioscorea aculeata*.

MOUASIM, alias Bahadur Shah, the son and successor of Aurungzeb His tomb is near that of the blind old emperor Shah Alum, from whom the Honorable Company got then Dewanee grant Mouasim was the most learned, most pious and most amiable, of the crowned descendants of the great Akbar *Travels of Hind*, Vol II, p 182

MOUAT, Frederic John, a Medical Officer of the Bengal Army, to which he was appointed in 1839 He published a paper on the Nosological arrangements of the Bengal Medical Returns, an Atlas of Anatomy in Folio with descriptive letter press in Hindustani and English, contributed articles to the Calcutta, and British and Foreign Medical Reviews, author of Rough Notes of a trip to Reunion being a brief description of a tour in Ceylon, the Mauritius, and Reunion in search of health Author of account of the Andamans

MOUCHES D'ESPANGE, Fr *Cantharis vesicatoria Latreille*

MOULA, BENG HIND *Cassia latifolia*

MOUL-ELAVOO *Salmalia malabarica*.

MOULEUX See *Columbidæ*

MOULULA *Xanthoxylon rhetsa*.

MOUNG-M-RI

MOULINSIA RUBIGNOSA, G Don
syn of Sapindus rubiginosus Roib

MOULLEE-QODI, TAM Lonicera les-
chenaultii

MOULMEIN TOWN, in L 16° 30' N
and Long 97° 38' E is built on the left bank
of the Moulmein river immediately below
the junction of the Gyne and the Ataran
The native race of Pegu, Moulmein, Amherst
and Maitaban is the Mon whom the Burmese
call Taheng, then Siamese appellation being
Ming-Mon Part of the Mon population
dwell on the Delta of the Irrawadi, and
the same names Mon or Taheng are given
to the vernacular language of Pegu The
alphabet, like that of the T'hay and Bur-
mese, is of Indian origin, being essentially
that of the Pali form of speech, and like all
alphabets of this kind, it embodies a bud-
dhist literature The Mon language is quite
unintelligible to a Burmese or Siamese
The population of Moulmein Town, in 1862
was 65,040

Europeans,	2,364	Bengal,	6,503
Burmese & Annaka-		Mahomedans of Bur-	
nese,	12,000	mah,	2,818
Talang,	20,110	Other races,	2,602
Karen,	59	Shan,	2,556
Kyeng,	7	Jews,	41
Chinese,	2,241	Parsee,	5
Madras Natives,	16,294		

Of these 48,750 were above 15 years of
age and 16,290 under Of those under 15
years of age, 8,366 were boys and 7,924 gils.

The rain fall in the 4 years 1850 to 1862,
was as under,

1850	1	2	3	4	5	6	7	8	9	60	1	2
	---	---	---	---	---	---	---	---	---	---	---	---
	121	146	121	147	196	186	151	193	190	155	145	165
	208											

Latham's Ethnology

MOULOUESSE See Columbidæ

MOUMIANI, See Mommai

MOUT-HA-MA A tree in Amherst,
with a fine-grained, compact, red wood, but
liable to split, it would answer for hand-
spikes It resembles Myrtus pimenta Bark
used for blue dye—*Captain Dance*

MOUNEE, SANS Ho who subjects him-
self to voluntary silence

MOUNG, HIND Phaseolus roxburghii

MOUNG, BURM A town

MOUNG-KHUNG the Ka-du are scat-
tered over the country between Kyn-dung
and Moung-Kung, a space of nearly two de-
grees They are said to be a race of different
origin from the Burmans See India

MOUNG-M-RI, See India Burmah

MOUNTAINS

MOUNG-NGYEEN, BURM Sinapis
dichotoma

MOUNT-ABOO, See Aboo, Hindu, Moun-
tains, Sanatoria

MOUNT ÆTNA See Tico

MOUNTAINS

Jabl, Gabl,	AR	Koh,	PERs
Mont, Montagne,	Fr	Roh,	PUSITU
Beig,	Ger	Monto, Montana,	Sp
Pahui,	HIND	Dioog,	TAM TH
Monte, Montagna,	It	Rig,	TH
Mons,	LAI	Digh,	TURK

In Southern India, the highest peak, Doda-
betta (8,160 feet), is situated in the Nilgiris

Of the peaks in the central parts of Cey-
lon, the Pedu u talla Galle reaches about the
same height, rising up to 8,305 feet, the
well-known Samanala, or Supada (Adam's
Peak), attaining 7,385 feet

In the mountain chains of Central India,
in the Vindhya and Arwally ranges, the
peaks are considerably lower, Abu being
3,850 feet, and Rajmugrah, 3,753 feet

The Kalsubai, the highest peak of the
Dekhan, attains only 5,400 feet

In the Himalaya, Gaurisankar or Mount
Everest (29,002 feet), is the highest peak in
the world yet discovered, it is 6,000 feet
higher than the dominating peak of the
Andes, and 13,220 feet above the most ele-
vated parts of the Alps

The highest peaks of the Karakorum are
the Dapsang (28,278 feet), the Damer
(26,629 feet), and Masheribum (25,626
feet).

Table of the principal peaks,

1—In India

1—Nilgiris

Dodabetta	Feet 8,610	Kundamoya	Feet 7,816
Bovabetta	8,188	Tambubetta	7,292
Makuti	8,102	Kokibetta	7,267
Diveisolabetta	8,380	Urbetta	6,915
Kunda	8,353	Diveibetta	6,571

2—Ceylon

Pedu u talla Galle	8,305	Samanala, or	} 7,385
Krugalpotta	7,810	Adam's peak	
Totapella	7,720	Numun Kuli	
			6,760

3—Central India

Parasnath	1,469	Kalsubai	5,410
Abu	3,850	Dhoirup	1,745
Rajmugrah.	3,753	Varada	1,655
Bubul	3,353	Torna	1,619

4—Dehkan

Putta	1,569	Anndi	4,339
Ikhalu	4,482	Mandvi	4,123

MOUNTAINS

B — In the Himalaya

Gaurisankar, Feet	29,002	Baiathor, Feet	26,069
Kanchinjunga	28,156	Yangma	26,000
Sihssu	27,799	Nanda Devi	25,749
Dhaulagiri	26,826	Ibi Gamin	25,550
Yassa	26,680	Narayani	25,156
Jibjibra	26,306	Jannu	25,304

C — In the Korakorum,

Dapsang	28,278	Moshenbium	25,626
Diamer	26,629		

D — In the Kuenluen,

the peaks seem not to exceed 22,000 feet. In the Himalaya, the lowest height at which snow has fallen in winter is about 2,500 feet, but such cases are extremely rare, having occurred in Kamaon and Garhwal only twice (in 1817 and 1847), since the British took possession of the country. At an elevation of 5,000 feet scarcely one year in ten passes by without snow-fall, but at this height the snow disappears after a few days, and sometimes even hours. "It snows, but one does not see it," said the natives of Kathmandu (4,354 feet) meaning, that the rare nightly snow-falls are melted away by the earliest rays of the sun. 6,000 feet may be assigned as the limit where snow regularly falls in winter with a probability of remaining some time upon the ground.

In Western Tibet and in the Korakorum the general elevation of the country is so great even in its lowest regions, that no part lies below the limit of hibernal snow-fall.

In the Kuenluen, even on its southern slope a greater amount of snow is precipitated than on the northern side of the Karakorum, while its Turkistan (northern) slopes differ still more from the Korakorum in this respect.

The values obtained for the height of the snow line on the three mountain chains of High Asia are

a — Himalaya	Feet	16,200
Southern (Indian) slopes		17,400
Northern (Tibetan) slopes		
b — Karakorum		19,400
Southern (Tibetan) slopes		18,600
Northern (along the Turkistan plateau)		
c — Kuenluen		
Southern (facing mountainous ramifications)	15,800	
Northern (facing the Turkistan plain)	15,100	

The following mountains and points in the environs of Massuri were determined by the Great Trigonometrical Survey of India, under General Sir Andrew Waugh.

A — Mountains

Hatipam	Feet	7,109	Eagle's Nest	Feet	7,041
Edge Hill		7,070	Bellevue		7,125
Green Mount		7,002	Waverley		7,057
Saltpa		7,602			

MOUNTAINS

B — Points,

Feet	Feet
Himalaya Club House	6,819
Camel's Back	7,113
Mule Shed	6,562
Milner's Cottage	6,611
Newland's House	6,563
Cocley Hall	6,506
Camville	6,288
Massuri Seminary	6,400
" Bazar	6,719
" Church	7,000
Landour Church	7,360
" Bazaar	6,808
" Hospital (Chun- ney)	7,111
Mallingarth	6,946
Woodstock	6,577

Other heights in the Himalaya

Kanchinjunga	28,176	Rockville	7,134
Jannu	25,311	Buch Hill	6,850
Kunboo	24,001	The Superintendent's house	6,964
Pundeem	22,015	Lebung	6,079
Nursing	19,139	Senchal	8,606
Singoleelah	12,329	Punkaberry (up proximate)	1,600
Tendou	8,662	Kursion do	1,500
Tongloo	10,079	Seendah do	9,000
Dajeeling	7,165		
Julla Pahar	7,152		

	Lat	Long	Feet
Summit on the left bank of the Indus, in Rupshu	33° 20'	78°	27,000
Summit on frontier of Rupshu and Spiti, about	33°	78° 30'	24,000
Limit of perpetual snow in Northern Spiti,	33° 30'	78° 40'	22,000
Highest summit ascended by Gerard on eastern frontier of Spiti,	33° 51'	78° 10'	20,400
Mountain rising north of Lake Chamoreri	33°	78°	20,000
Diamul or Nanga Parbat mountain, north of Kashmir	35° 10'	71° 20'	19,000
Summit of range between the basins of the Beas and Sutlej	31° 10'	77° 20'	18,000
Lacha range, between Lahoul and Rupshu	32° 40'	77° 20'	17,000
Bara Licha, or Para Lassa Pass, over Lacha range, about same lat and long as last			16,500
Skora, a summit in Kouen-lun or Mooz Tugh, north of Bultistan, about	35° 30'	76°	16,200
Source of Sur-ybaga, branch of the Chenab	33° 12'	77° 22'	16,200
Pass in the mountains north of Lo	31° 15'	77° 20'	16,000
Table land of Rupshu	33°	78°	16,000
Pass in Bultistan, between Iskardo and Astor	35° 14'	75°	15,822
Kalee Debee Pass, between Tandi and Chumba	32° 38'	76° 24'	15,700
Boorjee Pass, about	35°	75°	15,500
Thoguchenmo Lake in Rupshu	33° 18'	77° 50'	15,500
Chamoreri Lake, in Rupshu	32° 15'	78° 20'	15,000
Tzakala, in Ladakh	33° 20'	78° 15'	15,000
Ritank, or Rotung Pass	32° 36'	77° 11'	13,400
Source of the Beas	32° 34'	77° 10'	13,200
Deotush, elevated desert between Kashmir and Iskardo	34° 30'	57°	13,100
Chaal Ghant, in Kooloo, between the basins of the Beas and Sutlej	31° 50'	77° 10'	10,170

MOUNTAINS

	Lat	Long	Feet
Koksar, in Lahoul	32° 37'	77° 10'	10,053
Le	34° 11'	77° 14'	10,000
Tandi, in Lahoul	32° 42'	76° 57'	10,000
Mount over Acho Hamlet, and confluence of Harsora and Indus	35° 18'	74° 25'	9,000
Chuarhoo, in the north east of the Punjab	32° 17'	75° 16'	8,041
Pass over the Ratan Pinjal on the route from Lahore to Kashmir	33° 30'	74° 16'	7,350
Gais valley north east of Kashmir	31° 33'	74° 36'	7,200
Gai Ghutee in Kooloo	31° 35'	77° 30'	7,093
Buwamui, in the north- east of the Punjab	32° 30'	76° 30'	7,015
Hyderabad, on the route from Punch to Baramulla	34° 4'	73° 51'	6,191
Iskardo, capital of Bultia	35° 10'	75° 27'	6,300
Thana, on the route from Lahore to Kashmir by the Pir Panjal Pass	33° 26'	75° 28'	5,000
Burdiana, in the Northern Punjab between the Che- nab and Ravee	32° 51'	75° 28'	5,000
Town of Punch	33° 52'	73° 52'	3,288
Height above Nekki, about	33° 18'	73° 30'	3,270
Village of Nekki	33° 16'	73° 28'	3,436
Bed of Sutlege, at Rampool	32° 26'	77° 38'	3,260
Chumba	32° 22'	75° 56'	3,015
Rajawra	33° 15'	71° 14'	2,800
Highest summit of Salt range	32° 40'	72° 30'	2,150
Nurpur	32° 11'	75° 40'	1,924
Village of Tobem	32° 36'	72° 40'	1,663
Nai	33° 14'	73° 25'	1,624
Jailum	33° 2'	73° 36'	1,620
Pathankot, in the Nor- thern Punjab, at the base of the lowest range of the Himalaya	32° 13'	75° 26'	1,025
Bed of the Indus at Attok	33° 54'	72° 18'	1,000
Amitsir	31° 42'	71° 47'	900
Lahore	31° 63'	71° 14'	900
Confluence of the Indus and Punjab	28° 55'	70° 28'	220

Central Asia is a term used differently by geographers, ethnologists, and politicians, but is usually applied to the region intervening between Russia in Asia, and British India, and lying to the west of Chinese Tartary. Its western boundary is the Caspian Sea and the river Ural. On the east, is the lofty table-land of the Bolor (the mountains which form the western boundary of Chinese Turkestan and Dzungaria), and the river Irtysh, and the northern boundary is western Siberia, and it has Afghanistan on the south east, on the eastern side of Central Asia, is a fertile tract, watered by the great rivers the Jaxartes and the Oxus. The whole country of Central Asia between India

MOUNTAINS

and Tartary is one broad mountain range, the Himalaya forming the southern crest, and the Kuen-luen the northern. The interior has some lovely valleys like Kashmir, but it is more usually broken into rocky ravines, through which the affluents of the Indus force their way towards the plains, or else stretches away in those vast treeless uplands, which are one of the chief characteristics of the range through its whole extent. The ascent from Yarkand and Kashgar, westward to the table-land of Pamir, is almost imperceptible and when that lofty position is gained, where the average elevation is probably as much as 15,000 feet above the sea, a vast open plain is seen, which stretches from the valley of the Jaxartes in one direction, across the head streams of the Oxus, to the top of the Kashgar or Chitral Valley in another. This plateau may be 700 or 800 miles in extent. It is studded throughout with lakes, and from it descend four great river systems. The Naïm, which is the main stream of the Jaxartes, runs through a long, luxuriant valley, between the culminating ridge and outer range of the Tian Shan, and drains all the northern range of the plateau. The Oxus, rising in the Sami Kul or Yellow lake of Pamir, at least 300 miles to the south of the Jaxartes, receives from its right bank a multitude of small streams, which run to the south through rugged valleys, on the south-western face of the Pamir uplands. The western face of Pamir between the Jaxartes and the Oxus, is far more precipitous than the eastern. Ridges run out as far as Samuind and Kashi and the streams from the upland which twine amongst these ridges form the Zairishin and Kashi part of the water system of the Oxus, though before they reach that river they are entirely consumed in irrigation.

The *Kuen-luen*, mountain chain, as seen from Sumgal in Turkestan is in lat 36° 8' N, and long, 78° 5' E, and 13,215 feet above the sea. The Kuen-luen is the northern crest of the great range which bounds the high table-land of Tibet. This range is the true watershed between India and Central Asia, the Indus absorbing all the streams which flow from the southern slopes of the range, while the northern rivers which form the Kara Kush force their way through or round the outer barrier of the Kuen-luen, and wend northward to the Gobi or Sandy desert. In the Kuen-luen, all passes above 15,000 feet, are closed in winter by the heavy snow-fall. The following are the principal passes in India and the world,

MOUNTAINS

1 —Dekhan

Peak	Feet
Bapdeo	3,199
Katruj	3,019
Par	2,698
Nigcheri	2,615
Nivi	2,617
Silpi	2,478
Pochuna	2,146
Nana	2,129
Jam	2,328

2 —Malva

Peak	Feet
Malsej	2,062
Tal	1,912
Bnoi	1,798
Pendera	3,498
Silva	1,928
Mandla	1,626
Poppaia	1,560
Gumba	1,553
Singampni	1,437

3 —Carnatic Nilgiris and Ceylon

Sigui	7,201	Kodur	2,403
Sispara	6,742	Gantvarpilli	2,370
Rangbadde	6,589	Kishnagheri	2,151

4 —In the crest of the Himalaya from Sukhum to Kishthar

Ibi Gamua	20,159	Lapi	17,670
Donkia	18,188	Uta Dhura	17,627
Janti	18,329	Birmkanta	17,615
Parang	18,500	Knungir	17,331
Mira	18,106	Niti	16,814
Nelong	18,312	Villanchun	16,756
Kiobiang	18,313	Puling	16,726
Umisi	18,123	Shunkuli	16,684
Langpui	17,750	Bala Lacha	16,186
Miyang	17,700		

5.—In the crest of the Kara Korum from Long E. G. 76° to 79° 30'

Mustagh	19,019	Kara Korum	18,315
Chingchen mo	18,800		

6 —In the crest of the Kouen-lun from Long E. G. 78° to 80°

Lichi	17,379	Yutungkash	16,620
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7 —In the Andes

Alto de Toledo	15,530	Assuay	15,526
Ligunillas	15,590		

8 —In the Alps

St Theodule	11,001	Old Weisssthor (a)	11,871
New Weisssthor (a)	12,136		

(a) These two passes cannot be used for practical purposes

It has often been observed that the Koh-i-Kush offers a plausible etymology for the Caucasus of the classical writers. It is supposed by Ritter and Wilford to be the mount mentioned by Pliny under the name of Graucasas, but slightly deviating from the Sanscrit Gravakasas meaning shining rock. The only known route across the Hindoo Koosh range, fit for artillery or wheel carriages, is the Bamian pass.

The heights of the following localities have been ascertained as under

Aksie Chin	Feet 16,620	Tsomornu	Feet 15,130
Tso Gyagai	15,693	Nima Kai	15,100
" Kar oi Khauu		Haule	14,600
Talan	15,681	Tso Gam	14,500
Muc Tso	15,517	" Rul	14,400
Kiuk Kiol	15,460	" Mitleil	14,167
Mansaur, or To		Upper Tsomogna-	
Mipan	15,250	liri	11,050
Rakus Tal, oi Tso		Lower Tsomogna	
Lanag	15,250	lan	11,010

MOUNTAINS

The *Thian-shan* mountain chain has three characteristic divisions, from the meridian of Kucha 82° 48' E, to its intersection with the Bolor. To the East, from the transverse course of the Aksu to Kucha, the celestial mountains rise in a towering ridge, covered with perpetual snows, which feed enormous glaciers, and are therefore called the Muzart or Icy mountains. There is only one pass through the Muzart mountains, which is called by the Chinese "the pass of Glaciers" and by Humboldt "Djepaile." Through this pass there is a road leading from Kuldja, 45° 54' N', 80° 58' E to Aksu.

The *Bolor* mountains, otherwise called *Alai* by the Andjans, are precipitous and inaccessible on their western face, and form on the east a high, cold plateau, visited only in the summer by the Kughiz. There is only one caravan road over the Bolor, which passes through Badikshan. This Badakshan road is said to be very fatiguing, and, at best is not practicable on horseback. The road through Badakshan to Yarkand leads to Khulum, thence to Bokhara, Balkh, and Cabul, caravans requiring sixty-five days to reach Bokhara by this route.

The *Pamir* is intersected by roads well-trodden by the Kughiz, all of which lead to the khanate of Kokan, or to Karategin.

Over the *Kuen-Lun* one pass is known, that of Kara-Korum, by which Eastern Turkestan communicates with Tibet and India.

Eastern Turkestan is enclosed by mountains on three sides by the *Thian-shan* on the Northern, the *Bolor* on the Western and *Kuen Lun* on the Southern. These mountains belong to the highest ranges of Central Asia, and form the natural limits of the western portion of the Chinese Empire. The actual boundary, however, runs along the line of pickets stretching through the outlying lower ranges on the Chinese side, beyond this frontier the territory is occupied by roaming Kughiz, who recognize the authority of the Kokhan khan. To the eastward, Eastern Turkestan is bounded by the uninhabited sandy deserts of the Makhar and Kunul Gobi. It occupies consequently a plain between 36° and 43° North latitude, and 70° and 90° East longitude, from the meridian of Paris. Eastern Turkestan occupies the centre of the table-land of Eastern Asia, but Humboldt, guided by the vegetable productions of these parts, concludes that the plain of Little Bokhara cannot have an absolute elevation of more than 1,200 feet, and calls it the Taim depression after the river Taim-gol (otherwise Elgol), whose basin occupies the whole plain of Eastern Turkestan. Little

Bokhara does, in fact, present the appearance of a great depressed valley, resembling, in physical features, an open plain, and this general view receives confirmation from a consideration of the course of the river Egiol, whose bed slopes very gradually to the eastwards. The interior of this country is a sandy desert, the peculiar features of which first become visible in the eastern slopes of an undulating range of hills, of no great width, between Yanyshah and Yarkand. From this region it gradually widens as it runs to the eastward, where it forms the vast Gobi, devoid of all vegetation, though interspersed with reservoirs of blackish water, and where the sand is heaped in such lofty ridges that the inhabitants give them the name of "Gag" (mountain). If we are to credit native writers, this sand is subject to the same phenomena of drifting and regular locomotion as the famed moving desert of Africa, and occasionally buries whole cities. The parts that lie at the foot of the mountains have a clayey soil, strewed with small stones, and in some places impregnated with salt. The numerous rivers running from the neighbouring hills afford means for the artificial irrigation of the earth, which would otherwise yield but scanty and poor vegetation, owing to the extreme dryness of the air, and, at best, there are but a few well-watered parts that form fertile oases. These cultivated and peopled patches form a ring round the base of the Thianshan, Bolor, and Kuen-lun. The water system of the river Tarym, with its tributaries, relieves the interior of this desert, by a narrow strip of fertile land along the various river courses, where the fertility of the soil admits of a rude system of cultivation.

Jullundhar The higher portion of the Jullundhar is a tract abounding in mineral wells of all descriptions, where the icy stream of the Parbutti, close to the boiling fountain of Munneekain, which rises in a jet at an elevation of 5,587 feet could furnish Russian baths, if they were desired, and where the immediate vicinity of a chalybeate is not to be forgotten where some are reported to contain Iodine or Bromine (the asserted presence of less than $\frac{1}{2}$ of a grain of bromide of potass, with the moiest trace of iodine, in 16 ounces of the water, was the making of the saline of Kreutznach), and where some must possess the advantage of an almost European climate. In this district also and on the banks of the Beas, is Bishit, at an elevation of 6,681 feet, with an ample thermal sulphuretted source.

Beluchistan The mountainous table-land of Beluchistan extends from Cape Monze, in the south to the Afghan mountains north of Quetta, or from 25° to $30^{\circ} 10'$ N latitude, and is consequently about 340 miles in length. The great central mountain range or table land, running north and south, comprises the provinces of Sistan, Jhalawan, and Lar. The Braham appear to have been a nation of Tartar mountaineers, who settled, at a very early period in the southern parts of Asia, where they lived an ambulatory life in khels, or societies, headed and governed by their own chiefs and laws, for many centuries, and at length they became incorporated, and obtained their present footing at Kelat and throughout Beluchistan. It is impossible to form more than a supposition what was the nature of the region from which they emigrated, but their pursuits and way of domestic life afford the strongest reason for believing that they were originally mountaineers, and some amongst them claim that the very name demonstrates this, by its signification being a compound of an alpe (hill) and rohi, a word said to mean a hill in the dialect still spoken in some parts of Tibet, such reasoning, however, is not entitled to any great dependence, though supported by the collateral evidence of the Beluchians, being called in one quarter of the country Shivan, which, if we admit the former derivation, means "lowlanders," i.e. literally not hill-men, a name they receive from the Braham when they came amongst them, and evinced a preference for the more fertile districts, low villages, and plains. The Braham imagine themselves the aborigines of the country.

Continental India, its primary divisions are four—Hindustan, in the widest sense of that term, including the whole Western Peninsula and the Gangetic plain to the base of the Himalaya. 2 The Himalaya, a mountain chain which rises abruptly from the Gangetic plain, and is connected with a still loftier mountain mass (of Tibet) to the north, and beyond India. 3 Eastern India, India ultra Ganges, including the kingdom of Ava and the Eastern or Mahayan Peninsula. 4 Afghanistan. These divisions are marked out by great mountain barriers and by the ocean. The Himalaya mountains on the north are nowhere under 15,000 feet, usually exceeding 17,000 and 18,000 feet and rise in isolated peaks or groups of peaks from 21,000 to 28,000 feet. The name in Sanscrit, signifies the abode of snow, or home of snow and is sometimes written "Himmalah" conformably

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to the pronunciation. To the Greeks and Romans, part of the Himalaya was known as the *Imrus*, and Pliny, (*Hist Nat VI 17*) was aware of the significance of the name for he says *Imrus*, *incolarum lingua inuicem significans*.

The direction of the Himalaya range is not parallel to the equator, the western extremity being the most northern. Its height is nowhere below 15,000 feet, usually exceeding 17,000—18,000, and rising in isolated peaks, or groups of peaks, to from 20,000 to 28,000. The mountain mass of Asia sinks to the westward of Afghanistan, rising again only in isolated peaks, and hence the Himalaya is rather ideally than really connected with the mountains south of the Caspian, and so with the Cevenin Alps on the one hand, and those of Asia Minor on the other. The Afghan mountains form a meridional chain from the western extremity of the Himalaya, descending parallel to the Indus, with a gradually decreasing elevation, from above 15,000 feet, to the level of the sea, at the Arabian Gulf. The Arava and Malayan mountains form a chain parallel to these which is given off from the snow-clad mountains of East Tibet, and though rapidly diminishing in elevation, is continued uninterruptedly almost to the Equator. In the Peninsula of British India the Western Ghats extend from Cape Comorin to the Tapti river. The Vindhya chain crosses the centre of Hindostan from the Gulf of Cambay to the Ganges. The Arava mountains, extending from Hansi and Delhi to Gujerat. The Peninsular chain forms a continuous watershed, throughout its length of upwards of nine hundred miles, scarcely deviating from a straight line, which is parallel and close to the west coast of the Peninsula, and perpendicular to the direction of the monsoons. This chain divides the Peninsula of India unequally into two portions, marked by different climates, a narrow western one, including the provinces of Malabar and the Concan, and a broad eastern one traversed consequently by all the great rivers, and including the Carnatic, Mysore, and the Dekkan.

The Vindhya chain, consists of two parallel ranges, connected towards their centres, where the table-land of Umakantak is said to attain an elevation of 4,500 feet, elsewhere they are separated by the great rivers Son and Narbada, which rise together and flow in opposite directions. The more southern of these ranges is probably always the higher of the two, but it appears seldom to exceed 3000 feet. The Vindhya moun-

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tains were known to the Greeks as the Vindhian. They separate the Ganges and its tributaries from the Mahanuddy, etc which flow south-east to the Bay of Bengal, as also from the Tapti and Narbada, which flow west to the Arabian Sea.

The Siwalik is a sub Himalayan range of the later or tertiary formation. What is strictly called the Siwahk, extends in a north western direction from the right bank of the Ganges, and runs parallel to the Himalayan range, forming the boundary of the Doab between the Ganges and Jumna, beyond this, it skirts the Ambala and Ludhiana districts, and comes to its termination in the Hoshiarpur district. Though this portion alone receives the name of Siwalik, Dr Royle observes that hills of a precisely similar nature can be traced all along below the Himalaya from the Sutlej, as far as the foot of the Sikkim hills and it is not difficult to conceive a continuation of them more or less unbroken, and of greater or less elevation, along the whole southern frontier of the Himalayan system, a distance of nearly 800 miles. At Hardwar, the Siwalik hills form the gorge at which the Ganges issues into the plains of Hindustan. The breadth of this range is at its widest part about ten miles when it approaches the Sutlej river, and towards its termination beyond that river, the range assumes the form of little more than sandhills. The highest part of the range is about Hardwar, and to the south of Garhwal, beyond Simur some of the peaks are as high as 3,000 or 3,500 feet above the sea level. The range is of tertiary formation all alluvial, and in many places consisting of beds of gravel and rolled stones, fragments of the older formations of the Himalayan range above, consisting of granites, limestone, clay-slate, gneiss, mica-schists, &c. Besides these there are beds of loose grained sandstone, with much mica interposing, there are also beds of calcareous conglomerate and subordinate beds of clay. The clay and sand beds of these ranges are fossiliferous shells of the tertiary miocene period abound, but the chief characteristic fossils are the remains of gigantic mammals, among which may be mentioned the Sivatherium, a huge creature somewhat similar to the "tapu" of modern days. The name Siwalik is derived from the hindu divinity Siva. Dr Falconer, on his first visit to the Siwalik hills, inferred that they were of a tertiary age, and analogous to the Molasse of Switzerland. Thirty years of subsequent research by other geologists has not altered that determination, although our exact knowledge of the formation has

been greatly extended. The researches thus begun were followed about the end of 1831, by the discovery by Lieutenants Baker and DuRand, of the great fossiliferous deposit of the Siwalik, near the valley of Markanda, westward of the Jumna, and below Nahan.

North West Himalaya Between the river Indus and the plains of North West India is interposed a mountain tract which has a breadth of about 150 miles in linear distance. One chain forms the line of separation between the waters of the Indus and those of the Chenab and Jelum. To the eastward of the Baralacha Pass it ramifies to a considerable extent its different branches, including between them several depressions quite unconnected with the general drainage of the country, and surrounded on all sides by ranges of hills which prevent any exit of their waters. The principal of these depressions is that of the slightly saline lake Chumorei, another is occupied by the little salt lake first visited by Tiebeck, and called by him Thogu.

All these depressions, though at present unconnected with any of the river systems, have evidently at some former period been so. Chumorei, according to Major Cunningham, is even now very slightly saline, though scarcely perceptibly so to the taste. It has evidently had an outlet at its southern extremity, where it is only separated from the valley of the Parang river by a very low range of hills, which was crossed in 1846 by Mr Agnew, and since then by Captain H. Stachey. The outlet of the little salt lake of Thogu has evidently been near its north end, and its waters, previous to the change in the state of the country which interrupted their exit, in all probability flowed into that tributary of the Zaskar river which runs to the eastward of the Lachalang pass, and which is marked in the map accompanying Moorcroft's Travels as the Sumghuel. The mountain chain which lies to the south of the river Sutlej may also be considered to have its origin in the lofty country adjoining the lakes, but a little to the south and east of them. This chain, which separates the valley of the Sutlej from that of the Gauges and its tributaries (including the Jumna), sinks at last into the plains of India a little to the south of the town of Nahan. The course of this chain has been admirably described by Capt Herbert in his Geological Report of the Himalaya, a paper which contains exceedingly accurate general views of the mountains between the Sutlej and Jumna. Captain Herbert, travelled a great deal in the Himalaya, and was the first to point out the impropriety of regarding these

mountains as a single chain parallel to the plains of India. Jaquemont also arrived at the same conclusion, as will be seen from the following extract from his journal — 'Lo langage de la geographie descriptive est theorique, c'est une grande faute si les theories qu'il rappelle sans cesse sont donnees de fondement. Ainsi l'on dit que le Setludje coupe la chaine centrale de l'Himalaya, que sa vallee est creusee au travers, etc etc, et l'on donne a penser par la que cette chaine auparavant et ut continue et que c'est par un effort des eaux que s'y est faite cette large trouee, comme si les montagnes avaient du se former primitivement avec une continuite non interrompue (vol. II p 201), and again (at p 269.) Le Setludje coule donc non au nord de l'Himalaya, mais entre deux chaines a peu pres egalemeut elevees.' Captain Herbert calls the chain south of the Sutlej the Indo-Gangetic chain, a very inappropriate name, for which, however, it is difficult to substitute a better. Perhaps the name of Cis-Sutlej Himalaya, though not exactly classical, is the best that can be devised, and it so, the chain which, commencing in Kailas, separates the waters of the Sutlej from those of the Indus, may not improperly be designated the Trans-Sutlej Himalaya. Captain R. Stachey, in this paper, on the snow level, proposes to call the more western part of the Cis-Sutlej Himalaya the Buschu range, a name which, though exceedingly appropriate to the portion to which he applies it, is not adapted for extension to the more eastern part.

Kouenlun The northern boundary of Tibet is formed by the great chain north of the Indus, to which Humboldt, following Chinese geographers, has given the name of Kouenlun. Our knowledge of the appearance and course of this chain of mountains, by which Tibet is separated from Yarkand and Khoten, is so extremely limited that, except as to its general direction very little can be said regarding it. There do not seem to be more than four places in which passes exist across the Kouenlun.

The most westerly of these, called in Balti the pass of the Muztagh, lies at the source of the right branch of the Shigar river, a stream which joins the Indus opposite the town of Iskardo. The road over this pass to Yarkand was formerly frequented by merchants, but has, for many years, been disused, the reason assigned being the danger of plunder by the hordes of robbers beyond. As described by persons who had crossed it, the snow is reached after ten days' journey from Iskardo, and continues during three marches. It is said to be quite im-

The eastern portion of the central range has another range parallel to it on the south, enclosing the Chandra Baga or Chinab, and forming the valley of that river which runs among them. First, then, there is the Cis-Sutlej Himalaya, which runs downward towards the plains separating the Ganges basin from the valley of the Beas, including the Suket and Mandi territory. Beyond this, comes the Dhauladhar range (in which are Dhamsala and other well known places), separating the valley of the Beas from Chamba and the valley of the Ravi, and then a system, rather than a definite chain, of hills separating the Ravi from the Chinab.

Beyond the Chinab river and to the south of the great Kashmir valley, are a varied series of hills running off from the Panjal mountains, and forming the elevated country between the Chinab and Jhilm, including Rajauri. Beyond the Jhilm we have a continuation southward of that long mountain series which forms the Himalayan wall of the Kaghan valley. On this is situated the well known hill station of Muzee, this range may be taken as almost the limit of the Himalaya. Beyond this we have the whole hill country of Hazara up to the Indus. Besides these ranges, there are endless subordinate divisions, some of which are so important as almost to obliterate (so to speak) the demarcation above adopted. The rocks which form the principal portions of the higher range of the west Himalaya, consist of granite and syenite, and below that of talcose and chloritic schists and slates, and other metamorphic rocks, interspersed with dykes and interruptions of trap, amygdaloid, and various volcanic rocks, pebbles of which are found in the hill streams and in the beds of conglomerate in the lower ranges. Below these come tertiary formations of various sandstones and clays, as well as of conglomerates formed of fragments of the metamorphic, volcanic and primary rocks of the higher ranges. These huge beds contain boulders often of immense size, which must have been transported by glacial agency, the conglomerate often forms whole cliffs cut into fantastic shapes by water action. The secondary, oolitic, and carboniferous formations are mostly within the Tibetan mountains of the Kuenlun, in British territory they are solely represented from the little province of Spiti, which forms the most north-eastern of British Himalayan possessions. These classes of rocks have been as yet but little studied in the Himalaya. The whole of the Sub-Himalaya ranges, through Rajauri, Jammu, below Chamba,

Kangra and Simla, are entirely occupied by tertiary formations of sand, clay and conglomerate, and below these again, or, more properly speaking, intermingled with them are hills of fossiliferous tertiary formations. The mountain limestone is the most abundant formation in Spiti, and abounds with species of *Ammonites*, *Orthoceras*, *Spurifer*, *Terebratulina*.

The *Bara Lacha* and many other mountains, from 16,000 to 20,000 feet high, are secondary, though certainly very uncommon heights for secondary mountains. The Khattak range continues the boundary to the Indus, maintaining an average height of from 3,000 to 5,000 feet. The Salt Range is a very well defined group of hills in its western and southern portions. Its elevation is inconsiderable, varying from 2,000 to 5,000 feet at extreme elevations, it is remarkably barren and scanty in its vegetation. The name of Salt Range has been given from its productiveness of the rock salt at the mines of Kheura and other places, an account of which has been given (See Salt). The range is known to natives by a variety of names, there are peaks called Kanuh, Kundal, Saidi, Tilla, Bhulla, Kheura, Kas Gabhu, Kas Soj, Sangh and Chitta hills, together with many others both of the Shahpur and Jhilm districts. The Salt Range generally is called "Khawa". This range runs across the Sind Sagar doab between the Jhilm and the Indus, crossing it from east to west, between the parallels $32^{\circ} 22'$ and 33° of north latitude, and $71^{\circ} 30'$ and $73^{\circ} 30'$ of east longitude. It starts with three spurs or prongs one on the east bank of the Jhilm and two on the right, both continue separate as far as the Buna Nalla, which joins the Jhilm river at Darapur and Rasul, and then unite into one range, which continues up to Kalabagh on the Indus.

The Suliman Range. The wild and lawless habits of the tribes inhabiting this range have hitherto prevented anything like a geological survey, little is known beyond what can be observed at the foot of the ranges bordering on British territory, or inferred from considerations of similarity of structure with known ranges.

Delhi, Shekhawati, and Kalayana Hills. On the other side of the Punjab territory, there remains yet to be noticed that series of low hills, from which is derived the mineral wealth of Delhi, Gurgaon and Hissar, they appear to be spurs and offshoots of the extremity of the Aravalli range. The principal hills are the Delhi

hills, in the south-west of the district of the same name, and the Shekhawata hills in Gujraon, &c, and the Kalayana hill, at Dadri, which yields the flexible sandstone, and the gray Nainaul marble. It is among the hills in the Delhi district that the crystalline series of Amangpur occur, and that a white clay supposed to be kaolin is produced. The range of Delhi appears to contain limestones, marble, and some sandstone strata—the sandstones are probably Vindhyan. In Gujraon several clays—white, red and yellow—and mica occur, also hematite and ironstone, and also copper, both at Singhana and in Hissar. Ballagarih yields white and red sandstones, and the mottled, red, and white, and blackish of the “new red” group. Within this district, detached hills are common, particularly in the pergunah of Rewa, but none of considerable size or continuance, the country in the vicinity of these hills will generally be found to be occupied by the Ranghur tribe.

Himalaya The two sections of the Himalaya present almost insurmountable obstacles to communication between the countries which they divide, thereby separating the Boni or people of Tibet from the Hindu family of India, the distinction of climate is not less positively marked, both ranges forming the lines of demarcation between the cold and dry climate of Tibet with its dearth of trees, and the warm and humid climate of India, with its luxuriance of vegetable productions.

To the north of the Eastern Himalaya, in Tibet, lies a vast unknown tract, in which perhaps, ramify the head waters of the Yang-tse-Kiang which is identified by Chinese geographers with the Neag King of Cochin China.

Bolor Mountains, the mountains of Balti, extend for 300 miles, from the sources of the Gilgit and Yasan rivers, from 73° to the 77° E. L., the source of the Nubia river. Bolor produces much gold. The higher mountain range abounds in rock-crystal, which is consequently called the bolor-stone or rock-crystal.

Western Tibet is a highly mountainous region lying on both sides of the river Indus, with its longer axis directed, like that river, from south-east to north-west. It is bounded on the north-east by the Kuenlun chain of mountains, by which it is separated from the basin of Yarkand. On the south-east its boundary is formed by the ridge which separates the waters of the Indus from those of the Sanpu. To the north-west and south-west its boundaries are somewhat arbitrary, unless the political division of the country

be had recourse to, which, depending on accidental circumstances entirely unconnected with physical geography or natural productions, is so liable to change that its adoption would be extremely inconvenient. As limited by these boundaries, West Tibet includes the whole of the valley of the Indus and its tributaries, down to about 6,000 feet above the level of the sea, a considerable portion of the upper course of the Sutlej down to between 9,000 and 10,000 feet, and small portions of the upper course of the Chenab, of the Ganges (Jahnavi), and of the Gogra. Every part of Tibet is traversed by ranges of mountains which have their origin either in the Kuenlun on the north, or in the Trans-Sutlej Himalaya on the south.

Rikshavat, is the Sanscrit name of a mountain, lit. bear-having, (from riksha, a bear, and avat, affix, of possession), the mountain of bears is part of the Vindhya chain, separating Malwa from Kandesh and Berar.

The *Aravali* chain of hills is connected by lower ranges with the western extremity of the Vindya mountains on the borders of Guzerat, and stretching from S. W. to N. E. up to a considerable distance beyond Ajmer, in the direction of Delhi. The range divides Rajputanah into two nearly equal parts forming the division between the desert on the west and the central table land. It would be more correct to say the level of the desert, for the south-eastern portion, including Jodpur, is a fertile country. The Aravali chain divides the tributaries of the Indus from those of the Ganges, and may hence be regarded as a continuation of the Cis-Sutlej chain of the Himalaya, which terminates to all appearance in the plains near Nahan in Sirmur. In like manner, the peninsula of Katiwar may be considered as the southern termination of the Aravali, though separated from it by an alluvial plain being the continuation of the water-shed, and dividing the streams flowing to the Gulf of Kutch or the delta of the Indus from those that flow into the Gulf of Cambay.

Central India, including the provinces of Allahabad and Malwa, is a strongly marked natural division, the country north of the Nerbudda, being crossed from east to west by the Vindhya mountains, between the 22° and 23° of north latitude, and then eastern extremity is continued onwards towards the Rajmahal hills which jut into the Ganges at Sierygully, Pooty, and Pattengottah about latitude 25° 12' north. The Vindhya range, near their western extremity again, is met at right

angles by the Aravali, which run between the 73° and 76° of east longitude, northwards for 200 miles towards Delhi, and thus enclose a triangular tract of table land elevated from 1,300 to 2,200 feet above the sea, which has received the name of Central India. In that central tract the thermometer ranges from 28° in the cold season to 98° in the hot weather, and the rains fall in July, August, and September. To the south-west and west of the Aravali, the Rajpootana countries extend as far as the river Indus, and several of them consist of sandy, inhospitable deserts with few inhabitants round the oases. This tract belongs to tributary princes who have been under British protection since the beginning of the 19th century. It is, like Central India from which it is separated by the Aravali mountains, from 1,000 to 2,000 feet above the level of the sea, the land declining to the west towards the valley of the Indus. Though deluged with rain in the rainy season, from the nature of the soil and the absence of all contrivance to preserve the waters, much of the country remains a desert, Ulwar, Jeypore, Kotah, Bundi and Udepore have very fair land, but Jesselmere, Bickaneer and parts of Jodhpore or Marwar are particularly barren.

Westward of the Jummur and the Aravali range the country is flat, with but few hills, and gradually declining towards the valley of the Indus. The soil is sandy, and covered with saline efflorescence, the water brackish, and far below the surface so that the wells are from one to three hundred feet in depth. The sand-hills of the desert are soon reached but the most interesting object in this arid region, as observed by Colonel Tod, is the Salt river, the Looni, with its many arms flowing from the Aravali to enrich the best portion of the principality of Jodhpore, and distinctly marking that line of ever-shifting sand, termed, in Hindu geography, *Manoos-thuli*, corrupted to Marwar. The Looni after a course of more than three hundred miles, terminates in the great salt marsh called the Rann, which is one hundred and fifty miles in length and about seventy in breadth. This, Colonel Tod considers as having been formed by the deposits of the Looni, and equally saturated saline deposits from the southern desert of Dhat. Dr. Gourn described it as a dead flat, hardly elevated above the level of the sea, and he compared it to an arm of the ocean from which the water had receded, as it is covered with saline incrustations and marine exuvie. Besides this saline efflorescence and brackish water, this tract of country is remarkable for containing many salt lakes, which,

by evaporation during the heat of summer, yield a tolerably pure carbonate of soda, that is much used in the upper provinces. Many alkaline plants are also produced, which, when burnt, yield an impure carbonate of soda exported in large quantities into the more populous districts of Hindoostan. Small oases and large towns are found in many parts of this desert, which is traversed by dry water-courses in every direction, as we learn from Mr. Elphinstone and Colonel Tod.

The northern parts of the tract westward of the Jummur must be excepted from the character of barrenness, as Herat is celebrated for its pasturage grounds, and for the herds of cattle which it supports. The S country also is very fertile.

Nelgherry. At the southern extremity of the Peninsula of India the Nilgiris, and its various branches of the Kunda, Sirpana, and Kotagherri, are the mountain system of greatest absolute elevation in India Proper, and exceeding as they do at several points 8000 feet, are particularly well defined and strikingly prominent on account of their comparatively short distance from the sea shore on either coast of the peninsula.

The Nelgherry mountains are in the southern part of Peninsular India. The Eastern Ghats are not properly a ridge, though the natives so call the first step, which is met with to the west of the Eastern Coast. The mountain tract called the eastern ghats, commences $11^{\circ} 20'$ N. south of the Cavery, extending to 16° N. south of the Krishna river. The western ghats commence at Cape Comorin and extend to the Tapti or Suat river, whence they diverge to the N. E. and are lost among the hills near Boohimpore. The Nelgheries are situated between 10° and 12° N. L. and 76° and 77° E. long. bounded on the north by the Table Land of Dwaraaputnam, S and E by the open country of Combitur, S. W. by the Manna river, a branch of the Bhowera, W. by the chain of ghats and N. W. by the district of Wynaad. The base of these mountains, including that of the Koonlah hills, covers a circumference of 200 miles. Their greatest length is from E. to W. 16 miles, and medium breadth 15 miles. The surface is composed of ridges of different elevations. The country is divided into three Naad, viz. Peruga, Malka and Thodavar Naad. The first two are mountainous but the third is of sloping hills, and a gently undulating surface of table land. Dodabetti is 8700 feet above the level of the sea. The people occupying these Naad, are, 1—Thodavar, 2—Budadagau, 3—Kothur and 4—Koorambur.

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The *Travancore group of Mountains*, presents a striking analogy to the Island of Ceylon. They are loftiest at the extreme north of the district, where they stretch east and west for sixty or seventy miles separating the districts of Dindigul and Madurai. Notwithstanding the perennial humidity, the rain-fall at Comitalam is only 40 inches, on the hills around, however, it is doubtless much greater.

The *Pulney or Palmar mountains* are west of Dindigul, the *Animalay* south of Coimbatour, the *Shevaqhar* mountains south-west of Madurai, and the ranges near Comitalam, are all well known. The remarkable Palm, *Bentinckia*, so common in the Travancore mountains, is not known in Ceylon. The other palms are *Caryota uens*, an *Arecia*, *Phoenix lamiifera*, and one or two species of *Calamus*.

Chanda. A hill range in the Maramgaon mandal of the Chanda District, forms the highest portion of a wild mountain region two thousand feet above the sea, on the summit of which, encircled by chain upon chain of hills, all covered with the densest forest, stands far from human habitation, the old fortress of Tepagarh.

The *Continent of Asia* is crossed by a great desert, extending from the Caspian almost to the gates of Pekin and the Yellow Sea. To the south of this wilderness lies a region divided into northern and southern parts by the great chain of the Himalaya, and the lofty Nanling mountains, which run from its eastern extremity to the shores of the Pacific, opposite the island of Formosa. To the north of this mountain wall are Thibet and China, separated by the Yungling mountains, to the south of the same barrier are the plains of Hindustan and the valleys of the Indo-Chinese countries, these two geographical areas being separated by the hills of Ariacan. Beyond the Trans-Gangetic peninsula there is a third region—the Malay archipelago. Thibet is a vast expanse of plains, hills, and valleys, rising from a table land of 15,000 feet in elevation, as lofty, indeed, as the summit of Mont Blanc. Thrown up, *en masse*, within a very recent geological epoch, by some stupendous volcanic force, we find embedded in its soil the remains of animals which still exist in the tepid plains of India. Surrounded on all sides by vast mountain-bulwarks, its lowest elevation seems to be at its south-eastern corner—at the point, in short, where it joins the Indo-Chinese countries, and whence they expand in long mountain-ranges, which spread out like the ribs of a fan as they approach the Pacific.

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The *Trans-Gangetic peninsula* mountain system may be compared to an out-stretched hand, of which the thumb represents the hills of Ariacan, the fore-finger the ridge which terminates in Malacca, the little finger the Nanling chain, running through southern China north of Canton, and the wrist, the depressed edge of the table-land of Thibet, from which its waters are poured down into the Pacific, through valleys corresponding to the openings of the outstretched palm.

The *Malay Islands* lie beyond this region and form a third link in the chain of countries which separate China and India. Thibet is a desert of parched and frozen highlands, the Malay Islands are a tropical wilderness, with a hot and moist climate, in which the very exuberance of vegetable life has prevented the formation of civilized societies or a numerous population, while the intermediate countries in the south resemble the Malay Islands on the extreme north of the Thibetan highlands. From the southern slopes of the Himalaya issues the Ganges river, while from the depressed edge of the Thibetan plateau, the river Brahmapoota descends into the highly cultivated and populous plain of Hindostan, studded with historical cities, such as Benares, Delhi, and Calcutta. From the eastern side of the same neck of land there runs, in the opposite direction, the Yang-tse-Kiang, through a broad alluvial valley, expanding into the plain of China, the richest, the best cultivated, and the most densely-peopled region of the globe. The Yang-tse-Kiang, is navigable, by junks of fifty tons, up to the great bend, where it turns eastward.

Till very recently, the whole traffic between China and England was carried on at Canton, by conveying the produce of the interior over the passes of the Nanling mountains, while the traffic between the same central regions and Russia was conducted at Kiachta, a place equally remote, it being beyond the Iuschan mountains and the desert of Shamo.

Khassya Hills. The undulatory eminences of the Khassya country, some 4,000 to 6,000 feet above the level of the sea, are dotted with groups of huge unpolished squared pillars and tabular slabs, supported on three or four rude piers. In one spot, buried in a grove, were found a nearly complete circle of menhir, the tallest of which was 30 feet out of the ground, 6 feet broad, and 2 feet 8 inches thick, and in front of each was a dolmen or cromlech of proportionately gigantic pieces of rock, while the largest slab measured was 32 feet high, 15 feet broad, and 2 feet thick. The

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method of removing the blocks is by cutting grooves, along which fires are lighted and into which when heated, cold water is run, which causes the rock to fissure along the grooves, the lever and rope are the only mechanical aids used in transporting and erecting the blocks. The objects of their erection are various—sepulchre, marking spots where public events had occurred, &c., the Khasian word for a stone, "man," as commonly occurs in the names of their villages and places as that of man, man, Cornwall, &c., thus Mansmai signifies in the stone of oath, Manfloo, the stone of salt, Manfong, the grassy stone, &c., just as in Wales, Penmaen Mawr signifies the hill of the big stone, and in Brittany, a menhir, is a standing, and a dolmen a tablestone, &c. The resemblance of the burrows and their contents with the romlechs, &c., to the Druidical monuments which are discovered in the ancient seats of the Celtic race in Europe, is too exact and remarkable to be accounted for on any other supposition than that of their derivation from the same origin. Hence the people who introduced Druidical rites into India must have brought them with them from Central Asia, and they must have entered India at a period as early as the introduction of Druidical rites into Europe.

The Ava and Malayan Mountains run parallel to the last, being given off from the snow-capped mountains of East Tibet and, though rapidly diminishing in elevation, are continued almost to the equator.

Upon the right bank of the Irrawaddy, the mountains opposite Than Ynn Yova, in lat N $24^{\circ} 36\frac{1}{2}'$, long E Gr $96^{\circ} 31\frac{1}{2}'$, have an average height of from 6,000 to 7,000 ft. One of the highest, the summit of which is visible from the valley, reaches apparently 8,000 feet.

Westward of Let pan Zin Yova, at a little distance from the right bank (lat N $24^{\circ} 27' 2''$, long E Gr $95^{\circ} 56' 15''$), the summits of the mountains attain a height of 2,000 feet.

Heights of 800 and even 1,000 feet are also numerous on the right bank of the river, only 20 to 23 miles north of Shwe-mut-the-phyu (lat N $23^{\circ} 4'$, long E Gr $96^{\circ} 15'$).

The character of the whole river district, including the elevations not above from 3,000 to 4,000 feet, presents a thoroughly tropical appearance. The declivities of the hills, as well as the valley of the river, are covered with the wildest and most diversified vegetation, in the shape of dense tree and grass jungle.

The Yomah Mountains, the central chain of Burmah proper, are extended into Pegu and form the spine, as it were, of the province with the valley of the Irrawaddy on the east and the several minor valleys lying between the off-shoots by which the chain is terminated on the south, as the valley of the Zamayee or Pegu river, the valley of Illaue or Lue river, together with the intermediate valley of the Phoungee river or Paizoondoung creek, lying between the Illaue and Pegu rivers. One of the most southern points of the Yomah lies between the Padoda hill at Rangoon, marking the direction of the chain or line of local disturbance. The most elevated portion of the Yomah chain appears to be that from whence these southern branches radiate, where the Onkkan and Thounza Chonggy rivers, on the east and south, fall into the chain, Di McClelland estimates at about 2,000 feet above the sea, on the west, and the Zamayee and Phamgyee rivers presenting steep, and inaccessible declivities.

Malay Peninsula. The chain which extends along the Malay Peninsula is most conspicuous and is continued at intervals to Banca and Biliton, and perhaps may be traced as far as the north coast of Java. This range abounds in metals, or, at all events, in it mining operations are pursued with great success, probably from the strata, owing to its central position, having been little disturbed by the convulsions which have shaken the countries on either hand. The productiveness of the gold mines of the Malay Peninsula and of the tin mines of Banca is well known. This range may be considered as the back bone of the Asiatic Bank which extends into the Archipelago from the south-eastern extreme of Asia to a distance of nearly 1,000 miles, in fact to within 50 miles of Celebes, perhaps, in the south-west extremity of the Island also, but there is a space of nearly 30 miles across which no soundings have been carried. So great an extent of volcanic action, but not to such an extent as to disturb the direction of its mountain range, which runs parallel to that of the Malay Peninsula. The third and last range that can be traced into the Indian Archipelago is the one that traverses Laos and Cambodia, at the southern extremity of which it disappears for a time, showing itself only at Pulo Condor and Natunas, until it emerges under the north-west extreme of Borneo, and is continued along the entire

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west coast of that island. Here it again disappears, and only shows itself again on the north coast of Java, where it ceases entirely. The remaining portion of this Island, with perhaps, a part of the north-east extremity, being either of volcanic formation or of alluvial deposit. It is rather singular that the celebrated teak-forest, which abounds on the Cambodian part of this range, but is not found in Borneo, is again met with here, the projecting part of the north side of Java, between Samarang and Srahaya, being a vast teak forest, from the timber of which the greater portion of the shipping employed in the Archipelago is constructed. Java is the only island in the eastern seas in which the teak-forest is indigenous, nor will it thrive in the volcanic parts of the island where its cultivation has been attempted. This, which may be called the Cambodian range, is also rich in minerals, especially the Bornean part of it, where large quantities of gold and many diamonds are obtained by the miners. The volcanic islands of the Archipelago also contain metals, gold-dust being found at the bottoms of many of the mountain streams, but it does not exist in veins, as in the Malayan Peninsula and the west coast of Borneo, these having apparently been broken up by the violent convulsions to which these Islands have been subjected.

Burma and Tenasserim, the Tenasserim Provinces extend for about six degrees of latitude along the east shores of the Bay of Bengal. In breadth they seldom exceed more than one degree of longitude, but their mountains are of considerable height. From Siam, on the east, these provinces are separated by an interrupted range of mountains, occasionally rising to 7,000 or 8,000 feet high, but their general height to the north is about 4,000, diminishing in passing southwards to 3,000 feet or less. The main direction of this range is north and south, this being also the general direction of the coast line, of the minor and outlying ranges of hills, and, therefore, of the rivers. The geological structure is tolerably simple, although at first sight apparently complicated from the great disturbances to which the rocks have been subjected. The central range is of granite, occasionally, but not unfrequently of a syenitic character, itself traversed by thick veins of large crystalline felspathic granite, and often along its outer edges, or near its junction, with overlying slates, characterized by the presence of tin-stone as an ingredient of the mass disseminated among the other mineral constituents. This granite axis is succeeded by highly metamorphic rocks of a gneissose and micace-

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ous character, themselves cut up by numerous veins of granite, which, however, do not extend far from the junction. Upon these is a great accumulation of bluish and bluish-black earthy beds, thinly laminated, of thin-bedded grits, and of pseudo-porphyrific rock, the normal character of which is a hard earthy rock with small irregularly disseminated subcrystalline felspar, passing, on the one hand, into slates, and, on the other, into grits, often coarse and conglomeratic. These harder rocks form all the higher grounds of the outer ranges of hills. This series being best seen in the southern province of Mergui has been previously called the "Mergui" series. The total thickness is about 9,000 feet. It is succeeded unconformably by hard sandstones in thick and massive beds, with thin earthy partings, generally of reddish tints, occasionally deep red and yellowish. A few beds are slightly calcareous, and in the upper portion a few thin and irregular bands of earthy blue limestone occur. Above these rest about 200 feet of soft sandstone in thin beds, upon which apparently rests the massive limestone of the country so largely seen near to Moulmein. The thickness of the entire group is about 6,000 feet, and as some of its members are best seen in the northern province of Moulmein, it has provisionally been called the "Moulmein" series. To determine the age of the older of these two groups (the Mergui) there are no data. The aspect of much of the rocks is very similar to the trappean ashes and felstones so abundant in the Silurian rocks of Great Britain, while others are lithologically like Devonian, but these resemblances are very deceptive. The age of the Moulmein series is, however, tolerably defined by its organic contents. These appear to fix the age of the group as distinctly carboniferous. The whole of these rocks were, subsequently to their induration and disturbance, widely and greatly denuded, and on their upturned edges at intervals is found a series of conglomerates and sandstone and imperfectly coherent shales, with thick beds of coal, generally of lignitic character. None of the conglomerates are coarse, the sandstones are fine, gritty, and pebbly, or clean white quartzose grits, the shales thinly laminated, the coal itself thinly disposed in thin flaky laminae, with earthy streakings marking its structure. In addition to the total unconformity of these rocks, the imbedded organic remains are quite distinct. They consist of dicotyledonous plants (leaves) belonging to the group of the Lauraceae, and probably to the genus *Lauraphyllum* of Goppert. In the thin

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paperly shales which overlie the coal are also remains of fish (scales, &c) of a fresh-water character, the whole referring the beds to a very recent epoch, probably corresponding in part to the pliocene of European geologists. It is curious to notice here the absence of any coal in the carboniferous rocks below, and its abundant presence in those newer beds. The total thickness of these beds does not exceed 900 to 1,000 ft. They are never continuously traceable, they occur heaped up against and separated by the projecting ridges of the higher grounds, and must have been deposited when the physical conformation of the country was very similar to that now existing. They appear to be the result of a series of fresh-water deposits, formed in small lake-like expansions along the lines of the great drainage valleys of the country, and to mark a line of general and greater depression between the main ridge of hills dividing Siam from the British dominions, and the outer ridges which occur between this and the sea. The direction of the main drainage of the country is determined by the direction of these ranges, and is discharged into the sea through narrow rocky gorges, which have a direction nearly east and west, and which are due to lines of breakage and dislocation. To this is due the sudden alteration in the direction of the courses of the larger rivers, as may be seen on maps.

Rocks similar to those situated in the Tenasserim provinces extend northwards up the course of the Salween River, and into the adjoining districts of Burmah, to the north-east of Pegu. And, also, close to the capital of Burmah, and stretching nearly north and south, as far as examined, high ridges of metamorphic rocks are again met with, consisting of gneiss, micaceous schists, and highly crystalline limestones, occasionally of a fine white colour, and largely used by the Burmese for sculpture. But the great valley of the Irawady is, throughout a very large extent of its course, bounded on either side by a thick series of rocks, chiefly sandstones but with massive limestones also, which are locally rich in fossils, and which from their evidence, may be clearly referred to the Eocene period. These stretch on both sides of the river as far north as Pughn, beyond which the higher grounds recede from the river banks, but they are in all probability continued thence into Munipoor, and so united with the nummulitic rocks of the Khasia and Cachar-Hills. These rocks have been considerably disturbed and broken, but have a general and prevailing strike nearly north and south, which strike, throughout many

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miles, has determined the general course of the river Irawady. Their thickness is considerable, certainly exceeding 5,000 feet. Above these Eocene rocks, and resting upon them with slight unconformity, is a series of beds of no very great thickness, characterized by an abundance of gypsum disseminated in thin layers and veins, and in the lower beds of which occur the deposit of clays and of vegetable matter, from which are derived the large supplies of petroleum. These rocks are well seen at Senan kyoung ("stream of fetid water"), and are traceable northwards to near Amarapura. In the beds which appear to form the uppermost part of this group, but which may possibly belong to another and distinct series, are found some of the fossil bones of the larger animals which occur abundantly in this district. About forty miles north of Amarapura we again meet with sandstones, shales, and coal, resting unconformably on the metamorphic rocks, and characterized by remains of dicotyledonous trees similar to, if not identical with, those found in the coal-yielding group of the Tenasserim provinces, and which are therefore referred to the same age (pliocene). This series, so far as examined, proved of no great extent or thickness. Of fossils found in Burmah by Mr. Oldham, during his companionship with the Embassy, he notes the following —

Elephant, tusk and lower jaw, Specimens	3
Mastodon, lower jaw, and molar tooth,	3
Rhinoceros tooth,	1
Tapir ? lower jaw,	1
Deer,	1
Sus ? or Merycopotamus, portion of cranium,	1
Gavial, fragments	
Paehydermata, Bones,	35
Ruminants,	10
Crocodile,	24
Tortoise,	31
„ large,	17
Undistinguished,	16

Climatic aspect The weather side of all such mountains as the Andes and is the wet side, and the lee side the dry in inter-tropical India, each side of the mountain is made alternately the wet and the dry side, by a change in the prevailing direction of the wind. India is in one of the monsoon regions. From October to April the north-east trades prevail, they evaporate from the Bay of Bengal water enough to feed with rains, during this season, the western shores of this bay and the Ghauts range of mountains. This range holds the relation to these winds

that the Andes of Peru holds to the south-east trades, it first cools and then relieves them of their moisture, and they tumble down on the western slopes of the Ghauts, Peruvian like, cool, rainless, and dry, wherefore that narrow strip of country between the Ghauts and the Arabian Sea would, like that in Peru between the Andes and the Pacific, remain without rain forever, were it not for the S W monsoon, which prevails in India and not in Peru.

After the north-east trades have blown to the end of their season, which in India ends in April, the great arid plains of Central Asia, of Tartary, Thibet, and Mongolia, become heated up, they rarefy the air of the north-east trades, and cause it to ascend. This rarefaction and ascent, by their demand for an indraught, are felt by the air which the south-east trade winds bring to the equatorial Doldrums of the Indian Ocean. It rushes over it into the northern hemisphere to supply the upward draught from the heated plains as the south-west monsoons. The forces of diurnal rotation assist to give these winds their westing. Thus the south-east trades, in certain parts of the Indian Ocean, are converted, during the summer and early autumn, into south-west monsoons. These then come from the Indian Ocean and Sea of Arabia loaded with moisture, and, striking with it perpendicularly upon the Ghauts, precipitate upon that narrow strip of land between this range and the Arabian Sea an amount of water that is truly astonishing. Here, then, are not only the conditions for causing more rain, now on the west, now on the east side of this mountain range, but the conditions also for the most copious precipitation. The fall of rain on the western slopes of the Ghauts sometimes reaches the enormous depth of twelve or fifteen inches in one day.

These winds of India then continue their course to the Himalaya range as dry winds. In crossing this range, they are subjected to a lower temperature than that to which they were exposed in crossing the Ghauts. Here they drop more of their moisture in the shape of snow and rain, and then pass over into the thirsty lands beyond with scarcely enough vapour in them to make even a cloud. Thence they ascend into the upper air, there to become counter currents in the general system of atmospherical circulation.

Animal Life The elevated towns and villages in Mysore are in great numbers at a height of 2,000 or 3,000 feet (Bangalore 2,949 feet, Srirangapatam 2,558

feet). The Dekhan follows next in order of elevation (Satara 2,252 feet, Amangabad 1,855 feet). In Malwa, Berar, and Bahar, none of the larger places reach the height of 2,400 feet. Seoni 2,133 feet, Sagar 1,880 feet, while the principal stations of the Panjab are lower still (Raulpindi 1,737 feet, Peshawar 1,280 feet). The Himalaya rises, in general, so abruptly above the plains, and the latter, particularly in the western regions, are in themselves of such an elevation, that even in the lower parts of the villages, there are but few, if any, points of less altitude, than 1,000 feet above the level of the sea. In the Himalaya, the number of places inhabited by the natives is comparatively insignificant, while the population reaches its maximum in the rich belt of life rising from 3,000 to 8,000 feet, the traces of man and his dwelling place beginning rapidly to disappear at 11,000 feet and even before.

In some provinces of the Himalaya, especially in Nepal, Kamaon, and Garhwal, many villages are deserted in winter, though, as far as regards their elevation, and the solid construction of the houses, they might very well be inhabited throughout the year. The natives, however, prefer removing to villages less elevated, where they spend the colder months. Chalets (Alpenhütten) are as little used in the Himalaya, as tents in the Alps. The pasture grounds, "Karik," for sheep and bovine cattle, are, for the most part, in low elevations, and at no great distance from the village. In the frontier country bordering Tibet, herds of sheep and goats are used for the transport of merchandize. They are driven over the passes to Tibet, laden with grain (a full grown sheep carrying about seven pounds), and return at the end of the summer with salt and borax.

Of the sanitariums in the Himalaya, Simla is 7,156 feet, Darjiling 6,905 feet, Massuri 6,849 feet, &c. They are at present confined to the outer ranges, at a distance of 40 or 50 miles from the foot of the mountains. Though the interior of the Himalaya would afford, perhaps, many spots more desirable in point of coolness and dryness, the want of roads has hitherto rendered all approaches exceedingly difficult, and to an invalid even dangerous. Chini, a most salubrious place in Kanawar (9,096 feet), has been connected with Simla by a road executed by order of Lord Dalhousie. Also Srinaggar, the capital of the valley of Kashmir (5,146 ft.), has of late become easy of access from several parts of the Panjab. In the summer of 1861 there were in Kashmir about three

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hundred visitors, including ladies and children

Of wild animals, tigers ascend to 11,000 ft in the Himalaya, they are not, however, seen in Western Tibet, or the Kuenlun. Leopards may be met with in the Himalaya and in Western Tibet even at 13,000 or 14,00 ft, on the Kidarkanta (12,430 ft). The domestic cat is common in Tibet. Dogs are the companions of the Tibet shepherds, whom they follow over passes exceeding 18,000 ft without apparently any particular difficulty. A greater variety of wild species also exist in different parts of High Asia.

Jackals are found in the Karakorum between 16,000 and 17,000 ft. Hodgson mentions two species of foxes in Eastern Tibet. Wolves are not known to frequent the Himalaya proper, but they are found in Western Tibet, and close to the Karakorum pass (18,345 ft).

The wild yak, the existence of which in the wild state, has been doubted, and the kiang, five to six species of wild sheep and goats, hares and mice are as found high as 16,000 to 17,000. In the Himalaya, the number of species of snakes and frogs rapidly decrease with height, but lizards remain nearly the same between 1,000 to 15,000 ft.

Butterflies are found in the Himalaya to 13,000 ft, in Western Tibet and Turkistan even 16,000 ft, as localities of permanent habitation. Beetles probably follow the highest formation of grassy turf in the Himalaya, as well as in the Alps. The upper limit of mosquitoes is at about 8,500 ft, and the peepers make themselves very troublesome in the Eastern Himalaya during the rainy season as high as 13,000 ft. As in the Alps, the new fields of the glaciers are often covered with the remains of insects carried up by the ascending current to 18,000 and even 19,000 ft. Domestic animals, such as sheep, goats, tame yaks, horses, and dogs, follow man across the highest passes between Turkistan and Tibet, the two-humped Bactrian camel even being used as a beast of burden. When without a load, no difficulty is experienced in bringing these camels even over the steeper passes of the Himalaya. The existence of infusoria seems a little subject to limitation by height in the Himalaya, or the other chains of High Asia, as in the Alps. In a few small fragments, which were chipped off from the rocks on the Ibi Gamn pass (20,459 ft), Prof. Ehrenberg detected their presence, and even found them not insignificant in quantity, he dis-

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covered two species new to science. Some of these infusoria displayed a remarkable identity in external appearance with those that had formerly been collected on Monte Rosa.

Vegetation. The extent to which the plants of Europe abound in India has only lately been known, but 222 British species have been ascertained to extend into India, and a multitude of mountain plants, many of them the most conspicuous in Europe, range from the coast of the Levant and the Black Sea to the Himalaya. This is the more remarkable as the Himalaya range is, in idea, rather than really, connected with the mountains south of the Caspian, or with the Caucasian Alps, or those of Asia Minor, for the mountain mass of Asia sinks to the westward of Afghanistan, rising again only in isolated peaks. The *Corylus colurna* (C. laccia, Wall.) ranges from the Levant and the Black Sea to the Himalaya. *Quercus ilex*, *Ulmus campestris*, *Celtis australis* and *C. orientalis*, extend from Spain to the N. W. Himalaya, and the walnut, ivy, juniper, and yew extend from Europe through the Himalaya across China, through Mexico, and throughout N. America. The yew, the juniper, *Aquilegia vulgaris*, *Caltha palustris*, &c. are common to most parts of Europe, Mediterranean flora, Northern Asia, the Himalaya, and N. America.

The *Celtis*, *Quercus ilex*, *Olea europæa*, *Myrtus communis*, &c., of the Mediterranean, are also Himalayan plants. The European plants, however, rapidly disappear to the east of Kumaon, but there is a blending of the European flora on the east of the Himalayan chain, as to the eastwards there is a mixture of Chinese and Malayan forms with that of the Himalaya. Pines, oaks, and other forest trees of Europe and Asia, rhododendrons, and many other magnificent shrubs, abound throughout the Himalayan chain, often on a gigantic scale.

Trees grow very generally in the Himalaya up to heights of 11,800 feet, and in most parts there are extensive forests covering the sides of the mountains at but a little distance below this limit. In western Tibet, however, there is nothing at all corresponding to a forest. Apricot trees, willows, and poplars, are frequently cultivated on a large scale, poplars, indeed, are found at Mangnang in Guan Khoisum, at a height of 13,457 feet, but they are the objects of the greatest care and attention to the lamas. On the northern side of the Kuen-Lun, are

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no trees at all, owing to the considerable height of the valleys. In the Andes, they end at about 12,130 feet, in the Alps, on an average, at 6,400 feet, isolated specimens occurring above 7,000 feet. The cultivation of grain coincides in most cases with the highest permanently inhabited villages, but the extremes of cultivated grain remain below the limit of permanent habitation. In the Himalaya, cultivation of grain does not exceed 11,800 feet, in Tibet 14,700 feet, and in the Kuen-Luen 9,700 feet. For the Andes, the limit is 11,800 feet, in the Alps, some of the extremes are found near Fındelen at a height of 6,630 feet, but the mean is about 5,000 feet. The upper mean limit of grass vegetation in the Himalaya is at 15,400 feet in western Tibet, nearly the same level as for the highest pasture grounds, 16,500 feet, may be adopted, in the Kuen-Luen, grass is not found above 11,800 feet. Shrubs grow in the Himalaya up to 15,200 feet, in western Tibet as high as 17,000 feet, and in one instance, at the Gunshanku, even to 17,313 feet. On the plateau to the north of the Kara Korum, shrubs are found at 16,900 feet, and, which is more remarkable, they occasionally grow there in considerable quantities on spots entirely destitute of grass. As an example, may be mentioned amongst several others, the Vohab Chalgane plain (16,119) feet and Bashmilkun (14,207 feet). In the Kuen-Luen, the upper limit of shrubs does not exceed 12,700 feet. Above this height grass is still plentiful, and shrubs being here, as generally everywhere else, confined to a limit below the vegetation of grass, the range presents an essential contrast in this respect to the characteristic aspect of the Kara Korum. The number of species of plants, as well as the number of individuals, is exceedingly limited in the higher parts of the Kuen-Luen. Lichens are completely wanting in the dry angular gravel covering the high plateau, and the slopes of the mountains in their neighbourhood. Two systems of elevation are particularly regular in the central parts of the Kuen-Luen, the steeper one dips north 30 to 50° east, the other south 20 to 40° west. A hard crystalline rock occurs, not unlike pudding-stone, which contains geodes of spherical and angular forms, the quarries where the yashm stone is dug are at Gulbagashen, in the valley of Kara-kash.

In the regions at the base of the mountains in the perennially humid provinces of India, from the atmosphere being more loaded with moisture, the climate is more equa-

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ble than that of the adjacent plains, and a warm temperate flora, unknown to the plains, commences at elevations of 2,000 to 3,000 ft, and prevails over the purely tropical vegetation which appears amongst it in scattered trees and shrubs. Amongst other orders may be mentioned Magnoliaceæ, Ternstroemiaceæ, sub-tropical Rosaceæ such as *Prunus*, *Photinia*, &c., *Kadsua*, *Sphærostema*, *Rhododendron*, *Vaccinium*, *Ilex*, *Stylix*, *Symplocos*, *Olea*, *Sapotaceæ*, *Lauraceæ*, *Podocarpus*, *Pinus longifolia*, with many mountain forms of truly tropical families, as palms, *Pandanus*, *Musa*, *Cusciaceæ*, Vines, *Vernonia* and hosts of others.

In the Himalaya, the truly temperate vegetation supercedes the subtropical above 4,600 feet, and the elevation at which this change takes place corresponds roughly with that at which the winter is marked by an annual fall of snow. This phenomenon varies extremely with the latitude, longitude, humidity, and many local circumstances. In Ceylon and the Madras peninsula, whose mountains attain 9,000 feet, and where considerable tracts are elevated above 6,000 to 8,000 feet, snow has never been known to fall. On the Khassya mountain which attains 7,000 feet, and where a great extent of surface is above 5,000 feet, snow seems to be unknown. In Sikkim, snow annually falls at about 6,000 feet elevation, in Nepal, at 5,000 feet, in Kumaon and Gujwal at 4,000, and in the extreme West Himalaya lower still. In the mountains of Ceylon, on the Neilgherries, and on the Khassya hills, the temperate forms of plants are more numerous than upon the Himalaya. Violent winds sweep over the broad grassy undulating tops of the Khassya hills, and hundreds of species common to the Sikkim Himalaya and to the Khassya, ascend higher in the warm forest-clad and sheltered Himalayan valleys at 5,700 feet in Sikkim than they do in the Khassya hills. In the Himalaya, the genera *Rhododendron*, *Monotropa*, *Pedicularis*, *Corydalis*, *Nepeta*, *Carex*, *Spizæa*, *Primula*, *Cerastus*, *Lonicera*, *Viburnum* and *Saussurea*, attain their maximum of development over all other parts of the world. *Ephedra* ranges from the plains of the Punjab up to 16,000 feet in the N. W. Himalaya the genus *Martia* ascends from 3,000 to 8,000 feet in Sikkim, and in the Western Punjab, at scarce 4,000 feet, accompanies *Celtis* and a species of ash. Subtropical *Myrsine* extends into Afghanistan. *Juniperus exelsa*, found as low as 5,000 feet in Afghanistan, ascends to 15,000 feet in Tibet. *Populus euphratica*, a *Cynanchum*, *Chloris barbata*, *Cyperus aris-*

MOUNTAIN LIMESTONE

there appear to be three well defined strata, viz, an upper one of a yellowish blue mixed with disintegrated sandstone, non-pyrites, and chalk, all in their places. Below that a more bluish grey limestone with occasional calcspai crystals again is found, but generally of the same nature as a German lithographic stone. Under the aforesaid strata lies a very dense bluish grey limestone mixed with veins of calcspai. It is not used by native lime burners, as being intractable. This is the lowest stratum, and would be an almost indestructible building or flooring stone from its great hardness, much harder than granite, and approaching to porphyry. It may be had in large blocks, and, if sawn into slabs, would be a very handsome building stone, bluish grey with white streaks, and moreover it would probably make a superior kind of lime. Immense quantities of lime are made from the quarries of the western bank of the Soane, and exported down the Soane and the Ganges as far as Monghyr. Perhaps 300,000 to 400,000 tons are made annually, and the material is inexhaustible. The same limestone rock crops out on the northern face of the range at intervals, between the Soane river and Mizapore, and again, especially in the singular and interesting limestone caverns of Goopteswar in the valley of the Doorgowtee river, at Beetree Band, in Khawah Kobat Mussage, on the Sooreh river, and near Mizapore. With canals and tramways these quarries could supply all Northern India with the finest lime in the world. The cost of the lime at these quarries varies from 6 to 16 rupees per 100 maunds, or, say 5 to 14 shillings per ton. The present system of lime burning is a very imperfect one, and indeed only suited to native wants, but with European supervision, although the material could not perhaps be reduced cheaper, it could be produced with much more certainty and evenness in quality. Close to Jubbulpore is a range of low hills within a circumference of about ten miles, interspersed with masses of limestone both above and below the surface. The fuel generally used and most available for burning the lime is brushwood. It is cut and brought from a distance of 7 or 8 miles. The stone is broken into fragments of 6 to 12 inches in size, then piled like a dome over a hole of about 9 feet in diameter dug in the ground, and a passage left for introducing the fuel. This kiln is kept burning continually for the whole of the day, and the lime removed on the following morning. The fuel is used in the proportion of 40 maunds to every 75 maunds of limestone. Twenty-

MOUNT ARGILLOS

five maunds of the stone yield about 50 maunds of well-burnt lime. The cost of collecting and putting it in the kiln amounts to 3 rupees for every 100 maunds of lime. The fuel costs from 5 to 8 rupees for every 100 maunds of lime. The entire cost of preparing the lime varies from 8 to 10 rupees per 100 maunds. The hills are conveniently situated both as regards the line of railway to Bombay as well as to Mizapore.—*Cal Cat Ex* 1862

MOUNTAIN PEPPER *Capparis sinaca*.

MOUNTAIN SHEEP *Ovis aries*

MOUNTAIN SORREL, *Vide Oxynia*

MOUNTAIN SPINAGE See *Oriache*

MOUNT ABOO The number of peaks which crown this mountain is variously stated. According to Tod, there are six, the most elevated of which is that of Goruknath, having on its summit an area of only ten feet in diameter, and surrounded by a shrine dedicated to Goruknath, each of the other peaks has its shrine. On a small tableland on the mountain, about 600 feet below its summit, is the ancient palace of Khengar and numerous Jain temples. See Aboo

MOUNT ARAFAT, See Adam

MOUNT ARARAT, is called Aghri dagh, it is in height about 16,200 feet. In the last volume of 'Cosmos,' Humboldt records the height of Demavend at 19,715 feet, which is but 1,785 feet under the height attributed to it. According to Humboldt, Ararat is only 17,112 feet high. General Monteith, who passed three years at the foot of Mount Ararat, used many means to ascertain its elevation, and made it 16,090 feet above the level of the Araxes. This is the Mons Macis of the ancients, the Ararat of modern geographers, in the province of Erivan. At a distance, it has a resemblance to a ship. It is called by the Armenians Mountain of the Ark, and by the Persians Mountain of Noah. Aghri-dagh being the name given to it by the Turks, and the Armenians call it Macis. It is called by the Arabs also Jabl-ul-Judi and by the Armenians Massis Sinsai, or Mountain of the Ark. But all unite in revering it as the haven of the great ship which preserved the father of mankind from the waters of the deluge. Berosus and Alexander both declare that in their time it was reported that some planks of the ark remained on this hill, at the date of the accession of the Abbasside caliphs A D 749.—*Porter's Travels*, Vol I, p 183, *General Monteith's Report*. See Iran

MOUNT ARGILLOS Rigyal, Tibetan, mountain king—is the origin of Plutarch's Mount Argillos (*De Fluvius*), the name of the mountain on which Bacchus was born. Rig,

MOUNT BAIBHAR

Tibetan, a mountain, is the same term as mount Righi, in Switzerland. Righyal is one of the trans-Himalayan range. The peaks of this range are from 20,786 to 21,000 feet in height. Its general direction is from South East to North West, and its extreme length is upwards of 350 miles. It forms the natural boundary of Ladak, Balti, and Rongdo, on the north, and Rukchu, Purik, Dias and Astor on the south. Its passes on the eastern half of the range are from 16,495 to 18,746 feet in height, and on the western half, from 12,000 to 16,000.

MOUNT BAIBHAR—In the inscription on the Jain temple here, the name is sometimes written Barbara, and sometimes Vyavahara. General Cunningham thinks, it is the Webharo mountain of the Pali annals, on whose side was situated the far-famed Sittapanni Cave, in front of which was held the first buddhist synod, in 543 B C. This cave, still exists under the name of Son Bhandai, or "Treasury of gold," in the southern face of the mountain, but, following Hwen Thsang's description, it should rather be looked for in the northern face. Ratnagiri is due east, one mile distant from the Son Bhandai Cave. This situation corresponds exactly with Fa-Hian's position of the "Pippal tree Cave," in which Buddha after his meals was accustomed to meditate. It was situated at 5 or 6 li (about one mile) to the east of the cave of the first synod. The hill of Ratnagiri is therefore identical with the Pandao mountain of the Pali annals, in which Buddha dwelt, and which, in the Lalita-Vistara, is always styled the "king of mountains," a paved zigzag road now leads from the eastern side of old Rajagiriha to a small Jain temple on the top of Ratnagiri, which is frequently visited by Jains. He identifies it with the Rishigiri of the Mahabharata. The hot springs of Rajagiriha are found on both banks of the Saisuti rivulet, one-half of them at the eastern foot of mount Baibhar, and the other half at the western foot of mount Vipula. The former are named as follows—1 Gargajumna, 2 Anant Rikhi, 3 Sapt Rikhi, 4, Biakemkund, 5 Kasyapa Rikhi, 6, Byas-kund, and 7, Markand-kund. The hottest of these are the springs of the Sapt Rikhi. The hot springs of mount Vipula are named as follows—1 Sita-kund, 2 Suraj-kund, 3 Ganes-kund, 4 Chandrama-kund, 5 Ram-kund, and 6, Singgi Rikhi-kund. The last spring has been appropriated by the mahomedans, by whom it is called Makhdum-Shah, whose tomb is close to the spring. It is said that Chilla was originally called

MOUNTAIN GOVERDHAN

Chulwa, and that he was an Ahn. He must therefore have been a converted Hindu. To the north east of the old town, at a distance of 15 li, or 2½ miles, Hwen Thsang places the celebrated hill of Girdhara-kuta, or the "Vulture's Peak." According to Fa-Hian, it was 15 li, or 2½ miles to the south-east of the now town. Authorities, therefore, agree in fixing the Vulture's Peak on the lofty hill now called Sula-giri, or the "Rocky mountain," but General Cunningham could not hear of the existence of any cave in this hill—*Cunningham*.

MOUNT CARMEL, a small range of hills, extends six or eight miles inland, in a S E direction from the bay of Acre. Mount Carmel is a termination of the chain of hills commencing at the plain of Esdraelon to the south-east, the extent of which is about eight miles. The Valley of Martyrs and the garden of Ehas are near. The Valley of Martyrs is a very narrow dell open to the sea. Carmel has scarcely a tree of any size upon it but is thickly studded with shrubs. The convent of St Baroldo stood near the head of the valley. The holy fountain of Eljah is close. The cistern seems to have been hewn in the rock, and is about six feet deep full of clear delicious water—*Shinner's Overland Journey, Vol. I, p 101, Robinson's Travels Palestine and Syria Vol I, p 169*.

MOUNT DILLI, a hill on the Malabar Coast, 6 miles from the Ballhapatam river, a conspicuous headland, visible 21 to 27 miles at sea. The small fort on its outer extreme headland is in lat 2° 2' N long 75° 11' E.

MOUNT EVEREST. A mountain upwards of 29,000 feet in height, lies to the west of Kinchinjunga, and is the highest mountain of the world at present known. According to the brothers Schlagentweit, the Nepaules call it Gaurisankar, but the Tibetans to the north call it Chingopamari.

MOUNT FORMOSA, in lat 1° 49' N long 102° 55' E 40 miles east from Malacca, is the highest summit of a group of undulating mountains near the sea.

MOUNTAIN GOVERDHAN, the hindoo Panassus is famed in the legends relating to the hindoo god Krishna. At the age of seven, the legends relate, that he uplifted on the tip of his little finger, the mountain Goverd'han, to shelter the Gopa and Gopi from the wrath of Indra, the Jupiter Pluvius of the hindoo Pantheon, who, enaged with jealousy at the diminution of his votaries and sacrifices, consequent on the adoration of Krishna, attempted to destroy them by a partial deluge. This story is re-

MOUNT KAILAS

presented in the Matsya Purana, whence Sn W Jones has thus poetically introduced it in his hymn to India The bard

"smil'd, and wailing in a softer mode,
Sung the red lightning, hail, and whelming rain,
O'er Gokul green, and Vraja's nymph lov'd plain,
By India smil'd, whose altars ne'er had glow'd
Since infant Krishna mil'd the rustic train
Now thrill'd with terror Them, the heavenly child
Call'd, and with looks unbrosal smil'd
Then, with one finger rear'd the vast Goverd'han,
Beneath whose rocky burden,
On pastures dry, mads and herdsmen trod
The Lord of thunder felt a mightier god"

In pictures of this miracle, Krishna is always represented as a man, attended by his favorite mistress Radha, and sometimes by a multitude of shepherds and shepherdesses, the former with poles, steadying the uplifted sheltering mountain, a shower of rain and fire falling vainly on its summit The legend seems to mean that Krishna had departed from the Vedic worship of India, from which persecutions arose Many of the mountains of India are deemed sacred, by the hindoos, juns and buddhists and great numbers of pilgrims visit them annually John iv and 20 says, 'our fathers worshipped in this mountain,' and Hindoost'han abounds with mountainous places, where hindoos worship

MOUNT MOR, has the grave of Aaron

MOUNT IMAUS The Koh-i-Kaf or Mount Kuf of the Persians is the fabulous mountain, which, according to oriental cosmographers, surrounded the world, but, since the science of geography has made some progress in the east, the name has been confined to Mount Imrus to the east, and Mount Atlas to the west The jan or genn, a race intermediate between angels and men produced of fire, are supposed to have inhabited the earth for several ages before the birth of Adam, and to have been governed by kings, all of whom were called Soleiman (Solomon) They fell into a general state of depravity and were driven into remote places by Eblis (the fallen angel) and such as remained in the time of Kaimeias, the first of the Peshadian dynasty of Persia, were by him driven to Mount Kaf—*Journal Ind Arch*, Vol V, No 9, p 548

MOUNT KAILAS Here, according to Hindoo mythology, lies the city of Kuvera, the Indian Plutus Karachul, a corruption of the Sanskrit Kuvera-chal, is a name of Mount Kailas This mountain in the mythology of the hindoos is regarded as the habitation of the god Siva, the Olympus of Siva and the Celestials It is the Kailas range or Gangri range of mountains in the N W Himalaya, which extends in one

MOUNT MAHABUN

unbroken chain from the source of the Indus to the junction of the Shayok and forms the natural boundary between Ladak Balti and Rungdo, on the South, and Rut' hog Nubra, Shigai and Hunzurgai on the North The Tibetans look upon the Tise or the Kailas peak as the highest mountain in the world The Kailas range has six passes at heights from 15,000 to 18,105 feet Kailas means crystalline or icy, and is possibly the source of the Latin, French, German, and Danish words for ice and glass, glesum, glace, glei, glas, glass, and is itself a compound term derived from ke water, and las to shine

MOUNT LEBANON A mountain in Palestine occupied by the Druse race The Druses are not confined to Mount Lebanon, but are likewise spread over the Haouran, a country lying to the south-east of Damascus Zahle, seven hours from Balbec, belongs to the territory of the Druses Half an hour from Zahle, on the south side of the village of Kerak, is a tomb shown as that of Noali Jaffa or Yaffa, as it is called by the natives, is the representative of the ancient Joppa, so often alluded to in holy writ The timber hewn on Mount Lebanon for Solomon's temple was floated to this port (2 Chron xi 16) Here the prophet Jonah embarked for Tarsish (Jon i 8) Here also Peter raised Tabitha from the dead (Acts ix 42), and Simon the tanner resided In this harbour, Judas Macchabeas burnt the Syrian fleet In modern times, it has acquired a painful celebrity from the twofold acts of inhumanity with which the memory of Bonaparte stands charged, though attempts have been made to attenuate their enormity The hospital where he is accused of having poisoned his sick soldiers, to prevent their fall into the hands of the Turks is now the Armenian convent The scene of the massacre of his prisoners is on the beach, about a mile to the south of the town The tract of country lying between Jaffa and Gaza westward of the mountains of Judea, and distinguished as the plain of the Mediterranean Sea, was the ancient territory of the Philistines, and included the five cities of Gaza, Askelon, Ashdod, Gath, and Ekion This district still bears the name of Palestine and may be distinguished as Palestine Proper Following the line of coast to the south, in the interval between Jaffa and El-Arish, the natural frontier of Palestine is on this side—*Robinson's Travels, Palestine and Syria*, Vol i pp 19, 20 See Lebanon

MOUNT MAHABUN or the Black mountain, is supposed by some to be the Aonios of the Greeks. It is a mountain in the

MOUNT MERU

Pu-Panjal or Mid Himalaya and is forty miles up the Indus from Attock. It is at least fifty miles in circuit and from 7,000 to 10,000 feet high. Aornos was fabled in the Greek camp to have thence defied Heracles himself. See Mahabharaty.

MOUNT MERU A sacred mountain in hindoo legends. The geography of the Vedic hymns confirms the theory that the Aryan race migrated from Central Asia about seventeen centuries before Christ, entered India by the North West, dwelt during the earliest Vedic portion in the Punjab, and migrated or fought their way into Central India during the five centuries that succeeded. From the frequent mention of the Sarasoty and other rivers, we learn that the Punjab became the locality of the Vedic Aryans. The Massagetae occupied precisely that position to which the legends of Mount Meru and its rivers (amongst the rivers the Jaxartes and the Oxus may be clearly traced) point as the cradle of the Aryan race, and the early mention of the Sacae (Sakya) and Bactrians (Yavana) as the principle foreign nations, confirms the supposition that the Aryan race travelled southwards from the high lands of Central Asia, before entering the Punjab. Aryans in the Vedic age were herdsmen and agriculturists and were dwelling in the Punjab. When they had settled in the fertile valleys of the Ganges and Jumna, they had become brahminists and conquerors, founding kingdoms at Delhi, Oudh, Tihoot, Bihur or Bharata, Kosala, Mithila and Magadha, famous in Indian story. In Ceylon is a class of demigods, who, under the name of Yakshyo are supposed to inhabit the waters, and dwell on the sides of Mount Meru, and who are distinguished not only for gentleness and benevolence, but even by a veneration for Buddha, who, in one of his earlier transmigrations, was himself born under the form of a Yakshyo. The malignant spirits of Ceylon are the Yakka, who are the authors of indefinite evil, and the Singhalese have a demon or Samne for each form of disease, who is supposed to be its direct agent and inflictor, and who is accordingly invoked for its removal, and others, who delight in the miseries of mankind, are to be propitiated before the arrival of any event over which their pernicious influence might otherwise prevail. Hence, on every domestic occurrence, as well as every domestic calamity the services of the Kattadia or devil-priests are to be sought, and their ceremonies performed, generally with observances so barbarous as to be the most

MOUNTAIN ASH

revolting evidence still extant of the uncivilized habits of the Singhalese. Especially in cases of sickness and danger, the assistance of the devil-dancer is implicitly relied on. An altar, decorated with garlands, is erected within sight of the patient, and on this an animal, frequently a cock, is to be sacrificed for his recovery. Another kind of demon-worship in Ceylon is a debased form of Buddhism, where the priest or Kipua is the performer.—*Tennant's Christianity in Ceylon*, p. 232. *Wheler's History of India*, Vol. 1, p. 30. See Aryan, Hindoo, Meru.

MOUNT MYEN MO See Myen-mo.

MOUNT NEBO, from the top of this on their return from Egypt, the Israelites first beheld the 'land of promise,' and there, then illustrious chief breathed his last.—*Robinson's Travels, Palestine and Syria*, Vol. I p. 62.

MOUNT OF OLIVES, a hill on the east of Jerusalem, its highest summit is 2,100 feet above the level of the sea.

MOUNT OROD, the burial place of Aaron, is shown over the summit of Mount Hor. See Aaron.

MOUNT OPHIR, in lat. 0° 5' N long. 100° 0' E on the west coast of Sumatra, 24 miles inland, appears by itself like an obtuse cone, separated from the chain of other mountains and may be seen from a distance of 110 miles in clear weather. See Malacca Fort.

MOUNT PARNASSUS See Ophiu Serpent.

MOUNT SINAI A mountain of Arabia, on the eastern shore of the Gulf of Suez 150 miles south of Suez, famed in the history of the Hebrew nation as the district, whence laws for their guidance was communicated to Moses, their leader. It is surrounded by desert, which the wandering bedouins occupy. At the foot of the mountain is the Greek convent of St. Catherine, founded in 1331 by William Bowldesell, the monks of which are kept almost prisoners by the bedouins. The Arabs call Sinai, Jabl ul-Tin. A stone, called tifa by the Arabs, is found near Mount Sinai, it is brittle, with the appearance of pipe clay, and it serves the poor instead of soap, it is also useful in taking stains out of cloth, and in refreshing the skins of asses, being rubbed over them for this purpose in summer time.—*Burkhardt's Travels in Syria*, pp. 394, 488.

MOUNT TABOR, lies to the east of Nazareth.—*Robinson's Travels Palestine and Syria*, Vol. I p. 211.

MOUNTAIN ASH Tang-hi Chinese, *Grewia elastica*.

MOUNT ZAGROS, or the 'hot country,' is the name given to that tract of country which lies between the Tigris and Mount Zagros *Rich's residence in Koordistan, Vol I p 48* See Luistan

MOUNT VAIKANT'HA, the paradise of Vishnu

MOUSE

Somus,	FR	Mush,	PERS	SAYS
Maus,	GER	Riton,		SP
Topo, Sorcio,	It	Sichan, Fare,	Endik-	
Chuba,	HIND	Sicham,	TURK	
Mus,	GREEN, LATIN			

See Mus Mammalia

MOUSSACHE The meal of Cassava manioc or Jampaha manihot

MOUSSALINA, Fr Mushu

MOUSSE DE CEYLON, Fr Graecillaria lichenoides, *Greville Ceylon Moss*

MOUSTACHE In British India, amongst hindoos and mahomedans, passing the hand over the moustache, is a signal both of defiance and self-gratulation — *Tod's Rajasthan, Vol I p 353*

MOUSUL, the name of a city on the western bank of the Tigris. It is six earavan, or four horseman's, hours from Nimrud which Rich supposes is the Larissa of Xenophon. The large village of Nimrud is sometimes called Derawesh — *Rich's residence in Koordistan Vol II pp 129, 130*

MOUREE, BING Anise or sweet fennel *Foeniculum pannoni*

MOURUNG-ELACHI BING Mourung cardamom *Annonum aromaticum*

MOWAMERIA See Singpo

MOWA OIL Oil of *Bassia latifolia* properly Mahwa

MOWAZIN, or Muzzan amongst mahomedans a public crier to summon to prayers

MOW CHOK CHIN A species of bamboo. The most beautiful bamboo in the world, says Fortune, and grows about in wild profusion. In the central and eastern provinces of China it is largely cultivated, particularly on the sides of mountains where the soil is rich, and in the vicinity of temples and other monastic buildings. Its stems are straight, smooth, and clean, the joints are small, it grows to the height of from sixty to eighty feet. Twenty or thirty feet of the lower part of its stem are generally free from branches. These are produced on the upper portion of the tree, and then they are so light and feathery that they do not affect the cleanness of the main stem. In addition, therefore, to the highly picturesque effect it produces upon the landscape, it is of great value in the arts, owing to the smoothness and fineness of its structure. It is used in the making of sieves for the manipulation of tea, rolling ta-

bles for the same purpose, baskets of all kinds, ornamental inland works, and for hundreds of other purposes, for which the bamboo found in India is wholly unsuitable. Like all other species of the same tribe, it grows with great rapidity and perfects its growth in a few months. To use a common expression, "one could almost see it growing." Fortune was in the habit of measuring the daily growth in the Chinese woods, and found that a healthy plant generally grows about two feet or two feet and a half in the twenty-four hours, and the greatest rate of growth was during the night. The young shoots just as they peep out of the ground are highly esteemed as food, and are taken to the markets in large quantities. He was in the habit of using them as a vegetable every day during the season, and latterly was as fond of them as the Chinese are themselves. Sometimes he had them split up, boiled, and dished by themselves, at other times they were used in soup, like cabbage, and they formed one of the ingredients of an excellent omelette. About Hong-Kong and Canton, several kinds of the bamboo are very common. There is a yellow variety with beautiful green stripes, painted on its stems, as if done by the hand of a most delicate artist. But like the Indian varieties, they grow in dense bushes, their stems are not remarkable for their straightness, and the large joints and branches which are produced on all parts of the stem, give it a rough surface, and consequently render it unsuitable for fine work. These tropical, jungly-looking bamboos disappear in the more northern latitudes and in their places we have the mowchok, the long-sin-ehok, the hoo-chok and one or two others, all with clean stems and feathery branches, suited for the most delicate kinds of work, and all "good for food." These bamboos are well worth the attention of people who inhabit temperate climates, such as the south of France, Italy, and other parts of the south of Europe. No doubt they would be well worth introduction to some parts of Australia, New Zealand, and the southern portions of the United States of America. In the province of Chekiang the maximum summer heat is from 90° to 100° in the shade, but it is only for a few days in the months of July and August so high, in winter the thermometer (Fah) is rarely so low as 20. They invariably grow in a rich yellow loam on the slopes of the hills — *Fortune's Residence in China, p 189 Wanderings in China*

MOWE See Marble.

MOWLA ALI, a name of Ali

MOWLOOD, AR Poetry chaunted before the bier of a deceased person when carried out

MOU-TAN. CHIN

Mau tan, CHIN | Pœonia moutan,
Tree pœony,

The mowtan or tree pœony, is abundant in China, fruits large, and variegated flowers, it bears the name of hwawang, or king of flowers to indicate the estimation in which it is held. The skill of the Chinese gardeners has made many varieties, but the difficulty of perpetuating them may be one reason for their high price. Tree pœonies are brought south-wards in large quantities every year, about the month of January, from the northern provinces. They flower soon after they arrive, and are rapidly bought up by the Chinese to ornament their houses, after which they are thrown away, as they do not thrive well so far south as Canton or Macao, and will not flower a second season. They are sold according to the number of flower-buds they may have upon them, many of them fetching rather high prices. Several very valuable varieties of the Moutan, or tree pœony, are to be found in gardens near Shanghai. Those varieties of this flower, which are yearly brought from the northern provinces to Canton, and which are now common in Europe, have blossoms, which are either rose-colored or white but in some parts of China purple, blue, and yellow varieties are produced, although these were never brought to Canton for sale. Amongst them from Soochow fifty miles from Shanghai there are lilacs and purples, some nearly black, and one which the Chinese called "the yellow" which, however, was only white with a slight tinge of yellow near the centre of the petals. — *Williams' Middle Kingdom*, p 285 *Tourture's Wanderings*, p 135-134

MOW-FU and Tau-tang are tribes whom the Heuma populations describe as living beyond their boundary

MOWZEEAN AR Noxious things, vices

MOVI CHETTU, or Moyi-chettu TEL *Eugenia alternifolia*, R very common on the Nagar hills

MOHA JAPANICA kingwort of China
MOYI CHETTU TEL *Eugenia alternifolia* — *Rorb W Ill W Ic*

MOY See Cochín-China, India

MOYSOL See Mysore, Negro Races, Papuans

MOZAFERNAGAR, 29° 28', 77° 43', in Hindostan, situated in the Doab between the Jamna and the Ganges

The Dak bangalow of this place is 902 ft above the sea — *Rob Schl*

MOZAIC GOLD or Bronze Powder is a bisulphuret of tin, formed by heating the peroxide with its weight in sulphur. It is produced in small, soft, shining flakes, of a golden yellow colour. It is much used for ornamental work, particularly paper hangings — *Waterston, Faullae*

MOZAMBIQUE The Indo-African sea, is that portion of the Indian Ocean extending from its N W boundary to the Mozambique Channel and including the Persian Gulf, Arabian Sea and Red Sea. It has had much influence on the ethnology of Eastern Africa. The corresponding eastern portion of the Indian Ocean may be termed the Indo-Australian Sea. Important ethnical considerations—relating to the oceanic winds make it necessary to distinguish these two regions from the middle one, thus with the districts of the Indus basin, the marginal district of Beluchistan, the great longitudinal one formed by the Persian Gulf and the basin of the Euphrates, the southern Arabian district, that of the Red Sea, and the marginal or Trans-Nilotic one of E Africa, form the next region. Of these basins the Euphrates and the Red Sea are of especial importance, for by them the ancient civilization of the Mediterranean and the Nile spread their influence into the Indian region, while the Euphrates was itself the seat of a great archaic development of intellect and art.

MOZOME ANGAMI, a rude pagan tribe on the hills of Assam, on the eastern frontier of the Mikir and Cachar. See India, Naga.

MOZDAK a pretended prophet in the time of Kobad of Persia, who preached the doctrine of a community of women and possessions.

MOZURRIQ HIND Gilt or illuminated paper on which are devices in gold leaf.

MRAL, HIND Lycium Europæum

MRI, a tribe in the Eastern frontier of British India who dwell to the north of Banskotta and Luckimpool. See India, Naga.

MRICHCHHAKATI, or the Toy Cart, a Sanscrit poem by Kalidasa.

MRIDU MARUVAMU SANSO Onigantum vulgare, L The words mean "soft majoram."

M'RIGA SANSO Antelope cervicapra Pallas

MRIGU, See Siva

MRIGANKA, SANS from mriga, a deer, and anka, a mark.

MRIGUENA, or the Fawn-Eyed, a Gujarati princess, who was married to Mann Singh the great Tomara rajah of Gwahar in the

MUAH-PATA

beginning of the 16th century The raga was fond of music, especially of the sankirna rag or mixed modes, of which Mignona was a great genius Four specimens of her composition are yet extant, and called after her name, Gujar, Bahul Gujar, Mal Gujar and Mangul Gujar It was supposed that the hindu musician Tan Sen attracted by her songs went to Gwalior where he is buried

MRITA-SANJIVINI Tel Sans san-jivini means to restore to life

MRITYOO Sans from mri, death

MRITYOONJANA Sans from mriytyoo, death and jee to overcome

MRU or Tung Min, a tribe on the Koladyn river and supposed by Dr Latham to be the same as the Mrung who allege their origin to be from Tipperah The number of the Mru in Aracan is about 2,500 At one time a Mru chief was chosen king of Aracan, and the country was Min when the Rakheng conqueror invaded the country The word Min is supposed also to be the same as Mui The Mui tribe in Aracan, occupy the hills between Aracan and Chittagong they seem of the same lineage as the Myanma The former dwell on the Koladan river and its feeders, but having been driven out by the Kani now occupy hills on the border between Aracan and Chittagong at the source of the Mowee river which disemboynes in lat 21° 10' N South of Kootaboodca island — *Dr Latham's Ethnology*

MRUNG of Aracan dwell with the Dong-Nuk in the upper basin of the Mayu and also, it is said, amongst the hills on the eastern border of the Chittagong district They say they are the descendants of captives carried away from Tipperah by the kings of Aracan Their vocabulary has affinities with the Gai and Bodo This is a striking confirmation of the history of Aracan which relates to the conquest of the portion of eastern Bengal by the Rakhing According to Captain Playfe, Dacca is the northern limit of their possessions, but a deportation of Gaios and Bodos, or of a mixed tribe on the confines of the pure Gaios, shews that their conquests extended much further in that direction They are said to be the descendants of a race, whom, several generations back, Aracan kings carried away from Tipperah, but also a colony imported from the Bodo country by the kings of Aracan, at the period when their conquests extended far up eastern Bengal

MU, in the weights of Burmah, is the one-tenth part of a kyat or tikal

MUA, BENG Bassia longifolia

MUA-BADAL Guz HIND Sponge

MUAH-PALA Mal Nutmegs

MU-BARKHA

MU-ALU BENG and HIND Dioscorea aculeata, *Linn*

MUANG BURM A town

MUANG-GAUNG or Mung Khong See India

MUANG-LUN, A small district tributary to Siam near Ayuthia

MUAN-THAI The kingdom of Siam in Thunberg's time, was by the Natives called Muan-Thai, as much as to say, the Land Thai In their books it is found with this epithet, Kiom Thep Piamma haa Ikoon, (Circums visitation is Deorum) the Circuit of the visitations of the gods The Malaysians and Peguans call it Tziam, from whence comes the European name Siam Its Northern Latitude about the middle of it, or where the capital city is situated, is fourteen degrees, eighteen minutes and its longitude according to the common maps 133°, but according to the late observations of the Jesuits 120 degrees Eastward it borders upon the kingdoms Ton-kin, Cochinchina and Cambodia, on the south it is limited by the sea, and the countries of Malacca, of which the king of Siam possesses Ligor, Tanasser, and some other small provinces On the west was the kingdom of Pegu, and on the north that of Lios Considering its extent it is but indifferently peopled being left inhabited only along the banks of the rivers — *Thun History of Japan*, Vol 1 p 25

MUAR See Jakun

MUAZZAN the servant of the mahomedan mosque who calls the Azan or summons to prayers The words of his summons are

i Allahu Akbar, Allahu-Akbar ' God is Great ' God is great

ii Ashaduan la ilaha il allaho, Ashaduan, la ilaha il-allaho, I bear witness there is no deity but God, I bear witness there is no deity but God

iii O ashaduanna Mahomed ur Rasul allaho O ashaduanna Mahomed ur Rasul allaho and I bear witness that Mahomed is the prophet of God, and I bear witness that Mahomed is the prophet of God

iv Hy-ul-ni-salwat, Hy-ul-ni-salwat.

v Hy-ul-al-fallah, Hy-ul-al-fallah

vi Us-sallato-khan-un-min-nun-nowm; us-sallato-khan-un-min-nun-nowm

vii Allahu akbar, allahu akbar '

viii La ilaha il allaho

MUBARIZ the single combatant, the champion of the Arabian classical and chivalrous times — *Burton's Pilgrimage to Mecca*, Vol 11 p. 53

MU-BARKHA HIND PERS Adiantum capillus veneris.

MUBEHYAT, in the Arab medicine, the Aphrodisiaca

MUCCA PIRI—? *Bryonia scabiella*

MUCH, or Sohaga HIND A kind of harrow, with teeth

MUCHA-KANTA See India Kattyawar

MUCHANG PERS, SANS Jews harp

MUCHIPORA See Suhoym

MUCHI-RAS HIND Supposed to be the gum from several plants, said to be from the *Salmalia malabarica*, also *Moringa pterygosperma*, also, a gall from the *Aleca catechu* See Much-ras

MUCH KANTA HIND *Astiagalus multiceps*.

MUCHOO-KANTA The Jharejah is a Rajput clan who occupy parts of Kutch and Kattywar the different tribes of them who inhabit Hallaur and Muchoo Kanta are as under —

Jam Zadeh, descendants of the Jam	Ummu
Hindol	Bharanee
Doongurane See Sungeea	Bhananee
Kubhu	Amu
Rewanee	Dil
Weebanee	Halla
Likanee	Hip
Moranee	Khumanee
Kunderya	Kanr
	Kao
	Batach and other castes

The Jahrejah have been notorious for killing their infant daughters They obtain in marriage the daughters of any of the numerous races of Rajputs and even find their facilities such as to allow of their being nice in selecting from the most respectable families They are furnished with wives by the Jhalia, Wagela, Gori, Chumassumma, Purnai, Surney, Soda, Jaitwa Wala and Wadal tribes, but there seems to be a general preference in favour of the Jhalia From the Jaitwa, the Jahrejah cannot have obtained any wives for a long time, as it is more than a century since any grown-up daughters have been seen among them This fact is to be accounted for only by admitting that female infanticide was prevalent among them Of this, indeed, there seems no reason to doubt, for, although they allow that the practice is sinful, and do not openly avow it, they, as well as the Jahrejah among them signed the instrument of abolition, however, this outrage on human nature is of comparatively recent origin, and may without much hesitation, be ascribed to the example of the Jahrejah, in concurrence with base and mercenary motives "The influence of example and communication," says Colonel Walker, and the remark is of a cheering, as well as of a saddening nature "is capable of procuring converts to the most criminal and

flagitious courses"—*Report, para 161-169 Cornack's Female Infanticide, p 108 Correspondence relative to Hindoo Infanticide, p 38*

MUCHR, or Machi, HIND Muskito, pronounced mat-shar

MUCHRUS, an astringent gum resin which exudes from the bark of the *Bombax Malabaricum* See Much-ras

MUCHU MARM, TAM *Erythrina Indica*

MUCIBAR, also Musabbai, ARAB. HIND PERS Aloes

MUCIC ACID See Gum

MUCILAGINOUS SEEDS, of these, are Linseed, (Ulsee), *Linum usitatissimum*, Quince, (Beh Dana,) *Cydonia vulgaris*, Tookhm, (Bulungo,) *Diaconocephalum Roy-leumum*

Isufghol, Isufghola, *Plantago Di Taylor*

MUCKAY, in lat 3° 28' N, a small place in Sumatra where the coasting vessels stop at times to trade

MUCKWY ARAB. Dik *Sasaparilla Hemidesmus Indicus Rhede It Brown; W L Cont*

MUCUNA, a genus of plants belonging to the order Fabaceae The following species are known in the East Indies

atropurpurea, D C, Comtallum Konkan, Travancore
bracteata, D C, Chittagong
capitata, W and A, Cultivated
gigantea, D C, Peninsula of India, Sunderbuns
hirsuta, W and A, Peninsula of India, Sunderbuns
imbricata, D C, Sylhet
monosperma, D C, all British India
nover, Buch, Bengal
primitus, Hool, S E Asia, Archipelago
utilis, Wall, Australia, Mauritius

The species are climbing herbs or shrubs, with pinnately-trifoliate leaves and axillary racemes, which hang down when bearing fruit A product of species of *Mucuna* is the cowage,

Kanchkuri,	Dik	Atmagupta,	SANS
Cowage,	FR	Kosambi wall wail	SINGH
Kuhkhatze,	GER	Puney kah	TAM
Kiwach,	HIND BENG	Pilladugukulu,	TIL
Rawe,	JAV	Enuga dola-Gunda,	"

Cowage is probably a corruption of the Arabic, Hindustanee or Bengali names of one of the plants that produce it, it consists of the hairs found upon the pods of different species of *Mucuna* They are exceedingly slender, brittle, and easily detached, and the fragments readily stick into the skin and produce an intolerable itching, hence they are frequently employed for mischievous purposes Cowitch is also used medicinally as a vermifuge, by being mixed with syrup till of the consistence of honey, and given in doses of two or three tea-

MUCUNA PRURITA

spoonsful The species are found in hedges, thickets, on the banks of rivers, and about water-courses, in the East and West Indies, and in America within the tropics. *Mucuna* *mens* and *M. pruriens* usually furnish the substance, but that from *M. monosperma*, called by the Teluga, Enooga dola Grunda, or Elephant's Scratch-wort, is said to exceed the others in the irritating burning property of its hairs. Dr Roxburgh states that *M. pruriens* was one of the plants formerly used in India to poison wells but it is less hurtful than was supposed—*Dis Roxb Fl Ind Voigt*

MUCUNA ATROPURPUREUM, D C, W & A

Carpopogon atropurpureum, ROXB

Cede duligondi, TEL | Tella kada, TEL

It has large dark purple flowers

MUCUNA GIGANTEA, D C, W & A

Dolichos giganteum, WIND

Carpopogon giganteum, ROXB

Stizolobium giganteum, SPRING

Kakavalli, MALAY | Lungi duligondi, TEL
Padda duligondi, "

This climbing plant grows on the coasts of Peninsular India, it is employed in medicine

MUCUNA PRURITA, Hook, W & A

Carpopogon pruriens ROXB

Mucuna pruriens, WALL

Dolichos pruriens, ROXB

Allushi,	BRG	Konch kari,	PANJ
Quithi,	BURN	Guinch gyi,	"
Khwa li,	"	Kaw inch,	"
Kunch kari,	DUK	Copikachu,	SANS
Cowage,	LUG	Atungipta,	"
Indu cowage,	"	Puna kari,	TIV
Kisach,	HIND	Pillu dughu kana,	TEL
Nalirama,	MALAY	Dula goudi	"
Kinuchli,	PANJ		

Grows all over British India and in the Moluccas. It has large purple flowers. Thus when cleared of the small hairs which cover it is eaten by the Natives like other beans. Rheede says that on the Malabar Coast it is supposed to have the effect of exciting venery. The stinging hairs as well as those of *Rottlera tinctoria*, are used in India as an anthelmintic, Sir W. Hooker has distinguished the East India plant, *M. pruriens* from *M. pruriens*, which is indigenous in the West Indies. The pods when ripe, are of a brownish colour, and covered with innumerable sharp prickly-like hairs, which penetrate into and irritate the skin. They dispel lumbrici and ascariides by sticking into their bodies, when pressed against the intestines, and thus irritating and dislodging them. The pod being dipped into treacle or honey, have the hairs scraped off until they have the consistency of an electuary

MUDA-MALLAI

when a table-spoonful may be given to adults, and a tea-spoonful to children, followed by a purgative of castor oil, &c. A cowhage is very common in the Karen jungles. In the Punjab the seeds are principally used in special diseases and given with milk. The hairs of the pods are not used as anthelmintics in India, as they are in England for round worm. They have been applied externally for paralysis and produce much itching. The seed is said to absorb the poison of scorpions and to remain on a bite till all is removed—*Roxb Fl Indica Voigt Powell's Hand-book, Vol I p 341 Royle Mason O'Shaughnessy, Ainslie, p 244*

MUCUNA URENS See Cowhage

MUCUNA VENENOSA, is the name given to the plant producing the poison ordeal bean of Old Calabar. *Mucuna* *Balfouriana* of Old Calabar, resembles a *Tianquebar* species.

MUCUNDA During the life time of the emperor Akbar many hindoos believed him to have been a hindoo in a former birth, that he enclosed in his body the soul of a devout brahmin, who had in a past age borne the name of Mucunda, and had taken a fancy to become the emperor of India. In nine months after his death, Mucunda was permitted to generate in the womb of sultana Hamida Banu, and to take his birth at Amritcote in the character of Akbar. Indeed there were some grounds for the hindoos to claim Akbar as a prince of their race, that emperor had a hindoo wife, the princess Jodhi Bai, had a hindoo daughter-in-law, the Maiwarce wife of Jehangir, had a hindu general, the raja Man Sing, had a hindu financier, the rajah Soder Mull, had a hindu favourite the rajah Beerbul, had a hindu songster, Tausen, had many hindoo officers and hindoo pandits always about him, much in his court savoured of the hindoo, and he had in a manner hindooized himself by his ardent devotedness to the cause of hindoo welfare—*T of Hind Vol I p 311*

MUDACOTTAN, TAM *Cadiospermum halicacabum*

MUDAH, also Vudah, ARAB *Ficus religiosa*

MUDAJI See Bhonsla Rajas of Nagpur, Mahratti Governments in India, Nagpore

MUDALI, singular, Mudalvan pl TAM A title of the agricultural or vellalai classes in the Tamil country. It is an official designation in Ceylon, seemingly similar to the Mandal, village headman of Bengal.

MUDA-MALLAI The Bangalore barracks, railway, Neilgherry barracks, jail,

and other works were supplied with timber from these forests — *Conservator's Report*

MUDAN See Mudani

MU-DAING, Burm *Cycas encinalis*, *Linn*

MUDANI, a mahomedan sect, founded by Mudan, a sufi. They admit the divine mission of Mahomed, but disclaim his title to particular veneration. The Mudani go nearly naked, braiding the hair and smearing the body with ashes, and wearing iron chains round their waists and necks.

MUDAR, also Ak HIND Are names applied to the *Calotropis gigantea*, the gigantic swallow-wort, a plant which is widely diffused throughout the southern provinces of the peninsula of India where it grows wild, preferring poor soil near the sea. It is replaced in the Bellary District, by *C. procera*, which is equally common and in Northern India by *C. Hamiltonii*. To obtain the fibre the branches are gathered and dried in the sun from twenty-four to thirty-six hours, when they are taken up, the bark peeled from the woody parts, and the fibres gathered. If plied out in the dew for a night, they lose their greenish tint, and become white. The sap of the Mudar plant is applied externally as a rubefacient, dried, it is mixed with caoutchouc.

MUDDA KHARJURAPU CHETTU TLL *Phoenix dactylifera*, *L* Mudda "a mass; a lump"

MUDAREEA, or Subgateca, a class of fagaces

MUDARI CAN Antelope *Arabica* — *Hemipneuste*

MUD BAY or Muddy Bay, is the commercial port of Alleppe in the kingdom of Travancore, 36 miles south of Cochin, remarkable for the singular natural break-water formed in the open sea, consisting of a long and wide bank of mud, the effect of which is so completely to break the waves, that ships of all sizes can securely anchor even at the stormiest season of the year in the open roads, where the water is perfectly calm. The origin of this deposition of mud, has never been satisfactorily accounted for. It imparts a dirty colour to the water and makes it thick and slimy. It has shifted more or less within the last century, but not to any great extent. A similar deposit exists at Nairakul about 29 miles north of Cochin, and the advantage of this latter place, as a natural open harbour for shipping has recently been brought to the notice of the British Government — *H D*

MUDDI, TLL *Terminalia alata*, Muddi Pattu TLL the Bark of *Terminalia alata* See Mutti

MUDDIKPOR, Kili-kati or Kotaboo,

the wandering minstrels. Other names have been given to this migratory people who dwell in the southern Mahratta country, Kabilgar or Ferryman, Koli and Barkun are the terms most usually employed, but Muddikpor is the designation they apply to themselves. They are generally tall and powerful men, with an olive yellow complexion and are numerous throughout that part of India, they say that their original locality was the village of Talicot near the town of Sorapoor, and that however far they have dispersed, all classes continue to speak the Mahratta tongue though it is requisite they should attain likewise a knowledge of the language of the countries in which they wander to enable them to gain a livelihood.

MUDEENA Naksha, Medina picture

MUDELA-NILU-HAMMATU, variety of *Datura fastuosa*

MU-DEVI, the goddess of misfortune

MUDH, or mad'h GUL Honey

MUD'H-I-HOSEIN, the praises of Hosein

MUDHOOMA-LUTEE, BENG Green flowered Hoya *Asclepias volubilis*

MUD'HOORIKKA, SANS *Foeniculum panmori* *Rorib*

MUDHOO-SOODUNU, SANS from sood, to destroy

MUD'HUBEE LUTA, BENG Hiptage madnbloti

MUDHUKA also Yastimadhuka, SANS Liqueurice root

MUDHUYA HIND *Polydorus ichthyætus*, *Horsf*

MUDHYADESHI, SANS from mudhya, midst, and deshm, belonging to a country

MUDLIAR TAV plural of Mudali A head man See Mudali

MUDO, TAV *Buchanania latifolia*

MUDNU, HIND *Philadelphus* sp

MUDRA RAKSHASA, or Signet of the Minister, an ancient political Sanscrit drama by Visakha Datta perhaps of the 12th century. The events dramatized relate to the history of Chandragupta, the Sandracottus of the Greeks. Rakshasa was the minister of Nanda and afterwards of Chandragupta. In one scene Vradha Gupta visits Rakshasa and a conversation ensues which relates to historical events,

Rak — What news from Pashpur ?

Vr — I have not much to tell sir, where shall I commence ?

Rak — With Chandragupta's entry in the city. What'er my agents since have done, inform me

Vr — You will remember, Sir, when, in close league,

United by Chanakya, Parvateswara

And Chandragupta in alliance, led

Their force against our city,—a wild multitude

MUDUNA-MOHANA

Of Sakas, Yavanas and mountaineers
The fierce Kambojas, with the tribes who
dwell
Beyond the western streams, and Persia's
hosts
Poured on us like a deluge * * *

In the Mudia Rakshasa, Chandiagupta is frequently named Vishula, a term said to be equivalent to sudia, and Nanda himself was the son of a sudia woman, there can be little doubt that the celebrated Munya family were of sudia extraction. The Uttara Rama Chentia, the Vikrama and Uivasi, and the Mudia Rakshasa, contain many illustrations of the hindoo woman's love and affection. In the latter piece occurs an example, in comparatively humble life, of the strong affection of a hindu wife. Chandina Das, like Antonio in the Merchant of Venice, is doomed to die, to save his friend. His wife follows him to the scene of execution, with their only child, and the succeeding dialogue ensues—

Child—Withdraw, my love, and lend our boy
along

Wife—I forgive me, husband,—to another world
Thy steps are bound, and not to foreign
regions,

Whence in due time thou homeward wilt
return,

No common farewell our leave-taking now
Admits, nor must the partner of thy fate
Leave thee to trace thy solitary way

Child—Whither dost thou me in?

Wife—To follow thee in death

Child—Think not of this—our boy's yet
tender years

Demund affectionate and guardian care

Wife—I leave him to our household gods, nor
fear

They will desert his youth—come, my
dear boy,

And bid thy sire a long and list farewell
Thus could I sweetly pass a thousand
years,

Another author makes a loving woman
say—

But without thee e'en heaven would lose its
charms

* * *

"Pleased to embrace thy feet, I will reside

"In the rough forest as my father's house

"Void of all other wish, supremely thine,

"Permit me this request—I will not grieve,

"I will not burden thee—refuse me not

"But shouldst thou, Raghava, this prayer deny,

"Know, I resolve on death"

—*Tod's Rajasthan*, Vol I p 613

MUDUD, an intoxicating drug, in pills of
the size of a pepper corn, made of chopped
betel leaf and opium and smoked in a small
chillum—*Herbals*

MUDUDA, *Tam Chloroxylon swietenia*, D C

MUDUGA, *Tell Butea frondosa* Muduga
Oil of *Butea frondosa*

MUDUNA-MOHANA, Sans from mada-
na, desire, and mooh, to be infatuated

MUGGAR-PEER

MADUPU, a certain plant of S India

MUDUGU TAMARA or *Munugu tamara*,
Tell Malsia quadrifolia, L. The words
mean, "sunk, or drowned lotus"

MUDWATNI, HIND an intermedium or a
go between

MUE also Muei, SP Mohan

MUEDA KA JHAR HIND also Mueda
Lukice, *Tetianthea Roxburghii*.—*Beng
Flora*

MUELAS DE MOLINO, SP Millstones.

MUEL SHEVI, MALEAL *Emilia sonchifolia*, D C

MUFTI In British India, an officer of a law
Court

MUG, a term applied, by the people of
India, to all the Asiatic and to a class of
people in the Chittagong district who call
themselves Raj Bansi in Bengali, and
Myama gyeem Burmese, doubtless off-spring
of Bengalee women by Burmese. Their dress
and language is Bengalee, but they are of
buddhist faith. The Asiatic Mug are a
highly Bengalisised class of Rakhoing and
call themselves Myama gyi or great Myama.
This race form six-tenths of the native po-
pulation of Asiatic, one-tenth being Bur-
mese and the remainder Hindu. The term
Mug is not known to the Asiatic them-
selves and Wilson says the term Mugh which
the British have given to the Asiatic by
that people is restricted to the descendants of
Asiatic by Bengali mothers.—*Wilson's
Glossary*

MUGA HIND One of the silk-worm
moths of British India. The two principal
indigenous varieties of silk are the muga and
the eri. A dress made of muga is prized
beyond all others, by the Assamese. A plant
grows wild in the southern part of the
Chittagong district, on which the moth lives.

MUG-DYE-PLANT The Mug make
yellow and red dye, by grinding this plant
and its roots into powder, and boiling the
same in water. The colours are dull but seem
to last for a long time.

MUGANI, BENG *Phaseolus trilobus*, Ait

MUGA SILK See Cotton manufactures

MUGGAR-PEER, on the Crocodile-pond,
lies to the north-west of Kmrachee. The
great pond is about 300 yards in circum-
ference, and contains many little grassy
islands, on which the majority of the croco-
diles (*Crocodilus palustris*) bask, some are
seen asleep on its slimy sides, others half-
submerged in the muddy water while now
and then a huge monster raises himself upon
its diminutive legs, and waddling for a few
paces, falls flat on his belly. The water in
the pool feels cold, although fed from two hot
springs, one of which is of so high a tem-

peratune that a visitor could not retain his hand in it yet animal life exists, for, where the water bubbled up from its sandy bottom, and in the little lake running to the tank, is an abundance of a small black spiral shell, very like *Melania pyramis*, an allied species of which frequents the river Jordan. The crocodiles dig deep in the sand under the neighbouring date-trees and there deposit their eggs. Quantities of deciduous teeth of various sizes, are strewn along the slimy sides of the pond. A guide, taking piece after piece of flesh, dashed it on the bank, uttering a low growling sound at which the whole tank became in motion, and crocodiles splashed through the shallow water struggling which should seize the prize. The shore was literally covered with scaly monsters, snapping their jaws at one another. They seize their food with the side of the mouth, and toss the head backward, in order that it may fall into the throat — *Adams*

MUGGUR See Kiat

MUGHILAN, *PERIS Acaena arabica Willd Linn W & A*

MUGHL See India Mahomedanism, Moghul

MUGHSEE See Kelat, Maghazzi

MAGHRAB AR The west sun set Maghrib-ka-namaz the even-tide prayers

MAGHRABI AR A western person

MUGIL, the mullet genus of fish belonging to the Mugilidae of the order Acanthopterygii about 34 species are known in the seas of the south and east of Asia See Fishes, p 182

MUGILIDÆ, a family of fishes with 66 species of Mugil, 9 Agonostome, 4 Myxus

MUGRA HIND *Raphanus caudatus* a curious plant with immensely long seed pods

MUGRA, HIND *Jasminum grandiflorum*

MUGRABU, HIND *Hemidesmus Indicus*, R. B.

MUGRELA, BENG *Nigella* seed

MUGRI See Kama

MUGUT, also Kuita, also Toop, SANS terms for the high cap, figured on the head of Vishnu, as Narayana

MUGWORT, ENG *Artemisia vulgaris*, Linn

MUHA-DEVA, SANS from maha, great, and deva, divinity

MUHA-KALA, SANS from maha, great, and kala, time

MUHABAR See Hanuman

MUHABAN The Judoon clan inhabit a tract below the Hussunzye country and on the right bank of the Indus opposite the British town of Torbela, and thence stretching westward. In this tract the most notable place is Mount Mahabun, of classical

celebrity. Near the base of Muhabun, and on the bank of the Indus, is the fanatic colony of Sitana. The Syuds of this place are the remnant of the followers of that extraordinary adventurer, Syud Ahmad, who, gathering a handful of mahomedan devotees, from various parts of India, raised a formidable rebellion in Peshawar. After winning and losing Peshawar and Eusufzye, the Syud was eventually slain at the mouth of the Kaghan glen by Sher Sing, the son of maharajah Runjeet Sing. Most of his adherents, chiefly foreigners to the Punjab, dispersed, and the remainder settled at Sitana, evil-intentioned people who endeavour to rouse the bigotry of the surrounding mahomedan tribes, and especially of the Swat. One of the rulers of Swat was elected to his position from among these very people. They intrigue with the Wahabee fanatic religionists among the mahomedan population in various parts of India. More than once correspondence relating to them has been intercepted. In 1852, they co-operated with the Hussunzye against Jehandad, and seized a small fort belonging to that chief, but evacuated it on the approach of a British force with Colonel Mackeson.

MUHAMAREE SANS From maha great, and mee, to kill, the Asiatic plague

MUHAMERAH See Kab Muhammerah

MUHAMMADAN, a term applied to the followers of Muhammad whose name is also written Mahomed and that of his followers mahomedan and then doctrine mahomedanism or islamism, the last term meaning the saving faith. The muhammadans of India are divided into three great sects, the Suni, the Shia and the Wahabi. The last of these are the reforming party in Islam, consisting of zealous and generally of conscientious men, men of piety in whom the religious instinct is strongly developed, and whose one rule in life is what they consider to be their religious duty. Like the Reformers in Europe they refuse to accept any intermediate interpreters between themselves and their Scriptures, and go back to the Koran direct for their doctrine and faith. Unfortunately, however, the Koran is not suited for the exigencies of a modern nation, but only to the local necessities of a warring Arabian tribe, in its successive vicissitudes as a persecuted, an aggressive, and a triumphant sect. The rugged hostility and fanaticism of the Koran have been smoothed down by many generations of scholars and interpreters, and from its one-sided passionate bigotry, a not unsymmetrical system of civil polity has been evolved. Such Laodicean casuistry the Wahabi indig-

nantly reject. They insist on a return to first principles, and wherever they have conquered, then triumph has been subversive alike of settled Government, and of the established muhammadan faith. The Wahabi of India do not go, in questions of doctrine, to the extreme lengths of the Arabian followers of Abdul Wahab. Then first great Indian leader, Sayyid Ahmad, who had been a trooper in the nawab of Tonk's service, was a politician before he became a religious enthusiast. It was not till he required the armed co-operation of his countrymen that he became a seer of sights and a dreamer of dreams, and the British were very much to blame for the remissness and indifference with which they permitted him to recruit his followers in their territory. Ranjit Singh, against whom the jihad or religious war was directed, was then their friend, and whatever may have been his general faults as a ruler, the only grievances which the muhammadans had against him were his interdiction of certain points of ceremonial, and his prohibition against killing cows. The Wahabi of India, therefore, have from the first been rather a political party than a religious sect. Subsequent pilgrimages to Mecca by their leading preachers, have, however, imparted a religious character to the movement which was wanting at first, and such preachers have generally returned from Arabia, ardent, if not very well instructed, disciples of Abdul Wahab. Of late years the religious element has constantly gained strength, and recent political prosecutions have brought them forward as the unshrinking and unselfish devotees of Islam. Since 1865, when it first became really dangerous for a respectable muhammadan to subscribe to the rebellion against the British, the sect has been still further isolated, and has been at the same moment deprived both of the support and of the restraints of the well-to-do comfortable classes. A schism has thus sprung up, and practically Indian muhammadans are now divided into two great sections, the first of which comprises the Shia and Suni, men with vested interests, who are naturally on the side of established Government whether political or religious, and the Wahabi or reforming party, under whatever name they may be known, with their uncompromising and fanatical leaders, and the vast ignorant and superstitious multitude who have nothing to lose and everything to gain by a civil tumult. About the year A. D. 1870, the influence of their itinerant preachers was marvellous. A Wahabi missionary has been seen to halt under a Pipal tree at noon

and before evening the whole town had flocked to him, and were listening to sedition, within the compound of the Commissioner's house, where he had rested with his pony during the heat of the day. About that year, in one of the Eastern Districts, a rumour spread that a Wahabi preacher had fixed his head quarters in a certain desolate and remote hamlet and would preach there forthwith a great encampment formed around him to the number of 6,000 men. The preacher fulminated against the idolatrous rites and priestly superstitions of his countrymen in Bengal. Such merely spiritual declaration was by no means what the people had come out into the wilderness to hear. The result was that before the police had arrived in sufficient force to disperse what was reported by the Hindus to be a seditious encampment, the disappointed multitude had scattered, and the constables found the apostle absolutely alone, and dependent for a little rice and milk on the Hindu villagers who had rushed to the magistrate's court to complain against him. Of the two recognised sects the Shia take up a ground of their own touching the duty to wage war against the Queen, as they do on all other points. The sect have never been very numerous in India, and have been accustomed to persecutions under the orthodox muhammadan governments such as no British ruler would sanction. The Suni form nine-tenths of the muhammadans in India. But the Shia, although not a numerous body, have contributed some of the greatest names to the history of India. The key-note to the Shia faith is the belief in the twelve Imams, an inspired Apostolic descent from Mahomed. One Imam yet remains to complete the august line. By one sect, it is believed that this Imam, the Imam Mehdi, is at present hidden away from sinful mortals, but there will come a great Epiphany or shining forth of the Promised One, when all wrongs shall be righted, and all men converted to the true knowledge of God. 'When that innocent Apostle,' says a Pamphlet, 'shall appear, is known only to the All-knowing God, and to no one else. Till then, the Shia argues that it would be vain to attempt by mortal efforts, or rebellions, or wars, to bring about that great consummation. It denounces as schismatics all who disagree with this view. 'Now a days, such of the depraved and seditious as are ignorant of the precepts of Muhammad and strangers to truth, with vain desires improperly indulge in foolish talk about the meaning and duty of Holy War.' 'In this country, Hindustan, only two sects among the followers

of Islam have proved orthodox—the Shia and Suni. The remaining tribes of musalmans, whether they belong to the sect of Wahabi or to the sect of those who are styled Farazi, &c, are such as have wandered from the right path, and cannot be relied upon. Seven conditions must be fulfilled in order that a jihad, in its meaning of Holy War against the infidel, may become lawful. 'First, when the rightful Imam is present, and grants his permission. Second, when arms and ammunition of war and experienced warriors are ready. Third, when the Jihad is one against mutineers and enemies of God. Fourth, when he who makes Holy War is in possession of his reason, when he is not a lunatic or a man of impaired senses, and when he is neither sick, nor blind, nor lame. Fifth, when he has secured the permission of his parents. Sixth, when he is not in debt. Seventh, when he has sufficient money to meet the expenses of his journey and of the inns by the way, and to pay for the maintenance of his family.' Putting aside the expediency of waging war against Great Britain, and without any reference to the chances of its failure or success, the great Shia condition required for a Holy War is the presence of the Imam. Hitherto this divine leader has withheld his face from mortal men and has not appeared to lead the armies of the Faithful. Till his shining forth, any attempt at Holy War is presumptuous and sinful. To commit bloodshed, except under the leadership of that Imam in person, is strictly forbidden by the Shia law. Those are the rebels and sinful ones who would revolt without the Divine sanction of the Apostle. The Suni have again and again declared holy war without the rightful leader, and with them the Shia have a long account of persecution and martyrdom to settle. The Indian Suni and Shia alike believe in the eventual triumph of the True Faith. But the Suni hold that in the latter days they will carry out the injunction of the Prophet in its entirety, and subdue the whole world to Islam. The Shia, on the other hand, maintain that when that triumph comes, it will be achieved by an amalgamation (although a one-sided one) of the two great religions Christianity and Islam. This dream of universal fraternization in the last days is common to all religions of the nobler type. The hindus have a Book of the Future which foretells a time when all men shall be of one religion and of one caste. Even the Vishnu Purana, compiled in the triumph of hinduism over buddhism, admits that in

the last Iron Age to which we have now come, men shall obtain the liberation of their souls, not in virtue of their religion or their race, but by purity of life and rectitude of action. The Shia musalman have also their millennium, but it is to be reached in association with the christians, who will all become Shia, and probably through the blood of the Suni heretics, who at first will refuse to accept the final Apostle. 'It is distinctly laid down in the Muhammadan Law,' 'that at the time when the above-named Imam shall appear, Jesus Christ may safely attend him' shall descend from the Fourth Heaven, and friendship, not enmity, shall exist between these two Great Ones. It is satisfactory to learn, therefore, that at least one small sect of muhammadans are not bound by the first principles of their religion to rebel against the christian ruler of Great Britain. The Shia all over the world, except in Persia, have been a persecuted people, and, like other hunted sects, have developed a system of easiness to save their bodies by something very like a denial of their faith. When put to straits by their Suni persecutors, they smooth over the peculiarities of their belief. In extreme peril, as lately in Syria, and from time to time in India, this law of extension, or religious compromise, has allowed them to denounce their most cherished tenets, and even to curse the twelve imams. But under the British Power they have been protected from persecution, and from the temptation to insincerity to which persecution gives rise. The Suni are the most numerous class of Indian musalman, they have been conspicuous in proclaiming that they are under no religious obligation to wage war against the Queen of England and Empress of India. To that end they have procured two distinct sects of legal decisions, and the Muhammadan Literary Society of Calcutta has summed up the whole Suni view of the question in a forcibly written pamphlet. It contains two separate sets of syllogisms starting from contradictory premises, yet arriving at the same desirable conclusion. The Law Doctors of Northern Hindustan set out by assuming that India is a country of the enemy, and deduce therefrom that religious rebellion is uncalled for. The Calcutta Doctors declare India to be a country of Islam, and conclude that religious rebellion is therefore unlawful. It is not however, the well-to-do mahomedans, but the fanatical masses, who stand in need of such decisions. The powers of arrest granted by Regulation III of 1818, to enable the Executive to deal

with widely spread treason, such as has from A D 1830 to A D 1870, been smouldering in Bengal, and from time to time bursting out in conflagrations on the Punjab border, have rendered any dabbling in rebellion a most perilous pastime — *The Indian Muslims Are they bound in conscience to rebel against the Queen?* By W W Hunter, L L D, of the Bengal Civil Service

MUHAMMAD See Khalif, Mahomed

MUHAMMERAH, is situated near the junction of the Jerahi or Tab with the Kuen river, it affords vessels sailing up the Persian Gulf facilities for landing goods, without going on to Basra which lies higher up the stream of the Shatt-ul-Arab

MUHA NAMBO, TEL Penelopah wood or Red wood

MUHA-NIM, BENG Evergreen bead tree, Meha sempervirens

MUHA-PATAKA, SANS from mahat, and pataka, from pat, to throw down

MUHA-PURUSHA, SANS from maha, great, and pooroosha, a male

MUHA-PREMA, SANS from maha, great, and preman, love

MUHARRAM, AR HIND sacred, unlawful, prohibited

MUHARRAM The first month of the mohammedan year, in which it was held unlawful to make war Among the shia mahomedans this month is held in peculiar veneration, as being the month in which Hasan, and Hasan, the sons of Ali were killed Their deaths are the subject of public mourning during the first 10 days when fasting and self-denial are also enjoined The educated of the sunni mahomedans also regard these days as days for solemn thoughts The uneducated regard the period as a time for a carnival See Ali, Zynub

MUHA-ROURUVU, SANS from rooroo, an insect

MUHU-RATHI, SANS from maha, great, and rat'ha a chariot

MUHA-SENA, SANS from maha, great and sena, soldier

MUH-ATMA, SANS from maha, great, and atman, spirit

MUHA-VRATA, SANS vrata is a ceremony to be performed according to a vow

MUHA-VYADHEE, SANS from maha, great, and vyadhi, sickness

MUHA-VIDYA, SANS from maha, great, and vidya, learning

MUHOOB-I-SUBHANI, or Dastageer a mahomedan saint

MUHDEE WALAY, the name by which Gyi-mahdee mahomedans call themselves

MUHAINA, HIND a mouth

MUIENDRA, SANS from maha, great, and Indra, the king of heaven

MUHESHA, SANS from maha, great, and isha, glorious

MUHESHWAR SANS The Bilang stones, worshipped as emblems of Siva, no formed at Mubeshwar, on the Nerbudda, where a whirlpool occurs and rounds and polishes fallen stones into the form of a lingam See Hindu, Siva

MUHESHWARA, SANS from maha great, and ishwaia, glorious

MUHISHA-MARDINI, SANS from mahisha, a buffalo, and marda to destroy

MUHLSTEINE, GLR Mill Stones

MUHNEE, a river near Soopol in Muzuf-fu nagar,

MUHOORUT - KA - SHIKAR, or the Ahanea, in Mewar, an annual spring festival, in which the wild boar is hunted — *Tod's Rajasthan, Vol I p 330*

MUHOOYA, BENG Broad leaved Bassia, Bassia latifolia

MUHOUSHUDH, BENG Garlic, Allium sativa

MUHOWA, a streamlet running near Myapore in Banda and Baria Pahara in Gwalior.

MUHSOOD WAZIRI See Khyber

MUHUBHURI-BACH, BENG Zingiber zerumbet

MUHUR, GUZ HIND a Seal

MUHUTTE, BENG Solanum melongena

MUHUTTRANA, SANS from maha, great, and trana, salvation

MUL-KI-PHALLI, DUK Dolichos faba-formis

MUINA, BENG Paspalum stoloniferum

MU-I-PARI, PERS Saxifraga stenophylla

MUIR, Sir John, a Bengal Civil servant, author of original Sanscrit texts, 4 vols Lond 1858-1863

MU-I-SHUTR, PERS Camel's hair

MUJALLIBAH, also called Makloubah, ruins on the east bank of the Euphrates, $4\frac{1}{2}$ miles N N W from the bridge of Hillah, and $1\frac{1}{2}$ north of the Amiam Hill Makloubah means overturned Near the Mujallibah, are the remains of Kasr, as well as those of the hanging gardens, and at rather more than six miles from Hillah, standing amidst, and crowning the summit of, extensive masses of ruin, is the Birs, or Bais Nimrud This has been considered by Niebuh, Rich, and others, to be the celebrated temple of Belus, and, according to Herodotus, it was separated from the palace by the river (Lib 1 clxxx) L'un [des quartiers] est remarquable par le palais du roi, et l'autre par le lieu consacré à Jupiter Belus The Kasr ruins near Hillah, 750 yards from

Amram Hill The Majallibah is a solid quadrangular mound, the sides of which face the cardinal points. Its height is not more than ninety or a hundred feet in the loftiest part, but Sir R. Porter assigns to it that of one hundred and forty feet. It is called by the natives El Majallibah, "the overturned," also Haroot and Maroot, from a tradition handed down, with little deviation, from time immemorial. This solid mound is regarded as the remains of the tower of Babel, an opinion adopted by Major Rennell. As the Majallibah rises to view, it is seen to overtop the intervening banks of several dry canals. It consists of an immense extent of low rounded mounds, of the same nature as that upon the right or west bank of the Euphrates, called the Bursi Summit. On the left bank there is, first, the Majallibah, secondly, directly south of it is the Kasi, a heap of buildings, supposed to represent the great imperial palace with the hanging gardens, close to which is a considerable mass of mounds, which some imagine to be a smaller palace. Still further south is the hill of Amram, a more extensive, though less lofty mass than the last, which must comprise the reliques of many and important edifices. To the E N E at the distance of about six miles from the Majallibah, is an insulated and lofty conical mound, named Al-Hermei, and, lastly, a considerable conical mound, called the Tacho, and by some considered to be the N E angle of the ancient city, stands about fifteen miles to the north of those just enumerated. There are, besides, a vast number of inferior heaps, some of which indicate the courses of canals that irrigated the country, or supplied distant quarters of the city with water, and some are the remains of ramparts which probably inclosed and defended the principal edifices.—*Major Rennell, Mignan's Travels*, p. 10, 161-162.—*Herodotus lib.*, cclxxx

MUJAWIR, a servant who attends the tomb, hermitage, or spot consecrated to a mahomedan saint or person of rank.—*Richard F. Burton's Sindh*, p. 392

MUJAYAH. See Chaldea

MUJI, HIND *Phaseolus mungo*

MUJITH, BENG *Rubia cordifolia*, *Juncus*

MUJMIL, a Persian version of an Arabic translation from Sanscrit, written in the year 1026, A. D., by Abul Hassan of Jorjan near the Caspian. It gives a description of the Maldives

MUJNI, HIND *Pinchea*, *sp*

MUJNOON, AR a Mohunium faqueer, also an insane or imbecile person

MUJOUS. Pers the priests of the Per-

sians, from mugh, an infidel priest generally applied to the priests of the Zoroastrian guebbers, but sometimes to christians. This word is sometimes used, in Persian poetry, to signify a tavern keeper. This is, however, only a metaphorical implication of the term.—*Malcolm's History of Persia*, Vol. I p. 200

MUJZOOB, AR (lit abstracted) a class of faqueers

MUKA, RU, Meal

MUKADDAM a head of a gang of labourers. See Lamberdai

MUKAD AR Amyris, commiphora, Guggul

MUKALBA, SIAR *Cassia lignea*

MUKAMBALA, MALAY Alstoma scholaria *R. Br. Don*

MUKAND BABRI, HIND *Calopteryx*, also *Apogon bractea*

MUKANIYAN, MALAY A brachman of a particular tribe in Malabar, wearing the tuft of hair on the fore part of the head

MUKARATTY, TMI Bocharia, or tabernaemontana, also B. diandra, B. procumbens, and other species

MUKASSIAMAH See Kibung, Makhar

MUKAVAN, MAL A tribe of fishermen in Malabar. See Makhar

MUKDRESHIA or *Migadon*, in lat 2° 2' N, long 10° 25' E, an important town on the east coast of Africa

MUKHANA, BENG *Amorpha spinosa*

MUKHARI or Mukar, HIND *radicis* indians who sell fish, tobacco, jaggery and gum

MUKHASA A portion of land or a village assigned to an individual, either rent free, or at a low quit-rent, on condition of service, or for service rendered. Mukharidai one holding a mukhasa

MUKHITAR AR An agent

MUNG HIND The pulse *Phaseolus mungo*

MUKHMAL GUJ HIND Velvet

MUKHIR SAKARANT See Now-roz Sakarant

MUKHUM SEEM Dolichos gladiatus, sabie bean. A large bean, which requires a strong support to run over. The beans are dressed as French beans but are not so tender.—*Raddell*

MUKIA SCABRELLA Linn Tha bwotkha Bumm. *Bryonia scabrella*

MUKIA See Aquamuki

MUKKA BENG

Mukka jumi, DEF 1 Mukka Cholam, 144

Maize, the Zea Mays

MUKKANTI PANDU TEL 1 coconut, so called from having three eyes

MUKKAPU KOKKESA or Mokkapu kokkesa TEL *Bignonia* *sp*

MUKARA DWAJA

MUKKAY-KA-HAJ, the Mecca pilgrim-age See Haj

MUKKRUI, any thing which Mahomed himself, abstained from without enjoining others to do so

MUKKI-TAI, Gamboge, also Guernia pictoria Roxb and Hebiadendron gambogioides Graham

MUKKI-TAILUM, TAI Gamboge butter See Oil

MUK'L, PERS Amyris commiphora Bdelium, Googul

MUKODI or Makkam Trl Schreberia swietenioides R 109, Col 101

MUKOOROPAY-KEERAY, TAI greens of Boerhaavia procumbens, also of Boerhaavia dianthi

MUKRAN or Mckian, has a population composed of wandering tribes, its natives on the sea-coast are of larger proportions and blacker complexions, than the northern ones, a circumstance that may probably be attributed to their frequent intermarriages with the negroes of Muscat and Arabia, but the Mukran are a pure and delicate race when compared to the Beloochee or Bihooe, owing perhaps to the climate, and their sensual lives, for which both sexes are notorious, they likewise drink great quantities of an intoxicating beverage, made from fermented dates The women of Mukran are, usually, very ugly, and proverbially unfaithful, they set no bounds to the gratification of their passions, at an early period of their lives, they are tottering under decrepitude and premature old age The men do not seem to be remarkable for longevity The great bulk of the population of Kutch Gundava are Jet'h or Jut—*Pottenger's Travels Beloochistan and Sindh*, pp 306 310

MUKRU, HIND Machilus odoratissima

MUKSHA, SANS from mooch, to liberate The hindoo theologic opinion, known as muktant is one species of muksha or liberation, as kaivulya is another they both mean absorption, excluding every idea of separate identity—*Ward's View of the Hindoos* Vol. IV p 361

MUKTO-JOORI, also Shwet Busunda, also Mukanta BENG Acalypha Indica Linn

MUKTO-PATI, BLNG Maranta dichotoma, Wall

MUKUL AR PERS B'dellium, also Commiphora Madagascariensis, Balsamodendron Roxburghianum Wall

MUKUMPALA, MALAC Alstonia scholaris

MUKUND DEO See Oursu

MUKARA DWAJA, SANS from Makara, a water animal, and dwaja, a flag

MULCER

MUKURUNDU, BENG Jasminum latissimum

MUKWA a tribe of fishermen in Malabar, those of north Malabar follow the rule of descent a matrice but those in the south, permit of descent of property to sons

MUL, also Muli, HIND a scot pokhar mul is Dolomixa macrocephala,

MUL RAJ See Solunkhi, Gujarat

MULA HIND Bassia latifolia Willd

MULA See Bhakta Mula

MULAIM PERS soft, an ointment

MULAKA, SANS Radish

MULAKARNE-MARM, TAI Toddalia aculeata, PERS

MULAKARANG VARAY PUTTAY, bark of Toddalia aculeata

MULAM PALLAM, TAI Mulam Pandu. Trl Cnenmis molo Linn W and A

MULA NACSHITRA See Komarpal

MULA PRAKRITI See Saeta

MULATHI HIND Glycyrrhiza glabra

MULAYAN, MALEAL A servile tribe, the same as the Palayan

MULAZIM HIND a servant, also farm servants agricultural hired laborers

MULBERRY, species of the Morus or Mulberry trees and their fruit In the Punjab there are red and white mulberries, and two sorts of each color, one is a small oval, being rather sweet, but a most miserable fruit The other, called shahtut, is a very long narrow fruit, looking almost like a catepillai, either greenish yellow or red-black in color, this fruit is somewhat better than the first kind, it is very sweet, but has no flavor The real shahtut, the "royal mulberry" of Kashmir, is a fine, large, sub-acid fruit, it is dried and made into flour, the bread from it is nutritious and fattening The Hill mulberry, or kimm is the Morus serrata

Toot or Karoon, is the Morus Indica, a tree of fast growth, attaining its full size in 20 years, when it becomes useful

The leaves of the red and white mulberry trees form the food of the worm (Bombyx mori) yielding the silk of commerce They are quite distinct from the Philippine mulberry, which is the Morus multicaulis of botanists Beebhoom mulberry gardens are innumerable,—dotting the country in patches of a dark green colour—*Travels in India* Vol 1 p 65 *Commissioner Jubbulpore Division*

MULBERRY, INDIAN Morinda citrifolia, Linn

MULBOOS-KHA'S NAZR, an annual supply of clothing materials formerly sent from Dacca to the emperor of Delhi

MULCER, a tribe inhabiting the foot of the Anamallai hills very useful in the forest

MULKA NAAD

preparing elephant ropes from the vacca nai, assisting in the clearing of brushwood and the repair of roads, &c, for which they are paid See Malai Arisan

MULETI, HIND Glycine hiza triphylla

MULEZYE, See Khyber

MULGEDIUM See Fungi

MUL GRASSIA See Grassia, India

MULHAR RAO Sec Holkar Mahatla

Governments in India

MULI, HIND Raphanus sativus, radish, any garden root, root of Cochlearia armo-

MULI ABDUR RAHMAN, Sec Semitic

MULI BARANI, HIND Brassica Gif-

MULI-KA TEL? HIND Balsamodendron

Roxburghianum—Wall

MULILA, MALEAL Xanthoxylon rhetsa,

MULILI? MARAM TAM Gualtheria ceria-

MULIM, HIND Gloiriosa superba

MULIN, HIND Bignonia Indica, also Sole-

nanthus sp

MULINGEI, TAM Radish

MULK, the third title amongst Indian

mahomedans, as Suraj ul Mulk, Shari ul

MULKAH, a stronghold, near the Maha- bin mountain occupied by Mahomedan reli- gious fanatics from Hindustan. It is situat- ed on one of the southern spurs of Mahabun Major James, C B, Commissioner of Pesh- wai, induced the Boner tribes not only to surrender after the havoc done among them but to send a contingent of two thou- sand men with the Corps of Guides to burn down Mulka. Thus, the elder branch of the Eusufzai repeated the vengeance which they once before took on the fanatics when in May 1831 then fathers rose against Syud Ahmed the founder of the sect, who was then slain at Balakot on the Indus, drove his family to take refuge with the nawab of Tonk who long sheltered them, and expelled his Ghazee followers

MULEEDA, a cloth made at Amritsar

MULE FERN Memionitis cordifolia

MULEI, HIND Fisetia Edgeworthii

MULEN SCHENA—? Amorphophallus

MULES seldom go so few as 30 miles in

a day, though carrying a load of about 3

cwt, and passing over such kotals or passes,

as would appal even a Spanish muleteer

See Iran

MULKA NAAD, Sec Korambai

MUGIL CEPHALOTUS,

MULKAS, TEL species of Bambusa

MULKGIRI, HIND Chicouts

MULKLAVU, MALEAL Salmahia Mah-

barica, Schott

MULLA, also Mullana Ar HIND a mohat-

medan learned in the law, a schoolmaster, a

mahomedan teacher

MULLA BARK, bark of Zzyzphus num-

mulana

MULLAGHAI TAM Capsicum

MULLAKU, or Mniaku, TAM Wax

MULLAKUND, See Khyber

MULLAY MUNTHA-KEERY TAM

Capsella bairsa pastoria

MULLA MUSTE or Uste, TEL Solanum

trilobatum, L The Sanscrit is Alakali,

which, though stated to be Chilotropis

gigantea, is applied to Sol trilobatum in

Telingana The leaves are used as a vege-

table and are believed to improve the intel-

lect according to the verse "By offering

the Alakali leaves he became a prince," al-

having made his master wise by feeding him

daily on uste leaves, was rewarded by pro-

motion to a principedom

MULLANGI, TEL Raphanus sativus, L

MULLEN-BELLERI, MALEAL Cucumis

MULLEER RIVER, 16 miles from the

town of Kurahee

MULL ELAVA MARAM, TAM Bombax

Malabaricum or Salmahia Malabarica

MULLELAVOO, CAN Salmahia Mala-

barica

MULLENEE, a river near Jowrah in the

Indore territory

MULLER, Maximilian, a learned German,

who settled in England as professor of

Sanscrit, editor 1849—1856 of the Rig Veda

—1859, author of History of Ancient Sans-

crit Literature

MULLET FISH, Mugil cephalus

Pathin, HIND Muddava moon, TAM

Arabi muten, DUK Bonta, TEL

The mullets spawn largely in estuaries

and apparently nowhere else The sea,

Cybrum Commersoni seems to spawn

very near the mouths of the estuaries, while

others appear to ascend nearly as high as the

tidal influence for the purpose The mullet

lives largely on shrimps and sand-worms

A small plot of some four or five acres in

the Mangalore backwaters was therefore

buoyed off to be left undisturbed for shrimps

to breed in—Am's Mat Med p 155, Mason

Thomas

MUGIL CEPHALOTUS Valenciennes,

The Tennesseum seas have large eyed

mullet, valuable for the table and

MULLOH

common in Calcutta, but distinguished by its small head, smaller scales, and goggle eyes which appear to be starting out of its head — *Mason*

MUGIL SUBVIRIDIS — *Valenciennes* A small mullet often found in great numbers in the river near Maulmain, many of the Burmese regard it as the young of *M. Cephalotus*, but it is a distinct species.

MULLEZYE, See Afghan

MULLI, TAM *Solanum Indicum*, *Linn*

MULLIKA, BENG Arabian jasmine, *Jasminum sambac*

MULLI KIREY, TAM *Amarantus polygamus* — *Linn Roxb*

MULLOH, a pass in Beluchistan The Bolan pass on the borders of Saharawan, leads from the Dashti-i-be-dowlut to Dadur, and is the great route of communication between the Western Afghan provinces and the countries opening on the Indus. It is a continuous succession of ravines and gorges. The air in the lower part of the pass is in summer oppressively hot and unhealthy. It extends from $29^{\circ} 30'$, $67^{\circ} 40'$, to lat $29^{\circ} 52'$, long $67^{\circ} 4'$ — 55 m, or $\frac{1}{2}$ m wide at entrance. The entrance is 800 ft, Ab-i-goom, 2,540, crest, 5793 ft. Average ascent, 90 ft per mile. The Bolan pass with the Mulloh pass, far to the south, are the only level routes intersecting the great chain of mountains, defining, on the east, the low countries of Kach Gandava and the valley of the Indus, while westward, it supports the elevated regions of Kelat and Saharawan. There are many other passes over the chain, but all of them from the east have a steep and difficult ascent, and conduct to the brink of the plateau or table-land. Such are the passes of Takari and Naghow, between the Bolan and Mulloh routes, and there are others to the north of the Bolan. This pass is no less important, as occurring in the direct line of communication between Sind and the neighbouring countries with Kandahar and Khorasan. It also constitutes, in this direction, the boundary between the Sard Sel and Garm Sel, or the cold and hot countries (sard-sair, garm-sair cool-journey, warm-journey). The natives here affirm, that all below the pass is Hind, and that all above it is Khorasan. This distinction is in a great measure variant, not only because the pass separates very different races from each other, speaking various dialects, but that it marks the line of a complete change of climate, and natural productions.

The Bolan river is about 70 miles long, the Su-i-Bolan Pass, in lat $29^{\circ} 51'$, long $67^{\circ} 8'$ is 4,494 ft above the sea. It is

MULTAN

remarkably sinuous, but runs generally south-easterly, from a junction with the Nari River. It is liable to inundation, and as its bed, in some parts, occupies the whole breadth of the ravine, travellers are frequently overtaken by its torrents. Falls 3,751 ft in 54 m from source to Dadur — *Masson's Journeys*, Vol I p 338. See Kabul, Kandahar, Kelat.

MULLOO KEERAY, TAM See Moolokarang Varay puttay

MULLA, Sans strong, from mal, to hold

MULLU See Kunumbar

MULLU DOSA KAIA, TEL *Cucumis momordica*, *Roxb W & A*

MULLU BOMMA KACHCHIKAI, TEL A sort of spinous Aium? *Pothos* sp? apparently, from the Golukonda hills

MULLU JILUGA, TEL *Æschynomene Roxburghii*, *Spreng* *Smithia aspera*, *R* in 343

MULLUM CHUNDE—? *Solanum vel-bacifolium* *Linn*

MULLU MODUGA, TEL *Erythrina sublobata*, *Roxb W & A*

MULLUNG, a mohunium fukcei An order of mahomedan devotees

MULLU PENDALAM, TEL *Dioscorea pentaphylla*, *L—R* in 806—*W* *Ic* 814

MULLU TOTA KURA, TEL *Amarantus spinosus*, *L—R* in 611—*W* *Ic* 513

MULLU VANGAY, MALEAL *Briedeha spinosa*, *Willd*

MULMUL KHAS, HIND a fine muslin fabric. See Cotton manufactures

MULMURACA, TAM A Ceylon tree which grows to about 24 inches in diameter, and 25 feet in height. It is used by the natives for canoes, catamarans, and many other purposes. It produces a fruit which, with the leaves of the tree, is used medicinally — *Edye, on the Timber of Ceylon*

MULO, Rus Sorp

MULLOO GOVINDA, TEL *Barleria prionites*

MULOOK-UT-TUAIF See Kabul

MULLOO MANIK See Kattyawar

MULLOO VENGAY MARAM, TAM *Briedeha spinosa*

MULSARI, Sans *Mimusops elengi* *Mulsari-ka-Phool*, *HIND* the Flowers of *Mimusops elengi*

MULSARI, a tribe occupying the Anamal-lai forests. See Malai Arisan, Mulcor, India

MULTAN, the name of a district and of a town in the Punjab. The town being near the left bank of the Chenab river. Multan district bounds Bahawal-poor on the north. Multan town has had its name repeatedly changed, it is supposed to be the capital of

the Malli, of Alexander's historians, the place where Alexander was wounded. It was taken by Chach in the seventh Century, and now contains about 45,000 inhabitants. Its gardens are well stocked with fruit-trees, as mangoes, oranges, citrons, limes, &c. Its date-groves also yield much fruit, and vegetables are grown in great plenty. The inundations of the Ravi river extend to the city, but it is three miles distant, and has what is called a bandar, or boat-station, whence there is communication with the Indus, and, consequently, with the sea. The area enclosed within the walls being completely built over, the city may be supposed to contain not less than eight or nine thousand houses or from forty to forty-five thousand souls. The Multan district produces corn, oranges, palms, sugar, cotton, and indigo. Turkistan and especially the city of Bokhara, supplies Multan with silk of three kinds, namely, Lab-i-rbi, Chaikhi, and Hoshkani. These silks are purchased respectively in Bokhara from 7, 9, to 12 rupees per seer, and sold in Multan from 10, 12, to 15 rupees. One camel-load of the first kind of silk, which is equal to $6\frac{1}{2}$ mannds in weight, costs at Bokhara 440 tila, or 2,837 rupees 8 annas. Each tila makes 6 Nanakshai rupees and 6 or 7 annas. The trade of Bokhara to Multan is generally conducted by the Lohani and Shikarpuri. They load their goods on camels at Bokhara. Multan indigo, notwithstanding its impurities, is of good color, and therefore possesses the quality which constitutes the chief value of this article. Some imported from Khyi-poor was found superior to that of Multan, and valued at Rs 10 a madd more. The plant is indigenous both in Sindh and the Punjab, it is exported only to the Persian Gulf, Afghanistan and Bombay. Burton states that the people of Multan murdered Shams of Tabriz, the celebrated Mshid, or spiritual teacher, and the more celebrated Hufiz, in order to bury him in their town. The Affghan Hazara, he says, make a point of killing and burying in their own country, any stranger who is indiscreet enough to commit a miracle or show any particular sign of sanctity. Multan city was conquered by Shahab-n-din in 1171. Multan fortress, with Multaj and garrison after a prolonged siege, surrendered unconditionally to the investing Indian Army on the 22nd Jan 1849. In the time of Akbar no less than seventeen districts or separate pergunahs, were attached to the province of Multan. All that General Cunningham can identify are Uch, Dirawal, Moj and Maiot,

all to the east of the Sutlej. The old town of Uch is situated on the eastern bank of the Panjnad, 70 miles to the south-south-west of Multan, and 45 miles to the north-east of the present confluence with the Indus at Mithunkot. He thinks, also, that Uch must be the Iskandar, or Alexandria, of the Chach-namah, which was captured by Chach on his expedition against Multan.—*Richard F. Burton's Sindh*, p 357-8. *Mohun Lal's Travels*, p 392. *Masson's Journeys Vol I* p 396. *Vigne's a personal Narrative*, p 17. *Cunningham* p p 219-243. *Ancient Geog of India* p p 215, 243. See India, Kabul, Malli, Punjab, Khetri, Khyber, Kalim, Ruen.

MULAGRAHI SAYS From mala, filth, and grain, receiving

MULUGU CHETTU or Togani chettu. Tr. Morinda citrifolia, L—R, 1 541. These names seem to be applied indifferently to M citrifolia and M tinctoria.

MULU MODUGA or Badladam. Tr. Elythima sublobata, R in 254—W and A 801. B applies this to Amoria (or Andersonia) tohitaka W & A and conjectures with probability that E sublobata is a var of E suberosa.

MULUKA RASARI TAM. Enmeta. *Cramerii Westw*. Wood Moth.

MULU KIRI TAM. Amaranthus spinosus. *Linn Roxb W Ic*.

MULUK-UR TAWAIF. See Persian kings.

MULUMKUNDUM SAYS root of a plant.

MULU MURUKA TAM. Elythima Indica, Lam.

MULUNG, a rude pagan tribe on the hills of Assam on the eastern frontier of the Mikir and Cachar. See India.

MULUNGU. See Semitic races.

MULU TOTA KURA. Tr. Amaranthus spinosus. *Linn Roxb W Ic*.

MULU-VILLARI TAM. Cucumis sativus. *Linn*.

MULU VEMPALI. Tr. Tephrosia spinosa Pers. Galega sp R in 383, G pentaphylla, 384.

MULVI. A mahomedan learned in the Koran, the plural is Mullas.

MUM—'. A fermented liquor, brewed principally from the malt of wheat.—*Faulkner*.

MUMANI HIND. Sageretia Bianche thiana also Ainebia echinoides, peil mundi is Tanacetum vulgare.

MUMANRAI HIND. PSHU Sageretia oppositifolia.

MUMASENNI. One of the aboriginal tribes of Persia.—*Malcolm's History of Persia*, Vol 1 p 27.

MUMTAZ MAHAL

MUMAT AR or death, created on the tenth day of Moharrum

MUMDOTE A Cis Sufley state, it is a mohomedan chieftaincy, and was re-established in 1863

MUMGO-PISIN MALLAL Gum of Moringa pterygosperrima

MUMIAI The Mumia orientalis of the ancients, mentioned by Dioscorides (in 99), was obtained from Persia, was deemed of singularly healing qualities, and hence named Saicocolla Ouseley mentions that at $1\frac{1}{2}$ mile from Khesvieh village, which belongs to the territory of Darabjeid, he sketched the Koh-i-Mumai or "Mummy Mountain," situate within three or four miles. It is an interesting locality from the mumiai or mummy, produced in its internal cavities. It is a blackish, bituminous matter which oozes from the rock, and is considered by the Persians as far more precious than gold, for healing cuts and bruises, and causing fractured bones to unite. In the vicinity of this Mumiai cavern is a village called Aym (or rather Ayi) the name of which has been compounded with mum or "wax" so as to form the word mum-i-ayi or "the wax of Ayi." The more concise account, given in Ebn Haukal's translated work (p 133) sufficiently agrees with this *History of the Manners and Customs of Ancient Greece*, Vol III, p 406. *Baron C A De Bode's Travels in Luistan and Arabistan* p 324. *Ouseley's Travels*, Vol II, p. 119. See Asphalte, Petroleum, Mumiai, Saicocolla

MUMMURTTI, the Hindu Triad, consisting of Brahma, Vishnu, and Siva or Isvara, literally three forms from mui three and mui't forms

MUMMY, the Egyptians believed in the re-occupation of the body, by the soul, and their object in preserving the body was to have it ready for the re-entry of the soul after completing its period of migrations. The mummy cases of Egypt were made of the wood of Cordia myxa

MUMTAZ MAHAL BANU BEGUM, or, more briefly, Mumtaza Begum, was the daughter of Asoph Jah, and the niece of Noor Jehan. She was twenty years married to Shah Jehan, and bore him a child almost every year. Bernier says, she was that extraordinary beauty of the East, whom the emperor loved so passionately that his conjugal fidelity was never it is said, impeached while she lived. The death of the Begum occurred on the 18th day of July 1631 occasioned by her giving birth to a daughter, who is fabulously said to have been heard crying in the womb by herself and her other daughters

MUNCHETTY MARAM

The sultana died in 2 hours after the birth of the princess. Her husband, Shah Jehan erected over her remains a magnificent tomb, known to Europeans as the Taj-Mahal, a corruption of Mumtaz Mahal. Travermer says that, in building the Taj, twenty thousand workmen were employed for twenty-two years in its erection and he states it was erected by a Frenchman of the name of Austin de Bordeaux. The brick scaffolding is said to have cost as much as the building itself. The marble had been presented by the rajah of Jeypore, and was brought from its quarries, a distance of 140 miles, upon wheeled carriages. Her husband died in A D 1666. In the middle of the apartment, underneath the great cupola, are the cenotaphs of the royal pair. They lie side by side, the empress to the left. Her name, Mumtazi Mahal Banoo Begum, and the date of her death, 1631, are read on the slab. That of her husband and the date of his death, 1666, are also inscribed upon the other tomb. *The Hind Vol I*, pp 413, 414

MUN BLNG Crotalaria laburnifolia

MUN also Turunjabin ARIB Manna

MUN or Maund, forty seers or eighty pounds, a measure of weight. See Maund, weights and measures

MUNA, according to some mahomedans, the place where Adam was buried. See Abu Kibays

MUNA BLNG Crotalaria laburnifolia *Linn Rheede Roxb IV § A*

MUNAGA TEL Moringa pterygosperrima, *Gert IV § A 545—III 77—Hypochaeris moringa*, R II 368. *Rheede VI 11* Munagakaia, the pods. Munaga-kooia, the greens. Munaga poo, the flowers. Munaga Viyloo, the root.

MUNAI TAM Castor

MUNAKKA HIND Vitis vinifera, dried grapes, common seed raisins

MUNAL HIND The munai or mound pheasant, *Lophophorus impeyanus* called also mlgai

MUNAS, a river near Byagorab in Gang-poor

MUNCHA-KUNDA, TEL *Amoropholus campanulatus*

MUNCHAR See Lakes, Munchin

MUNCHEEASHEE See Kush or Cush

MUNCHETTY MARAM MALAYIA A tree of little value which grows in Malabar and Canara, to about 25 feet in height, and 18 inches in diameter. It is used by the natives for coasting vessels and house building — *Edge, Forests of Malabar and Canara*

MUNCHI NOONAY, Tel. Gingly or Sesamum oil, oil of Sesamum orientale

MUNCHUR LAKE, amid the generally arid, dreary, and sterile character of the scenery of Sindhi, Lake Munchur forms a fair expanse of calm transparent water, lying beneath the mountains and surrounded with rich foliage *Postan's Personal Observations*, p. 9

MUNDA-PHORA, Guz. A mahomedan mendicant in the west of India, who, to extort charity, draws blood from his own head or other parts of his body, from moonda the head, phoina to break

MUNJENATI WOOD, also Munjenati mariam, ANGLO-TAM. is used for making doors, stocks to matchlocks, and for other purposes *Ans Mat Med* p. 208

MUNJUN, HIND. Dentifrice made of charcoal, of betel nut, of almond shell, or of frankincense and alum

MUPAN, or Moopen, MALEAL a class of slaves in Malabar

MURDA-FAROSH PERS. Seller of the dead

MURDDHABHISHIKTA, SANS. A mixed caste, sprung from a brahman father and kshatriya mother, and following the profession of arms

MUNDAH, a race occupying the eastern and southern parts of Chota Nagpore. The Mundah, Ho and Oraon are all divided into families, called Kili or Clan, and may not take to wife a girl of their own kili. Manki is the name applied to the Mundah chiefs, in the southern parts of Chota Nagpore. The Manki, of Chota Nagpore have acquired considerable estates. The Mundah and Ho houses are more isolated with better accommodation than those of the Oraon, with verandahs, and separate apartments for the married and unmarried members. Every Mundah village has its own dancing place. The Mundah comprise about two-thirds of the population of the five pergunnahs of Silli, Tamai, Barundah, Rahey and Bundu, all others being recent settlers. But many of the Mundah Kol have been dispossessed of their ancestors' lands, by middlemen, brahmins and rajputs. The Mundah settlements are chiefly in the eastern and southern parts of Chota Nagpore. The Mundah and Santal are amongst the ugliest of mankind, the Santal being remarkable for good nature and ugliness. They are more like Hottentots than Negroes.

Munda features are flat and broad. The extreme features of this race are high cheek bones, small eye orbits often with an oblique setting, flat faces, without much beard or whisker, and in colour from brown to tawny

yellow. The richer people of the Mundah, who aspire to be zemindars, wear the pota, reverence brahmins and worship kahl, but the mass continue in their original faith. The great propitiating sacrifices to the local deities are catousals, at which they eat, drink, sing, dance and make love, and the hindus settled in the province propitiate the local deities. The Mundah country is arranged into Puiha or divisions, each consisting of twelve or more villages under a chief, and the chiefs meet, at times for consultation.

Many of the Oraon and some of the Munda clans or kili, are called after animals, the eel, hawk, crow, heron, &c, and the clans do not eat the animal whose name they bear. The dead of the Moondah and Ho are placed in a coffin along with all the clothes and ornaments used, and all the money the deceased had, and all buried. The larger bones are preserved till a large monumental stone can be obtained, and the bones interred below it. The Ho near the houses, the Oraon separate from the village. They are taken to the tomb in a procession, with young girls bearing empty and partly broken pitchers, which they reverse from time to time to show that they are empty. The collection of these massive grave stones under the fine old tamarind trees is a remarkable feature in Kol villages. The stones are sometimes so large that the men of several villages are required to move them. The bones are put with some rice into a new earthen vessel, deposited into the hole prepared for them and covered with the big stone. The Munda and Oraon races are fond of field sports and all game, large and small, disappear from near them. They form great hunting parties. Fishing and cock fighting are also resorted to. The Munda and Ho have a shamanite religion. They have no worship of material idols, but Singbongu, the sun, is the supreme being, the creator and preserver, a beneficent deity, they have secondary gods, all invisible and generally malevolent, sacrifices to Singbongu are made of fowls, pigs, white goat, ram and buffalo.

The Oraon worship the sun under the name of Dhurmi, as the creator and the preserver, and offer white animals to him in sacrifice.

Mundah, Ho and Oraon are all divided into families, called kili or clan, and may not take to wife a girl of their own kili.

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dancing place General Cunningham Suggests, pp 505 507 that the Munda are the ancient Munda — *Campbell*, pp 150 151 *Major Dalton*, pp 76, 94, 154, 158, 159, 160, 163, 168, 188-89, 196 *Major Dalton M. G Campbell*, p 131

MUNDANE See Myen-mo

MUNDANE EGG See Lakshmi, Veda

MUNDAPA, in hindu temples, is the part of the building known in architectural nomenclature as the "pronaos" The word is also written Munduf, also Mantapam The mindia or cella, in hindu temples, contains the statue of the god The Mindia, dedicated to the linga, is a double-roofed Gothic building, the body square, but the upper part short and tapering to a point It contains one, two, three, or more rooms, about three cubits by four, with a porch in front for spectators The centre room contains the lingam Mindia, says Mr Ward, means any edifice of brick or stone, but custom has appropriated it almost exclusively to the temples of the lingam — *Ward's View of the Hindoos*, vol II p 1

MUNDAREH, — ? *Bauhinia acuminata*

MUNDARE-KAI, TAM This fruit grows in the extreme southern parts of the Peninsula, and is eaten by the common people — *Ainslie*, p 241

MUNDARUK, BENG Coral tree, *Erythrina fulgens*

MUNDAVALLI, MALLAL. *Calonyction grandiflorum*, *Choisy*

MUNDEE, SANS DUK *Sphaeranthus indicus*, also *Sphaeranthus luteus*, *Burm* See Mundi

MUNDAY, a kind of sweetmeat

MUNDEE or Mundi See Kohistan

MUNDEE, HIND ? A market Sabzi Mundi, HIND the green-market, the vegetable market

MUNDEL, a cloth of cotton and gold, obtainable in Kutch, costs Rs 8-4-11. Mundel, an article of dress

MUNDIA See Kutch or Cutch

MUNDI BUTI, HIND *Sphaeranthus hirtus*, *S mollis* Gorakh-mundi, HIND is *Lippia nodiflora* Rat-mundi, HIND is *Macrotomia euchioma*, also *Trichodesma Indica* See Mundee

MUNDI-NUGGUR See Jullundhur

MUNDIRI-MARAM TAM *Anacardium occidentale*, *Linn* Mundi-Pisin, TAM the gum of *Anacardium occidentale*, *Linn*

MUNDISORE, a city of Malwa belonging to Sindhia It is surrounded by poppy cultivation on the banks of a noble river but is becoming impoverished

MUNDLA ARU, H the nectarine, *Amygdalus Persica*, var *laevigata*

MUNDLAMOOSTEE KAI, TEL *Solanum trilobatum*

MUND-MATA, HIND the necklace of human heads which is suspended from the necks of Siva and some of his avatars, and of Parvati, as Kal, and Kali *Cole's Myth Hind* p 389 See Siva

MUNDODRI, the ancient capital of the Purihara Rajpoot race

MUNDODARI, SANS from manda, small, and oodara, the belly

MUNDOOKA BRUMMI, TEL *Hydrocotyle Asiatica*, *Linn*

MUNDOOKA PURNI, SANS *Hydrocotyle Asiatica*, *Linn*

MUNDRI MARAM, TAM *Anacardium occidentale* The Cashew-nut tree

The fruit

Cashoo Apple,	ENG	Cadju,	MILAN
Moondri pullum,	TAM	Pertica Manjo,	
Moonta mamedu pandu,	TEL	Jambooeerang,	SUM
Cajoo,	DUK	Beejara Sula	SANS,

The nut

Mundri-kottay,
Cashew nut,

The oil

Mundri Lottay yennu,
Cashew nut oil,

This fruit occasionally appears at the tables of Europeans in India It is very succulent and is considered by the Natives as possessing a peculiar cooling quality The tree is the Kapa mava of the Hortus Malabaricus, in which Rheede tells us, that the juice of the fruit is supposed to be of use in diarrhoea and to cure diabetes — *Hort Mal* para 3, p 67, *Ainslie*, p 227

MUNDUKA-PURNI SANS *Hydrocotyle asiatica* — *Linn*

MUNDUL KANGRA *Eleusine cori-cana*, *Gært Rorb*

MUNDUP, HIND, a canopy See Mundapa

MUNDU-VANGA See Nan, Polyandry

MUNDWA, HIND a pandal, a temporary shed, constructed of bamboos and mats Mundwa-ki-bibian-ka-khana, a mahomedan ceremony

MUNEE BEGUM, a European lady of Akbar's harem The emperor survived his Lusitanian mistress and showed his affection for her memory by erecting over her remains a handsome tomb at Secundra In this tomb was located for many years, the Press of the Church Mission Society, and its premises afforded shelter to 300 orphans in the famine of 1838 *T. of Hind* vol II p 17

MUNEE GUNGARAY, TEL *Hibiscus populneoides*.

MUNEE KFERAY, also Passoo-munnæ keelay TAM *Pierrea integrifolia*

MUNEM MANUS, HIND *Jasminum uborescens*

MUNG, HIND *Phaseolus mungo* *Linn*.

MUNG-LADAKHI, HIND a vetch or pulse *Cicer* sp ?

MUNG SAFED, PSHTU *Phaseolus aureus*, HIND, MUNG *Saccharum munja*, is a large grass

MUNGA or Kantena TFL *Crotalaria anthylloides* Lam.—W & A—C *stricta*, R III 265

MUNGA See Simiadhæ

MUNGA, HIND Coal

MUNGA, also Sujna, DUK HIND Hoise Radish Tree, *Hyperanthera moringa* Mun-gay ka Phool, DUK Flower of *Hyperanthera moringa*, Mungay-ki-bhaji, the greens, Mungay ke jhar ki jai, the root

MUNGALA WANLOO, TEL Barbers

MUNGAPI, TAM *Nyctanthes arbor tristis*

MUNGASHT See Lunistan

MUNGEEESTUN, MAHR of Bombay, *Garcinia mangostana*, Linn The mangosteen

MUNGEVENAH, TAM a Ceylon tree which grows to 30 inches in diameter, and 8 feet long Wood close in its grain and light, used for gun-stocks, poles of palanquins, sandals, &c, monkeys and pea-fowl feed on the fruit, &c —*Edye, on the Timber of Ceylon*

MUNG-FAN See India

MUNGFI, also Adis-manis, JAV Amseed

MUNGHI, a river near Tekmah in Azim-guh, and running near Ghazipur

MUNGIL, or Munjl TAM *Bambusa mundinacea* and other species of *Bambusa* Mungil Anisi, TAM the Seed Mungil Kuratu, TAM the young plant Mungil Oopoo TAM Tabasheer

MUNGINATI, MAL *Morinda tomentosa*

MUNGINATI MARAM, also Sappiah Ma'am, TAM *Bixa orellana*

MUNGI PETTUN, a town on the Godavary, probably the Pithana of the Periplus

MUNG-KA-DAL, HIND *Phaseolus mungo*

MUNG-KHONG About the 14th century of the Christian era, the Lau were a powerful and conquering people in the upper portion of the basin of the Irawadi, where their capital was at Mo-gaung (Muang-gaung or Munk-khong) and whence in A D 1224, they sent an expedition which subjugated Assam and established Ahom rule Their native country was a portion of the basins of the Mekong and the Menam, including Yunnan About the same time, they took possession of a higher portion of the upper basin of the Mili, where their chief seat was at Khamti, whence the name by which this branch is still known At present, the Lau, under the names of Shan and Khamti, are found in Upper Assam, and scattered over a large portion of the northern half of the basin of the Irawadi, nearly to the confluence of the Khyen-dwen with the principal

stream Scattered villages are even found in Arakan, on the eastern side they are scattered along the Sa-luen as far as 18° The whole of the Menam basin is in their hands, with the exception of a small part of the right side near its head, and they also occupy a large portion of the basin of the Me-kong The eastern tribes are known as Lo-Lo, Lan and Thai

MUNG-KUDU, MALAY *Morinda umbellata*, produces a dye stuff The best dye is procured from the bark of the roots of three year old plants It is one of the commonest red dyes in India, though the colour is dull, yet it is considered faster than the brighter tints obtained from other substances

MUNGLAD, a river near Sarahan

MUNG MYIT See India

MUNGOCHAR a valley, southward of that of Moostung, more circular in form, and of much less extent, destitute of trees, save a few stunted mulberries See Baluchistan, Kelat

MUNGOH HIND A climbing plant of the Himalaya, growing 20 to 30 ft high

MUNG-PHALLI, BENG MAHR Fruit of *Alachis hypogææ*, Ground nuts

MUNGRA, HIND *Raphanus caudatus*

MUNGRIS, MALAY A wood of Singapore, while fresh, it is nearly as hard as the iron-wood, and more difficult to be worked, it is very durable

MUNGSI, JAV Dill seed

MUNG THIKIRI, HIND *Phaseolus radiatus* also *Phaseolus Roxburghii*, W and A

MUNGUL, an ancient dependency of Kubloi, which was declared independent on the expulsion of the Goorkha Its tribute payment is Rupees 72 The revenue, Rupees 1,000, population, 917

MUNGUL, or Munga, or Mungcau See Hot Springs

MUNGULA In hinduism, Kaitikeya is the leader of the celestial armies, Mungula is the Mars of the hindus He is one of the planets, and is of the Ketu caste He was produced from the sweat of Siva's brow, and is painted of a red or flame-colour, with four arms, holding in his hands a trident, a club, a lotus, and a spear His vahan is a ram — *Cole Myth Hind* p 132 See Graha, Vahan

MUNGULU-CHUNDIKA, SANS from mangala, good, and chandika wrathful

MUNGUL PANDY See Panda, Punda

MUNGULA-VARA, SANS from mangala, good, and vara, a day

MUNI, SANS A hindu sage maha-muni, a great sage

MUNI, TAM *Erythrina suberosa* Rob

MUNIA SIND fibre of *Amphidoux*

MUNICIPALITIES

kauka Lund

MUNIA PECTORALIS One of the genus of birds called Munia See Birds

MUNICIPALITIES The Mahratta people have, amongst them, outside every village, the pariah or dher, whom they designate the Alhai, the tanner who is called Mhang, and inside the hamlets dwell the Dhor, or tanner In Hindustan and Bengal the republic or village system has been greatly disturbed by the repeated invasions and conquests of foreign races and the long period of mahomedan rule and the village officers and servants are less complete But, even there, the headman and the accountant are almost invariably retained and some of the other officers and servants are also to be found and in most instances the offices are hereditary, are capable of being mortgaged or sold are paid by recognized fees and perquisites, by allotments of grain at the time of harvest or sometimes by portions of land held rent free or at a low quit rent In the Canarese and Mahratta countries the village authorities are still ruling They greatly vary in number and in duties, but there are office holders who claim to be descendants of the persons who first settled and at dates long before the oldest of the European dynasties were established Potails in the Mahratta country trace their descent from persons who settled a thousand years ago and more in the villages they now hold and the same is to be found amongst the Reddi and Gauda of the South and East, it is this that preserves the Indian villages from the changes which would otherwise have occurred from the invasions of the Aryan, Braham, Jat, Persian, Tartar, Rajput, Arab, Moghul, Afghan, Portuguese, French and British Amongst the Mahratta, office bearers are known as Balute or Alute, amongst the Canarese, as Ayakaru, Ayagaru or Ayangaudlu The following Municipal officers may be enumerated

Head officer, styled Potal, Reddi, Gauda
 Assistant do of Changala
 Accountant, or Kalkaru
 District do of Despandi
 Chaudari, or convener of trades
 Money-changer, assayer, gold and silver-smith, or Potadar
 Barber or Nharu or Nai
 Washerman, Parit, Dhobi
 Temple servant, or Gurao
 Carpenter or Sutar
 Potter or kumbhar
 Gatekeeper or watchman, usually a pariah or Mhar, Mhang, Ramusi or Bhil, called eskar, veskar, tallar
 Waterman do do do

MUNIPORE.

Astrologer or Josi
 Shoemaker or Mhang
 Bhat or Baird
 Maulana or Mulla, a mahomedan priest.
 Coin meter
 Blacksmith
 Notary
 Sweeper
 Tailor
 Physician
 Musician

The Mahratta village head, the potail, rents the lands to cultivators, collects the Government land tax, and forwards it to the tahsildar He is also the Civil Magistrate, and settles petty civil matters to the extent of two maunds of grain, or four or six rupees and sends higher claims to the tahsildar In criminal matters he is only the police, and sends all to the Amin In lieu of pay for the above services, the potail is allowed from 25 to 50 bighas of land, rent free, the land tax being about Rupees 3 or 4 the bighah For the cultivation of his rent free lands two to four bullocks would be needed because, from 10 to 16 bighahs, according as the rains are heavy or light, are all that a pair of bullocks can get over There are generally, two or four potails in a village, not always of the same caste, for instance the village of Khanpur, zillah of Nandan has four potails, two Mahratta, a Canarese speaking lingact, and a Kulkaingah, and there are a few braham and mohamedan and pariah potails, but a Christian potail is unknown — *Wilson's Glossary*

MUNIET MALAY Bezoar

MUNI GANGARAVI TEL *Thespesia populneoides* — *Wall* — R in 191

MUNI KIRE, TAM *Premna integrifolia Rorb*

MUNIPORE, lies between the valley of Cachar and the Burmese provinces, and in the centre lie the 7000 sq miles of the Munipore territory It has the Kalanga range of 4800 feet The Muniporees are in constant dread of raids from Cachar and from Burmah The Burmese bring ponies, gold and gems from the east Its population is about 50,000, revenue in money Rs 12,000 to Rs. 15,000 Munipore, is the ancient Munpura of the Maha Bharata The country was originally peopled by a Scythic race, known as the Naga, from their worship of the snake Their conversion to hinduism was so recent as the beginning of the 18th century, but up to the middle of the 19th century, many of the Manipuri remembered the time when in most families, half of the members professed hinduism, and were called clean, and the other half followed their old Naga customs and

were called unelean Neither the language of Munipore nor those tongues of the people of the N E have any affinity with Sanscrit On the eastern frontier, the people are an entirely different race from the Kuki of the Chittagong jungles The name by which they are commonly known is 'Tipperah' In physiognomy some of them are like the Muniporee, but the greater part bear more resemblance to the Khasiah tribes having strongly marked Calmuk, or Mongolian features, with flat faces and thick lips, not in general shorter in stature than Bengali, and far more muscular and strongly made Many of them, with fair complexions scarcely darker than a swarthy European The villages contained perhaps from 100 to 200 inhabitants each, and each house is raised on bamboo piles 4 or 5 feet from the ground Up to about the year 1714 the annals of Munipore possess but little interest In that year Gareeb Nawaz succeeded to power He made several successful invasions of Burmah, but made no permanent conquest Gareeb Nawaz had three sons, named Sham Shae, Oogut Shae, and Burut Shae Oogut Shae murdered his father and his elder brother, but was expelled by Burut Shae, who reigned two years, and was succeeded by Gooioo Sham, son of Sham Shae Gooioo Sham associated with himself his brother Jai Sing, and they ruled alternately until Gooioo Sham's death, about 1764, when the sole authority fell to Jai Sing After the death of Gareeb Nawaz the Burmese invaded Munipore, and Jai Sing having sought the aid of the British, a treaty of alliance, offensive and defensive, was negotiated on 14th September 1762 On the death of Jai Sing in 1799, the country was distracted for 25 years by the efforts of the sons to succeed, but by the treaty of Yandaboo one of the sons was declared independent but there have been repeated commotions since The area of Munipore is 7,584 square miles and its population is about 75,840 The money revenue is about Rs 14,250 a year Munipore pays no tribute to the British Government, and its relations with the British Government are conducted through a Political Agent of whom the first appointment was made in 1835

Hills lie between the two British Provinces of Assam and Cachar and the north-western portion of the territory of Burmah It is an immense extent of mountainous country, inhabited by numerous mountain tribes And in this great mountain tract one or two valleys occur The largest—that of Munipore—is, from its connection with the British Government, and from the tribes around it all

admitting its supremacy, the most important It is between latitude $23^{\circ} 50'$ and $25^{\circ} 30'$ North, and longitude $93^{\circ} 10'$ and $94^{\circ} 30'$ East, the mountain tract in question is bounded on the north and west by the British Provinces of Assam and Cachar, and on the east by the Kubho valley now subject to Burmah To the north-east and south, the boundary is not well defined, and would much depend upon the extent to which the Munipore Government might spread its influence amongst the hill tribes in those directions, but in the north-east it may be denoted by a line drawn north from the north-western corner of the Kubho valley, until it strikes the Assam boundary and in the south by one drawn west from the source of the Numsailung river, the fixed south-east boundary, till its junction with the Tooyai river Of the space comprised in these bounds, the valley of Munipore occupies nearly the centre It is called by the Munipuri, "Meithailapak" The Burmese call it Kathe, the Bengalees, Moglai, and Assamese, Mekle The area of the whole territory is about 7,584 square miles, and that of the central valley about 650 Much of the valley is at all seasons covered with water It seems indeed at one time to have formed a large lake, and the piece of water in the south, called the Logtik, appears to be an unfilled but rapidly filling remnant of it From the most credible traditions, the valley appears originally to have been occupied by several tribes, the principal of which were named Koomul, Looang, Monang and Meithai, all of whom came from different directions For a time, the Koomul appear to have been the most powerful, and after its declension, the Monang tribe The population is composed of different classes The principal is the Meithai, next the Phoongnai, after whom the Teng kul, the Ayokpa, the Kei, the Loe and Mahomedan The Meithai population is divided into four parts called "Punnah" which are designated in the order of their seniority "Kaphum," "Lai phum," "Ahnloop" and "Nihaloop" The Loe population consists of people who pay tribute, and is considered so inferior that the name Meithai is not given to it The inhabitants of the hills around the valley of Munipore, in the west are known under the general appellation of Naga and Kooki In Munipore they are all embraced in the term Han, but Kumpooee, Quoneng, or Koneng, Khonraj, Kamsol, Anal-Namfau, Aimole, Kom, Cheeroo, Chote, Poooom, Muntuek, Kairum, Muring, Tangkool, Loochoopa, Mou, Muam, Miyang-khang, and Gnamai are the names in use amongst Muniporee to distinguish the

MUNJA CADAMBA.

principal tribes, and though each of these tribes has a distinctive name of its own, often quite different from the Manipore one. The Manipui and other tribes inhabiting the hills round Manipur, the Koupoor, the Mow-muram and Muring, as M'Lenan points out on the authority of M'Culloch, are each divided into four families, Koomul, Loong, Angom, and Ningthaja, a member of any of these families may marry a member of any other, but the intermarriage of members of the same family is strictly prohibited. The marshes of the south in the vicinity of the Logak afford a retreat to serpents of a formidable size, and the whole valley of Manipore is much infested by the serpent tribe. Some of them are exceedingly active and bold is the Tanglei. It is fond of ascending ladders along the branches of which it moves with great velocity, and it can throw itself from an extraordinary height upon the object of its anger. His bite is said to be mortal. Thus, added to his great activity and fierceness makes the Tanglei an object of much terror. The Manipui's dominion on the east of Bengal is noted by a Hindu rajah, in treaty with the British—*Hist. of India*, p. 121-2. *Met. Off. Records of Government of India* *Forest Department*, pp. 34-41. *Atkinson's Treatise*, &c. pp. 121-22. *Black civilization*. See Manipui, Shiv.

MUNI, in the Hindu religion, a sage, ancient, holy, or learned man, styled also Rishi, or *Shrotrava* deeds and the sacred books prescribed. The succession or dying up of the *Shloka* of Krishnan and of the Nepalvalley is ascribed to two Muni. See *Brahmistic Descriptions*, p. 389. *Lords of Created Beings*, Hindu.

MUNI KARKUTSANDA. See Buddha.

MUNI, Hind. *Saccharum sira*, and *S. munga* also *Eleocharis comosum*, very useful grass, very common in many parts of North India, and known under several names. Two inch ropes, often 50 fathoms in length, made of Munja fibres are sufficient for dragging men, largest or 1,200 man and boats up the Indus, against the full force of the stream. The rope is also light, so advantageous for rigging, and bears without injury, alternate exposure to wet and to subsequent drying, both qualities being essential for a tow-rope. The upper leaves, about a foot or so in length, are preferred, they are collected into bundles and kept for use—*Rap. Ind. Edes*, p. 39. See Cordage, Grasses. Rope, *Saccharum*.

MUNJA CADAMBA, THE *Nauclea cordata*.

MUNNÆ KEERAY

MUNJA or Nayoota, Hind presents, a mahomedan ceremony.

MUNJA BYTHNA, Hind sitting in state, a mahomedan marriage ceremony.

MUNJADI, TAM also Manjadi kuru, *Maleal Adenantha pavonina*.

MUNJADDY, TAM A Travancore wood of a purple colour, specific gravity 0.667. Used for building houses only—*Col Frith*.

MUNJA GADDI, THE *Saccharum munja*, R. 1246.

MUNJA PAVUTTAY MARAN, TAM *Morinda citrifolia*.

MUNJA PUMERUM, *Maleal Nyctanthus arborescens*, the Singa-har of Bengal.

MUNJITH, GIZ & Hind *Rubia munjistha*, Indian madder grows in various parts of India, Central Asia, Persia, &c. It is used in dyeing, and is applied to the same purposes as Europe madder. The roots are long, about the thickness of a quill, with a smell somewhat resembling liquorice-root. Munjeet is largely imported into Bombay from the Persian Gulf and Kurrachee, and is chiefly re-exported to England. The product is abundant upon the slopes of the Nilgiris, and if it could be prepared for export so as to be packed in a small compass, a trade would probably spring up. There appears to be very little difference between the Nilgiri and Punjab article. *Madrass Conservators Report* p. 7. *Faulkner*. See Madder *Munjistha*.

MUNJEERA, Hind a musical instrument of the mahomedans in India.

MUNJENATI MARAN, TAM The wood of this tree is used by the natives for making doors, stocks to matchlocks, and for other purposes—*Ann. Mat. Med.* p. 208.

MUNJESPIA, SINS Dyes.

MUNJEY KARDUM, TAM A Tinnevely wood of a light straw colour, used for building in general—*Col Frith*.

MUNJI, Hind *Andropogon involutus*.

MUNJIL, TAM Bamboo *Munjal uppu*, Tabashir.

MUNJIL, TAM *Cucuma longa*.

MUNJIT, BLG Ladian madder, *Rubia munjistha*.

MUNJAN, Hind A tooth powder made of burnt almond shells, common charcoal or charcoal made from myrobolans or betel nuts, or of frankincense and alum, any tooth powder—*Herblots*.

MUN-JUNG-EAN, CHIN Mosquito tobacco. See Muskito.

MUNKE, or munki, Hind Beads.

MUNKIL, TAM species of Bamboo.

MUN-MAT' HIA, SANS from mana, mind, and mant, to grieve.

MUNNÆ KEERAY, TAM Greens of

Premna serratifolia Munnae malam the tree,
Munnae vavi TAM the Root

MUNNA TAKALI PATLAM, TAM So-
lannum nigrum

MUNNEARA, GUZ Beads

MUNNI, TAM Glass Beads

MUN-NIRBISHI, BENG Narrow leaved
Galanga, Kæmpferia angustifolia

MUNNY MARTHA, TAM A Travancore
wood of a brown colour, specific gravity
0.607, 1 to 6 feet in circumference, used for
furniture—*Colonel Fitch*

MUNORAMA, a river near Amorha in
Goinekpoor

MUNRIVEE, HIND Eleusine coracana
Great Rowl

MUNRO Sir Thomas, G C B, a
Madras infantry officer, who rose to the
rank of Major-General. He was Collector
of the Ceded Districts, of the Bara Mahal,
and as Commander of a division of the
Madras Army in the third Mahratta War, he
took Sholapoor and settled the whole of the
country between the Ceded Districts and
the Southern Mahratta country. He was
afterwards Governor of Madras and died of
cholera near Ghooty in 1827 aged 65. He was
an able administrator and a statue by Chantrey
in which he is seated on a horse in still life,
has been erected in Madras to his memory.
An inscription to his memory says near this
stone are deposited the remains of Major-
General Sir Thomas Munro, Bart K C B, Go-
vernor of the Presidency of Fort Saint George,
who after forty-seven years of distinguished
Civil and Military services, seven of which
he passed at the head of that Government
under which he first served as a cadet, was
suddenly called from his labours on the 6th
of July 1827, at a moment when in the
language of the Honorable Court of Direc-
tors "he was on the point of returning to
his native land in the enjoyment of well
earned honours from his sovereign and from
the Company, having recently manifested a
new proof of his zeal and devotion in re-
taining charge of the Government of Madras
after he had intimated his wish to retire there-
from, rendered the discharge of the duties
of that high and honorable station peculiarly
arduous and important. *Æt 65*" Sir Thomas
Munro was from the earliest period of his
career remarkable amongst other men.
All those who were associated with him
at the commencement of his service,
many of whom have since become illus-
trious in the annals of India and of
their country, yielded to him with com-
mon consent that pre-eminence which be-
longed to the ascendancy of his charac-
ter. The resources of his mind rose

superior to every emergency of Civil Govern-
ment or Military enterprise, and he united to
these great qualities an unpretending modes-
ty (that exalted sign of innate worth)
which counted no applause, and which would
have obstructed his advancement had not
his transcendent merits in the cabinet and
in the field forced him into public notice and
elevated him to the highest office of this
Presidency. Another monument says 'Major
General Sir Thomas Munro Bart and
K C B, Governor of Madras, died at Putte-
condah on the 6th of July 1827, and was
interred at Gooty, where the Court of Direc-
tors have erected a monument to his me-
mory. His remains were afterwards removed
to the seat of Government, and his widow
has raised this stone to mark the spot where
they are deposited.' The successful march
which he made westwards to Sholapoor, in
the third Mahratta war, indicated the high-
est administrative and military ability and
his connection with the ryotwar revenue
system in use in Madras was of great value
to the country. He was a principal agent in
arranging the land settlement of the Madras
presidency, which still prevails.

Under British rule the three land
tenures are known, as the *zemindari* or per-
manent settlement made in 1792 by Lord
Cornwallis, of Bengal proper, and since
then extended to Behar and Orissa, in which
the lands are divided amongst middlemen,
who pay a quit-rent to Government, which
in Bengal has been definitely settled and
something similar to this has been proposed
for Oudh as the *Talukdani*.

Under the Ryotwar tenure in Madras,
recognized by Sir T. Munro, the cultiva-
tors are the owners of the soil and pay
direct to Government. A modification of
this has been introduced into Bombay.

The *Pattadani* tenure was established by
Mr R. Martin Bnd in the North West
Provinces, and it has since been extended to
the Punjab. In this, Government deal direct
with village communities who are jointly
responsible for the assessment.

In Bombay and Madras, Government
transacts its revenue business, direct with
the cultivating ryot or farmer, who is re-
garded as the tenant or proprietor paying a
ten duty, and so long as that is paid he
cannot be dispossessed, neither in Bombay
nor Madras, is there any middleman. In
Bengal, however, the British took up the
zemindari system, who under mahomedan
rule, had been partly a rent collector and
partly a landed proprietor, and elected him
to be owner to the exclusion in many cases
of the rights of the cultivators. Subsequent-

ly, the Government, to the exclusion of the real owner elected the tenant of the village community. In Bengal and Oudh, the land tax is still levied on estates in northern India on villages and proprietary holdings, and on individual fields. But in Madras, and Bombay, the tax is levied on the blocks of 10 or 12 acres according to the convenience of the occupiers.

MUNSA SIJ, Beng. *Euphorbia ligularia*, Roxb.

MUN SEED *Memspermum cordifolium*.

MUNSHARI in its central part is studied with a multitude of small villages and hamlets, the spring and autumn residences of the Jwari Bhoots, all these places are crowded together.

MUNSAKANTA, Beng. *Cietus Indicus*.

MUNSI, An officer of a Law Court, a Judge with limited jurisdiction.

MUNSOOR ALI KHAN. An almost direct road from Humayoon's tomb near Delhi leads to a mausoleum of nawab Munoor Ali Khan, Suflim Jung, one of the mums of Delhi. Before the accession of the British dominion, he and his ancestors it is said, held the Soobildance of Oudh. This native nobleman's remains were entombed here on the building answers the purpose of a cenotaph. It is a substantial work of red stone so common in many of the edifices of Delhi. It is in many parts relieved with marble, is surmounted by a huge white marble dome, forms a structure of some magnitude and is said to have been erected about A D 1690. The tomb stone on the upper floor and on a line with the sarcophagus is a choicest piece of sculpture of white marble, and the leaves which surround its base form an excellent and most specimen of the power of the chisel in the hands of art. The mausoleum is situated in the centre of a large area of enclosed ground laid out into a fine garden and occupies an isolated position on the main road which connects Delhi with the Kootub—*Tour in India by French*, p 13.

MUNSOOR COTTAH, a seaport town in Ganjam.

MUNTA, Beng. *Ischemum aristatum*.

MUNTA GAJJANAMU, TEL *Ichnocarpus frutescens* R Br. *Echures* fr R n 12.

MUNTA JILUGA MOKKA, TEL *Sesbina paludosa* and *S uliginosa*, *Æschynomene*, *paludosa*, R m 333-4.

MUNTA MAMIDI or Jidi-mamidi, TEL *Ammodium occidentale*, *I* so named from the likeness of the fruit to a munta or water vessel. Munta Mamandi gheenzalu, the nuts. Munta-Mamandi Nuna, the oil of the nut,

Cashew-nut oil, Munta mamidi vittu; the Cashew Nut.

MUNTA MANDU, TEL *Desmodium triflorum*, *D C W* and *A*—*Hedysarum trif* R m 353, H reptans 354.

MUNTJAK of the Sundanese, Kidang of the Javanese and Kyang of the Malays of Sumatra is found in Banka, Borneo, Java and Sumatra, is the *Cervulus vaginalis* of Boddart and Gray and the *Cervus muntjak* of Zimmerman.

MUNTJACUS VAGINALIS, Gray syn, of *Styloceros muntjak*—*H Smath*.

MUNTOPUM, small open hindoo temples standing near the larger ones, into which the figures of the deities, are placed on being brought from the latter, on days of festivals, for worship—*Cole Myth Hind* p 390.

MUNTRA, SANS in hindooism, a prayer, an invocation, a charm. Mantia is a Sanscrit word derived from matr, to repeat in the mind. The great muntia of the brahminical hindoos is styled the Gaeti, and is deemed the holiest verse of the Vedas, it is an invocation to the sun. There are six descriptions of charms, or mantras known in Goozerat, which are described in a series of works forming the Scriptures on the subject, or the Muntia Shastria. A charm called Mainn Muntia has the power of taking away life, Mohun Muntia produces ocular or auricular illusions, Sthumbhun Muntia stops what is in motion, Akushun Muntia calls or makes present anything, Wusheckurun Muntia has the power of enthralling, and Oochatun Muntia of causing bodily injury short of death—*Rasmala, Hindoo Annals, Vol II* p 403. See Gaeti, Hindu.

MUNTRA DROOMA, SANS from manan to meditate and dooma, a tiec.

MUNTYLUM, TAN Petroleum naphtha, literally Earth oil.

MUNUDUA MUDDU, TEL *Desmodium triflorum*.

MUNUGU TAMARA, or Mudugu TEL *Marsilia quadrifolia*, L Byoron munugu, meaning submerged, and tamara, an aquatic plant generally.

MUNUSA, SANS from manas, mind.

MUNASA a hindoo goddess, the queen of the snakes, or she who protects men from their fatal bite. The lower orders crowd to the three annual festivals held in honour of this goddess.

MUNUSIJA, SANS from munu, mind and jann, birth.

MUNWAR PIALA, amongst the Rajput races, a favourite expression, and a mode of indicating great friendship, "to eat off the same platter (thali), and drink of the same cup

MURÆNIDÆ

(pala) " (Tod's Rajasthan Vol I p 183) relates how a rajput pledged another's health and forgiveness in the munwai pala, on which they made merry, and in the eup agreed to extinguish the remembrance of the feud

MUNWAS a principality in subordination to the rajah of Rewa

MUNWUNTARA, Sins from Manoo, a sage, and antura, a limit

MUNYAHJO NAREE, SINDI species of saccharum See Graminaeae, Munj, Saccharum

MUNYU, HIND Artemisia sacorum

MUNZAT, HIND Rubia cordifolia

MUNZI, HIND Eriophorum comosum.

MUONG or Muang, a tribe who inhabit the mountains on the west of the Tonkinese province of Thanh-Hoa-noi, and stretch into China They are evidently an extension of the aboriginal or uncivilized Lau of Yunam The name is the Lau term for town or village which is scattered over so large a portion of the Chinese maps of Yunnan, indicating the present limits of Lau in that province

MUOOA, BENG Broad leaved Bassia, Bassia latifolia

MUOOREE, BENG Anise or sweet fennel Foeniculum panmorii

MUOOL, BENG Bassia latifolia

MURÆNIDÆ, a family of fishes of the sub-class Teleostei, order Physostomi in the group Murænina These fishes have an elongated and often cylindrical body, covered by a thick and soft skin in which the scales are deeply imbedded and scarcely apparent They have no œca, but nearly all are furnished with a natatory or swimming bladder In the first group, which constitutes the great genus Muræna of Linnæus, the opercula are small, and enveloped in the skin, the gill-opening is small, and is situated far back, an arrangement which, by more completely protecting the branchiæ, permits these fishes to live a long time out of water They have no ventral fins The group comprises 1 species of Myroconger, about 100 species of Muræna, 6 species of Gymnomuræna, 2 species of Enchelycore, with species of Leptocephalus, Hyoprius, Tilurus, Stomiasunculus Esunculus, Porobronchus and Pymnothomus The East Indian genera and species of the Family are,

FAM 28 MURÆNIDÆ FOURTH GROUP

ANGUILLINA

Anguilla marmorata, Benn E I ocean, Archipelago, Formosa, Pacific

labiata, Pts E coast of Africa

fidjensis, Gth, Fiji.

MURÆNIDÆ

Anguilla bengalensis, Gray British India Bengal,

Madras, Neelgherries

reinhardtii, Steadachner Australia

macrocephala, Pts Zumbesi

mossambica, Pts river on E of Mosambique

bostonensis, Les United States, Japan,

Formosa, China

introsus, Risso Europe, Nile, China, N

Zealand, W Indies

aucklandii, Rich Auckland island

delalandii, Kaup S Africa

ancientensis, Gth Ancrum

amboinensis, Pts Amboyna

bicolor, McClell Madras, Hooghly, Ceylon Java

virescens Pts East coast of Africa Zanzibar

Seychellis

sidat, Blk E I Archipelago

malabarica, Kaup Malabar

australis, Rich N Zealand, Tasmania, Auckland

Islands, Timor

unblodon, Gth Seychelle Islands

dussumieri, Kaup Mahe,

eurystoma, Heek & Kn

serpentina, Les

visotis, Rich

clathrata, Rich

fasciata, Kaup

macrop., Kaup

angustidens, Kaup

eurytoma, Kaup

halmaherensis, Blk

cantor, Kaup

macrocephala, Rapp

nummifera, Q et G

otiticensis, Kaup

capensis, Kaup

Conger marginatus, Val E I Archipelago

vulgaris, Cuv Coasts of Europe, Mediterranean,

St Helena, America, E I Archipelago, Japan,

Tasmania

Congiomuræna anago, Schl G E I Archipelago,

Japan

halienita, Rich N Zealand, St Paul

neoguinensis, Blk N Guinea

Myiophisheterognathus, Blk Japan

Uroconger lepturus, Rich E I Archipelago, China

FIFTH GROUP

HYPEROCONGRI

Heteroconger polyzena, Blk Amboyna

SIXTH GROUP

MURÆNESOCINI

Murænesox talabon, Cuv E Indies.

talabonoides, Blk Java

cineiens, Forsh E Indies, Malayan, Java, E

Archipelago, Japan

Oxyconger leptognathus, Blk Nagasaki

SEVENTH GROUP

MIRINI

Myrus uropterus, Schleg Japan

Paramyrus microchir, Blk Celebes

Murænichthys macropterus, Blk Amboyna, Solo.

gymnopterus, Blk Java, Celebes, Batu

schultzei, Blk Java

gymnotus Blk Amboyna

vermiformis, Pts Ceylon

macrostomus, Blk Amboyna

MURÆNIDÆ

EIGHTH GROUP

OPHICHTHYNA

- Limnurus semicinctus*, *Benn* Indian Ocean, Pacific Ocean
Ophichthys rostellatus, *Pick* W Africa Japan
dispersus, *Gthr* China
decollatus, *Rich* China
hyali, *H B* Bengal
pallens, *Rich* China
broelmeieri, *Blr* Amboyna, Celebes
rhinododermatoides, *Blr* Penang, Java
rhinodermis, *Blr* Java
rhinodermis, *Blr* Java
mugilatus, *Pis* E Africa
crotodermis, *Benn* Mauritius, E I Archipelago, Japan, Pacific
Achirophichthys typus, *Bl* Celebes
Ophichthys carinatus, *Blr* Amboyna, Formosa
spens, *Bl* Mediterranean, I. Atlantic, Japan, Australia
irradiatus, *Kaup* Malabar
vericolor, *Rich* E I Archipelago
longirostris, *Kaup* Amboyna
cephalodonta, *Blr* E I Archipelago, Japan, N. Australia
quadratus, *Blr* Indian Seas, China Seas
radialis, *Carr* Penang
malaccensis, *Blr* Singapore
maculatus, *Bl* Java
urolophus, *Schleg* Japan
poeyotrichus, *Blr* Amboyna
leptopus, *Blr* Celebes, Amboyna
celatus, *Gthr* Australia
chama, *Kaup* China, Sumatra
taperopis, *Blr* Java, Celebes
embolus, *Blr* Celebes
playfairi, *Gthr* Zanzibar
lepis, *H B* E Indies, Sea and fresh waters
cuneatus, *Rich* Tropical America, Philippines, E I Archipelago, Australia
lanceus, *Blr* Celebes
hypoleptus, *Blr* Bay of Massing
colubinus, *Bleeker* E I Archipelago, Pacific
miculatus, *Carr* Indian Ocean
necrops, *Carr* Penang Sea
moluccensis, *Blr* Bitian, Ceram
fasciatus, *Zu* Muligau
polyophtalmus, *Blr* Java, Sumatra, Batan
lunatus, *Blr* Celebes
bicolor, *Kaup* Borneo
tumidus, *Gthr* Timor
orientalis, *McCl* Ceylon, S India
melanostomus, *Blr* Amboyna
marinoratus, *Blr* Sumatra
gambusi, *Kaup* Tahiti
longipinnus, *Kner* S. I. Sumatra Islands
lepis, *Gthr* E Africa, Rovumbi
quadratus, *Pick* China
centrostomus, *Barr* Open sea under equator
brachyurus, *Poy*
mugilatus, *Abbott*
californicus, *Garrett*
rostratus, *Bl*
cephalopeltis, *Blr*

NINTH GROUP

PILOBRANCHINA

- Moringua ulabornia*, *H B* Bengal, Batu
lunaticoides, *Rich* Sumatra, Hoogly, Amboyna
bicolor, *Kaup* Timor
javanicus, *Kaup* Java, Celebes, Ceram, Timor, I. J. Japan

MURÆNIDÆ

- abbreviatus*, *Blr* E I Archipelago
macrocephalus, *Blr* Timor

MURÆNIDÆ ENGISCISTE

TENTH GROUP

MURÆNINA

- Muraena helena*, *L* Mediterranean, Atlantic, Mauritius, Australia
parvum, *Rich* Southern Seas
pardalis, *Schleg* Mauritius, Cocos, Java, Japan
leptogomus, *Jen* Galapagos, Pacific coast of Central America
meleagris, *Shaw* Indian and Pacific Oceans
stellifer, *Rich* Madagascar
margaritophorus, *Blr* Amboyna
punctatus, *Bl* S. India coast
nudivomer, *Gthr* Zanzibar
ruppelli, *McCl* Moluccas, E I Archipelago
petelli, *Blr* Red Sea, Indian Ocean, E Archipelago, Mauritius
reticulatus, *Bl* China, Japan
punctato fasciata, *Blr* E Archipelago, Amboyna
tessellata, *Rich* Indian Ocean, E Archipelago
reversus, *Rich* China, Japan
tigrina, *Rupp* Red Sea
subornata, *Benn* E Archipelago, Mauritius, Australia
microspila, *Gthr* E Archipelago
melanospila, *Blr* Sumatra, Bonto
polyophtalmus, *Blr* Celebes
undulata, *Laep* Indian and Pacific Oceans, Cocos
blochi, *Blr* Zanzibar, S Africa
macassaricus, *Blr* China, Celebes, N. Australia
formosa, *Blr* Ceram, Amboyna
pseudothyroidea, *Blr* Celebes, Amboyna
tile, *H B* E Indies, Calcutta, Indian Ocean
thyroidea, *Rich* Penang, Archipelago, China, Tonga Islands
buccensis, *Blr* E Archipelago
polyurodon, *Blr* E Archipelago, fresh water
duvenboudi, *Blr* Ternate
anatus, *Lowe* Madeira
picta, *Ahl* Indian and Pacific Oceans
nubila, *Rich* E Archipelago, Japan, Norfolk Islands
mulleri, *Kaup* Archipelago
sagenodeti, *Rich*
richardsoni, *Blr* Indian Ocean, E Archipelago
tenebrosa, *Rich* Polynesia
marumora, *Val* Galapagos
flavomarginata, *Rupp* Red Sea, Indian and Pacific Oceans
callarhynchus, *Gthr* Fremantle, Australia
hepticus, *Rupp* Red Sea, E Archipelago, Japan
euptera, *Gthr* Raoul Island
emerascens, *Rupp* Red Sea
afra, *Bl* Tropical Atlantic, Indian Ocean, Australia
moluccensis, *Blr* Amboyna
sathete, *H B* Bay of Bengal, Penang
schismatorhynchus, *Blr* E Archipelago
acutirostris, *Abbott* Sandwich Islands
maerurus, *Blr* Indian Ocean, E Archipelago
bruneri, *Blr* Timor, Ceram
polyodon, *Blr* Amboyna
zebra, *Shaw* Indian Archipelago, Pacific
polyzona, *Rich* E Archipelago
nebulosa, *Ahl* Indian and Pacific Oceans
seranthospila, *Blr* E Archipelago
fasciata, *Pis* Mozambique
amblyodon, *Blr* E Archipelago

MURARI

ili *odochilus*, *Blk* *Rutti*, *Bom*
anoptera, *DeFilippi* *Munitius*
wilsoni, *Bl Schn*
stellata, *Lacep*
hany, *Lacep*
fulva, *Risso*
marmorata, *Q & G*
lineata, *Less*
flaveola, *Less*
cerina nigra, *Rich*
blochi, *Kaup*
micropæcilus, *Bl*
mauritia, *Kaup*
ingolnensis, *Kaup*
haviruginita, *Kaup*
chrysops, *Kaup*
multiocellata, *Poc*
erebus, *Poc*
appendiculata, *Guichen*
porphyreus, *Guichen*
kauri, *Abbott*
erostri, *Abbott*
scriptus, *Bl Schn*
canina, *Q & G*
mordax, *Ayres*
Gymnomuraena tigrina, *Less* Indian Ocean, East
 Archipelago, W Pacific
marmorata, *Lacep* E Archipelago, Oranin
 Island
concolor, *Rupp* Red Sea, Cape York, Australia,
 Magellan Straits
fusca, *Pils* Amboyna
bennettii, *Gth* Mauritius
Enchelycore bleekeri, *Kaup* Pacific?
Helmichthys oculus, *Peters* Amboyna, Mid-
 gascar
Leptocephalus aconticaudatus, *Kaup* Malabar
hypelosoma, *Bleeker* Celebes
brevicaudus, *Peters* Lucon Maybate
dentex, *Cantor* Zanzibar, Amboyna
trema, *Cuv* Indian Ocean, Cape of Good Hope,
 Australia
ceramensis, *Bleeker* Ceram

Gunther's Cat of Fishes, vol viii pp 17-115

MURA, TEL a vegetable perfume Tala-
 panni is the same, also *Foeniculum paninori*.

MURA, an ancient dynasty that ruled in
 Northern and North-western India See
Chandragupta

MURAD, HIND *Myrtus communis*

MURAD BEG See Kunduz

MURADH, HIND *Ribes leptostachyum*

MURAD-SING^p Duk Helictores isola,

Linn

MURAGI JEL-LE, —^p see *Oryza sativa*

MURAJAT, AR HIND PLRS conveying
 or conducting a distinguished guest on his
 return road

MURAK, HIND *Senpus maritimus*

MURALI, a name of Krishna in his
 Apollonic character, by the sounds of his
 pipe (Murah) he captivated the shepher-
 desses as he attended the king in the
 pastoral Surasen See Krishna, Muli

MURANG, DEKH *Hyperanthoia moringa*
Murangay vayi MALAL, TAM Horse Ra-
 dish tree-root, of *Hyperanthoia moringa*.

MURARI. See Krishna, Murah

MURGHAB

MURAYLA MAHR *Spilornis cheela*,
Daud

MURB, HIND of Sattley valley, Desmo-
 dum sp^p

MURBO, also Murabhi, HIND of Jahaul
 a compound of alum used in dyeing

MURDAN-OOI-GYB, or Ryal-ool-gyb

MURDANNIA SCAPIFOLIA *Royl*

Moosle scab, *Hb*

MURDAR SANG also Booda, HIND
 oxide of lead or massicot, latharge

MURDARASINGY, TEL latharge See
 Lead latharge

MURRED At a disciple The muthome-
 du rite of making a mureed is performed
 in the presence of others or alone in a
 closet by the moorish or religion teacher

MUREX a genus of Gastropoda,
 Molluscs of the family murex, which may
 be thus shown,

FAMILY II MUREX

Gemma *Murex* rec 150 sp *jo* *il*, 110 p
Typhus rec 8 sp *jo* *il*, 8 p
Pinnus rec 120 sp *jo* *il*, 2 p
Rumella *1102* *bell*, rec 50 sp *jo* *il*, 23 p
Triton rec 100 sp *jo* *il*, 12 p
Piccolina rec 10 sp *jo* *il*, 28 p
Turbinella rec 50 sp *jo* *il*, 29 p

Sub genera *Cynodont*

Lutrus

Ligera

Cancellaria rec 70 p *jo* *il* 60 p

Trichotropis rec 8 sp *jo* *il*, 1 p

Pyralis *Fig* shell, rec 39 p *jo* *il*, 10 p

Sub genera *Fulgur*

Myristic

Fusus *Spindle* shell, rec 100 sp *jo* *il*,
 320 sp

Sub genera *Trophon* rec 14 sp also *jo* *il*

Civella rec 2 sp also *jo* *il*

Chrysodonus rec 12 sp also *jo* *il*

Fusionella rec 7 sp, also *jo* *il*

MURG, HIND *Senpus*, species

MURGA also Moorigay *Bis* *San-*
sevieria *Zeylanica* *Margabi ka gadda* *Duk*
 its root See *Liliaceæ*, *Sansevieria*

MURGH, HIND *Pis* A bird

MURGHAB The valley of the Mughab
 is traversed in its whole extent by a river
 which bears its name It takes its rise in
 the Bulverdi, or, perhaps, even the Audekan
 hills It is the same which in Sir Robert
 Keir Porter's "Travels in Persia," &c, is
 called the Kur-ab, and is the Medus of the an-
 cients After it assumes the name of Polvar,
 passing close to the ruined city of Istikh,
 it enters the plain of Meidasht, having the
 Husein-Koh, with the sculptures of Naksh-i-
 Rostam to the right, and the Koh-i-Rahm
 with the bis-ichels of Naksh-i-Reheb,
 and the ruins of Takht-i-Jamshid, to the
 left. The Polvar runs in a southwesterly
 direction across the plain, and joins the

MURIATE OF AMMONIA

Kum-Funz (ancient Alaxes) near the bridge of Pul-i-Khan, serving in its latter course as a line of demarcation between the districts of Merdashit to its left, and Hafiek to the right. Across the river is the dam or Bandamun (Bendamun) built by Amir Azan Dilem — *Baron C. A. De Bode's Travels in Lunistan and Arabistan* p 75 Ferrier

MURGHAB To the north of Herat and Kabul is a range of undulating country, which in some places assumes a mountainous, in others a hilly character, and in some parts, is well watered, in others bleak and rough, forming a water shed of two natural divisions, from the west of which flows the Murghab, the Tejend and the Furiah-Rud, and from the east, the Helmund, the south eastern feeders of the Oxus and the north western feeders of the Kabul river. The hilly, mountainous, country is occupied by the Aimak or Chai Aimak and the Hazara. The Murghab rises in the Hazarah hills, north of the continuation of the Hindoo Koosh ridge and south of Mymna and, running west 70 miles, turns northwards, and quitting the hills passes through a desert country, for about 200 miles to join the Oxus three marches west of Bokhara. In the cold season its breadth is 270 miles and it is $2\frac{1}{2}$ feet deep

MURGHABEE also Muigali, Duk San-
seviara Zeylunca Willd Muigabi ka
Gudda, its root. See Munga

MURGEHI, HIND A bird, a fowl, a hen

MURIA, BENG Hind Elensine cola-
cana—*Gent Rorb*

MURIATE OF AMMONIA

MURIATE OF AMMONIA		CHLORIDE OF AMMONIUM, ENG
Ammonia,	AR	Noushad, HIND PERS
Du-wet-thr,	BURM	Nosada, "
Nu shu,	CHIN	Sadei, MALAY
Nung-sha,	"	Nava charam TAMIL
Peh-ting-sha,	"	
Sal ammoniac,	ENG	

This salt is met with in every Indian bazaar. It is obtained in Egypt and SE Asia from the unbaked extremity of brick kilns in which manure of camels' dung has been used as fuel. It is manufactured largely in the Kurnal district, by the potters or kumhar of the Kathal and Gula tahsil by submitting refuse matter to sublimation in closed vessels. From 15,000 to 20,000 bricks made of dirty clay are put around a brick kiln and when the kiln is fired, crude muriate of ammonia exudes from the dirty bricks in two forms, the inferior kind, called kham mitti, is 20 to 30 maunds and sells at eight annas the maund, the better kind, called papri, does not exceed one or two maunds and sells at Rs 2 or Rs 2½ the maund. The Kham mitti is purified by

MURID

sifing and repeated solution and crystallization up to the fourth time. It is then boiled for nine hours and the resulting salt resembles the raw. The better kind is then sifted, mixed with, and the product put into a large pear shaped glass vessel with a brick $2\frac{1}{2}$ feet long and 3 inches in diameter and mouth closed. In China, it is obtained in Lan-chan-fu and Ning-hua in Kan-Su. The volcanic mountain of Peh-ting in Tsin-fan is said to yield an ammoniated salt. It is used in the arts, as a flux or solder and also in medicine. *Powell Hand Book* pp. 89-90 *Smith Mat Med Waring Manual of Therapeutics*

MURIATE OF SODA Salt, common salt, or chloride of sodium, is obtained from sea-water by evaporation, also occurs native and is likewise obtained from saline soils. Mineral salt, of very fair quality is obtained in Mysore, Bellary and Hyderabad, is known to occur also in the Guntoor and Nellore Districts, and to be almost invariably accompanied by gypsum, magnesian limestone, sandstone, sulphur, red and brown iron ores, and alum slate. Sec Salt, Salt Range

MURIATIC ACID

Spirit of Salt, Marine acid

Hydrochloric acid

Chlorohydric acid, ENG

Aeide hydrochlorique, FR	Acidum muriaticum, LAT
Salzsaure, GER	Spiritus Salis, "
Chlorwasser, Stoffsaure "	Luna rasa, SINGH
Namak ka tezeab, HIND	Ooppu Dravagum, TAM
	Livana Dravakum, TEL

This acid is a solution of the gas in water the Arabs were probably acquainted with it, and the Hindoos knew it by a name equivalent to spirit or sharp water of salt The commercial acid is always of a yellow colour It commonly contains as impurities a little sulphuric acid, nitrous acid, perchloride of iron, chlorine, and bromine It is prepared by pouring the oil of vitriol of commerce on common salt in earthen or iron vessels, especially since the extensive manufacture of carbonate of soda from sulphate of soda Its density, = 1180 — *Royle*, p 46

Its density, = 1180 — *Koyle*, p. 40
MURICH or Maith BENG HIND Pipe
nigrum Municha BENG and HIND Cap-
sicum frutescens
COCHINCHINENSIS A

MURICIA COCHINCHINENSIS A
a large shrub, native of China, Cochun-China,
berry large, reddish purple, scentless, insi-
pid seeds and leaves aperient, and used by
the Chinese in obstructions of the liver, tu-
mors, malignant ulcerations, &c, externally
employed in fractures, and in dislocations
Indley — O'Shaughnessy, p 351
MURID, AR Amongst mahomedans a dis-

MURID, AR Amongst mahomedans a dis-

ciple, a pupil, particularly a pupil of a murshad or head of a sect of the dāवेश. Amongst those who crave for other aids to salvation, some seek the spiritual advice of a holy man, who is reckoned a pu, or religious teacher, and by certain secret words and signs are initiated as his murid or disciples. Others, even men of rank, adopt the dāवेश or fakī life of the religious mendicant devotee, often attended with solemn rights of investiture, and followed by the severest of ascetic rites, but the bulk of these mendicants are, in India, idle, dissipated men, and a few are of very degraded manners. They arrange themselves into the followers of certain pu or spiritual guides, and those met with in India are the Kadīa or Banawa, Chastīa, Shutāia, Tabqatīa or Madāia, Mallang, Rafai or Guiz-mai, Jalāia, Sohāgia, Naksh-bandīa and Bawa Puay. All these have their own rules and customs, some of them are ascetic devotees, eating if given to eat, but never begging, some largely use intoxicating fluids and vegetable substances, some, as the Salik have wives, the Majzub and Azad have no wives, and some of the Calandais marry and some do not.

MURIDÆ, the rat tribe of mammals of the order rodentia or gnawing animals. The family includes the Jerboa, the Dipodidæ or Jerboidæ of authors, the tribe may be thus shown,

Sub-Fam Murinæ, rats and mice

Gerbillus erythronus, Gray *Jerd* Desert Jerboa Rat of Panjab, Hamiana, Jumna

Gerbillus Indicus, Ell *Jerd Bl*

Dipus, Hardw | G Cuvieri, Waterh
G Hardwicki, Gray

Indian Jerboa rat, Eng | Yell-Yell, Yell
Huina mus, Hind | Yell, Yell
Jhenkuladur, Sans Beng | Billa Heli, Can
Yella, Waddur, Tel

All India

Nesokia Griffithi, Horsf? ? Afghanistan

Nesokia Hardwicki, Jerdon

N Hutton, Blyth | Short tailed mole rat

Gardens of India Afghanistan, Bhawulpur

Nesokia hydrophila, Gray? ?

Mus hydrophilus, Hodgs | Arvicola hydrophila, Hod

Small Nepal water rat, of Nepal

Nesokia Indica, Jerdon

Arvicola Indica, Gray | M. providens, Elliot
Hardw | M. pyctoris, Hodgs

Mus kok, " | Kok, Cantoi

Indian mole rat, Eng | Galatta koku, Tel

All India, Ceylon

Nesokia macropus, Jerdon

Mus hydrophilus, Hodgs

Large Nepal water rat

Mus Andamensis, Blyth

M Nicobarensis, Schweizer | M Schuler, Cantoi
M kok?

Nicobar, Andaman and Malay peninsula

Mus bairdianus, Blyth

M gerbillinus, Blyth | M Theobaldi, Blyth

Sandy mouse of Afghanistan, Cashmere

Mus badius, Blyth, Burmah

Mus bandicota, Bechstein, Blyth

M giganteus, Hardw Lin | M percheri, S. n

M Malabaricus, Shaw | M Schuler, H. J. Ill

M nemorivagus, Hodgs |

Bandicoot rat, Eng | B. n. n. B. n.

Indu, Sans | H. n. n. C. n.

Ghus, Ghons, Hind | Pandi koku, Tel

Pig-rat or Bandicoot-rat of Ceylon, India, Malayan

Mus binuensis, Hodgs

M nemoralis, Blyth | M aquiculatus, H. J.

Tree rat of Ceylon, India

Mus castaneus, Gray, Philippinæ

Mus candanior, Hodgs Hongy.

M cinnamonensis, Blyth | Chamae, I. n.

Nepal, Burmah

Mus cervicolor, Hodgs Blyth

M albidiventris, Blyth | I. n. n. n. I. n.

Bengal, Nepal, Malibu

Mus concolor, Blyth Thatch-rat of Pegu and Tenasserim

Mus erissipes, Blyth Large footed mouse of Mussoorie

Mus dajceilingensis, Hodgs Hongy Dajceeling mouse of Neilgherry, Dajceeling

Mus decumanus, Pall Blyth, Elliot

M norvegicus, Linn | M decumanoides, H. n.

Mancini, Can | Ghus n. n. n. Hind

Brown rat, Eng | Demsa Indu, Beng

All India, Akyab

Mus fulvidiventris, Blyth, Ceylon, is the

M cervicolor of Kelant

Mus gluroides, Blyth, Khassya

Mus homomys, Hodgs Blyth

M Nipalensis, Hodgs | Hill mouse Eng

Himalaya, from Panjab to Dajceeling

Mus mihalicatus, Ell Blyth

M Ellioti, Gray | M fulvicesens, Gray

M Asiaticus? Kel

Striped bellied field rat, Eng

Bustar, Madras

Mus morungensis? Hodgs? Nepal Terai

Mus viviventer, Blyth, Hodgs

White bellied house rat of Nepal

Mus ulagnicus, Jerdon

Neilgherry Tree mouse, Eng

Neilgheries, Ootacamund

Mus nitidus, Blyth, Hodgs

Shining Brown Rat

MUR'DÆ

Dujeeing
Mus olivaceus, *Sykes, Elliot, Blyth*
M. dumeticola, *Hodgs* | *M. povensis*, *Hodgs*
Long tailed Tree mouse, *Eng* | *Marad ilei*, *Can*
Eng | *Mema yelka*, *TLL*
Ceylon, all India
Mus pulmarum, *Sch* Nicobars
Mus peguensis, *Blyth*
Mus plumianus, *Hodgs* Nepal rat
Mus rattus, *Linn, Blyth, Ell* Black rat
M. Rattoides, *Hodgs* | *M. andamanensis* *Blyth*
All India
Mus strophiatatus, *Hodgs* Nepal
Mus infescens, *Gray*
M. flavescens, *Ell Bl* | *Gachua*, *Indu*, *BENG*
M. arboreus, *Buch Hem* | *M. brunneusculus*, *Hodgs*
Hory | *Rufescent tree rat*, *Eng*
All India
Mus tanyensis? *Hodgs* Qu *M. decuma-*
mus?
Mus tetricolor, *Blyth* Earthy-field mouse
of S India, Bengal, the *M. lepidus*, *Ell*
Mus tyleri, *Blyth*
Long handed mouse, *Eng*
Delna Dhoon
Mus mbanus, *Hodgs Blyth*
M. m. calis, *Ill Kel* | *M. Mauei*, *Gray*
M. d. m., *Hodgs m* | *Common Indian mouse*
Ceylon, India
Leggada Jerdoni, *Bly* Himalayan spin
Field mouse of Kunawar, *Sutlej*
Leggada lepidi, *Jerd* Small spiny-mous
Mus lepidi, *Ill* | *Leggada hooduga*, *Gray*
Chittaburkani, *TLL* | *Chittagundi*, *TLL*
Chit yelka, " | " *yelka*, "
S India
Leggada platythrix, *Jerd*
Mus platythrix, *Sykes*, | *Gijeli gadu*, *TLL*
Bly Ell | *Kil-ilei*, *Can*
Levyde, *Waddur* | *Kal-yelka of* *Waddur*
The brown spiny mouse of S India
Leggada spinulosa, *Blyth* The dust
spiny mouse of the Punjab and Malabar
Platacanthomys lasinrus, *Blyth* Pep
rat or long-tailed spiny mouse of West
ghats in Malabar, *Cochin and Travancor*
Golunda Ellioti, *Gray, Blyth*
Mus hirsutus, *Ill* | *M. Coffaus*, *Kel*
Bush rat, *Eng* | *Gulit yelka*, of *Waddur*
Gulund rat of Ceylon, " | *Sora panigadur*, *Y*
Gulundi, *Can*
Ceylon, S India
Golunda mcltada, *Gray*
Mus lanuginosus, *Ill* | *Metta yelka*, *TLL*
Mettide, *Waddur* | *Kera ilei*, *Y*
Soft furred field rat of S India

MURIDÆ

Golunda newcia, *Kel Newcia-clha*
Rhizomys badius, *Hodgs Blyth*
 Bay Bamboo Rat, Eng | R minor, *Gray*
 Terai of Sikkim
Rhizomys sumatrensis, *Bly Malay* Penin-
 sula and islands
Rhizomys sinicus, *Gray China*
Rhizomys prinosus, *Bly Khassia* hills
Rhizomys castaneus, *Blyth Burmah*
Sub-Fam Arvicolinæ, Voles, &c
Arvicola Roylei, *Gray, Royle, Blyth Hi-*
 malayan Volc of Punjab, Cashmere
Arvicola thibetis *Darjeeling*
Neodon Sikkimensis, *Hodgs Blyth Sikkim*
 Vole of Sikkim

Phaiomys leucurus, *Blyth*, Tibet

In a memoir on the rats and the mice of India, by Mr. Edward Blyth, he says, the Gerbilles are a group of burrowing field rats common (as a genus) to Asia and Africa, of gracile form, with small fore-limbs and inversely developed hind-limbs, a longish furnished tail, the hairs of which are gradually lengthened towards the extremity into a kind of tuft, and with distinctly grooved upper rodentia tusks. There appears to be one Indian species only, and one in Afghanistan. He enumerates the Muridæ as under

Gerbillus Indicus, Blyth

Dipus indicus, Hardwicke, F. Cur Waterhouse

G. Hardwickei, Gray
Meriones apiculatus? Kuhl

Mus jencus, B Ham

Mus jenkinsi, B. Hant
Desert rat of Cabul, Elphinstone, MSS

Gerbillus erythronra, Gray, Afghanistan.

Dr Gray says *Alactaga indica* inhabits Candahar, and Quetta and *Lagomys rufescens*, India and Cabul, but Mr Blyth doubts this, and regards them as animals needing a temperate climate

Nesokia Indica, Btyth

Mus indicus Geoffroy, *Desmarest*, *Lesson*, *Brandts*,
Schinz

Schinz
Arvicola indica, Gray, Hardwick
Mus providens, Elliot

Mus providens, Elliot
Neotoma providens

This is the common shortish-tailed field rat of all India, and Ceylon, varying somewhat in shade of hue according to the colour of the soil on which it dwells

Mus bandicota, *Bechstein*

Bandicota rat, Pennant
M. giganteus, Hardwicke, Elliot

M. giganteus, Ha
M. perchal. Shaw

M malibaneus, Pennant, Shaw

M 1511a, B Ham

Neotoma nemorivagus, Hodgson
Neotoma giganteus, Elliot

The pindi-koku, or pig-rat, inhabits all the peninsula of India

Mus setifer, Horsfield

M. giganteus, Linn

Allied to the *M. Brudicota*, but clearly distinct as a species. Inhabits Sumatra Java, Borneo and Penang. "The larger of two individuals, captured in gardens, measured—head and body $10\frac{1}{8}$ inch, tail $7\frac{1}{2}$ inches (*Cantor*). In his *B. Mus Catal. Di. Gray* mentions a 'black variety,' and a 'brownish variety with face brown' from Tasmania

Mus rufescens, Gray

M. flavescens, Elliot

M. musculus, *Cantor*

Inhabits Penang

Mus decumanus, Pallas, *Gluc.*, 91, *Buffon*, H N viii t. 27

M. javanus, Pallas apud Schinz

M. norvegicus, *Buffon*

To this species *Di. Gray* refers (with a mark of doubt), in his Catalogue of *M. Hodgson's* collection, the *M. decumanoides* *Hodgson*, (nec *Waterhouse*, nec *Horsfield*), which does not appear to have been described, also *M. brunneus*, *Hodgson's Ann. Mag. N. H.* xv (1845) 267

Mus decumanoides, *Temminck* (nec *Hodgson*), is given in *Di. Horsfield's Catalogue* of the Mammalia in the Indian House Museum—two specimens, from Bengal, presented by Gen. T. Hardwicke perhaps *M. nemoralis*, *Blyth*?

Mus rattus, L. (*Buffon*, H N vii 278, t. 36) The European black rat comes from vessels into the ports of Calcutta, it differs in no respect from others received from France. Mr. Elliot in his Catalogue of Mammalia in the Southern Mahatta country notes it as "rare" and Mr. Layard includes it from Ceylon, where *Di. Kelaart* obtained one individual in a house, in Trincomali, remarking that he had not seen it from any other part of the island

Mus rattoides, the black rat of Nepaul, is similar to the black rat of Europe

Mus brunneusculus, the brown rat of Nepaul, is similar to the brown rat of Europe

Mus Andamanensis, *Blyth*, J A S xxix 103

M. nicobaricus? *Schrezer*, Zoology of Novara Expedition

The indigenous rat of the Andaman Islands. Length about 8 inches, tail the same, ears much as in *M. decumanus*

M. nemoralis, *Blyth*, J A, S B xv 168 resembles *M. rufescens*, except in being considerably larger, much less rufescent above,

and the under parts are merely paler or dull greyish brown, occasionally somewhat albescent. Length about $8\frac{1}{2}$ inches tail $9\frac{1}{2}$ inches hind-foot $1\frac{1}{2}$ inch

Mus niviventer, *Hodgson*, J A S v 234, *Ann. Mag. N. H.* xv, (1845) p. 267, a house rat. Proportions and characters of the last (*rattoides*), but tail rather shorter, and long piles of the pelage rarer

Mus robustulus, *Blyth*, J A S xxviii 291 *M. infescens*, Gray? var? *Blyth* *M. rufescens*, auct. of Borneo and Penang *M. rattus* brown var., apud *Blyth*, J A S xvii 559? perhaps also *B. Beidmorei*, nobis, J A S xx 173

Mus rufescens, Gray, *M. N. H. N. S. I.* (1837) p. 585, apud Gray

M. flavescens, Elliot | *M. rufus*, Elliot

M. alboreus, B. Ham. *Horsfield's Catalogue*

M. montanus, Kell | *M. kandianus*, Ell

Tetragonurus, *Kelaart*, J A S xi 169-185 figured by the name of *M. alboreus* in one of B. Hamilton's unpublished coloured drawings (Vide J A S ix 168)

Mus palmarum, *Schreier*, from the Nicobar Islands, probably belongs to this group

M. cinnamomeus, *Blyth*, J A S xxviii 294 "Like *M. flavescens*, but smaller, with proportionally longer tail and softer fur of a fine bright cinnamon colour, with inconspicuous black tips, the under-parts white, which is abruptly divided from the cinnamon hue above

M. Beidmorei is thus described—Length about a foot, of which the tail is not quite half. Ears posteriorly $\frac{3}{4}$ inch. Hind-foot $1\frac{3}{4}$ inch. Fur shortish, even, coarse and hispid, but not spinous, of one quality, with no long hairs intermixed. Its colour grizzled grey (dull brown) above unmixed with rufous below and on the feet, white.

Mus nitidus, *Hodgson*, *Ann. Mag. N. H.* xv (1845) p. 267 "Distinguished for its smooth coat or pelage, wherein the long hairy piles are almost wanting. It is a house rat, like *M. niviventer*, but much rarer, and frequents the mountains rather than the valleys

Mus horiotes, *Hodgson*, *Ann. Mag. N. H.* xv (1845) 268 Dwells in houses and out-houses. A small land species with fine pelage, and no peculiarity of physiognomy or proportion

Mus fulvescens, Gray, *Catalogue of M. Hodgson's Specimens*, p. 18 "Fur pale fulvous, hair very soft lead coloured, with

bright yellow tips, and interspersed with slender black bristles, throat, belly, and beneath, pure white, tail elongate-nearly bald, cutting teeth, narrow skull about 1 inch, 2 line, hind-feet about 1 inch

Mus æquicaudatus, *Hodgson*, described in *Horsfield's Catalogue*, p 141 "Pure dark brown above, with a very slight rufescent cast in a certain aspect, underneath from the chin to the vent with interior of the thighs, yellowish-white

Mus concolor, *Blyth*, J A S xxviii 295 (the young), and *M* (unnamed), p 294 *ibid* (the adult) Common small thatch rat of Pegu and Tenasserim provinces

Mus oleraceus, *Bennett*, P Z S 183, 2 p 121

M oleraceus et (olim) *longicaudatus*, *Elliot*

M dumeticolæ, *Hodgson*, and the young?

M povens H, *Ann Mag N H* xv (1845) 268 2

M dumecolus, *Hodgson* (undescribed)

Mus badius, *Blyth*, J A S xxviii 295 Like *M oleraceus*, but the eye fully twice as large and black whiskers, colour of the upper parts a more rufous chesnut or cinnamon hue, of the lower parts white, almost pure

Mus glinoides, *Blyth*, J A S xxiv 721 "This has very much the aspect of the British dormouse (*Myoxus avellanarius*), but the colouring is much less bright, though inclining to the same hue

Mus peguensis, *Blyth*, J A S xxviii 295 A field mouse with tail longer than the head and body, well clad with hairs that become longer to the end

The series next following consists chiefly or wholly of house mice

Mus urbanus, *Hodgson*, *Ann Mag N H* xv (1845), p 969

M dubius? H, *ibid* p 268

M musculus, apud *Elliot* et *Kelaart*

M mami, *Gray*, (undescribed)

Mus homomys, *Hodgson*, *Ann Mag N H*, xv 1845, p 268

M Nipalensis, H J A S x 115 (undescribed,)

The common house mouse of the Himalaya hill-stations, from the Punjab to Darjiling

Mus crassipes, *Blyth*, J A S xxviii 295 Like the preceding, but with the tail rather longer than the head and body

Mus Tytleri, *Blyth*, J A S xxviii 296 "Length $2\frac{3}{4}$ inch, tail the same (having about 24 vertebrae)

Mus Bactrianus, *Blyth*, J A S xv 140 Presents a very close approximation to *M*

musculus in size, proportions and structure, inclusive of the conformation of the skull, but the fur is much denser and longer, and its colouring absolutely resembles that of a pale specimen of *Gebillus indicus*, except that there is no whitish about the eyes, nor is the crown of a deeper hue, and the tail is thinly clad with short pale hairs to the end

M gebillinus Entire length of male 5 inches of which the tail is $2\frac{2}{3}$ inches, hind-foot $\frac{3}{4}$ inch car-conch barely $\frac{1}{4}$ inch Female rather smaller

Mus Theobaldii like *M gebillinus* (*Bartmann*) but larger with comparatively shorter tail and larger feet

M nitidulus, *Blyth*, J A S xxviii 291, House mouse apparently, with tail equal to the head and body, and uniformly furnished with minute setae to the end, ears large and ample It is the house mouse of Shway Gheen on the Sitang, colour like *M Decumanus*

Mus cunicularis, *Blyth*, J A S xxiv 721 A small field mouse remarkable for its ample ears, and tail shorter than the head and body

Mus Daijcelengensis, *Hodgson*, dusky brown above

Mus erythrotis, *Blyth*, J A S xxiv 721 A very different form of mouse from *M glinoides*, and equally different from the common house mouse

Mus infimalincatus, *Elliot* M S

M Ellioti, *Gray*, (undescribed)

nec *Golunda Ellioti*, *Gray*, B. *Mus Catal Mamm* p 110

The largest of the group

Mus cervicolar, *Hodgson*, *Ann Mag N H* xv (1845), p 268

M albidiventris, *Blyth*, J A S xxi 351

Distinguished by its short tail

Mus fulvidiventris, *Blyth*, J A S xxi 351

M cervicolar? *Hodgson*, apud *Kelaart*, *Pied Faunæ Ceyl*, p 63

Length about $2\frac{1}{4}$ inches, tail (vertebrae) $2\frac{1}{2}$, tarsi to tip of claws $\frac{5}{8}$ inch

Mus strophurus, *Hodgson*, *Ann Mag N H* xv, (1845) p 268 A field mouse closely allied to *M cervicolar*, but seemingly distinct

Mus tenuicolar, *Blyth*, J A S xv 172 This much resembles *M lepidus*, *Elliot*, in form and colour, but the face is very much shorter and the fur short, soft, and not spinous in the least degree

Leggada spinulosa, *Blyth*, J A S xiii, 734 Nearly affined to *M platythrix*, *Syles*, but of a dark dusky colour above, with fulvous tips to the softer fur, below and all the feet dull whitish

Leggada jerdoni, *Bl*, n s Bright, dark ferruginous above, pure white below, some fine long black tips intermingled among the spines of the back, limbs marked with blackish externally, the feet white

Leggada platythrix

Mus platythrix, *Bennett*, P Z S. 1832, p 121
M saricola, *Elliot*, M S S

Light sandy brown, white beneath, the flat spines less developed than in the two preceding species

Leggada lepidus

Mus lepidus, *Elliot*, Madr Journ L Sc x 216
L hooduga, *Gray*, M N H J, 1837 p 586

Similar to the last but smaller, and but weakly spinous

Golunda Ellioti, *Gray*, M N H 2nd series, 1 (1837), p 586

neo *Mus Ellioti*, *Gray*, Br Mus Cat

Fur pale brown, with minute, very slender, hair-pointed black tips Chin, throat, and beneath whitish

Golunda coffæus

Mus coffæus, *Kelaart*, Prodomus 1852, p 67

Head and body $4\frac{1}{2}$ inch, tail 4 inches This rat in Ceylon is destructive to coffee trees Whole plantations are sometimes deprived of buds and blossoms by these rats

Golunda miltada, *Gray*, M N H 2nd series, 1, (1837), p 586 Length of body and head $4\frac{1}{2}$ inches Fur very soft, mouse-coloured varied with black, chin, and beneath, whitish

Golunda newera, *Kelaart*, Ann M N H 2nd series viii (1851), p 339 Length of body and head $3\frac{1}{2}$ in tail $2\frac{1}{2}$ inches Fur soft, yellowish-brown varied with black, chin and beneath yellowish-grey, under-fur dark lead colour, soft long hairs on the upper parts of the head and body, with long black-tipped hairs having a subterminal yellowish band, fur of belly dark lead-colour, tipped with yellowish-grey

Hapalomys longicaudatus, *Bl*, loc cit Received from Schwe Gyne on the Sitang river

The above is an epitome of the long and perplexing series of Indian Muridæ, so far as the published descriptions of them can help to identify any species under observation

Dr Kelaart's *Mus arboreus*, *Buch Ham* is *M nemoralis*, *Blyth*, p 168 *M Indicus*

Geoffroy, apud *Blyth* M Tetragonurus, *Kelaart*, M Blyth takes to be *M rufescens*, *Gray*, M musculus apud *Kelaart*, to be *M mani*, and *M Asiaticus*, *Gray*, apud *Kelaart*, (Paddy-field rat,) is undescribed — *M Blyth in Beng As Soc* 1861, Journ v 32, p 327-353

Mus araneus, *Mygale* or shrew mouse, amongst the Egyptians was, according to Bunsen, sacred to Buto or Mut, and was worshipped in Attubis

Mus ceylonicus, *Kelaart*, a rat found only in the Ceylon cinnamon gardens

Mus bandicota, *Bechst*, the Bandicoot rat is a favourite article of food with the coolie labourers who visit Ceylon, it attains on the Ceylon hills the weight of two or three pounds, and grows nearly to the length of 2 feet It feeds on grain and roots, its flesh is said to be delicate, and much resembling young pork The sides of the hills of near Yank-ackh, kundur were found by Moorcroft plentifully peopled by the bushy-tailed rat, the *Mus hamster* of Pallas A large spotted lizard was also frequent, burrowing in holes in the ground — *Moorcroft's Travels*, vol ii p 417 *Tennent's Sketches of the Natural History of Ceylon*, p 41

MURIKI DUMPA, or Ijedi gaddi, *TIL Roxburghia gloriosoides*, *Dry*.

MURINA SUILLUS See *Chenoptera*

MURINGE, MALLAL *Moringa pterygosperma*, *Gærtn*

MURKA, a river of Sylhet

MURKANTA, BLG *Acalypha Indica*

MURKING, a river near the Cossyah hills

MURKI KHEL, in former times fire-worship existed to a certain, if hunted, extent in Afghanistan, as is evidenced by the pyrethæ, or fire-altars, still crowning the crests of hills at Gard-dez, at Bamian, at Seghan, and at other places Near Bamian is a cavern, containing enormous quantities of human bones, apparently a common receptacle of the remains of Ghabar corpses At Murki Khel, in the valley of Jelalabad, and under the Safed Koh, human bones are so abundant on the soil that walls are made of them There is every reason to suppose it a sepulchral locality of the ancient Ghabar, and, as if to leave no doubt of it, coins are found in some number there See Kaffur

MURKOO-MARAM, TAM *Erythima Indica*, *Lam*

MURKUNDA, a river near Nainiangulh in the Subathoo circle

MURLAH, a township in Mewar, inhabited by a community of Chaurans

MURLE, TAM ? *Sansevieria zeylanica*

MURLI, several of the Indian races, the

MURLI

Dhangan, Dher or Parth, Mang or Chakali, Koli and Minuwua and occasionally, even the higher hindoo castes, under various vows, devote their girls to their gods. The deity to whom the girl is more frequently vowed, is some incarnation of Siva and his consorts. Amongst the Malhatta people on the western side of India, Krodoba, is the usual Siva avatar, to whom the girls are devoted and his chief shrines are at Jejuri, Khanapur near Bader and at Milligaon. The ordinary people believe that from time to time, the shadow of the god comes on the devotee (*deo ki chaya atri ang pu*)—and possesses the devotee's person (*Murh ki ang ko bhari deti*). These devotees are called *Murh* in Malhatta, *Jegm* or *Jogmdam* in Canarese and *Beswa* in Telugu. They, at times, expect to be possessed, during which they rock the body, and people occasionally make offerings to them as to an oracle or soothsayer lying money at their feet, and wait till the possessing to hear a decision enunciated. The female deity to whom those near the Baner river are devoted is Yellamah, the Bhon-koh rice devote their *Murh* to Mata, Boys also are devoted, and styled *Waghar*, from *Wag* "a tiger". Near Oomrath it is to Anba and to Kandoba that the *Murh* and the *Waghar* are devoted. The *Waghar* does not associate with the *Murh*. At Oomrath, the people say that Kandoba particularly moves on Sunday and selects a elm tree (*clm Murh*) whose body he fills. This idea of the visits of the gods pervades hindu society, it is not the belief that their visits are restricted to these devoted women but that all women are liable to be selected by the deity, the visitor assuming the appearance of the husband. A comely hindu woman is married but without offspring, is supposed to be the subject of such supernatural visitation. So, of old, when Demaratus, says Herodotus, had spoken, to his mother "the mother considered him in this manner—"Son, because you so earnestly desire me to speak the truth, I shall conceal nothing from you. The third night after Ariston had conducted me home to his house, a phantom, entirely like him in shape, entered my chamber, and having lain with me, put a crown on my head, and went out again." Similarly in the *Bacchae* of Euripides, the hero says

"For that the sisters of my mother (least
"Becomes it them) declared that not from Jove,
"I sprung, but pregnant by some mortal's love
"That Semelos on Jove had falsely charged
"Her fault, the poor device of Cadmus."

In British History Merlin, and Arthur himself, were both the sons of Bhoots, (*Vide* Geoffrey's History, Book vi, Chap. xiv,

MURRAIN

and Book viii, Chap. xix,) to the former of which cases Spenser thus alludes—

"And sooth the men say that he was not the sonne
"Of mortal sune or other living wighte,
"But wondrously begotten and begonne,
"By false illusion of a ghaileful spite
"On a faire ladye nun."

In Scotland the story of the Lady of Drummelzier and the Spirit of the Tweed is related in Note M, Lay of the Last Minstrel. In India, the cases of Sheeladitya, of Usa and Annud, and of Kamala Kuuwen are similar and Captain Westmacott relates another in an Article on Chaidwai in Assam, in the Journal Bengal Asiatic Society, IV 187, *et seq*. Butler thus satirically alludes to these stories—

"Not as the ancient heroes did,
"Who, that their wise births might be hid,
"(Knowing that they were of doubtful gender,
"And that they came in it a windoic)
"Made Jupiter himself, and others,
"O th' gods gillants to their own mothers,
"To get on them a race of champions,
"Of which old Homer first made lampoons)"

But this satirist's scornful remarks however applicable to a civilized people, are not so to races like those of India, whose belief in spirits is their chief cult—*Hudibras*, Part 1 Canto ii v 211-8 *Ras Malu Hindoo Annals*, vol ii p 379-80 See Jejuri Kandeh Rao Krishna.

MURLIDAR or the Tuncfal, a name of Krishna, represented playing on his flute

MURMAR, Guz Hind Marble

MURMARI, a village, ten miles from Bandana, the villagers worship at the tomb of an English lady. Similarly, at Assaye, the villagers worship at the grave of an artillery officer who was killed during the battle.

MURMI, a buddhist tribe bordering between Nepal and Sikkim,

MUROOR, Beng Eleusine cornina

MUROODOO, Tam a small tree of Palghat, wood of a light colour, used for buildings—*Col Frith*

MUROOGANA TALLOW, ANGLO-MAL See Oil

MURTOO, Sans from mice, to kill

MURO-POLYNESIA See India

MURR Arab Myrrh

MURRA, Hind Cyananthus Sp

MURRAIN, from their constant exposure at all seasons, the cattle of the E Indies both those employed in agriculture and those on the roads, are subject to devastating murrains, that sweep them away by thousands. So frequent is the recurrence of these calamities and so extended their ravages, that they reduce the facilities of agriculture at critical periods of harvest. A similar disorder, probably peripneumonia, frequently

carries off the cattle in Assam and other hill countries on the continent of India, and there, as in Ceylon, the inflammatory symptoms in the lungs and throat, and the internal derangement and external eruptive appearances, seem to indicate that the disease is a feverish influenza, attributable to neglect and exposure in a moist and variable climate, and that its prevention might be hoped for, and the cattle preserved by the simple expedient of more humane and considerate treatment, especially by affording them cover at night—*Tennent's Sketches of the Natural History of Ceylon*, pp 50, 51

MURRAVETTY, TAM *Hydnocarpus mebrans*

MURRAYA, a genus of plants, the Minkay tree in Tavoy, a species of *Muraya* has a tough close grained wood used for handles. It is not a large tree, but is highly esteemed for handles to spears, knives, &c The grain is like boxwood, but tough and elastic. Found only in the lower Burmese provinces. The Ash leaved *Muraya*, the *Ettenya*, of the SINGU is a timber tree of the eastern province of Ceylon, a cubic foot of the wood weighs lbs 60 and it is said in last from 10 to 70 years. It is used for handles of mamoties, hammers and bill-hooks and as rafters for cidjan roofs. The Krien sometimes furnished Mr Mason with specimens of wood a species of *Muraya* scarcely to be distinguished from the box-wood of Europe. Dr Wallich found *Nancea cordifolia* on the banks of the Irrawaddy, which has "wood coloured like that of the box tree, but much lighter, and at the same time very close grained." It may possibly be the same tree, also the Tenasserim wood is not light, or it may be a Tavoy tree, which he says has "a strong tough wood, in grain like box"—*Dr Wallich Malcom's Travels in South-Eastern Asia*, vol 1 p 190 *Dr Mason's Tenasserim Mr Mendis*

MURRAYA EXOTICA, *Linn Roxb W & A*

China box,	Eng	Bibru,	HIND
Cosmetic box,	"	Koonie,	"
Kamini	BING	Murchob of	KAVIOT
The nat Kha,	BURM	Attureya grass,	SINGU
May kay,	"	Nigra golugu,	TIL

This is a small but most beautiful shrub of the East Indies and China. The fragrance of its delicate white flowers is delightful and has procured for it the name of the honey bush. *Muraya exotica*, *M. paniculata* and the *Aglais odorata* are cultivated in China as very fragrant shrubs. A variety grows in Ceylon in gardens only, another variety being common in the warmer parts of the island and up to an elevation of 3,000 feet. In the Dekkan, it is an ornamental shrub,

with beautiful dark green leaves, flowers white, and fragrant in the evening, is to be found in most gardens, and is easily grown by layers or cuttings. Dr Hooker found the woods of the Rajabat, in the Soane valley full of monkeys, and amongst other plants, observed *Muraya exotica*, but it was scarce—*Hooker's Himal Jour* vol 1 p, 44 *Ainslie's Mat Med* p 162 *Thunb En pl Zeyl* Dr Williams' *Middle Kingdom* Dr Riddell Mr Thomson

MURRAYA KENIGII, Spring syn of *Berberis komugi*, *Linn*

MURRAYA PANICULATA The Cosmetic bark tree, indigenous in Burmah above Rangoon. A small ornamental, fragrant, flowering shrub with pinnate leaves, flowers white and fragrant, appear in December and January, fruit reddish. Its fragrant bark is more universally used for a cosmetic than sandal wood—*Riddell Mason*

MURREE, a sanatorium, situated on the summit of a ridge at the western extremity of the Himalay, overhanging the plateau of Rawil Pindi, from which it is 19 miles distant. Its position is 31° N lat, 73° E long and its elevation above the sea level is about 7,300 feet. On the southern slope the vegetation presents the ordinary features of the Western Himalaya, but in a paucity of forms. The general appearance of the station is very striking, though the back ground is less grand than that of Massuri, Simla, Dharmasala or Dalhousie, yet the varied positions of more than a hundred residences on different heights and acclivities, many of them hid in forest verdure, others on naked points of rock form a picturesque landscape. The forests clothing these hills are composed chiefly of 1 species of pine—the deodar or dhuni, *Cedrus deodara*, is found on Mount Mochpina, extending from 7,000 feet to its summit. It grows on the precipitous limestone cliffs, but is not abundant. It is not seen on the Murree range or outer hills towards the Jelam. The "chil," *Pinus longifolia*, covers the lower hills from 2,000 up to 6,000 feet. It grows to a large size and yields a valuable timber, which is strong and durable so long as it retains its resin. This tree abounds, particularly on the northern slopes. The "hai," *Pinus excelsa*, seldom grows below 6,300 and ranges up to 9,000 feet. It resembles the chil, but is of a darker green color, with shorter and finer triangular leaves, having five in a fascicle instead of three, and with a smooth instead of a rough bark. The cones are much longer than those of the chil, and its wood is superior, forming the chief material for house building at Murree. The "pelundai," *Abies*

MURREE

smithum is very abundant. It is tall, straight, and handsome, ranging from 7,000 to 10,000 feet. Trees 10 feet in circumference, 3 feet above the ground, and 100 feet high are not uncommon. The wood is white, and though occasionally used for bearding, is not so good for beams, as it rots quickly if exposed to damp. There are three species of oak, 'my' *Quercus incana*, never attains a great size. It has a range from 4,000 to 7,000 feet, and frequently forms fine woods on the northern slopes. 'Bunugi, *Quercus laetifolia* is a magnificent forest tree, seldom seen below 6,000 or above 7,500 feet. The leaves of the young trees are covered with prickles which are 12 feet in girth, and from 80 to 100 feet high. "Buchi," *Quercus ferox* and *Q. laetifolia* is not common, its timber is very hard and much valued. The maple, 'tik-kadia, *Acer cultus*, is abundant near Murree, but generally small. On Mochnia there are several large specimens of plane, *Platanus orientalis*. It has convalescent accommodation for 300 men and 117 women. Its population in the season is about 1,000 Europeans and 3,000 natives. Chokei broke out in 1858 and 1857 — *Gleghorne's Punjab Record*, p. 198.

MURREE and Boogtee are tribes dwelling in the hills forming a continuous boundary of Sindh and the Punjab. Near Murree the great Suliman range extends in almost a straight line parallel to the Indus for 300 miles, approaching its termination and joins the Maru Moma, which leads on to the Murree hills behind which lies the table land, where Lahore, the capital of the Marice tribe is seated. But in front of these Murree ranges there rises a series of sterile rocky hills, which run towards the Indus, and form their base into a apex near the Gurdhara pass, approaching to within a few miles of the river bank. It is at this point (Shiwali) that the continuous boundary of Sindh and the Punjab has been marked off. These last-named hills, projecting into the Lower Derajat, opposite the cantonment of Asnee, are very thinly peopled. They are crossed by passes leading towards the Murree hills, and are claimed partly by the Murree tribe and partly by the Boogtee tribe, whose hills lie further to the south, but in fact they are not held in strength by any tribe. It is seen, therefore, that the Murree and Boogtee hills, properly so called, are continuous with the Punjab frontier. The head-quarters of both these tribes are situated within the political circle of the Sindh authorities and the relations with both are generally carried on through that medium. The Marice are a

MURSHID

strong tribe, numbering 3,000 or 4,000 fighting-men. They occasionally committed raids in British territory, in the lower extremity of the Derajat. In 1850, one case was reported against them, in 1853, two, in 1854, one, in 1855, one. They once threatened Rojhan and Kusmoir, but dispersed, seeing that preparations were made to receive them. They once attacked a forager's guard from a Cavalry Regiment at Asnee, and killed several men. Living at some distance in the interior, they cannot well make inroads upon British territory without guides. Some of the Boogtee men are serving in the Punjab Cavalry, and many are in the Sindh service. They are subjects of the Khan of Kelat. The original hindoo inhabitants of the Murree and Boogtee hills were driven out by their present occupants, but the natives of Barkhan (the Khetianee) inhabiting the more mountainous district to the north-ward, were able to hold their own. See Beluchistan Khelat, Khyber.

MURRIANE CUP The fragments of a miniature cup, the little Cambay stone cup still made in Cambay, were exhibited in the theatre of Nero, as it adds Pliny, they had been the ashes of "no less than Alexander the Great himself." Seventy thousand sesterces was the price of one of these little Cambay cups in Rome in the days of Pompey. The price in Bombay ranges from Rupees 18 to Rs 35 and Rs 75. Nero paid 1,000,000 sesterces for a cup, a fact, shrewdly remarks Pliny "well worthy of remembrance that the father of his country should have drunk from a vessel of such a costly price."

MURRI NEEN, BURM A tree of maximum girth 2 cubits and maximum length 15 feet. Found abundant all over the Tenasserim provinces on low grounds. When seasoned it floats in water. It looks exactly like deal, but is stated to have no durability — *Captain Dance*.

MURRUWAT, AR Generosity, the noble part of human nature, the qualities which make a man — *Burton's Pilgrimage to Meccah*, Vol I, p. 56.

MURSEEA, an elegy, dirge or funeral enlogium, lamentations, mourning over the dead. *Museca Khwance*, repeating or singing *Museca*.

MURSHEDABAD, a district of Bengal, on the S W of Malda and Rajshy, but separated from these by the Ganges. Murshedabad is 121 miles from Calcutta and is famed for its silk. See Jains.

MURSHID AR. A religious teacher, head of a body of darsesh or fakirs. *Ishad* AR. an order. A murshid is allowed to admit pupil or disciples into the order, as the

MURWA KOLI

form of diploma is conferred upon the occasion

MURT SANS a form, an idol

MURTA or Murta HIND Banhula racemosa

MURTHY WOOD See Tinker

MURTIS ARAB Amethyst

MURTOO BENG Sage, *Melandria strobilifera*

MURTOOHI, also Leela, or Neela, Too-tiah, GIZ HIND Bluestone

MURTUMAN-KULA, BENG Musa sapientum

MURUA, BENG *Elensine cornuta*, *Cent Nitchenny*

MURUCULA PULUM, TAM *Choung-gi glabra*

MURUIPORA, SANS From mala, a dead body, and poor, to burn

MURUKKA MARAM TAM *Erythra Indica*, *Linn Roxb W & A*

MURU KONDA or Puchi or Kuppanti chettu, TEL *Acalypha Indica*, *L—R in 675*

MURUKU NAR, MARATHI Fibre of *Crotalaria pinnata*

MURU MAMIDI or Boddan mudi, TEL *Cupani cinescens* — *Pers*

MURUNGY KAI, TAM Pods of *Hyperanthus moringa*

MURUNGY KERRAY, TAM *Hyperanthus moringa*, greens

MURUNGY POO, TAM Flowers of *Hyperanthus moringa*

MURUPINDI, TEL *Aclypha Indica* — *Linn Roxb Wight*

MURUTEN NAR, MARATHI Fibre of *Tecumnia alba*

MURUVA or Murva, SANS *Sunsevia Zeylanica* See *Luhucce*

MURVI The Thikm of Murva is a Jhareji and was the first in Colonel Walker's time to abandon infanticide. He has possessions in Cutch See Kattyawar, Junaguh, India

MURVILINGA, or Marvilingam maram, TAM a Ceylon tree which grows to about sixteen inches in diameter, and eight feet high. It is prized by the natives for sandals and toys, &c. It produces a kind of poil, which, with the bark and leaves, is used with much success in cases of intermittent fevers — *Edye Ceylon*

MURWA, a mountain

MURWA HIND Majoram, sweet majoram

MURWY KOLI, one of the balotti, in every village in the northern Konkan, and in Bombay families, they are employed as palanquin bearers. Some Koli are settled as soldiery in Angul Kolaba and at Bombay and Kolaba, in 1837 were 1,000 families

MURWT

and 500 to 600 families at Barsom, employing themselves as fishermen and seamen. At their meetings, whether for congratulation or condolence, they consume large quantities of spirits.

MURWT, an agricultural and pastoral district of frontier Affghan, within the British territories, stout, active men. The valley of Murwat, with its thirsty Murwafect and fine people is the very opposite of Barsoom with its rich harvests and vicious inhabitants. There are two streams, but no well or water courses. Described is the term applied to the territories styled Dakh Edmud Khan and Dakh Chahar Khan. The Dakh Edmud district is divided into two parts by a range of hills running at nearly right angles from the Sukman range to the Indus. The passage from one part of the district to the other is through the Pizoo or Mulge passes which intersect the range. Beyond the passes there is the valley of Barsoom with its Wuzm tribe. The Barsoom is to a certain extent a nomadic tribe. They cultivate with some industry, and are well affected to the government. Beyond the valley, and immediately above the Murwat. The Murwafect are a brave race, of striking appearance, loyal to government and both willing and able to check the depredations of their bad neighbours. In the hills near the Pizoo passed well the Barsoom once a robber tribe, but reformed since annexation. Their cooperation against the Mshood Wuzmree could be relied upon. Below these are two important families, namely, the Gattapoor of Koli chet, and the chiefs of Turk. These two tracts are exposed to attack from the Shormee and Wuzmree. The revenues of Koli chet in 1876 amounted to between Rupees 8,000 and 10,000. Of this the Gattapoor receive 20 per cent on condition of good service in defending the tract. The Turk chet had a lease of the revenues of that tract, he made the collection, which amounted to Rupees 65,000 per annum, and received one-third for himself and the establishment he maintained. This lease was conditional on good service in defence of the tract. The chet, Shah Nawa, is a Pathan of good family, he was elected by the Sikhs, and after many vicissitudes of fortune he was restored in 1818, at the instance of Major Dalwides. There is also the nawab of Dehra Ishmel Khan, he belongs to the princely race of Suddoozye, and was formerly the lieutenant of the Doonance government in the Upper Derajat and Lower Sindh Segm Deah. He

MUSA

for its size, as one would suffice for four men—referring most probably to a bunch of plantains. In the middle of the 19th century, the natives of the south of the Peninsula of India, seeing the spare form of Sir Arthur Cotton, R E., and his indifference to food when work was to be done, content with a plantain or two, gave credence to the story that he had a miraculous plantain which never decreased though continually eaten by him. Pliny, evidently describing the same plant, informs us that its name was Pala, and in Malayalam it is Vella and in Tamil Valle. Every part, both of the sheathing and the exposed parts of these leaves, abounds in fibre. In the Philippine Isles, *Musa textilis* is indigenous. In the Indian Archipelago, the edible species are common, they extend northwards as far as Japan, in China are found *Musa cocinea* and *cavendishii*, also along the Malay Peninsula to Chittagong—*M. glauca* being indigenous in the former, and *M. ornata* in the latter locality. In the valleys of the south of the Peninsula of India and of the Dindigul Mountains, *M. superba* is found. The common edible varieties of *M. paradisiaca* flourish even in the poorest soils, and also near blackish water. They are extensively cultivated in the interior of British India. On the Malabar Coast, the plantain is everywhere at home. The fruit of those at Bassein is especially well-flavoured, and the plant is particularly abundant in the district of Broach. The plantain is found in the highest perfection in Tenasserim, especially in the province Amherst. More than 20 varieties are known, of which several are peculiar to the country, and the greatest part of them are superior to any to be got in Bengal. They thrive well everywhere without the slightest care. No Burmah or Karen house is to be found without a plantation of plantains. As the latter leave their abodes, at least every 3 years, in order to migrate to fresh localities, they are, of course, obliged to leave their plantain gardens behind them, and therefore these may be found growing luxuriantly in many uninhabited places, until they become choked up by the growth of the more vigorous jungle trees. Natives of Bengal generally prefer the large and coarse-fruited kinds, while the smaller and more delicately tasted fruit is alone esteemed by Europeans. These are cultivated in the most northern, as well as in the southern parts of India, while along the jungly base of the Himalaya there is a suitable climate as far as 30° of the north latitude, for plants of this genus growing in a wild state. That growing in Nepal has been called *M. nepalensis*. A similar

MUSA PARADISIACA

species may be seen growing below the Mussoorie range, as well as near Nahn. The fruit, however, in all these situations consists of little else than the hard dry seeds. A similar variety of *Musa sapientum*, having seeds surrounded with a gummy substance, instead of fruit-like pulp, was found by Dr. Finlayson, on Pulo Ubi, near the southern extremity of Cambodia. In Batavia also, there is stated to be a variety full of seeds, which is called Pisang batu, or Pisang bichu—that is, Seed Plantain. In Kumaon and Gushwal the plantain is cultivated at a great elevation as 1,000 and 5,000 feet above the sea, and has been seen as far north as the Chumba range at an equal elevation. Major Munro has seen the wild plantain at 7,000 feet above the sea, in the Kondah slopes of the Neilgherries. Though many of the *Musa* plants have been mentioned as distinct species, it is probable that some, at least, are only varieties. As stated by Mr. R. Brown, nothing has been advanced to prevent all the cultivated varieties being derived from one species, *Musa sapientum* (also called *M. parviflora*), of which the original is the wild *Musa*, described by Dr. Roxburgh as grown from seed received from Chittagong. Mr. Brown further adds, that it is not even ascertained that the type of any of the supposed species of American Banana, growing without cultivation and producing perfect seed, have anywhere been found. Plantains and bananas are extensively cultivated in various parts of S. America, and at an elevation of 3,000 feet in the Caraccas. They are abundant in the W. India Islands, as well as at considerable elevations in Mexico. To the negroes in the West Indies, the plantain is invaluable, and like bread to the European, is with them denominated the staff of life. In Guiana, Demerara, Jamaica, Trinidad, and other principal colonies, many thousand acres are planted with the plantain—Dr. J. Forbes Royle *Illustr. of Himal. Bot.* p. 355. Royle, *Fib. Plants*. Dr. Roxb. *Fl. Ind. Helles*, *Musa Tenasserim*, Voigt, Hogg, *Veg. King. Drury Useful Plants*.

MUSA CAVENDISHII, called the Chinese Banana, bears abundance of fruit.

MUSA GLAUCA, Roxb. Pyan men, Burm.

MUSA RUBRA Wall. Tan-pyan, Burm.

MUSA PARADISIACA, Linn.

Musa sapientum, Roxb. *Rhede*.

Moz,	AR. HIND	Kadali	SANS
Kich kulr,	BING	Anawulu Kesul,	SINGH
Ingel pyan,	Burm	Khel ahing,	"
Banana, plantain,	ENG	Vadi pallam,	TAM

MUSA PARADISIACA

Kola,	Indo	Ami pindo,	Tri
Cadung,	Jav	Ananti, Aniti	
Peking,	Malay	Ami chettu, Kommu	"
Vellu, Vellu,	Malay	Ami,	

The flower.

Plantain flower,	Tag	Valee poo,	Tav
Cadung,	Sess	Ami poo,	Tri

Of this delicious fruit there is a great variety in the E Indies. The natives consider plantains as highly nutritious and eat them with cow's milk and sugar as Europeans do strawberries. Europeans also fry it, with butter, and eat it dusted with sugar. A dye is obtained from the skin of the fruit. Its leaves afford a fibre suited for certain purposes but inferior in point of strength to Manila hemp, the fibre of the *Musa textilis*. The stems also yield a fibre. The stem is placed on a board, and the pulpy mass scraped out with a blunt knife, whilst clean water is poured on to wash away the remains of the pulp, the fibres are then dried in the sun. The stalk seldom exceeds seven or eight inches in diameter, and twenty feet in height, bears but one bunch of fruit and dies, but it throws off new plants. The leaves, when young are beautiful (examining with a smooth surface, and vivid green, to six feet in length, and two or more in breadth but, soon after attaining full size the edges become torn by the wind. The flower is very large, purple, and shaped like an ear of Indian corn. At the root of the outer leaf, a double row of the fruit comes out half round the stalk or cob. The stem then elongates a few inches, and another leaf is deflected, revealing another double row. Thus the stem grows on, leaving clear of the flower and a bunch of the fruit every few inches, till there come to be twenty-five or thirty bunches, containing about one hundred and fifty or one hundred and eighty plantains, and weighing from sixty to eighty pounds. The weight bends over the end of the stem, and when ripe it hangs within reach. Like the palms, it has no branches. In the E Indies, it is for the fruit, as a dessert, that this plantain is cultivated, but Humboldt calculates that thirty-three pounds of wheat, and ninety-nine pounds of potatoes, require the same surface of ground, that will produce four thousand pounds of ripe plantains, which is to potatoes as forty-four to one, and to wheat as one hundred and thirty-three to one. There are as many varieties of this fruit in Burmah as there are of the apple in England and America, some preferred for cooking, others for eating in a raw state, some sorts grow wild, but in general it is

MUSA TEXTILIS

exclusively the result of culture. Banana, is a West Indian and Tropical American term for the plantain tribe the Musaceae to which, in India, the term plantain alone is given. The edible varieties extend through the Indian Archipelago, northwards as far as Japan, while in China are found *M. coreica* and *M. Cavendishii*. Agun *M. glauca* is indigenous along the Malayan peninsula. Dr Helfer mentions that 20 varieties are found in the Tenasserim Provinces, and *M. ornata* grows in Chittagong. The Malays reckon forty varieties of the cultivated banana, and the Philippine islanders carry them to fifty-seven, both people having a distinctive epithet for each variety. The qualities are as various as those of apples and pears in Europe, the ordinary sorts being very indifferent fruit. In Khasia the name of the wild plantain is Kanem, and the cultivated Kakesh — *Amshie*, *Mutera India*, p 261. *Cut Ex 1862 Malcom's Travels in South Eastern Asia*, v 1 pp 177, 178. *Hooker Herb Jour Vol II* p 268, *Royle's Fibrous plants*, *Crauford's Du*, p 31. See Manila Hemp *Musa Plantain* fibre, *Plantain Meal*.

MUSA TEXTILIS Nees

Kola Abbat Ambour	Tag	Fana Teinro	
Abba,		Pising utan,	Malay
brava,	"	Kollo, Mindareo	
Bandala,	"		

The Fibre

Bandala, Tag

A plant of the Philippines, said also to grow wild on the western ghats of the Peninsula of India, from Cape Comorin northward, but, hitherto, it has not, there, been turned to any account, in the northern slopes of the Ghats, the plant does not reach a height fitted to afford a fibre of more than two feet in length. Its strength is well known to the Ghat people who employ it occasionally for domestic purposes in rope-making as well as the stem for food. Professor Bickmore states (p 310) that in Malabar, this plant is raised from seed, and in the Philippines its fibre is called "bandala," the plant itself receiving the name of Abaca. The plant grows freely at Singapore, from which it was introduced into Madras by Colonel Balfour C B of the Madras Artillery but it seems to have again been lost sight of. It is however a native of the Philippine and of some of the more northerly of the Molucca Islands. On account of its fibres it is extensively cultivated in the first of these, particularly in the provinces of Camarines, and Albay in the

great Island of Luzon, and in several of the Bisaya Islands, a range lying south and east of it. The name abaca belongs to the Tagala and Bisaya tongues, but is not the generic name of the banana in either of them. By the Spaniards of the Philippines the plant is known under the name of arbol de canamo, or the hemp tree, from which is derived the commercial term "Manilla hemp." The natives distinguish several varieties of the Abaca, viz

Abaca brava (the wild Abaca), called Agotai by the Bicol

Mountain Abaca, the fibres of which only serve for making ropes, that are called Agotag and Amoquid in the Bicol language

The Sagig of the Bisaya

The Inquis of the Bisaya, by whom the fibres of the original Abaca are called Lamot. Rumphius states that the Malay name is Pissang-ntan, that it is called in Amboyna, Kula abbal, in Ternate, Fana, and in Mindanao, Coffo, as also the cloth made from it. He distinguishes the Mindanao kind from that of Amboyna, the natives of the Philippine Islands, are said to apply the same name to the plant and its fibre. It was first called *Musa sylvestris* by Rumphius in his 'Herbarium Ambomense'. It was thought to be a variety of *M. trogloditarum* by Blanco, but called *Musa textilis* by Don Luis Nee, in a memoir which has been translated into English, and published in the 'Annals of Botany,' vol 1, where there may also be seen another memoir, which was sent in French to Sir Joseph Banks. These have been republished in the 'Transactions of the Agric Soc of India,' vol viii p 7, together with a translation by Mr Piddington, of Calcutta, of a notice by Father Blanco, in his 'Flora de las Filipinas'. In addition to these we have a notice in the first volume of the 'Trans of the above Society, 1828, by Mr Piddington himself, one of the gentlemen who escaped the massacre of the English at Amboyna. From these authors we learn that the Abaca is abundant in the volcanic region of the Philippine Islands, from Luzon, in the northern province of Camarines especially, to Mindanao, also in the neighbouring islands, even as far south as the Molucca Islands, that is, in Gilolo. Hence this species may be stated to extend from the Equator to nearly 20° of north latitude. It is propagated easily by the suckers which spring up at the roots of the old plant when it dies. A measure of 5,000 square yards of land will grow 1000 plants. It grows to the height of 13 or 14 feet exclu-

sive of the leaves. The fruit is small, of a disagreeable taste, and not edible. When it is about to form, the plant is cut down, and the stem being cut open longitudinally, is found to contain a great quantity of fibres of various thickness, and usually a couple of yards in length. These are extracted, hackled after the manner of flax, and then sorted. Some of the finest are as slender as a hair of the head, and are reserved for the manufacture of cloth, while the coarser are appropriated for cordage from the smallest rope to a ship's cable. In the husbandry of the Philippines, the abaca is of more importance than cotton. Pigafetta, in his enumeration of the plants of the Philippines on their first discovery, in 1521, does not include the abaca, although he mentions cotton and the esculent banana. Dampier, in his account of Mindanao, where he resided for six months in 1686, gives an ample and accurate description of the textile banana, and the mode of extracting the thread from the trunk. "As the fruit of this tree," says he, "is of great use for food, so is the body no less serviceable to make cloths, but this I never knew till I came to this island. The ordinary people of Mindanao do wear no other cloth." After this follows the account of the process of extracting the fibres, which is well worth perusal. The Dutch have of late years introduced the culture of the abaca into the northern or volcanic peninsula of Celebes, where it seems to be indigenous, and with a fair prospect of success. There is a large exportation of abaca in the forms of raw hemp and cloth, but especially of cordage, from Manilla. Its fibre has latterly been applied to the manufacture of bonnets, tapestry, carpets, hammocks, and net work, the fibre can be bleached and dyed similarly to flax and lint.—*Crawford, Dictionary of the Eastern Archipelago* p 1 *Bulmore's Travels*, p 340 *Royle Fib Plants*, Voyt

MUSA, TLL A Crucible

MUSA, AR. Moses, the prophet, to whom mahomedans apply the epithet Kalam-ullah, he who spoke with God or the mouth-piece of God, the wells of Moses, the Agun musa, are eight miles down the Red Sea from Suez on the eastern shore. The Ain (Ayun plural) is a natural spring, and differs from the Bei or Bu, a cistern to hold rain water. Jacob's well, Beer Yakoob, or Bu us Samarialah is 9 ft broad and more than 70 ft deep. In 1855 it still had the stone over its mouth. *John, iv*

MUSA. One of the five islands near Cagayan. See Babuyan

MUSABBAR. HIND Aloes, also species of aloes, *Aloe litoralis*, *Kaemy*, &c

MUSCAT

MUSADA, TEL *Stychnos nux vomica*
MUSÆ, See Saraswati

MUSAFAHAN, AR The Arab fashion of shaking hands They apply the palms of the right hands flat to each other, without squeezing the fingers, and then raise the hand to the forehead

MUSAHIR, in the Terai, a low race, they are employed as wood-men and eat the flesh of the lesser Civet cat, *Viverra malaccensis*

MUSA-KHEL, $32^{\circ} 43'$, $71^{\circ} 39'$, in the Punjab, western part of the Salt Range, S E of Kalabagh Mean height of the plain, 706 ft — *Flem*

MUSAL, HIND *Phelipæa calotropidis*

MUSAT, AR HIND a lamp Musalchi, a lamp lighter, a torch bearer

MUSALI SEMBAL, HIND *Bombax heptaphyllum*, gadu-musal, is one of the Umbelliferæ

MUSAMBAR, AR Aloe Aloe litoralis, *Kæmig*

MUSAN HIND The place where hindus burn their dead, it is called in Tamil Soodookadool and in Telugu Pinigalool-kalsitagalool

MUSAR, HIND A tribe in Babar from whom bond slaves are derived

MUSARU, Rus Fennel, *Nigella sativa*

MUSAVI, SANS Fennel flower, *Nigella sativa*

MUS-BILLI, HIND The mouse-cat of Behar, it preys upon birds and fish

MUSC, FR. Mask

MUSCADES, also Noix Muscades FR Nutmegs

MUSCARDINE, a disease which in Europe attacks silk-worms, it is from the fungus *Botrytis bassiana* the spores of which enter the bodies of the caterpillars and destroy them

MUSCAT, in lat $23^{\circ} 38'$ N long $58^{\circ} 35\frac{1}{4}'$ E on the N E coast of Arabia Sailing northwards from Muscat, the great chain of mountains behind the town known by the name of Jib Akdthui, or the "Green Mountains," is found to be continued on to Ras Mussundum, which forms the western promontory of the Persian Gulf, where they suddenly sink to an altitude of 400 feet, while not more than 30 miles further back there is a point 6,700 feet high Striking, however, as the contrast is at these two points, there are two mountains within sight

MUSCAT.

of Ras Mussundum on the opposite coast which are respectively 8,500 and from 5 to 6,000 feet above the level of the sea, the first, which is Jibl Shameel, is about 70 miles northward, and the other, called Jibl Bees, about 60 miles eastward These must be regarded as the two pillars of the straits on the eastern or Asiatic side Towards the end of the 17th century Muscat Arabs having driven the Persians from Oman, established their ascendancy in the Persian Gulf, and gained a footing in Zanzibar and several other parts on the African coast In Nadishah's reign, the Persian authority was partly re-established, but after the death of that king, Almiad bin Saeed, the Arab Governor of Sohar drove the Persians out, and he was elected Imam He was succeeded in the Government of Muscat by his second son Syud Sultan, who usurped the rights of his elder brother, Syud Sultan was killed on 14th Nov 1803 in battle with his enemies the Uttoobi and Joasmi The rights of his two young sons were disputed by their uncle Syud Ghes of Sohar, who aimed at usurping the government of Muscat During this disputed succession, Bunder Abbas and Hormuz had been seized by the shah of Kishm, but these were recovered by the aid of the Wahabi sectarians The weakness resulting from this disputed succession gave the Wahabees a footing in Muscat, which they have never wholly lost This sect adopted strict and puritanical doctrines They denied divine honours to Mahomed, abhorred and destroyed all holy tombs, abstained from the use of tobacco, and waged war against all mahomedans who did not accept their peculiar views Their doctrines spread with amazing rapidity In 1800 they made their first appearance in Oman They reduced all the sea coast of the Persian Gulf from Bussora to Debaye, released the chiefs of Zaheera and Sohar from allegiance to Muscat, and forced Syud Sultan to beg for a three years' truce, which they broke soon after They would probably have conquered all Oman if they had not been stopped by the assassination of their chief The Wahabees reached the height of their power shortly after the accession of Syud, Saeed the second son of Syud Sultan, who succeeded Budi bin Halol in 1807 This chief, to whom the religious title of Imam was not conceded by the Arabs, although he is generally so styled, ruled for 50 years, during which time he cultivated a close intercourse with the British Government In 1808, the Imam, smarting under the insults of the Wahabees, whose agents were forcibly converting his subjects in his very

capital, roused the Arab tribes in Oman to a combination against them. If Muscat had fallen under the Wahabees, the Imam would have been drawn into the general system of piracy which the Wahabees encouraged, and would have been converted from a friend into a dangerous enemy. The British Government, therefore, resolved to support him. An armament was accordingly sent towards the close of 1809, which destroyed the piratical boats at Ras-ool-khyma Linga, and Luft, and bombarded and took Shinas. No arrangements, however, were made permanently to secure the advantages then obtained. Piracy was soon renewed, and another expedition had to be sent against the pirates in 1819, in which also the Imam co-operated. With these exceptions, till the year 1822, when a treaty was concluded for the suppression of slavery, there is nothing requiring special notice in the intercourse between the British Government and Syud Saeed, who was chiefly occupied in wars with his rivals, the Joasim, and in fruitless attempts to possess himself of the Island of Bahrein. During the later years of his rule the affairs of Syud Saeed in his Asiatic dominions fell into much confusion, owing, in a considerable degree, to his prolonged residence at Zanzibar, which, in 1840 he made the permanent seat of his government, and the incapacity of the agents whom he left at Muscat, and latterly of his son Syud Thowaynee. On more than one occasion his power was saved only by the intervention of the British Government. The Wahabees forced him in 1833 to pay them a tribute of 5,000 crowns a year, and to renew the obligation in 1845, raising the tribute to 20,000 crowns, 12,000 being for Muscat, and 8,000 for Sohar. About the same time also he got into trouble with Persia regarding his possessions on the Mekran coast. Besides his possessions on the Arabian and African coasts, the Imam holds the Islands of Hormuz and Kishm in the Persian Gulf, and is acknowledged as feudal lord by the Arabs on the Mekran coast between Jask and Bassem. He holds Bunder Abbas and its dependencies on rent from Persia. He also holds the ports of Gwadur and Charbai, his rights to which, according to tradition, were derived from the Khan of Kelat. In 1846 Hussein Khan, the Persian Governor of Fars, despatched a force against Bunder Abbas with the view of extorting a large sum of money from sheikh Seif bin Subhan, the Imam's deputy and governor. The Imam threatened to retaliate by destroying Bushir. It was not till a change of ministry took place on the death of Mahomed

Shah that redress was granted to the Imam. In 1853 the Shah of Persia resumed possession of Bunder Abbas and its dependencies, but he restored them to the Imam in 1856 on much less advantageous terms than formerly. The rent was raised from 6,000 to 16,000 tomans a year, and the Islands of Hormuz and Kishm, the Imam's hereditary possessions, were ceded to Persia. In 1854, the Imam ceded to the British Crown the Koonia Mooraa Islands on the south coast of Arabia. The islands are valuable only for the guano deposits which are formed on them. Syud Saeed died 1856. In 1844 he had intimated his desire to appoint his sons Syud Khalid and Syud Thowaynee as his successors in his African and Asiatic dominions respectively, and had appointed them his deputies. Syud Thowaynee accordingly succeeded to the government of Muscat on his father's death. In virtue of his succession to the chiefship of Oman, he claimed also feudal supremacy over Zanzibar and prepared to establish his claim by force of arms. The dispute was submitted to the arbitration of Lord Canning, who decided that Zanzibar should be independent of Muscat, but should pay an annual subsidy of 40,000 crowns. The present ruling family of Muscat are, as has been already noted, descended from Ahmed bin Saeed, the Governor of Sohar, who, in 1730, expelled the Persians and became the first Imam of Muscat. On the death of Syud Saeed, his son Syud Toorkec, who had been placed in the government of Sohar made several unsuccessful attempts to make himself independent of his elder brother Syud Thowaynee and to create a rebellion in Oman. Muscat is inhabited $\frac{1}{2}$ by mahomedans the other $\frac{1}{2}$ being Hindus, Ludianas, Sikhs, a few Jews and Parsees, Biadiah and Negroes—*Palgrave's Treatise, Engagements and Summuds*, vol vii pp 200, 208, 199 to 206. *Colonel Chesney, Euphrates and Tigris*, p 41. See Imam, Kishm Island.

MUSCHIO, IT Musk

MUSCICAPIDÆ, the Flycatcher family of birds of the order Insectores, the East, Indian genera and species of which may be shown as follows

FAM MUSCICAPIDÆ

SUB FAM Myagrinae, Bonap

Tchitrea paradis, Linn All British India

„ *affinis*, A Hay Nepal, Sikkim, Malayana

Myagra azurea, Bodd Ceylon India, China, Malayana

Leucocerca fuscoventris, Franklin S India, Bengal, Sikkim

Leucocerca albobiontata, Franklin All British India

„ *pectoralis*, Jerdon All British India.

„ *javanica* ? Malayana

Rhipidura, 3 species from Java and Sumatra

MUSEUM

Chelidon hynx hypoxantha, *Blyth* Nepal, Sikkim, Bhutau

" *cinereo capilla*, *Vieill* All East Indies

SUB FAM. MUSCICAPINÆ

Muscicapinæ

Hemichelidon, fuliginosus, *Hodgs* Himalaya

" *inflata*, *Swinhoe* China

Alseonax latirostris, *Raffles* Ceylon, S India, China

" *teiricolor*, *Hodgs* Himalaya

" *ferrugineus*, " Ceylon, S India, Nepal, Sikkim

Butalis cinereo alba, *T & Schl*, Japan

" *gularis*, *T & Schl*, Japan

Ochiomela nigrolufa, *Jerd* Ceylon, Neilgherries

Eumyias melanops, *Vigors* All East Indies

" *albicaudata*, *Jerdon* S India

Cyornis unicolor, *Blyth* Sikkim

" *tuberculoides*, *Vigors* Himalaya, Arakan, Tenasserim

" *banyumas* *Hoarf* All India

" *tickellii*, *Blyth* Central India

" *ruficaudata*, *Swinhoe* All India

" *magnirostris*, *Blyth* Darjeeling

" *pallipes*, *Jerdon* Indian peninsula

" *hyacinthina*, *Temm.* Timor

" *elegans*, " Sumatra

Muscicapula superciliosa, *Jerdon* All India

" *æstigma*, *Hodgson* Nepal

" *sapphira*, *Tickell* Nepal, Sikkim

Nitidula Hodgsoni, *Moore* Darjeeling

Niltava sundara, *Hodgson* Himalaya

" *macroglossa*, *Burton* Himalaya, Assam

" *grandis*, *Blyth* Himalaya, Tenasserim

Anthipes moniliger, *Hodgs* Himalaya, Tenasserim

Siphia tricolor, " "

" *strophata*, " Darjeeling

" *leuco melanura*, " Himalaya

" *superciliaris*, *Blyth* Himalaya

" *erythraea*, " *Jerdon* Darjeeling

Erythrosterna lencura, *Gmel* All East Indies

" *pusilla*, *Blyth* All India

" *acornatus*, *Hodgson* E Himalaya, Nepal

" *maculata*, *Tickell* Himalaya, E

" *solitaria*, *Mull* Sumatra

" *rupicola*, *Kuhl* Japan

" *erythraea*, *Blyth* Penang

Muscitrea cinerea, *Blyth*, Arabia

The pretty little redbreast, *Muscicapa parva*, is very much like the robin of Europe, and although less familiar, has many points in common—*Adams Jerdon*

MUSEE See Kudiat ul-halvassi

MUSEENA, BENG Flax or linseed *Linum usitatissimum*

MUSEE See Kudiat ul-halvassi

MUSEENA, BENG Flax or linseed *Linum usitatissimum*

MUSES See Kama, Krishna.

MUSEUM, is a word derived from a Greek term signifying a temple of the muses but as used in Great Britain and in British India, it designates an institution in which are lodged specimens of the animal, vegetable and mineral kingdoms, and those illustrative of Economic Geology. There is a Government Central Museum at Madras, a Mysore Museum, at Bangalore, formed in 1850 and 1865 by the Editor, an Imperial Museum at Calcutta, the foundation of which was

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the Museum of the Bengal Asiatic Society there is also a Museum at Bombay, one at Tirvandrum and one at Vizagapatnam

The Madras Museum is free to the public, who formed it by their liberal donations to the collections, the number of visitors amounted in the year 1855, to 201,987 and in the year 1856, 312,866. The number will be regarded as considerable when it is mentioned that the visitors to the British Museum in 1855 were only 331,989, to the Royal Zoological Gardens in 1854 they were 107,676, and in 1855, to the New Gardens 318,818. Excepting specimens illustrative of Botany, the Government Central Museum at Madras, in 1859, in its objects, embraced Economic Geology and all the branches of Natural History, a Zoological Garden, a Public Library, and collections of coins and antiquities. The probability is that there were many students of Natural History, in the most ancient times, for, in the overwhelmed city of Pompen, destroyed in A D 79, by lava, in the room of a painter, who was probably a naturalist, a large collection of shells was found, comprising a great variety of Mediterranean species, in as good a state of preservation as if they had remained for the same number of years in a museum. We know, moreover, that on the revival of science in western Europe, after the fall of the Greek or Constantinopolitan Empire, the princes and nobles formed collections of relics of art, of specimens of natural objects and other productions, constituting cabinets and museums. The discovery of busts, statues, bas-reliefs, inscriptions, and other antiquities of various kinds, led to the formation of many museums in Italy (where such subjects abound), earlier than in other countries, the Medici, Dukes of Florence, particularly signalling themselves by the liberality and magnificence they displayed in procuring relics of antiquities, and valuable manuscripts and works of art, at a vast expense. In the 17th and 18th centuries numerous museums, some exclusively appropriated to objects relating to one science only and others of a more miscellaneous nature, were formed not by kings and princes only but by numbers of private persons, some of whom devoted themselves to the task of collecting during a considerable part of their lives, travelling foreign countries, regardless of all toil or danger, other individuals, favored by fortune, were enabled to employ their wealth in making rich and abundant collections of curiosities, availing themselves of the services of men of science and research, who explored the world at their ex-

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pense In England, John Tradescant collected curiosities of various kinds and his museum constituted the nucleus or foundation of the famous Ashmolean Museum at Oxford James Petiver, a London apothecary, formed a cabinet of natural history, in Holland, Albert Seba distinguished himself as a collector of similar curiosities, and in that country, also, John Swammerdam devoted much time and labour to the study of entomology or the natural history of the insect tribes, and to the formation of a valuable museum The Ashmolean Museum, was presented in 1686, to the University of Oxford by Elias Ashmole, an eminent herald and antiquary It comprised originally specimens to illustrate natural history, and various artificial curiosities, especially Roman antiquities, and since its establishment numerous additions have been made to it Among the most celebrated collectors in England during the 18th century may be reckoned Richard Mead, an eminent physician, who accumulated a valuable cabinet of coins and medals, besides other interesting objects, his rival, Dr John Woodward, who applied himself especially, but not exclusively, to the collection and illustration of British minerals and fossil remains, and Sir Hans Sloane who, at his demise, bequeathed to Government his magnificent museum and library, in the formation of which he had expended upwards of 5 lacs of Rs This formed the foundation of the British Museum to which has since been added the donations of many eminent and great men as well as the extensive collections which the large annual grants from the Imperial Parliament, reaching latterly to 5, 6 and 7 lacs of rupees for all purposes, have enabled the trustees to purchase The Imperial Parliament granted £85,000 or eight and a half lacs of rupees for the expenses of the British Museum for the year 1856-57 The British Museum is not supplied with professors to instruct those desirous of information, but has a large staff of officers, whose employment it is to superintend the arrangement, preservation and exhibition of the objects of various descriptions comprised in the collection This consists of a Library of printed books and manuscripts, objects of natural history in the animal and mineral kingdoms and a magnificent collection of sculptures, coins, drawings and engravings Its objects, it will be observed from this, are few, nevertheless, it is the most extensive in Britain, perhaps in the world, though there are in London, Edinburgh, and Dublin, indeed in nearly every large town in Britain, museums which have attained a considerable size On the conti-

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ment of Europe, picture galleries, sculpture galleries, and collections of natural history are to be met with in all the principal towns, and in the United States of America the collections that have been made to rival those of the old world The oldest museum in India was that of the Asiatic Society of Bengal, which includes a Museum of Natural History and a Museum of Economic Geology, of which Mr Blyth and Mr Piddington, for many years had been the respective curators, and under whose care great extensions were made Dr Oldham, the Supt of the Geological Survey established in Calcutta, a Geological Museum, of which that hitherto in charge of Mr Piddington, formed the nucleus The Bombay Asiatic Society likewise possessed a museum, particularly rich in specimens of natural history, and which has been greatly indebted to Dr Carter's efforts, and Bombay also had an Economic Museum which originated in Dr Buist's exertions and which Lord Elphinstone took under the care of Government, placing Dr Impey in charge A museum existed at Singapore, one also at Agia, one at Roorkee, and one at Saugor These institutions all originated and are nearly all of them supported by the European population of their respective communities, but it is the Madras Government to whom is due the credit of being the first of the governments of this country to establish museums as institutions of the State, and under their auspices, museums of Natural History and Economic Geology authorized six local museums, at Bellary, Cuddalore, Coimbatore, Mangalore, Ootacamund, and Rajahmundry, Lieut Winscom formed one at Jubbulpore, and His Highness the Rajah of Travancore one The numbers of such institutions already existing and their steady increase, everywhere, imply that they provide for some want that is generally felt, and such is, in truth, the case, for to all engaged in particular scientific pursuits, museums, whether they be their own private property or belong to the public, are essentially necessary to enable them to follow up their own investigations, and institutions of this kind afford amusement and instruction to all who take an interest in examining the works of nature and of art On taking a leisurely survey of a well stored and well arranged museum, the thoughtful observer cannot fail to be struck with the endless variety of forms and the wonderful adaptations of means to certain appointed ends which abound in the kingdom of nature Every single specimen, whether it be of an animal, a plant, or a

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mineral, has a history to tell, full of design, abounding in instruction, and replete with beauty. All these varied forms, gathered from all parts of the earth, grouped with the method and order of a scientific mind, are, to a certain extent, exponents of the method and order of the divine Architect, who in planning the fabric and willing the existence of the means of His creatures, had in view certain wise and benevolent ends, which it is our duty and privilege to study, and as far as possible to understand. It may in many cases be difficult to see the uses of beings and objects on which so much care has been bestowed, and for whose propagation and preservation so many precautions have been taken, but we must bear in mind, that the use of an object does not always meet in its direct application to the wants of the pleasure of man. It doubtless has its uses in the great scheme of nature, and as such the naturalist regards its economic application as of secondary importance. Hence, it is rightly viewed, that for a single object, however mean, which does not in some way or other appeal to our sympathy, excite our interest, and confirm our belief in the constant care of a protecting Providence. But visitors who enter a museum can rarely hope to experience such pleasing emotions as these, and it is to be feared that it is but too common in occurrence for many who enter institutions of this kind to quit them again with only some vague indistinct idea of having seen many curious things of which they know neither the objects nor the uses. Such profitless termination of a sight seeing is the result solely of the collections being examined without any definite purpose. By attempting too much, by trying to learn at one or even at a few visits all that a museum can teach, the mind becomes bewildered amongst the multitude of things that meet the eye, and in reality requires no distinct knowledge of any thing it contains, for it is impossible for a person to promiscuously examine all in the museum, however methodically arranged it be, as to acquire a knowledge of all in the animal, vegetable and mineral kingdoms, and in the arts and manufactures (of specimens from all which museums are composed), without that close attention and prolonged study which the acquisition of every branch of knowledge demands. If visitors then sight seeing they must enter such institutions with some definite object, otherwise they will return carrying with them only indistinct glimmerings of information, vague, undigested notions of the many curious things that they had just seen, the nature, uses, or even forms of which, however, had made so little impression upon their minds that they cannot be recalled with vividness sufficient for any useful purpose. In establishing at Madras, the Government Central Museum, it was from the first intended to form a central institution connected with branch museums or repositories in the provinces, all working together and affording mutual aid by an exchange of specimens. The notification of the 11th August 1851, also mentioned that the central institution should combine the objects of a Museum of Natural History and a Museum of Economic Geology, and that the Officer in charge would occasionally print and circulate notes and extracts from publications on points connected with subjects likely to be of use. Of those objects some have been fully carried out. Amongst the periodical returns transmitted to Government, reports on woods, non ores, marbles, sandstones, grinding materials also were published, and arrangements were made for establishing local museums in the larger towns. It consists of a Museum of Natural History, of Geographical Geology, of Economic Geology, and a public library. In the latter considerable progress has been made, and the foundation having been laid it can be rapidly increased whenever desired. The Museum of Economic Geology has aided in extending amongst the community a knowledge of the raw and manufactured products of this country, a report on the marbles of Southern India and another on this country's non ores and non metal and steel, have already appeared, there are ample materials in this collection for hundreds of such resumes. The articles in the Economic Museum have been arranged upon the plan adopted in the Grand Exhibition of 1851, under the four Sections of Raw Materials in the mineral, vegetable, and animal kingdoms, Machinery, Manufactures, and Sculptures, Models and the Plastic Art, the progress may be judged of by mentioning that this department contains about 10,000 specimens in all its sections. The Museum of Geographical Geology contains a very extensive collection of specimens of the rocks and minerals from the provinces over which the army of the Madras Presidency extends, and all so arranged that the geological features of each civil and military division can be studied separately. Museums were formed at six places, namely, Bellary, Coimbatore, Cuddalore, Mangalore, Ootacamund, Rajahmundry. All within the civil provinces of the Madras Presidency. But in addition to these, there is a

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museum which has, for some years past, been in existence at Singapore, another was established at Jubbulpoire, and a third at Trevandrum

The Visitors to the Govt. Central Museum, Madras, during the following years were,

Years	Men	Women	Total
1851	501	26	530
1852	2,861	15	2,906
1853	19,100	996	20,096
1854	27,713	12,603	40,316
1855	1,20,195	81,792	2,01,987
1856	3,28,124	2,11,712	5,39,836
1857	2,19,078	1,61,021	3,80,102
1858	1,92,116	1,91,181	3,83,297
1859	2,89,385	2,63,019	5,52,407
1860	2,66,350	2,61,103	5,27,453
1861	1,71,998	1,89,591	3,61,589
1862	1,10,652	1,21,225	2,31,877
1863	1,23,530	1,12,383	2,35,913
1864	13,738	37,263	51,001
1865	48,698	29,369	78,067
1866	59,767	11,176	1,00,943
1867	62,999	16,111	1,09,110
1868	61,313	11,226	1,02,539
1869	76,730	51,966	1,28,696
1870	68,268	11,100	1,15,170
1871	76,115	18,760	1,25,507
1872	62,589	19,271	1,01,860

In the years 1855 1858 and 1859 living tigers and other wild animals were added to the Museum

For the pay of the establishment and the petty expenses, the allowances granted to the Government Central Museum, Madras, were as under,

1851	Rs 478	1855	Rs 3,600 to 1863	Rs 3,580
1852	" 600	" to 1861		
1853	" 1,200	" 1862		
1854	" 1,200	" 1862		

The actual expenses from 1867-8 to 1871-2 were as under,

1867 68	Rs 12,207	12	1870 71	Rs 15,896	8
1868 69	" 15,124	8	1871 72	" 16,124	0
1869 70	" 15,124	8			

Years	Signature made in		Tamil	Telugu	Canarese
	English	Natives			
18th August 1865					
to 30th April 1866	10,930				
1866 1867	9,811		7,906	2,372	8,071
1867 1868	9,111		10,113	1,786	16,930
1868 1869	8,694		13,579	6,823	27,217
1869 1870	6,120		13,212	4,138	14,933
1870 1871	5,131	2,610	8,136	2,111	15,117
1871 1872	3,919	2,333	7,099	915	10,926
			5,823	730	9,967
			65,865	22,078	113,051

Return shewing the number of visitors, &c, to the Mysore Government Museum, Bangalore in each year from 18th August 1865 to 31st March 1872

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Return shewing the number of visitors, &c, to the Mysore Government Museum, Bangalore in each year from 18th August 1865 to 31st March 1872

Years	Signatures made in										Total		Total		Total		Total		Total		Total	
	Hindustani	Malabar	Arabic	Guerathi	Malayali	Nagari	Portuguese	Latin	English	Others	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
18th August 1865																						
to 30th April 1866	4,382	522	11	70	1																	
1866 1867	2,910	1,330		76	7	1																
1867 1868	3,730	1,536	2	204	7	51																
1868 1869	5,206	1,431		117	8	89																
1869 1870	3,396	855		71	16	62																
1870 1871	3,114	795		69	6	53																
1871 1872	4,954	767	1	70	19	69																
	29,551	7,256	14	650	91	371																

Expenses

No of visitors

Total of visitors

Men and Women

Total of visitors

Men and Women

Total of visitors

Men and Women

Total of visitors

Men and Women

Total of visitors

MUSHK WALI

An institution was commenced in Calcutta, in 1866, as a National Museum for India, of which the extensive and valuable collections of the Bengal Asiatic Society formed the nucleus of this Museum. It has rapidly increased since 1866 in the Natural History department and a two storied building to cost about £100,000 is to be erected for its reception. The building faces the Maidan and is of great extent. Dr Anderson, who was in charge of it sent collectors out to various parts of India, and the neighbouring countries, in 1870, he had a man in Persia, another in Yarkand, and a third in Nepal, one in the hilly region of eastern Assam, and another in Atrakau. Collectors for this Museum accompanied the Abyssinian Expedition, Dr. Anderson was naturalist to the Yunan Expedition with two collectors attached to him. The present officers are the Curator, the Assistant Curator and the Librarian who is also Assistant Secretary. It is the intention of Government to form a Library on a large scale in connection with the Museum but in the meantime and until the new building is completed, it is confined almost exclusively to Natural History.

MUSHAEKH, ARAB A patriarch or devout man, a religious teacher.

MUSHARI, See Kummalei.

MUSHED, the capital of Khorasan. It was for some years the residence of the court of Nadir Shah—*Malcolm's History of Persia*, vol ii p 216. See Kuzilbash, Kavi.

MUSHINA, also Musina, BENG Linum usitatissimum, Linn.

MUSHI-RANG, HIND rat color.

MUSHK, AR HIND PERS Musk.

MUSHKAM, TEL Bignonia, sp.

MUSHK-DANA, HIND or Hubb-ool-moo.

MUSHK, HIND or Hubb-ool-moo.

MUSHKI, a western division of Beluchistan. Mushki has several towns and castles, and is occupied by the Mehmasani, the Nousherwan and Mirwan tribes. The Mirwan Brahui are located in Mushk, Jhow and Kolwah. The Brahui entered from the west and point to Khozdar as the capital prior to occupying Kalat. See Kelat.

MUSHKI also Mushkan, HIND a scented kind of rice.

MUSHKIARA, HIND Sambucus ebulus.

MUSHK KAFUR, HIND Laurus camphora.

MUSHK-NAFA, HIND the musk bag of the musk deer.

MUSHK TARA MUSHI, HIND Men-tha incana.

MUSHK WALI, HIND Valeriana Walli-chu, bed-i-mushk, HIND is Salix caprea.

MUSHROOM

faranj mushk, HIND is Calamuntha umbrosa, also Ocimum basilicum.

MUSHOOD WAZIRI, a tribe of the Waziri Afghans, near the Khyber pass.

MUSHRIFF, ARAB PERS HIND A cashier.

MUSHRIK, AR One who gives a companion to the Almighty, a term used by Mohamed in the Koran to designate Christians.

MUSHROO, HIND stuff of silk and cotton Satins, the back or warp of which consists of cotton.

MUSHROOM The Agaricaceae, the Mushroom Tribe of plants, the Fungaceae of Lindley, comprise mushrooms, puff-balls and Mildews. They grow on the earth, and on decayed animal and vegetable substances, scarcely ever on living bodies of either kingdom, in which respect they differ from lichens which commonly grow on the living bark of trees. Dr Royle's collections in the Himalaya, amounted to about forty specimens. Some of the fungi are used as food, others are poisonous, others are parasites and destructive to the plants on which they grow.

The Agaricus campestris, the common mushroom, the various species of the Helvella or morel and of the tuber or truffle are all useful as food, but there is great difficulty experienced in distinguishing the poisonous from the edible kinds and only such should be eaten as are raised in gardens in mushroom beds. The Koodiat mushrooms are often seen in the Tenasserim bazaar, and the Karens have names for sixty-four different species of mushrooms and the allied fungi. They distinguish the edible from the poisonous kinds, they say, by touching them with the lime that they eat with the betel. If the fungus turns red when touched, it is regarded as poisonous. But they are so careless or ignorant, that sickness and death often ensue after eating them. A new mushroom collected from the stumps of trees Agaricus (Pleurotus) subocreatus is a dendriophyal species, dying readily, is employed in the Straits settlements as an article of food and is nearly allied to the British Agaricus ulmarius, from which it is separated by the volva, remains of which may be traced at the base of the stem. Mr Powell says, there are three kinds of edible fungi in the Punjab, viz the Samarak or Samarugh of the Panjab, also the morel Morchella esculenta, (Phallus esculentus) and the truffle Tuber cibarium, or allied species, called khumba, and knambur. The Agaricus campestris mushroom.

room is usually called "pad baheia," and the morel, "guchi," or "kama guchu." Dr. Henderson mentions that in Shahpur and other districts, where there is "kahi" in the soil, the morel and mushroom are both abundant, the former in August and September, the latter in the end of the cold season, after heavy falls of rain. Mohamedans eat only the morel, and consider the mushroom as "haram" or unlawful food. Natives say that every mushroom having a pleasant smell and taste is wholesome. In the Jhang district, an underground morel, called "phaphoi," is found in fields of Jawar (*Holcus sorghum*), and Edgeworth, in the "Flora Malacca," mentions an esculent morel, which he calls "banphal, literally wild fruit." It is said that the morel and agaricus have both narcotic effects when eaten. Quantities of the morel are brought from Kashmir to Amritsar. The khumba, or khambur of Muzaffargarh, is of a pure white color, with a powdery surface and destitute of gills, it is very common in the rains, and is much esteemed as an article of food. Fried in the ordinary way they are equal in flavor to English mushrooms. They are called khumba, and when very large kham-bur. The Morel (*Morchella esculenta*), called "kama also kachu," are imported into India from Kashmir.—*Royle Ill Himalayan Botany*, 440. *Riddell D. Mason's Tenasserim*, Dr. O'Shaughnessy, *Beng Disp.* Dr. Honningberger, p. 223. See Agaricus, Fungus.

MUSHTARI, or Mushtari. AR the planet Jupiter.

MUSHTEE, also Mushtighanga musidi, TEL. *Strychnos nux vomica*.

MUSHTIGAR, KARN. A tribe in Mysore calling themselves Kshatriya and following agriculture but in some respects resembling the Jatti or boxers. This seems a misprint for Kushtigai, a wrestler.

MUSIC. An account of the state of musical science amongst the Hindus of early ages, and a comparison between it and that of Europe, is yet a desideratum in Oriental literature. From what we already know of the science, it appears to have attained a theoretical precision yet unknown to Europe, at a period when even Greece was little removed from barbarism. The inspirations of the bards of the first ages were all set to music, and the children of the most powerful potentates sang the episodes of the great epics of Valmiki and Vyasa. In music, there are two things which should be very carefully distinguished,—the time, and the words or sentences

which are adjusted to the time, they are respectively called in Sanskrit swara and sahitya. For instance, we may compose a verse and adapt it to a certain tune and sing it. When we understand the sense of the verse, there is one sort of pleasure, and when we hear the song, there is another, independent of the former. Though these two sorts of pleasure intensify each other in combination, they are not identical, and some persons confound one of these with the other. In India the hindoo who attentively listens to a Thangam pattu passes for one possessing a fine musical taste, while in reality, he takes no delight in the tune, but revels in the obscene pictures which that vicious ballad recalls to his mind. Such a one as this, when he attends a party where there are able musicians, would ask for a hint of Muttuvayi, a vulgar ballad; and when the musician declines, he will burst into a vociferous criticism against him and say that the fellow knows no music. Some people though they take delight in music and are daily in the habit of frequenting musical parties, erroneously suppose that each one of twenty-four steps of the Veena or lyre, will utter some letter such as ha, hla, ga, gha, &c'. Here are two things confounded, viz, the tune and the letter; there are such absurd hindoos as will say "How pleasant it will be if a musician sings Kalyani ragam on a muthanga or drum" or "if a dancing girl dance to an alapana or suruti." While the reading of the vedas, puranas and other religious books was monopolized by the Vydika religious men and poetry, rhetoric and kindred branches of learning became the hobby of the Lokika or men of the world, music, left without any place and protection, took refuge in brothels. The religious brahmins went so far as to hurl their thunders against those who practised it and said "Gayata na thayam" (that we should not give them any thing). Much attention has not, however, been paid to this injunction and it has often been violated. Europeans have a very low opinion of native music, not certainly founded upon good grounds. Music delights us in two ways, viz, by harmony and melody. The former consists in the agreeableness of two or more sounds uttered at the same time, while the latter is seen in the succession of many sounds. If you take a veena and tightening the strings up to their proper pitch, arrange the sruti properly and touch all of them at once, you have harmony. Your veena may be accompanied by a fiddle having the same sruti, the harmony will be still more pleasing. But if in your veena you touch some of the

MUSICAL INSTRUMENTS

steps with yom finger in succession, you have melody For instance touch the second, third, fifth, seventh, ninth, tenth, and twelfth steps, you have a melodious succession of sounds This succession is called *bnavi* by the hindoos In Sanskrit, harmony is termed *suti* and melody *raga* The natives of India know both harmony and melody and are distinguished for their skill in both The vocal music of Europeans is generally thought by hindus to be unattractive But when ladies sing, their naturally sweet voices are deemed to make up a little for the defects of their music Hindoo music is vaster and more various than that of Europe as may be exemplified in the following manner Take a *veera* or *guitar*, and press the string in one of the steps, and move it to and fro We may hear a gradual ascension and descension from one note to another Thus we produce an intervening note between two notes A variety of notes is thus produced to make the melody more rich

MUSICAL INSTRUMENTS

The mahomedans of India have the following wind instruments, viz,

Zufecree

Putee, a leaf of the *Holcus saccharatus*, *Lin* held between the lips and sounded

Moorchung, or Jew's harp

Shuhnaee, a kind of clarionet, a cubit long, and having a leaf mouth-piece, commonly called *Soomnaee*

Soor, a bass or drone to the *shuhnaee*

Algoa, a small flageolet, a span long

Nagaysui

Poonggee Of this there are two varieties, one made of leather and sometimes accompanies the *kunchuee-ka-tae-fa*, the other of pumpkin, usually played upon by jugglers and snake dancers, &c

Quina, a straight or curved horn, twelve feet long

Tooriee, or *Toortoorree*, commonly denominated by Europeans colley horn, consists of three pieces fixed into one another, of a semi-circular shape

Banka, is the *Tooriee*, with the upper piece turned from the performer, forming it into the shape of the letter S

Banslee, or flute

Sunkh, the Chank or conch shell It is the trumpet of the hindoo temples frequently used by devotees, also as an accompaniment to the *tumkee* Sometimes they play trios and quartettos on the chank shells alone

Nursinga, a sort of horn

The following are the drums, guitars, cymbals, castanets, &c, &c, of the mahomedans, viz,

MUSICAL INSTRUMENTS

Chutkee, or snapping the fingers

Tilee, or clapping the hands

Khunjee, a sort of small tambourin, played upon with the fingers

Duff or *Duffi*, the *tambour de basque*, "tympanum," according to Gentius, *Sadi Resa Polit* p 303 A sort of bass tambourin played upon with a stick

Daeera, the largest variety of tambourin, being from a foot and a half to two feet in diameter, played upon with a stick

Dhol, a larger drum than any of the following, both sides covered with leather, and played upon with the hands

D'holuk, or *Dholkee*, smaller than the preceding, and only one side covered with leather

Meedung, a kind of drum which is an accompaniment to the *kunchuee ka tae-fa*

Pukh waj, a kind of drum, a timbrel

Tubla a couple of drums, played upon at the same time, one with each hand

Nuga

Nugaia, or a kettle drum

Ghumeel, a plate of brass for beating time, a brass gong

Tukkoia, or *Zavibum*, are small kettle drums, one is called *zayi*, the other *bum*

Duuka, or a bass kettle drum, middle size, between the *nugaia* and *tukkoia*

Tasa, or *Tashia-munfa*, a drum of a semi-circular shape, played upon with two sticks, and invariably accompanied by the *munfa*

Munfa, a drum like a *d'hol*, covered at both ends with leather, but played upon only on one side with a stick

Tubul, an enormously large variety of drum, used in the field of battle

Tumkee, a small circular brass plate, played on by striking with a piece of wood, having a knob at the end

Dhubboos, consists of a rod of iron about a foot long, with a knob at one end and a sharp point at the other, having from fifty to a hundred hollow rings, which when shook rattle against one another used by fugues, who wield it about, striking their abdomen of a sudden with the sharp point

G'huma, or empty earthen vessels, or water pots, played upon with the hand

Si-tara three wires, or *Ek Tara*, when with one steel wire, called by the latter name sometimes it has nine or eleven steel wires, but generally three, whence its name, from three, and string or wire

Tumboora, a sort of seeta, (*guitar*), having catgut strings instead of wire

Saung, or *Saungee*, a musical instrument like a fiddle, played upon with a bow

Rubab, a kind of violin or rebek

MUSICAL INSTRUMENTS

Been, or Vina, a sort of seetar but having two dried hollow pumpkins (*Cucurbita melopepo*, *Willd*) fixed to the end of it, with five or seven steel strings, described by Sir William Jones in the *Asiat. Researches*

Keenggeec, similar to the preceding, but having three or four pumpkins, and only two steel strings generally used by hindoos

Qanooi, a species of dulcimer, or harp

Uugun, a kind of organ

Ragmala

Chukua, a kind of violin

Thalce, a flat earthen dish on which they rub and rattle a stick with both hands

Theekice, two bits of sticks or fragments of earthen vessels used as castanets

Doroo, a small double headed hand drum

Surod, a kind of guitar (or seetar), having catgut or silk strings

Duppia

Munjeera, or Jhanjh, a kind of small cymbals in the shape of cups, struck against each other, and accompanying most bands

Tal, cymbals, used by devotees, and frequently as an accompaniment to the tafia

Ghugice, one or two hollow rings with pebbles in them, worn on one or both thumbs, and rattled

Goonghroo, little bells fastened to a string, which is wound round the wrists and ankles, and which jingle at every motion of the limbs

Saz

Seekhan, a piece of iron about a cubit long, with which singers pierce their necks and cheeks. Also,—An Arab musical instrument, used by the Arabians who frequent the Malabar Coast

The following are the musical instruments played as accompaniments to the performances of the dancing girls

Drums—Of these there are two, a large oval shaped one termed a d'hol, and a smaller one of the same shape and make, called a malim moorathungum or mathalum. These are hollow wooden cylinders, large in the centre, and narrowed at either extremity, and covered by parchment at both ends

Thoothe or santoothe, a wind bag, somewhat like a bagpipe, this comprises the entire skin of a sheep or goat, freed of hair and having all the openings closed, excepting two pipes or reed, one of which is inserted in the neck, and the other, at one of the extremities, one to blow with, and the other through which the air issues, producing a low moaning sound

Thalum Two pairs of cymbals, (large and small) termed peria and chinna, thalum

A piccolo, termed poolan kushul

A small flageolet, called mogoveni.

MUSICAL INSTRUMENTS

A large flageolet, called peria walum mogoveni

In addition, they sometimes have a clarinet, violin, tambourine, and guitar, but these are innovations of late introduction. In the performance of the hindoo dancing girls in the two dances termed avancum and kanchene naetum, their movements are combined with great agility, ease, and gracefulness, and with their nimble steps, the turning and twisting of their hands, eyes, face, features, and trunk agree, whilst they beat time with their feet. The feet generally placed flat as they seldom dance on their toes—the movements and position combine something of the waltz and Spanish cachucha—they advance, retire, whirl around drop down and rise again with ease and rapidity, whilst the several movements are kept in order with the twirling and twisting of their hands, features, trunk, &c. Some portions of the step resemble the hornpipe and jig, whilst they hop and dance from one leg to another, keeping time, now turning, now whirling, now capering, and now drooping, performing a coquettish pantomime with their antics, then affecting coyness, and dancing away from the assembly, by suddenly turning away as if careless of their allurements, but returning to the attack with greater vigor and increased blandishments. It is indeed, surprising to witness their feats of strength and bodily powers of endurance, for notwithstanding their frail make and delicate appearance, the amount of fatigue they endure, dancing as they do from nightfall to early hours of the morning is astonishing. Their dancing is perfection, and the bodily fatigue they must undergo, from the attitudes and positions they combine in their dances, must be great. In what is called the "Sterna Cothoo" athletic feats are performed, resting their hands on the ground and flinging their feet in the air with great rapidity and thus twirling round and round, successively performing various somersaults, lying full length on the ground with their hands and feet resting, contorting, twirling, and twisting their bodies in various ways, or whilst resting on the hands and legs with their backs to the ground and their chest and abdomen turned upwards, drawing the hands and feet as close together as possible, whilst their bodies are thus arched they with their mouths pick up rupees from the ground. In this arched position beating time with their hands and feet, they work round and round in a circle. During their performance they join their attendants in the songs that are sung and regulate the various movements of their bodies to the expression given vent to in the song

MUSICAL INSTRUMENTS

Modiye doocoonoothoo—In this dance the word "mod" is a term used to designate a craft or enchantment practised by a conjuror who places or hides money or other valuables in a certain place, and often in the presence of his opponent, with the view of testing his ability, and challenges him to remove it, which the opponent endeavours to do by playing on a pipe termed "maked," and if he be not equally skilled, he is struck to the ground in a mysterious manner sick and ill, frequently bleeding from the nose and mouth profusely. The dance is in imitation of this by the guls playing on a maked, dancing at the same time and throwing herself on the ground—the right leg is stretched out at full length, forming a perfect angle with her body out on one side, on the other, the left leg doubled under the knee is stretched out in like manner on the opposite side, producing a most singular appearance, and as if there were no joint in the hips.

Colu Aulom, or the stick dance, is formed by a number of guls of the same age, size, and dress, numbering from twelve to twenty four, or more, each having two sticks, one in each hand, about eighteen inches long, well turned, and painted with circular stripes of yellow, green and red. Either to the roof or across a piece of wood raised in support for the purpose, a stout skein of thread in different colours is suspended, and having as many strands as there are guls, the free ends of the strands are tied to the ends of the painted sticks each hold, the dance begins with the usual song and accompaniment of music, when each gul striking her sticks dances a kind of jig and hops from place to place exchanging places with each other. This is done with such order and regularity that the several strands are plaited with the utmost regularity into a stout cord or tape of many colours, according to the design. At a sign from the conductor the same is undone, with equal order and regularity, the guls dancing and exchanging places with each other without a single mistake or false step, either in the plaiting or unplaiting of the strands of thread. The readiness, grace, and ease with which the several movements are effected are worthy of admiration. At some places on festive occasions, during the peregrinations of the hindoo idol around the town in procession, these guls perform the stick dance on a platform, which is carried and precedes the idol. More frequently these and other dances are performed on foot in front and at some distance from the procession, which stands still at a certain distance to allow of its being properly carried out.

MUSICAL INSTRUMENTS

Of the Burmese musical instruments, the chief in size and power, is called Patshaung, and may be styled a Drum Harmonicon. It consists of a circular tub-like frame, about thirty inches high and four feet six inches in diameter. This frame is formed of separate wooden staves fancifully carved, and fitting by tennon into a hoop which keeps them in place. Round the interior of the frame are suspended vertically some eighteen or twenty drums, or tom-toms, graduated in tone, and in size from about $2\frac{1}{2}$ inches diameter up to ten. In tuning, the tone of each drum is modified as required, by the application of a little moist clay with a sweep of the thumb, in the centre of the parchment. The whole system then forms a sort of harmonicon, on which the performer, squatted in the middle, plays with the natural plectra of his fingers and palms,—and with great dexterity and musical effect.

Another somewhat similar instrument has a frame about four feet in diameter, and fourteen inches high. The player sits within the inner circle and strikes the gongs with small drum-sticks. This instrument is one of singular sweetness and melody.

The harp of Burmah is held across the lap when played, the curved horn being to the left, and the right hand passed round and over the strings instead of being kept upright like the Welsh harp. Tasselled cords attached to the ends of the strings and twisted round the curved head, serve for tuning. This is done by pushing them up or down, so that the curvature of the head increases or diminishes the tension. These cords are at the same time ornamental appendages to the harp. This harp is a pleasing instrument by itself, but it is usually only an accompaniment to unmelodious chants of intolerable prolixity.

The bamboo Harmonicon or staccato is a musical instrument used throughout Burmah and the Eastern Archipelago. In Java they have a number of such instruments, made in wood and metal, and only slightly differing from one another, though distinguished by different names. In that of Burmah, eighteen to twenty slips of bamboo, about an inch and a half broad and of graduated length, are strung upon a double string, and suspended in a catenary over the mouth of a trough-like sounding box. The roundish side of the bamboo is uppermost, and whilst the extremities of the slips are left to their original thickness, the middle part of each is thinned and hollowed out below. The tuning is accomplished partly by the regulating of this thinning of the middle part. The scale so formed is played with one or two drum-

sticks, and the instrument is one of very mellow and pleasing tone. Though the materials are of no value, a good old Harmonicon is prized by the owner, like a good old Cienou, and he can rarely be induced to part with it.

The musical instruments of Java are the Bonang, Klomo and Gambang — *Tod's Rajasthan*, vol. 1 p. 539. *Native Public Opinion*. Herklot. *Yule's Mission*.

MUSICAL-FISH, or Drum-fish, a sea-fish near the Pearl river near Macao. Every evening, they assemble around a ship and continue their musical humming till about mid-night. The noise rises and falls or suddenly ceases at times as they quit the ship in search of food — *Adams*, p. 63.

MUSICANI, an ancient people of upper Sindh, whose capital was Aloī.

MUSICANUS, a chief mentioned in the account of the Voyage of Nearchus. Pottinger finds a similarity between Musicanus and Moo-Sehwan, the names of two contiguous districts in Sind, and usually connected in utterance. They lie exactly where we are told the Greeks found that chief's territories. From the territory of the Sogdi or Sodra, Alexander continued his voyage down the Indus to the capital of a king named Musikanus, according to Strabo, Diodorus, and Arrian or of a people named Musican, according to Curtius. These statements can only apply to the rich and powerful kingdom of Upper Sindh, of which Aloī is known to have been the capital for many ages. There is however nothing to guide us but the general description that the kingdom of Musikanus was "the richest and most populous throughout all India," and that the territory of Aloī was rich and fertile, is known from the early Arab geographers, who are unanimous in its praise. The ruins of Aloī are situated to the south of a gap in the low range of limestone-hills which stretches from Bukkur or Bhakar towards the south for about 20 miles, until it is lost in the broad belt of sand-hills which bound the Nāra, or old bed of the Indus on the west. Through this gap a branch of the Indus once flowed, which protected the city on the north-west. To the north-east it was covered by a second branch, of the river, which flowed nearly at right angles to the other, at a distance of three miles. At the recession of Raja Dahu, in A. D. 680, the latter was probably the main stream of the Indus which had been gradually working to the westward from its original bed in the old Nāra. According to the native histories, the final change was hastened by the excavation of a channel through the northern end of

the range of hills between Bhakar and Rori. The correct name of Aloī is not quite certain. The common pronunciation at present is Aloī, but General Cunningham thinks it probable that the original name was Rori, and that the initial vowel was derived from the Arabic prefix Al, as it is written Aloī in Biladūn, Edrisi, and other Arab authors. The city of Musikanus was evidently a position of some consequence as Arrian relates that Alexander "ordered Kiartens to build a castle in the city, and himself came there to see it finished." *Pottinger, Travels in Beloochistan, Asiatic Researches*, vol. 15 p. 14. *Cunningham Ancient Geography of India*, pp. 256, 259. See Kabul.

MUSINA, a little mammal of Japan, very like a racoon.

MUSINA, or musnee. **BENG. HIND.** Linnæi usitatissimum.

MUSIRIS. A port known to the Greeks on the coast of Malabar, in all probability, Mangalore. It is alluded to in the Periplus of the Erythrean Sea (supposed to have been written by Arrian) to whom we are indebted for the earliest mention of the peninsula of the Dekhan, and we are informed of Hippalus, the commander of a vessel in the Indian trade, having the hardihood to stretch out to sea, from the mouth of the Arabian gulf and practically test the more theoretical observations of his predecessors. This experiment was successful, and he found himself carried by the south-west monsoon to Musiris. This bold adventure, gained for him the honour of having his name attached to the wind by which he was enabled to perform this novel voyage — *Ind. in 15th Century*.

MUSJID, **AR.** a mosque. Musjid-ul-Haram, the sacred or inviolable temple, i. e., Kaaba. The English letter j amongst the people of Egypt and Turkey, has the hard sound of g, hence musjid is pronounced musgid, from which is the English word mosque.

MUSK

Mishk, Mushk, AR.	HIND	Muschio,	IT
	PERs	Dedes,	JAV MALAY
Kado,	BURM	Moschus,	LAT
Shie Hiang	CHIN	D'ed'es, Rasi,	MALAY
Desmer,	DAN	Jabat	
Muskus,	DUT	Almisco,	PORT
Musc,	FR	Kabuga, Muscus,	RUS
Bisam,	GER	Mushka,	SANS
Kasturi, HIND	MATAY	Rutta, Oorula,	SINGH
	SANS TIM TEL	Almizele,	SP

Musk is a secretion in the preputial follicles of the musk deer, the Moschus moschiferus, and is sometimes adulterated with dried blood or catechu. If the former

MUSK

be present, agitation with distilled water will often form a solution, coagulated by heat. The latter is detected by adding a solution of minute of iron to the water in which the musk was diffused: a deep black colour is produced if catechu be present. Globules of lead are often fraudulently introduced into the sacs, the best test is the strength of the alcoholic solution. The Musk deer is found in the Himalaya, Siberia, Tonquin, and Cochinchina. A substance analogous to musk (in Hyacinth) is brought to Bombay by merchants from Zanzibar. True musk is only found in the follicle of the musk deer, in the rutting season and in the early winter. Good musk is in irregular unctuous, light, dry, reddish-black, or dark purple grains, concreted in a slightly oval bag, about $1\frac{1}{2}$ inches in diameter, hairy on one side and not on the other, they weigh from 200 to 250 grains a piece. The small dark bags with the grayish hairs arranged evenly round the centre are the best. In the living animal the musk has the consistence of honey, is of a brownish-red color, and has a strong odour. When dry, the musk is almost solid, granular, and of a dark-brown color. It feels unctuous and fatty, has a bitter aromatic taste and its smell is powerful. Each sac does not contain more than 370 grains in an adult, and 123 in an old animal. Two kinds of musk are known in commerce, the Tonquin, or Chinese, which is the best, and the Habardui, or Russian. The musk that reaches Britain is imported from China in chests of from 60 to 100 ounces each. An inferior kind, of hill produce is imported from Bengal. There is also a Siberian or Russian musk. The Chinese musk bags are always observed to have been opened and sewn up again, and it is probable that adulteration is largely practised: the blood of the animal is often mixed with the musk. The Simla musk balls, which are presented as complimentary razars by hill chiefs, are an inferior kind, and do not command anything like the price of the genuine Tibet balls. About 100 musk bags are imported from Changthan via Yarkand of which about 40 go to Yarkand the rest go to Kashmir and Jammu, and are taken by Yarkandi pilgrims to Mecca for sale in India or other Asiatic countries: they are produced in the north-west of Rodokh and Nepal, and their value, at Le, 7 to 15 Rs, but all supply from that quarter has long ceased. In 1857, the import of musk into England was 10,728 ounces. The pod is obtained from the male, the largest are the size of about a pullet's egg and worth about 25

MUSK-DEER

shillings. Edrisi, the Moorish geographer, writing in the twelfth century, enumerates musk as one of the productions then exported from Ceylon, but this must have been the civet of the glossy genet, the civet cat of Europeans, which is common in the northern province, where the Tanul people confine it in cages for the sake of its musk, which they collect from the wooden bars on which it rubs itself. The musk bag of the musk deer consists of a sac, which is only present in the male, it is placed on the median line of the abdomen, between the navel and the outlet of the prepuce and near the latter. The sac is of a rounded oval form, flat on its superior and adherent surface, but convex and covered with hair on its inferior or free surface. In adults the sac is from two to three inches long, and 7 to 10 lines in depth. The envelope of the sac consists of three separate membranes. These small bodies are glands for the secretion of the musk. Toward the middle of the external surface of the sac is a short canal, which passes obliquely, and has its internal opening marked by a number of converging hairs.—O'Shaughnessy

MUSK-DEER

Moschus moschiferus | Ronz, The
Lig Liba or Lay, Trib

The musk-deer, is about the size of a young roebuck six months old. The color of the skin is blackish with a mixture of yellow and reddish brown. The tail has a heart-shaped space around it, naked in the male and always moistened with a strong smelling secretion, the females, during the whole of life, and the males up to two years of age, have the tail covered with hair on its upper part, and with wool on its under part: the animal has no horns. It is timid and nocturnal in its habits, very rapid in its course, it has a leaping motion, something like that of the hare, it leads a solitary life, except in autumn, it feeds upon the leaves, bark, and roots of trees, its flesh is good to eat. The male animal produces the musk, it is a native of Eastern Asia, between the 30° and 60° north latitude. It is found in the steppes of the Altai on the Irtysh river, extending eastward as far as the river Yenesei and lake Bukal.

The musk-deer is rather more than three feet long, and stands nearly two feet high at the shoulder, but they vary considerably in size, those found in thick shady woods being invariably larger than those on rocky open ground. The head is small, the ears long and erect. The male has a tusk depending from each upper jaw, which, in a full-grown animal is about three inches long, the thickness of a goose-quill, sharp pointed, and curving

slightly backwards. The general colour is a dark speckled brownish gray, deepening to nearly black on the hind quarters, where it is edged down the inside of the thighs with reddish yellow. The throat, belly, and legs, are of a lighter gray. Legs long and slender, toes long and pointed, the hind heels are long, and as well as the toes rest on the ground. The fur is composed of thick spiral hairs, not unlike muskrat porcupine quills, they are very brittle, breaking with a slight pull, and so thickly set, that numbers may be pulled out without altering the outward appearance of the fur. It is white from the roots to nearly the tips, where it gradually becomes dark. The fur is much longer and thicker on the hind parts than on the fore, and gives the animal the appearance of being much larger in the hind quarters, than the shoulder. The tail which is not seen unless the fur is parted, is an inch long, and about the thickness of a thumb, in females and young animals it is covered with hair, but in adult males is quite naked, except a slight tuft at the end, and often covered, as well as all the parts near it, with a yellowish waxy substance. The musk, which is much better known than the deer itself, is only found in adult males, the females have none, neither has any portion of them bores the slightest odour of musk. The dung of the males smells nearly as strong as musk, but singularly enough neither in the contents of the stomach, nor bladder, nor in any other part of the body, is there any perceptible scent of musk. The pod, which is placed near the navel, and between the flesh and the skin, is composed of several layers of thin skin, in which the musk is confined, and has much the appearance of the crop or stomach of a partridge, or other small gallinaceous bird, when full of food. There is an orifice outwards through the skin, into which, by a slight pressure, the finger will pass, but it has no connection whatever with the body. It is probable that musk is at times discharged through this orifice, as the pod is often found not half full, and sometimes even nearly void. The musk itself is in grains, from the size of a small bullet to a small shot, of irregular shape, but generally round or oblong, together with more or less in coarse powder. When fresh it is of a dark reddish brown colour, but when taken out of the pod and kept for any length of time, becomes nearly black. In autumn and winter the grains are firm, hard, and nearly dry, but in summer they become damp and soft. The musk-deer may be found upon every hill of an elevation above 8,000 feet, which is clothed with

forest. On the lower ranges it is comparatively a rare animal. Exclusively a forest animal, it inhabits all kinds of forest indiscriminately, from the oaks of the lower hills to the stunted bushes near the limits of vegetation the preference seems to be given to the brick forests, where the underwood consists chiefly of the white rhododendron and juniper.

The annual exports of musk from India were as under

1857-58	£ 1,950	1859-60	£ 1,792
1858-59	.., 3,230	1860-61	.., 3,671

Nearly all of it was from Bengal, none from Madras, and in these four years only to the value of £132 from Bombay. A white musk deer is said to have been brought from Banka, of the size of a kitten, white all over, and apparently full grown — *Markham's Shooting in the Himalayas*, p. 85-90. *O'Shaughnessy's Bengal Dispensary*, *O'Shaughnessy's Bengal Pharmacopoeia*, *Smith's Chinese Materia Medica*, p. 153. *Royle's Materia Medica Himala*, p. 269. *Cat. Cat. Fl.* 1862. *Tennent's Sketches Nat. Hist. of Ceylon*, p. 32.

MUSKA also Musken, Guz Hind Butter
MUSKAPNOTEN, Dör Nutmegs
MUSKA JHAR, Hind —
MUSKATEN-NUSSE Gär Nutmegs
MUSK CENTAURY, Centaurea moschata
MUSKEI, Hind the Kintaln, or fannan
of Chenab, *Hemitoma suaveolens*, *Rorb*

MUSK OKRO or Musk lubricans

Habb ul musk,	Ar	Abelmoschus moschatus,
Musk lubricans,	Eng	Lat
" plant,	"	Catta kasturi, Malat
" in illow,	"	Kapu kun ussi, Singh
Kul kasturi, Guz Hind		

The seeds of the *Hibiscus abelmoschus*, or *Abelmoschus moschatus*, a native of the East Indies and South America.

MUSK RAT of India, species of *Sorex*. See *Soricidae*.

MUSK RAT of Canada *Ondatra Americana* *Tiedemann*. *Castor Zibethicus* *Linn*. *Fiber Zibethicus* *Cuv*. *Ondatra Lucey* the Musquash of the Cree Indians, Little Beaver. See *Ondatra*.

MUSK-RATS' TAILS, form a considerable article of import into India, being regarded by some races as aphrodisiac. Their tails are covered with a thin sleek coat of short hairs, have a pleasing odour of musk and are greatly prized in Russia and the Maldiv Islands. The Musquash is easily tamed, soon becomes attached and is cleanly and playful. There are three varieties, the black, the pied and the white. *Eng Cyc*, p. 419.

MUSK-ROOT the root of a plant known also by the name of *Sumbul*, apparently belonging to the natural order *Umbelliferae*, and brought to England from Russia and Persia. The root exhales a powerful smell of musk, and has been used in medicine as a substitute for that substance. Its tissues are full of starch. *Eng Cyc* See *Sumbul*.

MUSK SEED, Seed of *Abelmoschus moschatus*.

MUSKUS, *Dur Musk*.

MUSLIN, also written *Mooslie*. *HIND* a gum supposed to be obtained from several plants. *Mush-safed* and *Mush-semul* are from the Bombay *heptaphyllum* and *Mush-siah* also called *Mush-dakhami* or *Black Mush*, is described by Dr Pareira, in his notes on the *Materia Medica* of Sind, in the collection of Dr Stocks, as from the *Mundamra seapiflora* of Royle and of the *Cucurbitoides Roab* according to Ainslie, *Mat Ind* n p 242 and is described as dried slices of a blackish root of about half an inch thick. There were three sorts of *Mooslie* root represented in the Panjab Exhibition. *Mush sembal* from Bombay *heptaphyllum*, *Mush safaid* which is apparently an immature specimen of *satawai* (*Asparagus adscendens*) and *mush siyah*. *Mush sembal* is a light woody fibrous root of a brownish color with thin epidermis, easily detached, and a very fibrous thick tube. It acts as a stimulant and tonic, and some consider it in large doses emetic. It is said to contain 10 per cent of resin. *Powell's Hand Book*, vol 1 p 333.—*O'Shaughnessy*.

MUSLIN

Neteldoek,	<i>Dur</i>	Moussolina,	<i>IN</i>
Mousseline,	<i>FR</i>	Malmal	<i>MALTA</i>
Musselin,	<i>GER</i>	Sana Sella,	<i>POL</i>
Nesseltuch,	"	Kissen,	<i>RUS</i>
Malmal, Salla,	<i>HIND</i>	Moselina,	<i>SP</i>

A fine cotton fabric, extensively manufactured in India, in Europe and America. There are a great variety of kinds and qualities, as, book-muslin, cambic-muslin, mull-muslin, &c. Formerly all muslins were made in British India, and Dacca in Bengal and Ainee in Chingleput were celebrated, Dacca, especially, was formerly celebrated for "its webs of woven wind." The Dacca muslin manufacture once employed thousands of hands, but towards the middle of the 19th Century it was quite at an end, so that it was with great difficulty that the specimens of the fabrics sent to the Great Exhibition of 1851, were procured. The kind of cotton (which is very short in the staple) employed, was hardly grown, and scarcely a loom then existed which was fit for the the finest fabrics. The Dacca

jewellers still excel in gold and silver filigree. At the Madras Exhibition of 1855, the Cambic muslin bleached and the Isree muslin exhibited by Veerabamma Kristnana Chetty were of a very superior quality and the Jury considered the manufacturer entitled to a reward of a 2nd class medal. The most celebrated of Indian muslins was that of Dacca, made from cotton grown in the vicinity, the thread from which does not swell. Chicacole, and Upada a few miles north of Cocanada formerly produced fine muslins and, in 1862, a strong muslin, generally checked, is procurable at Chicacole, at 3 to 6 rupees per piece of 8 yards, or made to order of very good quality at 11 rupees the piece. The famous Ainee muslins, of which Book muslins are an imitation prepared at Ainee in the Chingleput district they sell according to quality. At the 1851 and 1862 Exhibitions, Dacca muslins stood successful in comparison with those of Europe, and in the Industrial museum at London is a piece 20 yards X 1 yard, weighing only 7½ oz. At that of 1862, an excellent specimen of Dacca manufacture was superior to any shown in 1851, the best specimen on that occasion proving to be of No 357s yarn and that of 1862 389s. As then, however, some machine made muslin in the Exhibition was superior in point of fineness, according to the mode of computation adopted, there were exhibited also,

Charkina muslin	Ab iowan
Junglekhassa	Sircar i-Ah
Striped muslin, or Doo	Malmul Khas
reah	Yayn-cook
Spotted muslin, or Boo	Figured muslin
tee	Chunderkoora Malmul,
Allabully muslin	Kurnool muslin, 1st qua-
Red spotted muslin, or	lity,
Boote	Maderpak muslin, from
Jamdanee	North Arcot

The thread used in weaving muslin of the finest kind is spun from a peculiar kind of cotton, known by the vernacular name of 'Pu Parthi'. The weavers state that they purchase this thread ready spun from a colony of pariahs, who have settled in the neighbourhood, and who have the speciality of its preparation. It is not stated wherein this peculiarity of manufacture chiefly consists, as all that the local report says on this head is, that after the cotton is carefully cleaned and picked it is laid by in cloth bundles for two or three years, when it is rolled in plantain bark and then wound off. The weavers of the Philippines succeed in reducing the harsh filaments of the Abaca palm-tree, to such a degree of fineness, that they afterwards convert them into textures equal to the best muslins of Bengal.

of the exceedingly fine musktoes slowly drying out. There is a demand for those of the finest quality—the broad or running-vein and the narrow-vein. The Native nobility do not prize the finest sort, and there is no market for them elsewhere. In 1862, there was only a single pair of weavers in Dacca who could manufacture the very finest quality, and it takes them six months to make up one piece, but even for this piece they can no orders. Besides, the particular kind of cotton, known, supposed to be finer than the best new Orleans staple, from which alone the thread was spun, is now never grown. The principal varieties of plain musktoes manufactured at Dacca, are Mulinul Khis, Abirwan, Shab-nam, Khasa, Jhuma, Chon Ali Tan-zab, Alabullee Nysook, Buddan Khis, Turandim, Sambutee and Surbund—names which denote fineness, beauty or transparency of texture, or the uses to which they are put. *Hooker Himal Jour* vol. ii p. 251 *Rhodes, MSS M E J R* *Wotton's State* p. 55-6 *Cut Erh* 1862

MUSLI HIND A term by which the roots of several plants are designated, Mush Sufel *Asparagus filicinus* Mush Siyah *Amel matuberosa*. See Mooshi

MUSMUSA,—*Byonia scabra*

MUSNUD, ARAB HIND The throne of a mahomed in prince of India

MUSOOR, BENG Many tree, *Eryum hirsutum*

MUSQUASH A species of *Ondatra* the muskrat, a diminutive species of beaver, the skin is largely used as a hatting fur. Its fur is sold in Russia and India for its odour of musk—*Waterston*

MUSKITO

Engl,	HIND	Kosh,	Tam
Muskito, agas,	Mala	Domr,	Tam
	"		

Some writers have supposed the muskitoes to be the flies alluded to in Scripture, sent as plagues, but Bruce thought this Egyptian plague might be the Bimb of Abyssinia, and this is probably correct. Four species are known, *Culex lugens*, *C. fuscans*, *C. cinereolens* and *C. regius* a few sprigs of worm-wood placed about the pillow, will protect the sleeper from their attacks or rub the worm-wood gently over the forehead and wrists, the last thing at night, and the muskitoes or other insects will give annoyance. These insects are most abundant near stagnant water and the great rivers. Along the banks of the Nile they are very common

sleeps under a musquito curtain the insects are so numerous. Their passage from a river or tank is intercepted by trees and at Kimmendine myriads hang about the trees. Captain Elphinstone Eiskine also mentions that whenever the muskitoes were uncommonly numerous in Rewa (which was five miles from Ninque), he always used to be told that the boys had been disturbing the akan mnam. This tree was completely covered with muskitoes, and so thick were they, that one could easily have taken a cupful from any branch at one scoop. Every part of the tree, from the very top to the root, and in the same manner the branches, appeared to be one solid trunk composed of muskitoes. He was told by Thakonau that it had been so that since he was a boy, that it was the property of the tree to attract the muskitoes, and that, if never disturbed, the country would be entirely free from these troublesome insects. In India they are smoked out of a room by burning chips of wood. Various substances are employed by the Chinese to drive them away. On boardmen, says Fortune, who heard him talking about the musquito, asked Sing-Hoo why he did not buy some musquito tobacco, which they said might be had in the village, and which would drive all the muskitoes out of the boat. Immediately, he says, I despatched him to procure some of this invaluable substance. In a few minutes he returned with four long sticks in his hand, not unlike the pastilles commonly used for burning incense in the temples, only somewhat longer and coarser in appearance. They cost only two cash each—made with the sawings of resinous woods—procured, he supposes, from juniper-trees—and mixed with some combustible matter to make it burn. A piece of split bamboo, three or four feet in length, is then covered all over with this substance. When finished it is as thick as a rattan or a small cane. The upper end of the bamboo has a slit in it for looking on to any nail in the wall, or to the roof of a boat. When once lighted, it goes on burning upwards until within six inches of the hook, beyond which there is no combustible matter, and it then dies out. A somewhat fragrant smell is given out during combustion, which at a distance, is not disagreeable. Sometimes the sawdust is put up in coils of paper, and is then burned on the floors of the houses. Various species of wormwood are likewise employed for the same purpose. The stems and leaves of these plants are twisted and dried, and probably dipped in some preparation to make them burn. The musquito

has a mortal aversion to all these substances and wherever they are burning, there the little tormentors will not come. I procured, he adds, the sticks in question, and burnt them daily, after this, and although the insects were often swarming when I entered the boat or an inn, the moment then "torreco" was lighted they quickly disappeared, and left me to sit at my ease, or to enjoy refreshing sleep. A person informed him that they used the sawings of juniper or pine trees (pih heang fun, or sang shoo), mimosa-leaves reduced to powder (mu-hin) tobacco leaves (ein fun), a small portion of arsenic (pe zu), and a mineral called mu-wang. To thirty pounds of the pine or juniper sawings, about twenty of mimosa, five of tobacco, and a small quantity of arsenic were added. From subsequent inquiries, he ascertained the composition to be pine and juniper sawings, wormwood leaves, and tobacco-leaves, reduced to powder, a small portion of mu-wang and arsenic. Each article was well beaten up with water, then the whole mixed together, and in the form of a thick paste rolled on a slip of bamboo. On exposure to the sun the substance dried gradually, and was then put away for sale. When finished the sticks are somewhat like the common joss-sticks of the country, or about the thickness and length of a light walking cane. Another substance, much cheaper than the first, is found in every town and village in the central and eastern provinces of the empire, but no doubt it is in use over the greater part of China. Long narrow bags of paper—say half an inch in diameter and two feet long—are filled with the following substances, namely, the sawings of pine or juniper mixed with a small portion of mu-wang and arsenic. The proportions are thirty pounds of sawings, two ounces of mu-wang, and one ounce of arsenic. This mixture is not made up in the form of a paste like the latter but simply well mixed, and then run into the bags in a dry state. Each bag being filled is closed at the mouth, and then coiled up like a rope and fastened in this position with a bit of thread. Many hundreds of these coils neatly done up and placed one above another, may be seen exposed for sale in shops during the hot season, when musquitos are numerous — *Davies' Chinese, Algiers in 1857, p 15* *Capt Elphinstone Eschne, Islands of the Western Pacific, p 469* *Fortune's Tea Districts, p 180*, *A Residence among the Chinese p 111* See Mosquito

MUSRINU, HIND *Fragaria vesca* See Strawberry

MUS RUFESCENS, *Gray*, (*M flavescens, Elliot*), and *Mus nemoralis, Blyth*, are two species of the tree rat in Ceylon — *Tenison's Sketches of the Natural History of Ceylon, p 42* See Muridæ, Mus

MUSS HIND of Kanawai, *Desmodium argenteum*

MUSSÆNDA, a genus of plants of the natural order Cinchonaceæ, section Gaidinæ *M macrophylla, Wall* is a plant of Nepal with deep orange flowers. This seems to be the plant which the Rev Dr Mason notices under the name of *Mussænda wallii*, a species with corymbs of orange-colored flowers, and a single sepal expanded into a large white leaf, an interesting shrub to the eye of the curious, it is abundant in Tenasserim forests. In Calcutta an allied species is cultivated in the gardens — *Mason, Voigt*.

MUSSÆNDA BELILLA, *Rheede Ham.* and *M flavescens, Roxb Ham* are synonyms of *M frondosa, Linn*

MUSSÆNDA CORYMBUS, *Roxb A* small tree of Silhet, Malabar and Ceylon, with middle sized bright orange flowers. Its white floral leaves are sometimes eaten — *Roxb 1 556, Voigt, p 377*

MUSSÆNDA FRONDOSA *Linn*

Sarwad, Bhootasee, Bom	Behla,	MALEAL
Sanchout,	Vella ellay,	TAM
Bebina,	HIND	

Grows in most parts of British India, Nepal and Ceylon. It has gold colored flowers, it is conspicuous with its white leaf, contrasting with its deep golden colored flower. There are many varieties of it. Its root and the juice of its leaves and fruit are used in medicine

MUSALA, HIND Seasoning for food, gain neutral warm seasonings or spices, thanda musala or cold seasonings is a term applied to the less pungent substances

MUSSALI, SANS *Cuscuta orchioides* — *Geeta*

MUSSAMBRUM, TEL Aloes

MUSSAT, also written *Mussad* and *Mun-sad, MALEAL*. An inferior tribe of brahmins, in Malabar, said to be descended from those for whom Parasuraman recovered the province from the sea — *Wilson*

MUSSAY PAYATTI, TAM *Tetianthea tomentosa*

MUSSEE, CAN One of the Lauraceæ, grows in Mysore, where it is in general demand — *Capt Puckle in Mad Out Let of 1862*

MUSSELIN, GER Mushin

MUSSELS, Molluscous animals, or shell fish, which may be thus shown

MUSSOORIE

FAMILY MYTIDÆ, MUSSELS

- GEN *Mytilus* Sea mussel, *rec* 50 sp *fossil* 80 sp
? Mytilus, *fossil*, 6 sp
Modiola Horse mussel, *rec* 50, *fossil*, 130 sp
- SUB GEN *Lithodomus*, *rec* 12 sp *fossil*, 16 sp
Ctenella, *rec* and *fossil*
Modiolarca, *rec*
? Mytilimera, *rec*
Modiolopsis (*mytiloides*), *fossil*
? Orthonotus (*pholadis*), *fossil*
- Dreissena* *Syn* *Mytilomya* *Congeria* *Ticho*
gonia, *fossil*, 10 sp

Mussels are caught in small cylindrical basket traps, attached to a single rope, and floated with the tide near the bottom.

MUSSOI, a medicinal bark of the Archipelago, largely an article of trade.

MUSSOOR, HIND. the pulse *Ervum lens*.

MUSSORIE, HIND *Conium Nepalensis*, Wall.

MUSSOORIE or Masuri, a sanatorium or hill station, in the Himalaya, which adjoins Landon on the west and consists of a series of ridges about 5 miles in extent running off almost east and west with frequent peaks, and with spurs or shoulders issuing irregularly down to the valley of Deyali Dhoon on the south, and to the river Uglai or Uggulwar on the north, with deep wooded gorges between Banog, a hill to the west of the settlement has been ascertained to be 7,545 feet above the level of the sea and to be in 30° 28' 29" N lat and 78° 32' 3" E long. The river Jumna flows around the northern face of Banog and Badiay bounds the settlement of Mussoorie on the west. Mussoorie was first resorted to as a sanatorium in 1823. It is built upon heights varying from 6,400 to 7,200 feet, the majority of houses being situated at probably the mean elevation of 6,800 feet. There is no table land of any extent and almost every building stands on a site, which it was necessary to level either on a peak or ridge, on the southern slope of the mountains. There are few houses on the northern face. The buildings are generally a considerable distance apart, but they are closer together towards the east and in the centre than towards the west, which is the direction in which the settlement is extending. The view of the snowy mountains to the north, (which on a clear day appears to be within a few hours journey) and of the beautiful valley of the Dhoon, spread out like a painted map at the foot of the hills to the south, has been greatly admired. The river Ganges and Jumna are visible from many parts of Mussoorie not only as they foam over their rocky beds in their impetuous race through the valley but stretching far away into the plains. The sta-

MUSSULMAN

tion of Sabarunpore is also to be distinguished with a glass, bounding the horizon over the Sawalik range of hills which shuts in the valley of the Dhoon to the south. Comparisons have been made between Simla and Mussoorie to the disadvantage of the latter on account of the nakedness of the hills, or at least the want of forest trees, and particularly of the deodar which gives such a peculiar character to the scenery, at the first mentioned station. In January and February the weather is wintry always with frost more or less intense, and occasional falls of snow. In the course of March the frost entirely disappears, and many trees put forth their new leaves. Showers of rain, and sometimes of hail with thunder storms are experienced in this month and in April, after which till the setting in of the rains in the middle of June there is generally settled summer weather. The rains are considerably heavier than at the neighbouring stations of the plains. They cease on or before the 18th of September and are succeeded by a beautiful agreeable season, which lasts till Christmas, and sometimes till the middle or end of January. In this period of the year scarcely a closed door is to be seen and the temperature gradually sinks from 64° in the shade, in the beginning of October into that of sharp winter, the frost becoming strong in the course of November. The temperature of a spring on the north face of Mussoorie is nearly 54½° which may be assumed to be the mean temperature of the place and the mean extreme daily range (as determined by a thermometer in an open north verandah in March 1838), the most variable month of the year, was less than 5½°. Mussoorie is found to be 20° to 25° degrees cooler than the neighbouring stations.

MUSSOOR PURPOO, TAM *Ervum lens*.

MUSSUCK, or mushak HIND inflated skins, generally of bullocks and goats, used for carrying water.

MUSSULMAN, AR properly muslim, a person of the mahomedan religion, it is the plural form of the Arabic muslim. A woman is called muslimah and the creed Islam. There are, in British India, about seventeen millions of this faith, principally of Arab, Persian and Moghul descent, with many converts, however, particularly in lower eastern Bengal. They are of two sects, sunni and shiah Arabia, Persia, Asiatic Turkey, Central Asia, Egypt and Afghanistan, are largely mahomedan or mussulman. In European Turkey the mahomedans form about a sixth part of the population. The Afghans are mussulmans of the sunni sect with the

exception of the tribe of Beritchee, who belong to that of the shiuh. The Parsivan and Lemak, who are subject to the Afghans, equally, profess the faith of Islam but besides the two just mentioned some of them are of a third called Ah Illidze. The mussalmans or mahomedians are very numerous one of them is the Wihabi. Derayah the Wihabi chief, is situated on the Wadi Beir Hattah, one of the defiles by which alone the Nijef-el-And can be entered. The Wihabi chief, himself a Mu'ahhid, or Unitarian, in opposition to Musluk—Polytheism—in other sects but his own, and in Meccah follows out his two principal tenets, public prayer ten times daily. The founder of this religion was Abdul Wahab a native of Arree a town in the district of El Aree. This man, in his youth, first studied at home the sciences which are chiefly cultivated in Arabia, he afterwards spent some time at Berr, and made several journeys to Bagdad, and through Persia. After having reached his native place, he began to propagate his opinions among his countrymen, and succeeded in converting several of them. Soon, whose subjects consequently, became followers of this leader. —*Journal of the Asiatic Society*, p 291 *Journal of the Asiatic Society*, vol 1 p 5 *Journal of the Asiatic Society*, vol 1 p 5 *Journal of the Asiatic Society*, vol 1 p 5 *Journal of the Asiatic Society*, vol 1 p 5

MUSSUMBRA, Siam *Ambergris*

MUSUMBRUM, The Aloes

MUSSING, river at Chemung

MUSF, Hind. Modda, Siam a period of forty days to which elephants are subjected to the rattling action, and during which it is not allowed for the mahout or driver to quench them.

MUSTA, Hind. A kind of yellow color in silk.

MUSTA, Siam *Cyperus pinnifolius*

MUSTAKA See Kanchin or Kna-tchi

MUS-PAGH, a name of the Koneu-lan mountain chain. Aksu, a city of Chinese Tartary, lies to the south of the glacier pass, over the Muspagh in $L 78^{\circ} 58'$, $L 11^{\circ} 9'$, it contains twelve thousand houses, though Timkovsk states the number more probably at six thousand. It stands at the confluence of the rivers Aksu (white water) and Kok-shul, it is the central point of the Chinese trade, and from it diverge all the great routes toward China, the H country and the cities both of Eastern and Western Turkestan — *Yule Cathay*, vol 1 p 572 See Kuen-lun, Mountain

MUSTAJAR, Ar. A contractor

MUSTAKAMU, or Tunga muste, Tel *Cyperus hexastachys*, *Retzl*

MUSTAKH, Hind *Chenopodium*

MUSTAKI-ROOMI, Hind Mastic The Mustagi-roomi, or mustagi of Amritsar is a Telebinthate resin, but the real mustagi-roomi is produced by the *Pistacia lentiscus* or *P. atlantica* — *Powell's Hand Book*, vol 1 p 111

MUSTANG See Bungolzye, Kelat

MUSTARD, of commerce, is of a light yellow color. The seeds of both black and white mustard are first crushed between rollers, and then pounded in mortars. The pounded seeds are then sifted. The residue in the sieve is called dressings, or siftings, what passes through is impure flour of mustard. The latter by a second sifting, yields pure flour of mustard, and a second quantity of dressings by pressure, the dressings yield a fixed oil which is used for mixing with rape and other oils. Immense quantities of wheaten flour are employed in the adulteration of mustard, and many samples almost entirely consist of it. Pearl-flour is sometimes used. Out of fifty samples of mustard which Dr. Hassall submitted to examination he had not met with a single instance of adulteration with any other grain than wheaten flour. Genuine mustard, whatever be the price paid for it, is scarcely ever to be obtained, forty-two samples submitted to examination were all found adulterated, the adulteration practised, in every case, was the same in kind, varying only in degree, and consisted in the admixture of genuine mustard with immense quantities of wheaten flour, highly colored with turmeric. Turmeric powder is the ground tuber of *Curcuma longa* one of the Zingiberaceae, it is of a dark yellow color and consists of large cells, some of these are loosely imbedded in a reticular tissue, but others, and these the majority, are quite free they may be recognised with facility under the microscope by their size and bright yellow color. Although Dr. Hassall examined a large number of samples of mustard in no instance did he find turmeric powder absent. By some means or other probably by moisture and heat the turmeric powder is made to part with a portion of its coloring-matter to the flour which enters so largely into the composition of the mustard of the shops. Four qualities of mustard are supplied by the manufacturer. The first is called "second" it is usually of a bright yellow color, but is thickly studded over with numerous black or reddish-black points these are fragments of the husks of black mustard seeds. The next

MUSTARD OIL

quality is termed "fine," it also presents a considerable number of black specks, but fewer than in the former case. The third quality is called "superfine," it is spotted to a much less extent, although minute specks are still visible. The fourth, or best quality, is the "double-superfine," in this the eye can scarcely detect husk at all, although with the microscope, a little may still be discovered. These several qualities are vended to the public by a wholesale and retail establishment in the city of London at the following rates: "seconds," 5*d*, "fine," 8*d*, "superfine," 11*d*, "double-superfine," 1*s* 2*d*, per lb. The qualities of samples varied much—from "second" to "double-superfine." The price also varied greatly—from 1*s* to 2*s* the pound, the ordinary charge made being 1*s* and 1*s* 4*d* the pound.—*Hassall, Food and its Adulteration*, p. 123. See *Sinapis*.

MUSTARD SEED, Black

Khardsal,	AR	Sawi, Sasavi,	MALAY
Kung nyen,	BURM	Sirshaff,	PERS
Kadi tsai,	CHIN	Tukhm i Sepidau,	"
Mosterd,	DUT	Mostard,	POR
Moutarde,	FR	Goitschnitz,	RUS
Mustert,	GER	Sirsun, Rajika,	SANS
Senf,	"	Gan abu,	SINGH
Kali Rai,	GUZ	Mostaza,	SP
Sarson, Rai,	HIND	Kaduglu,	TAM
Mostardai, Senapa,	IT	Avalu,	TEL
Sinapis nigra,	LAT		

The black mustard is indigenous in almost every part of Europe and S Asia, its seeds are small and roundish, externally they are beautifully veined, and of a reddish or blackish brown colour, though sometimes whitish. Internally they are yellow. They are odorless, but have an acid oleaginous taste.—*Perena*.

MUSTARD SEED, White

Peh-kai,	CHIN	Sinapis alba,	LAT
Hu kai,	"	Kadoocoo,	TAM
Safed Rai,	GUZ HIND		

The white and black species of mustard differ only in the color and size of the seeds, the white mustard is yellowish, and much larger than the black seed. The properties of the white are less energetic than those of the black. In other respects they altogether agree. The white and black species of *Sinapis* of Linnæus, are the *S. nigra* and *S. alba*. The *vauv* of Hippocrates and *Sinapis* of the Romans. White mustard, sown round vegetables, as the cabbage, prevents the moads of caterpillars.—*O'Shaughnessy*.

MUSTARD OIL

Rai ka tel,	HIND	Kaduglu yennai,	TAM
Sawi mirik,	MALAY	Avalu nunay,	"
Sasavi innak,	"	Suisava nunay,	TEL
Saishapa tailum,	SANS		

MUSTELIDÆ

Mustard oil is expressed in various parts of India from the seeds of different species of *sinapis*, especially from the black mustard seed *S. glauca*, *S. bichotoma*, and *S. juncea*, are also extensively cultivated in the east for their oil, and *S. alba*, *S. arvensis*, *S. nigra* are also grown. The oil, as prepared from the seeds of different species of *sinapis*, is used in the northern parts of Hindustan, and in many parts of Malabar, for culinary purposes, in the same way as butter and ghee is on the Coromandel Coast. Mustard oil has of late been exported from Bombay to England and France. Five or six species of *sinapis* are cultivated in all parts of India, for the sake of the valuable oil they yield. Those most frequently seen are *S. glauca*, *S. toria* and *S. racemosa*. The seeds of the "*Sinapis alba*" yield by expression 36 per cent of a bright yellow, pleasant tasted, edible oil, having a strong smell, and slight taste of mustard. The seeds of "*Sinapis nigra*," yield only 28 per cent of an oil in all respects similar to the above. The average price of mustard seed in eighteen large stations, in all parts of the Madras Presidency, for the quarter ending 31st October 1854, was Rs 1-2-8 per maund of 25lbs, the maximum being Rs 1-11-6 at Cannanore, and the minimum As. 10-5 at Nagpore. In Vizagapatam it costs Rs 208 per sicca garce. The oil is not exported from Madras, but the seeds have been shipped as follows:

1847-48	Cwt 5,828	1850-51	Cwt. 9,909
1848-49	" 6,767	1851-52	" 3,636
1849-50	" 9,435	1852-53...	" 16,075

It is used in most parts of India in cookery, and is considered superior to all other oils for anointing the body, which it is supposed to invigorate. In medicine, it is sometimes given internally, but is more frequently applied as a rubefacient.—*Amstie Materia Indica, Faulkner Commercial Dictionary, Madras Exhibition Jones Reports*.

MUSTARD-TREE The plant referred to by this name in Scripture is, according to Dr Royle, the *Salvadora persica*, a native of the East Indies.

MUSTAROO, DUK. *Artemisia indica*. *Willd*.

MUSTARU, TEL. *Grangea Maderaspatana*, *Poir*.

MUSTELIDÆ, a family of Mammals, belonging to the tribe semi-plantigrada, which may be thus shown

TRIBE SEMI-PLANTIGRADA *Blyth*

The badgers, weasels, and otters. The *Mustelidæ* of *Blyth*.

MUSTELIDÆ

Fam Melhididæ, Badger like animals
Mydaus meliceps (*F Cuvier*), the Stink-aid, or Teledu, of Java
Aictonyx collaris, *Cuv Blyth*
Mydaus, *Gray* *Herdw* | *Aisonyx*, *Hodg*
Bhalu *Sui*, *HIND* | Bear pig, Hog-badger
Nepal, *Sikkim*, *E Bengal*, *Assam*, *Sylhet*, *Arakan*
Aictonyx tawoides of *Sylhet*, *Assam*
Mellivora Indica, *Jerdon*
Ositaxus naumitus, *Hodg* | *Ratelus Indicus*, *Schin*
M ratel, *Blyth*
Byn, *HIND* | *Tava karadi*, *TAM*
Byu khawai, *TEL* | *Bhaju bhal*, *BENG*
Indian badger *All India*
Meles albo-gularis, *Blyth*, of *Tibet*
Taxidea leucura, *Blyth* *Tum-pha* of *Tibet*
Helictis nipalensis, *Jerdon*
Gulo, *Hodg Blyth* | *Okei*, *NEP*
Nepal Wolverine, *Nepal*
Helictis moschata, *Gray*, the *Helictis* of *China*
Helictis orientalis, *Malayana*
Fam *Musetlidæ*, Weasels, and Martens
Martes flavigula, *Jerdon*
Mustela, *Bodd Blyth* | *Galdictis chrysogaster*, *Jardine*
M Hardwickii, *Horsf*
Mal Sampia, *NEPAUL* | *Martes Gwatkinsii*, *"*
Tutuala, *KAYON* | *Anir*, *BHOR*
Humah, *BHOR* | *Sakku*, *LEPCH*
Kusiah, *SIRMOON* | *Indian Marten*, *ENG*
India, *Malayana*
Martes toufcous, *Hodgson* *Tibet*, *Ladak*
at 11,000 feet *Afghanistan*, *Peshawai*, *qu* ?
M abietum of *Europe*
Martes melanopus, the *Japanese Sable*
Japan
Martes abietum, *Europe*
M flavigula, *Hodgson*, the *White-cheeked*
Weasel *India*
Mustela zibellina, *Blyth*. *Tibet Sable mar-*
ter, *ENG*
Mustela sub-hemachalana, *Hodg Blyth*
M humeralis, *Blyth* | *Sang ling*, *Lepch*
Zimiong, *Bhot* | *Kian*, *Kashn.*
Himalaya weasel of *Himalaya*, *Nepal*,
Cashmere
Mustela erminia *The stoat*, the *ermine*
W. Himalaya, *Nepal*
Mustela kathiah, *Hodg Blyth*
M auriventer, *Hodg* | *Kathia nyal*, *NEP*
Yellow-bellied weasel of *Nepal*, *Himala-*
ya, *Botan.*

MUSTIKA

Mustela stigidorsa, *Horsf* *Hodg* *Striped*
weasel of *Sikkim*
Mustela Horsfieldii, *Gray* *Botan*
Mustela temon, *Hodg* *Tibet*
Mustela camigula, *"*
Mustela nudipes, *F Cuv* *Java*, *Malayana*
Mustela sarmatica, *Pallas* *N and Central*
Asia, *Afghanistan*
Mustela sibirica, *Pallas* *China*, *is M*
Hodgsoni of *Gray*
Mustela larvata *Putorius Tibetanus*, *Hodg-*
son of *Tibet*
Sub-Fam *Lutinae*, *Otteris*
Lutra nan, *F Cuv*
L Chinensis, *Gray* | *L tarayensis*, *Hodg* *Ed*
L Indica, *"* | *Ud*, *Hud*, *HIND*
Pam kuta, *HIND* | *Udm*, *Udbilla*, *"*
Nir nai, *CAN* | *Indian otter*, *ENG*
Jal manjer, *MAHR*
Ceylon, *India*, *Burmah*, *Malayana*
Lutra vulgaris, *E. leben* *Blyth*
L monticola, *Hodg* ? | *The Hill Otter*
Inner Himalaya
Lutra albo-brunnea, *Hodg* *Himalayas*,
Neilgheries ? *Ceylon mountains* ?
Lutra monticola, *Hodg* *Syn of L vulgaris*.
L vulgaris *apud Jerd* of *Himalaya*
Lutra briang, *Raffles* *Barangia varang*,
Gray *Malayan peninsula*
Lutra kutab, *Gray*, *Hugel* *Kashmir*
Lutra leptonyx, *Horsf* *Blyth* *Clawless*
Otter
Aonyx Horsfieldii, *Gray* | *Aonyx Sikkimensis*, *Hodg*
L indigitata, *Hodg* | *Siam*, *LEP*
Chasam, *BHOR*
The Barangia genus of *Mammals*, belongs
to the order Mustelidæ *tribe semi-planti-*
grada
MUSTER, *ANGLO-INDIAN*, a pattern, from
Portuguese mostio
MUSTERT, *GER* *Mustard Seed*
MUSTI-GHENZA also *Musadi*, *TEL*
Nux vomica, *Stychnos nux vomica*, *Linn*
MUSTIKA, amongst the *Malays* of *Java*,
means an amulet, which is always some
very scarce substance and being worn
about the person they suppose to *act as a*
talisman, and ward off evil *The Musti*
Keibo or *Buffalo amulet* is quite white, and
round like marble, nearly an inch in dia-
meter, and semi-transparent, it is *stained to*
be found at Panggul *The Mustika* *Wan-*
gin a *calcareous concretion* is found at *Ngad-*
Rejo *It is quite black* and a little in the
than the Mustika *Keibo* *Wanugia* is the

MUTAWALI

name of the *Ficus Benjamin* tree, which always adorns the open plain in front of the houses of Javanese chiefs. Amulets, are, however, worn by almost all eastern nations. They are especially prized by mahomedans, of whom both young and old wear them. They are usually put on the young to ward off disease and to guard from the evil eye, and consist of figures with numbers on pieces of paper, or Arabic words, often extracts from the Koran, engraved on pot stone or silver or gold and worn from the neck. They are also put over the door porch or on the house wall—*Journal of the Indian Archipelago*, No VI—XII June—December 1853, p 274. Sec Charm, Nadoli.

MUSTUNG has a healthy climate and fertile soil. It contains no Afghans, the fixed inhabitants are Dehwai, mixed with the Raisani, Sherwani, Mahomed Shahi, Bangul-zye, Lari, and Supheria tribes of Giahui. The Bangul-zye exclusively occupy Ispringi, but reside also at Shall and Mustung and in winter repair to Tahi near Lehui.

MUSUMBAR, DUK Aloes

MUSUR HIND SANS Ervum lens
See Dholl

MUT, HIND *Caex indica*. It is used to form those parts of the snow shoes in Pangri and Labaul which are most liable to be torn—it grows at a great altitude. *Eriophorum comosum* or babui, is much used in the outer Himalaya for making rope—*Powell, Hand-book*, vol 1 p 521.

MUTA, Mahomedans of the shiah sect are allowed to marry by the Muta form. This may be for a mutually recognized temporary period, or a permanent marriage with a person of inferior rank in life.

MUTA KURMUL, DUK *Dillenia speciosa*

MUTTALKAM MALLEAL The headman of the Chagon, low caste—*Wilson*

MUTALPATTA, is the office of the Chagon headman

MUTAMI, MALLEAL *Eleusine coracana*, *Gent*. See Natchenny

MUTARFA AR A tax on trades

MUTASA HIND Sugared cakes qu² Batasa

MUTASADDI PERS HIND A writer, a clerk

MUPATI WANLOO TEL the Reddi of the Tamil and Telugu races and the potari of the malhatta, the head of the village authorities. See Baia Baluti

MUTAUMY, MALLEAL *Eleusine coracana*

MUTAWALI, AR The trustee of any religious building, a trustee of a mosque

MUTAWALI, an inconsiderable tribe occupying the plain of the Boccah in Lebanon,

MUTHURA

between the Libanus and Anti Libanus the sides of the Anti-Libanus and the lower part of the southern Libanus, extending to the north-east of Suri or Tyre, but at present, they form only an inconsiderable portion of the population of this part of Syria. See Lebanon

MUTCHE, TAM Lablab vulgaris *Savi*
MUTCHI KA UNDA, DUK Fish 100 properly Mat'shi-ka-unda

MUTER, HIND *Caex Indica*. See Mut

MUTE SWANS. See Crane

MUTHERA, MALLEAL *Dolichos uniflorus Lam*

MUTHERI, TAM of Ceylon, satinwood, by the Portuguese called Buiatu. A handsome and valuable wood, the most durable of any in Ceylon for general uses, provided it be seasoned in the shade, it may be converted into handsome furniture &c. In consequence of its weight all trees are cut in lengths of from ten to twelve feet, for the purpose of getting it floated down the rivers from the forests, which is done in canoes. It may be obtained from twenty-five to forty feet long, and the largest diameter thirty-six to forty inches—*Edye, Ceylon*

MUTHERI KOTTA YENNAI, TAM oil of nut of *Anacardium occidentale*

MUTHI, HIND a handful, the right granted to religiouses to take a handful at harvest

MUTHILA, the modern Tirhut. The country north of the Ganges, between the Gandak and Kosi rivers, comprehending the modern provinces of Purnia and Tirhut. The remains of the capital founded by Janaka and thence termed Janakapur, the Jamekpur of the maps are still to be seen, according to Buchanan, on the northern frontier—*Hind Th* vol 1 p 298

MUTHOO COOPOO TAM An article of jewellery

MUTHRAN HIND *Cyperus longus*, *C rotundus*, &c

MUTHRAS, a Bactrian word signifying the sun. See Mat'hra, Mithrasun

MUTHUN. See India

MUTHUNKA PILLOO, TAM Grass Corn, a grass, which grows wild, but was first cultivated in Chittoor by Miss Pereira. It produces abundantly, and the grain is cooked in the same way as paddy and raggy—*M E J R*

MUTHURA, BENG *Callicarpa incana*

MUTHURA, Muttia or Mathura, a holy city of India, one of the most ancient places in Hindusthan. It is famous in the history of Krishna, as the stronghold of his enemy Raja Kaasa, and it is noticed by Arrian,

on the authority of Megasthenes as the capital of the Suraseni. Surasena was the grand father of Krishna, and from him Krishna and his descendants, who held Muthura after the death of Kansa, were called the Suraseni. According to Arrian, the Suraseni possessed two great cities, Methoras and Khisoboras, and the navigable river Jomares flowed through their territories. Ptolemy names the river Jomares, that is, the Jumna, and says that it passed between the towns of Methora and Khisobora. Ptolemy mentions only Muthura, under the form of Modura, Μαθουρα, to which he adds *ἡ τῶν θεῶν*, that is "the city of the gods," or holy city. In the seventh century the famous city of Muthura was the capital of a large kingdom, which is said to have been 5,000 li, or 833 miles, in extent. If this estimate be correct, the province must have included not only the whole of the country lying between the districts of Bhat and Agra, but a still larger tract beyond Agra, as far as Nowar and Siopuri on the south, and the Sindhu river on the east. Within these limits the circuit of the province is 650 miles measured direct, or upwards of 750 miles by road distance. It includes the present district of Mathura, with the small states of Bhmatpur, Kharoli and Dholpur, and the northern half of the Gwalior territory. To the east it would have been bounded by the kingdom of Jyotsna, and on the south by Malwa, both of which are described by Hwen Thsang as separate kingdoms. The city is surrounded by numbers of high mounds, several of which are no doubt old brick kilns, but many of them are the remains of extensive buildings, which having been dug over for ages in search of bricks, are now mere heaps of brick dust and broken brick. Taking Muthura as a centre the circle described by a radius of eighty-four miles would give the extent of ancient Viji, the seat of all that was refined in hindooism and the language of which, Viji-boli, was the purest and the most melodious dialect of India. In all Viji, the most classic spot is Bindabun. As the birth place of Krishna, Muthura is as sacred to the Vishnuvites as Bethlehem is to the Christians. A Dwapa prince had overthrown the Sena dynasty and re-established the aboriginal domination at Muthura. But Krishna was born in August, during the height of the rains. The most sacred spot in all Muthura is the Bismaghant, where Krishna and Buldeo rested from their labours of slaying Kansa, and digging his corpse to the river side. In Hwen Thsang's time there were only five brahminical temples in Muthura—in the

middle of the nineteenth century, there was only one Jain temple in Bindabun. Fa Hian and his companions halted at Muthura for a whole month during which time the clergy held a great assembly and discoursed upon the law. After the meeting they proceeded to the stupa of Sainpura, to which they made an offering of all sorts of perfumes, and before which they kept lamps burning the whole night. In Hwen Thsang's time the number of towers and monasteries was the same, but that of the monks had been reduced to 2,000. The king and his ministers were all zealous buddhists. In the Bismaghant is annually held a great barbing mela, or assembly, called Jumna-ki-Boorkee, on which occasion the gathering of men from Behar, Bundelund and other remote parts of India exceeds more than a hundred thousand. To the Chowbay race, the occasion proves a great harvest of gain. The pittances offered to the images of Krishna and Buldeo at the ghant sometimes amount to thirty or forty thousand rupees. The Greeks saw the Hindoos worship Bacchus in ancient Methora. This may possibly refer to, 'the curious Greek-clad statue,' which, with his portly carcass, drunken lassitude, and wine-wearied forehead, is considered by the antiquarians to be the 'well-known figure of the wine-bibbing Silenus.' The statue was discovered along with a Bacchic altar in 1836. It does not appear probable to have been worshipped by the buddhist or hindoo of olden time, and the way in which the question of its presence can most reasonably be solved, is to assume the residence of a body of Bactrian Greek sculptors who found employment for their services amongst the tolerant buddhists of the great city of Muthura, about the beginning of the christian era. Long has any buddhist or Greek god ceased to be worshipped in Muthura. The most favourite local deity now is Krishna, who is adored in nearly all the temples, abounding in the town which owns his exclusive jurisdiction. Contiguous to Muthura are those great sandstone quarries which for ages have furnished materials to the architects of Upper India for building the houses, shops, temples, and ghants of its principle cities. In Muthura, the ghants are light and graceful, in Benares, they are severe and simple. Buddhism in one shape or another, seems to have always existed in Muthura maintaining its ground under the modified form of Jainism, after the votaries of Sakya Muni had lost their footing.—*Cunningham's Ancient Geography of India*, p 373, 374. *The Hind* vol II p 22-44. See Viji.

MUTHYAN-JO-ZOR, a popular exer-

MUTINY

cise in Sindh, of placing the fists on the ground, and raising up a boy or a man who stands upon them Chambo Wathan, another feat, consists of interlacing the fingers and trying to disengage them from the grasp of the adversary Peira to Uthan, squatting on the hams, lifting one leg off the ground, and then slowly rising up by means of the other, no easy task Kakk Khanan, here the gymnast, in the squatting position with both arms behind the back, picks up with the lips, a bit of straw placed on the ground before him — *Burton's Sindh*, p 290

MUTIALAMMA One of the non-hindu goddesses of the peninsula of India See Hindu.

MUTI-KOTTE--YENNAI TAM Oil of *Stychnos nux vomica* ?

MUTILLA ANTIGUENSIS Linn Mutilla occidentalis, Bee botch, is a most beautiful scarlet velvet colored insect, about the size of a large pea, commonly found in rainy weather, throughout British India These insects are officinal, and are kept by the druggists The native doctors use them against snake-bites, and in colic of horses — *Hornbaker*, p 514

MUTILLIDÆ, a genus of insects of the order Hymenoptera, comprising two genera Mutilla, and Tiphia

MUTINY, has occurred amongst the British Indian Army on several occasions In June 1764, the sepoys in the service of the E I Company mutined for an increase of pay and bhatta, but Major Munro quelled the mutiny by blowing many away from guns In January 1766, the double bhatta was abolished It had been granted to the E I Company's Army by Mr Jaffin in gratitude for their services But on its abolition both officers and men mutined, and it was only put down in fifteen days by the severe measures which Clive adopted In 1795, the Bengal officers broke out into open rebellion Its cause was Lord Cornwallis' abolition of all offices of gain in the military branch of the service The revolt was settled by the concession which Sir John Shore made to them Disaffection sprung up amongst the European officers of the Madras Army, in the early part of the nineteenth century, with whom a few regiments of sepoys sympathized, but it was quickly subdued About the year 1824 at Bariackpore disaffection was again manifested In 1857 the greater part of the army of Bengal and several Regiments of the Bombay Army revolted The first signs occurred near Calcutta but the revolt continued by the outbreak of the native cavalry at Meerut, on the 10th May 1857, and before the end of

MUTTALLA

1857 nearly all the Bengal Army, with several regiments were swept away, but before this could be done, many of the predatory tribes and numbers of the civil population engaged in the rising, and a rebellion of nearly all Upper India was the result The Sikhs of the Punjab greatly aided in re-subduing the populations Disaffection occurred amongst the European soldiers of the E I Company's Army, on the 2nd May 1859 which resulted in about 10,000 soldiers taking their discharge

MUTKAR, HIND *Leptopus cordifolius*

MUTKEE or matki, HIND. A small earthen pot or jar

MUTKEE-PULLY, BENG HIND *Cyamopsis psoraleoides*

MUTKEE SHAH a mohunium flagell

MUTLOOB, AR The object or thing wished

MUTKEKEPHALLI HIND *Dolichos fabæformis*, small sabie bean This is grown the same as the larger sort — *Riddell*

MUTOO SING Pearls

MUTOPOLAGHUM, TEL *Pavonia odorata*

MUTRA HIND *Sansevieria zeylanica*

MUTRAJ, a Tiling race, subdivided into Bhooi and Mutraj, the Bhui of Tilingana is merely classed as a Tiling sudia, who occupies himself as a palanquin bearer But where settled, away from his fields and agricultural pursuits, the Bhui is engaged in catching fish by the net The Mutraj-Vadu, or in the plural, Mutraj-wanloo, are a Telugu sudia race in Bellary, where, as with the Oor-bhui-wanloo, they are employed as village-watchmen These two sudia races never enter the regular native Army which the British have raised in India, but take employ as mercenary soldiers under native chiefs

MUTTI, TAM *Cardium edule*

MUTTI, Guz Pearl

MUTTI-PAL The resin of the *Ailanthus malabaricus* tree See Resins, Muttipal

MUTTI KA TEL, Duk HIND *Petroleum* properly Matti ka tel

MUTTIRACHA-VADU, TEL A sudia caste of the Tiling people See Mutraj

MUTRAN, HIND *Cyperus juncifolius*

MUTRICUNJAYVI, TAM *Asarabacca Asarum europæum*, Linn

MUTRA, occupants of the Mekhong river

MUTRULLA, SANS *Cucumis sativus*, Linn

MUTT See Kelat

MUTTAK See India

MUTTALLA, TAM A Travancore wood, of a brown color, used for light work *Col F.ith*

MUYYAKU PONNA

MUTTAVA or Chimbonda, Ter. Sida cordifolia, L

MUTTAVA PULAGAM CHETIU, Ter. Sida acuta, Burm Pavonia odorata, Willd R in 214 W & A 196, also Rorb S cuneifolia the Reidleyi truncata of D C

MUTTERHARZ, Ger Galbanum

MUTTARI, Mal Pencillaria spicata

MUTTI C. v Terminalia coriacea, W & A

MUTTIAN See Inscriptions

MUTTU, Hind Rhamnus vagans

MUTTIK, a branch of the Singpho group The principal tribes on the frontier of Upper Assam are the Matink, the Khamti, and the Singpho The Bur Scipitri or chief of the Mutti branch of the Singpho entered into an engagement in May 1826, whereby he acknowledged the supremacy of the British, and bound himself to supply 300 soldiers in time of war The management of the country was left in his own hands, except as regards capital offences In January 1835 the obligation to supply troops was committed to a money payment of Rs 1,800 a year In 1826, similar agreements were made with the Khamtee chief of Snddey, but in 1839 they attacked the town of Snddey, and many persons as also Colonel White, the Political Agent, was slain Agreements were also made in May 1836 with the Singpho These tribes were implicated in the Khumpee rising in 1839, but they were allowed to surrender under conditions Many of the Singpho clans have become extinct and the main body have left Assam for Hongkong in upper Burma — *Atchison's Treaties*, &c p 127 See India Singpho

MUTUMARI See Hindoo

MUTTY PAL, the resinous condition of *Alantinus malaburicus* D C, is a peculiar substance, first mentioned by Buchman, who observed it in the Annulay forests but found also in Cochui and Travancore, and is said to be used as incense M E J R

MUTUR, Beng Common pea, *Pisum sativum*

MUTYA, Hind *Jasminum sambac*

MUVI, or Muvvi, Ter Alphonsea lateri, *Hooi & Th* — *U* and lateri, R in 160

MUWALLAD, Ar Country born, see Moulnd

MU YAU, Burm *Hordeum distichon*, also *Hordeum hexastichon*, *Linn Rorb*

MUYCHIA, Bing *Olix phaeocarpa*

MUYETTI COTTAY YENNAI, TAV See Oil

MUYYAKU PONNA, Ter *Pseudarthria viscida*, W & A *Hedysarum vis* R in 356, also *Sunthia sensitiva*, *Alt* R in 342 B makes it an *Acacia*, to which the name muy-

MUZHABI

ya 'to shut,' has reference, but it also means "trifoliate"

MUYNNA also MAINPHUL, Hind *Vangueria spinosa* ? also *Morinda spinosa*

MUZARI, a wild predatory tribe of Baluch, on the western bank of the Indus near Shikarpore who submitted to Sir A Buines at Khyipore They rode mares in their chupaos or forays The Muzaree; formerly dwelt in the hills, but migrated to the plains where they have since remained, and have been a thorn in the side of successive governments They can muster 1,000 fighting men, and more than a hundred horsemen Their head-quarters are now at Rojha below Mithunkote, and near the confines of Sind When Mithunkote was conquered by the Sikhs, they harassed the new-comers and laid waste the acquisition The vicinity of Mithunkote still bears traces of desolation A strong Sikh force moved against them, and thus the lower extremity of the Derajat, down to Slawullee, was then added to the Sikh domains, and at annexation became included in British territory Maharajah Runjeet Sing subsequently received the Muzaree chief at Lahore The Muzaree are not disloyal subjects, and aid in keeping the Muzaree in check, against whom they are bitterly opposed But they are unfortunately addicted to cattle-lifting In fact they carried on more or less an organized system of theft, not only in British territory on both sides the Indus, but also in Bahawalpore territory To prevent this, the formation of river police was commenced, and then depredations diminished See Khayber

MUZAR-OOL-HARAM, Ar The holy monument near Mecc

MUZERE also Meknates also Kauntum, Sans Tir Loadstone

MUZHAB, Ar A religious sectarian belief, in distinction from Deen, which means a faith Christian Deen would be Christian faith Protestant Mazhab, the protestant form of the Christian faith

MUZHABI, the Rungrietha Sikhs are sometimes styled Muzhab, or of the religion The name may also be applied from the circumstance that the converts from Islam are so called, and that many sweepers throughout India have become mahomedans Chooras, a man of the sweeper caste, brought away the remains of Tegh Bahadur from Delhi Many of that despised, though not oppressed, race have adopted the Sikh faith in the Punjab, and they are commonly known as Rungrietha Sikhs The shceah mahomedans are also called Muzhab.

MYURA

MUZIRIS Crangmoie, on the Malabar coast, in lat 10° 12' N, is built on the Crangmoie or Aycotta river. Crangmoie seems to have been one of the most ancient capitals of Malabar, and in some of the ancient copper deeds appears to be called Muzir-Kodu, which a writer in the Madras Journal indicates as perhaps identifying it with the classical Muziris?—*Cunningham's History of the Sikhs*, pp 70-75 *Horsburgh, Zule Cathay*, ii p 373

MUZRE PSHTU See Mazri

MUZUFFERABAD See Kattyawar

MUZUMUDU, the capital of Johanna one of the Comoro islands

MYA a genus of Molluscs

MYÆBAI, BURM *Arachus hypogæi*

MYÆ PEW, BURM Chalk

MYACIDÆ A family of Molluscs, as under —

Mya Gaper, *rec* 10 sp also *fossil*

Corbula *Syn* *Eiodonta*, *Agmina*, *rec* 50 sp *foss* 90 sp
Sub Genera *Potamomya*, *rec*

Sphæna, *rec* also *fossil*

Nerita *Syn* *Cuspidaria*, *rec* 20 sp *fossil*, 6 sp

Thracia *Syn* *Potomys*, *Embla*, *Inoceramus*, *Corbula*, *rec* 5 sp *fossil*, 7 sp

Panopæa *Syn* ? *Pachymys*, *rec* 6 sp *fossil*, 110 p

Saxicava *Syn* *Byssomya*, *Rhomboides*, *Hicell*, *Byapholus*, *rec* also *fossil*

Glycymeris *Syn* *Cyrtodonta*, *rec* also *fossil*

Mytilus Sea mussel, *rec* 50 sp *foss* 80 sp
? *Myalina*, *fossil*, 6 sp

Modiola Horse mussel, *rec* 50 sp *fossil*, 130 sp

Sub-genera *Lithodomus*, *rec* 12 sp *fossil*, 16 sp

Crenella, *rec* and *fossil*

Modiolica, *rec*

? *Mytilimoria*, *rec*

Modiolopsis (*mytiloides*), *fossil*

? *Orthonotus* (*pholidis*), *fossil*

Dreissena *Syn* *Mytilomya*, *Congena*, *Tchogomya* *fossil*, 10 sp

MYURA Hwen Thsang describes the town of Mo-yu-lo, or Mayura, as situated on the north-west frontier of Madawar, and on the eastern bank of the Ganges. The vicinity of Ganga-dwara, or the Ganges gate, which was the old name of Haridwar or Gate of Hari, shows that Mayura must be the present ruined site of Mayapura, at the head of the Ganges canal. But both of these places are now on the western bank of the Ganges, instead of on the eastern bank, as stated by Hwen Thsang. The name of Haridwara, or "Vishnu's Gate," would appear to be comparatively modern, as both Abu Rihan and Rashid-ud-din mention only Ganga-dwara. Kalidas, also, in his *Meghaduta*, says nothing of Haridwara, although he mentions Kankhal, but as his contemporary Amarasinha gives Vishnupada as one of the synonyms of the Ganges, it is

MYCTERIA AUSTRALIS

certain that the legend of its use from Vishnu's foot is as old as the fifth century—*Cunningham's Ancient Geography of India*, pp 351-353. See Ganges, Gangotri

MYAS HORMUS Gibbon says every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormus, a port of Egypt on the Red Sea. The coast of Malabar, or the Island of Ceylon, was the usual limit of their navigation, and it was in those markets that the merchants from the more remote parts of Asia expected their arrival. Mr Gibbins has pointed out that in classical days the extremity of the peninsula was the entrepot of commerce between the east and the west.

MYAT-YA, BURM also Ta-yau. *Grewia floribunda*, *Wall*

MYAUK SOOK, BURM *Artocarpus*, species

MYAUN-NGO, BURM ? In Amherst, white sissoo, used for timber. *Cat Bx* 1851

MYAUP-LOAUT, BURM ? In Amherst, a rubber tree, a superior kind of Teak wood supposed of the genus *Cedrela*—*Cat Bx*, 1851

MYAVERAM, a town in Tanjore

MYAY, BURM

MYAY BURM Earth

MYA-YA, BURM *Grewia macrocarpa*, *Forst*. In Amherst a hard and close-grained wood, used for rulers, it is strong and durable, and would answer for beams, &c, being exempt from the attacks of insects—*Cat Bx* 1851

MYA-YA GYEE, BURM *Grewia floribunda*, *Wall*

MYA-YA NGAI, BURM ? A tree of Moulmen, wood used for ordinary house building purposes—*Cat Bx* 1862

MYAY-GYEE-HLOP-HGYING, BURM Earthquakes

MYAGRA, a genus of birds of the family *Troglodytidae*. The *Troglodytidae* consists of 6 gen 12 sp viz, 5 *Troglodytes*, 2 *Philetorus*, 1 *Rhipidura*, 1 *Lencocercus*, 1 *Myagra*, 1 *Cryptolophus*

MYAKA-MAUN BURM ? A valuable strong, black, Tavoy wood, used for knife handles—*Halluc*

MYAM-MA BURM The Burman race, this word is the source of the European name *Burmah*

MYAMA GYT See *Burmah*, *India*

MYANAS a resin said to be produced from the *Calophyllum calaba*

MYAN-MA See *India*

MYCOSHEMA See *Madjeoshema*

MYCTERIA AUSTRALIS Al-koku SINGH called so, meaning man hero, from its great size

MYGALE FASCIATA

MYCTERUS LONGICARPUS, Ed.

wards A crustacean of the Cape of Good Hope

MYE T'AM Ink

MYLEP PYAL, BURM *Melastoma malabathricum*, *Linn*

MYEK, PIN BURM Grasses

MYELAP See Shim

MYENG-TA-BEP, BURM? A strong, bluish-grey T'ayov wood, adapted for handles — *Dr. Wallich*

MYEN-MO BURM In Burmese cosmology, the great mountain, Maha-Mein, surrounded by its seven concentric and graduated rings in the centre of this Sakwala or Mammue system, which again is encompassed by a circular wall of rock called the Sakwalingit. One of the Burmese legends, at the termination of them Wat or Lent, is called Tse-mue-myen-mo, or Myen-mo lamp lights. The streets are illuminated and in them are exhibited high round structures, to represent Mount Myen-mo covered with little figures of its spiritual inhabitants. This enormous central mountain is several millions of miles high, round which, according to the Burmese theory of the solar system, are firmly fixed four great islands, on the southern of which Asia and Europe are situated, the sun which lights them revolving round the central mountain. Mount Myen-mo mountain forms the centre of the Sakwala or Sakha system of cosmogony. One of the four great islands which surround it is Jambudipa, the world we live in — *Yule*, p. 172

MYE WOTE, BURM A goat-sucker? a snipe?

MYFORE See India

MYGALE AVICULARIA, builds a strong white web and Mr Butes found two females involved in it, one dead, the other dying. Madame Merlan, in a work on the insects of Sumatra, published in 1705, figured the *Mygale avicularia*, in the act of devouring a humming bird. The accuracy of her statement has since been impugned by a correspondent of the Zoological Society of London — *Eub's Nat on the Animals*, vol. 1, p. 161

MYGALE FASCIATA, a Ceylon spider, the limbs of which, when expanded, have a diameter of 6 to 8 inches. By day, it remains concealed in its den, whence it issues at night to feed on larvae and worms, cockroaches and then pupa, its food consisting of soft insects and annelides. It makes its nest in walls, trees, or sheltered by stones. It is lined throughout with a tubular silk tapestry, so fine and closely woven as to be water-tight, and at its mouth is a little platform stayed by braces. In the rainy

MYLABRIS

season the platform is extended so as to form an awning. The *Mygale fasciata* is not only sluggish in its habits, but disgusting in its form and dimensions. Its colour is a gloomy brown, interrupted by irregular blotches and faint bands (whence its name), it is sparingly sprinkled with hairs, and its limbs, when expanded stretch over an area, of 6 to 8 inches in diameter. It is familiar to Europeans in Ceylon, who have given it the name, and ascribed to it the fabulous propensities of the tarantula. This hideous creature does not weave a broad web or skin, a net like other spiders but nevertheless, it forms a comfortable mansion in the wall of a neglected building, the hollow of a tree, or under the eave of an overhanging stone — *Tennent's Sketches of the Nat Hist of Ceylon* p. 465 to 467

MYGALE MOSCHATA See *Soricidae*

MYIEE a pass in Annam is in lat 19° 14', long 94, 30' Myhee village is a police station

MYHERE This state was originally a dependency of Rewah. On the occupation of Bundelcund, thakoor Doojun Sing was confirmed in his possession on his executing a deed of allegiance. The area of Myhere is about 400 square miles, the population 70,000 and the revenue Rs 74,200

MYHILENAH T'AM Mylelu, MALAY A Malabar and Canara wood of a greenish tinge, and very close grained, it grows to about twelve or fifteen feet long, and two and a half feet in diameter. It produces a fruit like green pepper, its leaves resemble the mango. The wood is generally considered strong and durable, and the native carpenters procure from its branches the small crooks for the knees and timbers of boats, &c, and the large limbs for the frames of native vessels. The tree is scarce in the north part of Malabar and Canara, and not known in Ceylon — *Edge, Forests of Malabar and Canara*

MYHULA, HIND *Tulipa stellata*

MYIT, BURM A large river

MYJERTHEYU A tube of Somali

MYKEK, PERS *Caryophyllus aromaticus* *Linn*

MYLABRIS, a genus of insects of the order Coleoptera, possessing properties identical with those of the blistering beetle *Cantharis vesicatoria*. The ancients chiefly employed two species of *Mylabris*, one of which, the *M. cichorii*, the telum of the hindoos, has been used for ages, and is so at present by the European and native physicians of India and China. The blistering flies of India are chiefly the *Mylabris* or *Meloe cichorii*, the *Cantharis gigas*, and the *Cantharis violacea*

MYLABRIS

The Meloe or Mylabris eichorn is common in the neighbourhood of Dacca, in the Hydrabad country, in Kurnool, and numerous other localities. The insect is about an inch long, and one-third broad, the elytra or wing covers are marked with six cross stripes of deep blue and russet brown. The Buprestis of ancient writers is met with in the bazars under the name of the golden fly (sona-mukki). The Cantharis violacea is often mixed with specimens of Meloe in the bazars. The Telin fly, if procured before the mites have commenced its destination, yields on an average, one-third more of cantharidin than the Spanish fly of the European shops. The blue fly is of uncertain strength, the Buprestis in all the specimens obtained, was quite inert. A species of Meloe called the M trianthema, from its being usually found on the plant named Trianthema decandra (biscopia, Hindi) was described by Dr Fleming. A tincture, acetous tincture, plaster, and ointment of the Meloe eichorn are described in the Bengal Pharmacopoeia. Some prejudice exists against the article on account of its alleged excessive severity of action. This is solely owing to the presence of a greater quantity of cantharidin than that contained in the common fly. Diluting the tincture, and adding to the proportion of laid and wax in the plaster and ointment, perfectly assimilate the action of the indigenous and the imported insects. At the Madras Exhibition of 1855, specimens of the Indian blistering beetles, Mylabris pustulata, and M punctum were exhibited by Dr Collis of Pondicherry, these were accompanied with a full and interesting report on their blistering properties printed in the "Moniteur Officiel" of 2nd March 1855. M pustulata, and M punctum are found in large quantities at certain seasons all over Southern India. The official Blistering Fly has had a variety of names. It was called Meloe vesicatorius by Linnæus, Lytta vesicatoria by Fabricius, and Cantharis vesicatoria by Geoffroy, and now by the Pharmacopœias. The name *χανδαπης* was applied by the Greeks to a species of Coleopterous insect which possessed the properties of the official blistering beetle, but it was distinguished by yellow transverse bands. This is the characteristic of species of Mylabris, one of which, M Fusseleri, occurs in the south of Europe, and another, M eichorn throughout the east. In India it is called telee or telin, and telee mukhee, or the Oily Fly, from the oil-like exudation which the insects of this genus give out from the articulations of their legs when seized. Another species, M trianthema, is mentioned by Dr Fleming, and the Lytta gigas Fab is

MYMENSING

found in India as well as in Senegal. One is mentioned by the Arabs under the name of zurach. Mylabris eichorei and M pustulata are used by the Chinese. About 180 lbs forwarded in 1860 from Bombay by Dr Bidwood to test the market value in England, were sold at 5s 3d per lb—*Royle, O'Shaughnessy*, p 681, *M F J R Cat Lx* 1862 *Dr Hunter, Tr Beng As Soc vol 1* p 216 *Smith Mat Med of China*

MYLABRIS CICHORII

Pan mun, CHINA | Telin, Hindi
Tel Mukhi, Hindi

Of southern Europe, southern and eastern Asia, is obtainable from June till December in the granite district of the Nizams territories and can be gathered for a rupee a pound. In China they are met with on species of Fabi, Dolichos, Euponymus, Silene and other plants. It is considered in China useful in scrofula, renal ailments, syphilis and hydrophobia—*Smith Mat Med of China*

MYLABRIS SCHONHERII

Ts in mun, CHINA,

Occurs in China and is found on the Zizyphus—*Smith*

MYLE ELIAH, TAM ? In Travancore, a wood of a light green colour, specific gravity 0.896. Used for building houses only—*Col Path*

MYLI KONNI TAM Pomeirna pulcherrima—*Linn*

MYLITTA, the goddess of the Babylonians, at whose temple every woman had once in her life to sacrifice is the necessary preliminary to marriage. See Ken

MYLITTA LAPIDESCENS

Lan hwan, CHINA | Fuh lug, CHINA

A fungus of China resembling a truffle, also the fruit of *Ginocordia odorata*, and similar to the vegetable substance dug out of the chalk beds in the mountains separating Travancore and Tinnevely—*Smith*

MYLOG The sunnad of this Rypoost state, dated 4th September 1815, contains the usual conditions and the tributary payment is Rupees 1,450 Revenue, Rs 8,000, population 7,358

MYMANA, an independent state S W of Balkh

MYMENSING, a district of Bengal, west of Silhet, watered by the Brahmaputra, chief town Nussurabad. The district can furnish specimens of the best sunn (*Crotalaria juncea*) and the best pat or jute (*Corchorus olitorius*) and maestee pat, (*Hibiscus cannabinus*) grown in Bengal. The fibres of these plants are commonly used for making twine, ropes, sails, screens, bags, and paper, they are

MYRICA SAPIDA

M. sapida, Wall Himalaya, Sutlej to Silhet

Putianjwa Roxburgh Wall Coromandel, Keeney, Kandalla, Salsette Belgaum, Concan, Silhet, Assam, Oudh Himalaya — *Eng Cyc Fortune*, pages 344, 345, 354, *Fortune's A Residence among the Chinese* p 64

MYRICA CERIFERA, the Candleberry myrtle abounds in the Bahama islands and might be introduced into India. The shrub produces a small green berry, which, like the hog plum, puts out from the trunk and larger limbs. Much patient labor is required in gathering these berries, and from them is obtained a beautiful green wax, which burns very nearly, if not fully, as well as the spermaceti, or composition candles. The method of procuring this wax is by boiling the berries in a copper or brass vessel for some time. Iron pots are found to darken and cloud the wax. The vessel after a sufficient time is taken from the fire, and when cool the hardened wax, floating on the top of the water, is skimmed off.

MYRICA CORDIFOLIA The wax tree of Louisiana contains immense quantities of wax. According to the experiments of M Cadet and Dr Bostok, myrtle wax differs in many respects from bees' wax. Specimens of it assume shades of a yellowish green color. Its smell is also different, myrtle wax, when fresh, emitting a fragrant balsamic odor. It has in part the unctuousity of bees' wax, and somewhat of the brittleness of resin. Its specific gravity is greater, inasmuch that it sinks in water, whereas bees' wax floats upon it, and it is not so easily bleached to form white wax. The wax of the *Myrica cordifolia* of the Cape, is used for candles — *Simmonds O'Shaughnessy, Bengal Dispensatory* p 612

MYRICA GERMANICA — Desf

Bis	JHFIAM	Kathi,	CHFNAB,
Shalalal,	KINGRA,	Humbu	SULEFJ,
Hambukh,	"	Joaraktse,	LADAK

Not uncommon in various parts of the basins of the Jhelam, Chenab, and Sutlej, and in Spiti and Ladak, from 6,000 to over 16,000 feet — *J L Stewart, M D*

MYRICA INTEGRIFOLIA Roxburgh *Fl Ind m* p 765, from the N E frontier, and Khassya mountains seems to be different from *M. sapida*, its fruit is acid and used for pickling — *O'Shaughnessy*, p 611

MYRICA SAPIDA — Wall

Box myrtle,	ENG	Kai phal,	HIND
Kai-daryamu,	TEL	Kahikahela?	"

This tree occurs in different parts of the Himalaya from the Sutlej to Nepal and Silhet, fruit agreeably flavoured. The same,

MYRISTICACEÆ

or a nearly allied species, is found in China and Japan, in the Sutlej valley between Rampur and Sungnam. Fruit used for making sherbet. The fruit is edible, with a sweetish bitter taste. It ripens in June. In the Himalaya it is generally met with at an altitude of from 4,000 to 6,000 feet, and its bark is exported to the plains as a dye and as medicine. On the lower Sutlej, it is common, and a few trees may be seen at from 3,200 to 6,000 feet up to the Ravi. The bark is aromatic and stimulant, and a favourite native medicine. The fruit has not much flesh, but is a pleasant sour sweet. It is mostly used in sherbets. The bark is official in the plains, being considered hot, and given in rheumatism, and mixed in plaster. — *Dr J L Stewart, M D Powell's Hand-book*, vol 1 p 314 *Cleghorn Punjab Rep* p 65 — *Hogg Vegetable Kingdom*

MYRICARIA ELEGANS, Royle

Humbu, umbu, of Sutlej, and Ladak

This is one of the Tamariscinæ. Dr Stewart found it at 9,000 feet sparingly on the Sutlej, and it grows from 10,000 feet on the Upper Chenab to 15,000 in Ladak. The leaves are often covered with a saline efflorescence, in Lahoul its leaves are applied to bruises, &c. The twigs are in Ladak browsed by sheep and goats.

MYRICARIA HERBACEA, a plant of the Tamaricaceæ, growing in Mongolia

MYRIOGYNE MINUTA — Less

Cotula minuta	Forst Willde	Artemisia minima
" cuneifolia,	Willde	Thunb not L
Grangea	" Pon	Dicrocephala minuta
" minuta	" Desf	L'Herit
" decumbens	" Desf	

Nak chikni, Hind

India and Madagascar to Japan and New Holland. Considered by natives a hot and dry medicine useful in paralysis, pains in joints, and special diseases, also as a vermifuge. It promotes sneezing, hence its vernacular name — *Roxb m* 423 *Powell's Hand-book*, vol 1 p 358 *Voult* p 420

MYRIOPHYLLUM VERTICILLATUM Linn

Punatsu, Tel

A small aquatic plant, the flowers of which become detached and swim on the surface of the water. Sugar refiners cover their moist sugar with the plant, as clay is used in the West Indies. See Haloragaceæ

MYRIOPODA, one of these, the *Craspedosoma vagabunda*, inhabits China — *Adams* p 95

MYRISTICACEÆ, Lindl The nutmeg tribe of plants, are trees often yielding a red juice, and arranged under their genera

MYRISTICA CINEREA

Myristica, *L*, *Viola*, *Aubl*, and *Knema*, *Lour* These contain 48 species The genus *Myristica* numbers 46 species, 29 inhabiting the Moluccas, Cochin, China, Java, Ceylon, and the ultra-gangetic Peninsula of India, 4, the intra-gangetic Peninsula of India, 3, S America, 2, Madagascar, 1, Aleppo, 1, Mauritius, 2, Chittagong, 2, the Khasya Mountains, and 2 New Holland The Nutmeg of the shops, which is the seed of *M officinalis*, is the only product of the order employed officinally Other species bear fruit that may be employed as a substitute, but they are all inferior to the real oriental *Myristica* The species of the E Indies are as under

Myristica moschata, *Thunb*, Moluccas
M Horsfieldii, *Sprenger*, Ceylon, Java
M tomentosa, *Thunb*, Moluccas, Malabar.
M peltata, *Roxb*, Moluccas
M amygdalina, *Wall*, Moulmein
M spicata, *Roxb*, Moluccas
M parviflora, *Roxb*, Moluccas
M sphaerica, *Wall*, Martaban
M sylvestris, *Telf*, Mauritius

—*Vogt* p 10

MYRISTICA, Species

Thoum san ga, BURM

In Tavoy, a large tree, used in boat building —*Dr Wallich*.

MYRISTICA, Species,

Koathoe, BURM | Kunneen BURM

In Tavoy, a large tree, used in flooring houses —*Dr Wallich*

MYRISTICA AMYGDALINA, Wall

Toung-sa ga, BURM | Wild nutmeg tree, ENG

There are one or two trees, in the southern provinces of Tenasserim, belonging to the genus which contains the nutmeg The fruit has none of the aroma of the nutmeg, but the timber, which is large, is used by the natives in house carpentry. Griffiths found only one species, apparently, he says, referable to Loureiro's genus *Knema* Wallich, however, met with two and referred both to *Myristica* —*Dr Mason*
Wall pl as rar, 1 p 40-5

MYRISTICA CINEREA

Ran Jai phal, MAHE | Jadakara chettu, TEL
Sandikai maram, TAM | Tadikara chettu, "

A tall and straight tree, usually with a clean bole found in the Bombay green-wood jungles on raees, above and below the ghats It is not sufficiently common, nor found generally in situations easy of access, so as to allow of its being used for household or agricultural purposes The wood is white coloured and compact In Coimbatore, its wood is straight grained, close, even grained apparently and of fine quality —*Dr Wright and Gibson*

MYRISTICA MOSCHATA

MYRISTICA FATUA, *Hout* the "wild nutmeg of commerce Is a native of Banda, Its nuts are often substituted for the true nutmeg *M Fatua Sw* is a native of Guiana, W Indies, Surinam, and *M Otoba*, *Humb* of New Granada

MYRISTICA HORSFIELDII, *Spreng*.
Syn of *Pyrihosia Horsfieldii*, *Blume*

MYRISTICA MOSCHATA Thun Roxb

M Aromatica, *Lam Roxb*

The fruit

Jowz ut teib,	AR	Nut-moschata,	LAT
Za te pho,	BURM	<i>Myristica officinalis</i> ,	LAT
Jai-phal,	DUK	Pala Buwahpala,	MAITAI
Muskaat,	DUK	Jowz bewa,	PRIS
Nutmeg,	ENG	Jatipala,	SANS
Non Muscades,	FI	Moscada,	SI
Muscades,	"	Jadikari,	TAM
Muskaten nusse,	GER	Jadikara, Jai Kadalei	
Jaephah,	HIND	Jai phalamu,	"
Noce muscada,	IT	Lavangam,	"

The mace

Buzbas,	ARAB	Boongra pala,	MAITAI
Bisbaseh,	"	Mace involucrum,	LAT
Jytee,	BRG	Jatiputri,	SANS
Jae putri,	DUK		

A tree with small, pale yellow, and odorous flowers, successfully cultivated in Sumatra, Bencoolen, and Penang The girth is 6 to 10 inches, a foot above the ground It branches like the laurel and its loftiest sprays are frequently fifty feet high The fruit when ripening resembles a peach, and on removing the epicarp or fleshy outer rind, is a spherical nut, black, clasped by a fine branching ail, of a vermilion colour, which is the mace of commerce When ripe the fruit is picked, the outer part removed, the mace taken off and dried in shallow baskets in the sun The nut contains a volatile, as well as a fixed oil The wood is said to be hard and close grained, the culture of the nutmeg tree has been successfully commenced both at Meigu and Maulmain Behind the hill at Maulmain, the trees appear to thrive, and at Meigu the trees were thriving Nutmeg butter is prepared by beating up the nutmegs, enclosing the paste in a bag and exposing it to the vapour of water, and afterwards expressing the fat by means of heated plates The nutmeg tree is monocious as well as dioecious, but no means exist of discovering the sexes, before the period of inflorescence, is known Upon an average, the nutmeg tree fruits at the age of seven years, and increases in produce till the fifteenth year, and is said to continue prolific for sixty or eighty years Seven months in general elapse between the appearance of the blossom and the ripening of the fruit and the produce of one bearing tree with another, under good cultivation, in the

fifteenth year, may be calculated at five Pounds of nutmegs, and a pound and a quarter of mace. It bears all the year round, but more plentifully in some months than others, and generally yields more abundantly every other year. It is necessary that the roots of the trees during their growth should be kept well covered with mould, for they have a tendency to seek the surface. The growth of the lateral branches is to be alone encouraged, and all suckers, or dead and unproductive branches, are to be removed with the pruning knife, and the lower shoots lopped off, with the view of establishing an unimpeded circulation of air."

The *arillus* or mace is thick, between horny and fleshy, much lacerated, folded and anastomosing towards the extremity, almost enveloping the nut, when fresh, brilliant scarlet, when dry, more horny, yellowish brown and brittle. The smell and taste of the *arillus* are peculiarly fragrant and agreeable. It softens, but does not dissolve in the mouth. Beneath the *arillus* is found a bony shell, which covers the almond or kernel, this shell is thin, hard, brittle, brown and shining above, pale grey within, insipid and inodorous, and encloses the nutmeg of commerce.

The *kernel* is large, rounded, obtuse at both ends, the size of a small myriobalan nut, smooth, marked with reticulated chinks, those transversely placed being less evident than the longitudinal, grey externally. In the chinks occurs a whitish powder, apparently chalk, internally the almond is traversed by branching, reddish, irregular greasy veins, giving it a marble appearance. The nut is hard and easily cut, scraped, or grated, very inflammable, but the smoke is devoid of the fragrance of the acid. The odour of the nutmeg is most agreeably aromatic, its taste hot, and analogous to the smell. The nut readily divides under the teeth, and is partially soluble in the saliva. Nutmegs are much injured by time, becoming the prey of insects, which perforate them in every direction, sometimes good nutmegs are adulterated with others from which the valuable principles have been extracted by alcohol. Worm-eaten nuts are also fraudulently repaired by the introduction of a paste of flour and nutmeg oil into the holes.

The *Essential Oil of Nutmegs* is white, lighter than water, acid, pungent taste, and very powerful nutmeg odour.

The *Fixed Oil, or Butter of Nutmegs* occurs in the commerce of Europe in flattened masses, of square form, yellowish, solid, internally marbled, 500 parts containing about 50 of essential oil. This substance is much adulterated, particularly with suet, sper-

maceti, marrow, wax, the oil of the *Moringa pterygosperma* coloured with alkanet or iocoon, &c, &c. The fixed oil is obtained by bruising the nutmegs into a paste, which is compressed in bags between hot metallic plates. Two kinds are found in commerce—one in small earthen pots, of mace colour, and very agreeable smell, is exported from the Moluccas, to Holland chiefly, the second kind is obtained from Holland, occurs in flat cakes, is far inferior to the first, and is usually adulterated with spermaceti. The chief use of nutmegs is as a spice, and for the preparation of perfumes and scented soaps. The tree, according to M. Jec, was altogether unknown to the ancients, and *Kewar* of Theophrastus and the *Cinnamomum* of Pliny have been erroneously regarded as identical with this. *Avicenna* seems to have been the first who described it under the name "*Jambou*." The tree itself, however, has only been identified clearly within the last few years. The nutmeg tree is chiefly cultivated in the Banda islands, but plantations are now numerous at the Mauritius, Bourbon, Cayenne, Martinique, and in the English possessions to the Eastward, especially in Province Wellesley, Penang, and also in the Tinnevely district of Southern India. The natives of the Moluccas gather the nutmeg fruit by the hand, strip off and reject the pulpy pericarp, detach the mace carefully, and expose it to the sun, which soon changes its blood-red colour to a light brown, it is then sprinkled with sea-water to render it flexible, and to preserve it. The nuts are first sun-dried, and then smoked, until the kernel rattles against the shell. This envelope is then broken, and the kernels dipped twice or thrice in lime-water. They are then heaped together for two or three days, wiped, and packed in bales or barrels. The nutmegs thus prepared have been long termed, "female," or "cultivated," in commerce, to distinguish them from a kind named the "wild" or male, which is less esteemed, and seldom found in European trade.—*Bilmore* 223. *Penang Gazette Riddell O'Shaughnessy*, pp 535, 536. *Amslies' Mat Med* p 264. *Royle Mat Med McCulloch's Commercial Dict* p 852. See Nutmeg.

MYRISTICA OTOBA

Viola sebifera, Lamour. | *Myristica sebifera, S. Fe*

A large tree of Cayenne and Guiana yields aromatic nuts which when boiled with water give out a large quantity of a fixed oil, used for making candles. An acid juice also exudes from incisions in the bark, and is employed as a popular medicine.—*O'Shaughnessy*, p 537.

MYRMELEON GRAVIS

MYRISTICA PARVIFLORA Roxb A tree of the Moluccas

MYRISTICA PELTATA, Roxb F I iii, 846 Mountains of the Moluccas

MYRISTICA SPICATA Roxb A tree of the Moluccas No part of the tree possesses any fragrance—Roxb Fl ind 3, p 847

MYRISTICA SPHÆROCARPA—Wall

Ky wa thwæ, BURU

A plant of Mantaban—Wall Pl As i ai, p 895

MYRISTICA SPURIA, its fruit, in the Archipelago, is substituted for the true nutmeg

MYRISTICA SYLVESTRIS, Telf A plant of the Mambius

MYRISTICA, TOMENTOSA Thunb Spreng, p 65, J Grah Cat 3 pl p 175

M malabarica, Lam | Male nutmeg tree, Eng

A tree of the Moluccas, Malabar, S Concan Small yellowish flowers

The fruit is downy, its substance fleshy more solid, and firm The kernel is covered by a hard shell provided with a pale arillus, the kernel is $1\frac{1}{2}$ to 2 inches long, elliptical, the parenchyme devoid of mairblug Its odour is weak, flavon disagreeable The mace of this nutmeg is distinguished from the true mace by being formed of three or four regular bands united at the summit The chemical composition of the article is analogous to that of the true nutmeg, but the oils are so inferior in proportion, that the "male" nutmeg is but of little commercial value in Penang, its fruit is used as a substitute for the true nutmeg—O'Shaughnessy, p 537

MYRMELEON GRAVIS, Walker, one of the ant-lions of India whose larva have earned a bad renown from their predaceous ingenuity Ceylon has, at least, four species, which seem peculiar to the island, viz, Palpaes contrarius, Walker, Myrmeleon gravis, Walker, M diuus, Walker M barbarus Walker The form of the larvæ at the lower part resembles that of a spider, but the head is armed with a sharp strong pair of claws They excavate, in fields, gardens and roadways, small cup shaped cavities, with exquisitely smooth edges and sides, at the bottom of which they lurk, so that any insect approaching near, immediately falls below to the ambush and is seized and destroyed Their excavations are usually carried on at night, but in the

MYRMICIDES

process they throw up the sand and gravel to a considerable height, the soil around their cups is very level They often throw up a particle of sand towards any adhering insect, which, by moving the mass, brings down the insect with it One of the huge black ants was seen to fall into one of the cups, and was seized by the ant lion, but its comrades adhered to the captive to release it—Walker in Tennent's Sketches of the Nat Hist of Ceylon, p 411

MYRMICIDES A tribe of insects comprising the ants

The genus Atta, comprises 6 species of ants, all of small size, having a sting, two knots in the first segment of the abdomen, antennæ not concealed in a cleft, thorax without spines, and short palpi

Atta minuta, Jerdon Worker, barely 1-12th of an inch long, head oblong This minute species makes a temporary nest in various situations, in any empty box, between the back of a book and its leaves, even among the loose pages of a book, in an empty shell, &c &c Nothing is used in its construction, a shelter from the light merely being sought for It is perhaps not very numerous in individuals, one wingless female is generally found in the nest It is very common in the Carnatic and most parts of India, but not seen in Malabar It appears to prefer dead animal matter to saccharine or vegetable products

Atta destructor, Jerdon Worker, about 1-10th of an inch long, head oblong, not so long in proportion as in the last, eyes small, colour rufous, abdomen glossy brown They live in holes in the ground, or in walls, &c, and are very numerous in individuals They prefer animal to vegetable substances, destroying dead insects, bird skins, &c &c, but also feed greedily on sugar They are common in all parts of India, and often prove very troublesome and destructive to the naturalist

Atta domicola, Jerdon Worker about 1 6th of an inch long, head oblong, eyes moderate size, head, thorax, and legs, deep red brown, abdomen blackish This species of ant does not seem to be common, only hitherto procured at Nellore in a hole in a house and only one kind of individual seen

Atta rufa, Jerdon Worker, 1-8th to 1-6th of an inch long, head short, oblong, eyes rather small, medial, of an uniform glossy rufous colour, with the end of the abdomen somewhat darker Worker variable, about $\frac{1}{4}$ th inch long, head large, very square Female about 7-24th of an inch long It is very

common in Malabar, also found in the Carnatic in holes under ground, about gravel walks, mud walls, and often appears in houses, coming through a hole or crevice in the floor, or wall. From a colony of them, every row and then, vast numbers of winged females, (and males) issue forth just before sunset attended as far as the window by swarms of the neuters of both kinds. Its favorite food is dead insects and other matter, but it also carries off seeds, chaff, &c &c like the *Ocodoma*. It stings very severely, leaving a burning pain that lasts for several minutes.

Atta dissimilis, *Jerdon*. About 1-10th of an inch long, head oblong, abdomen long, oval, colour blackish throughout. This ant is found in small numbers on trees in Malabar.

Gen. *Myrmica*. Antennæ sufficiently exposed, head triangular, without spines, maxillary palpi long, of six joints, jaws triangular, three cubital cells in the upper wings, the third incomplete, &c.

Myrmica diffusa, *Jerdon*. Worker, rather more than 1-9th inch long, head and body rufous, abdomen dark glossy brown. Female

length 5-12th of an inch wings not so long as abdomen. Male—, head very small, eyes large, length 1-7th of an inch found throughout India. It makes its nest in holes in branches of trees, runs with its abdomen turned upwards almost over its head, especially when excited, and feeds on honey and other vegetable secretions. Occasionally they appear to form their nest among the roots of moss, orchideæ, and various epiphytic plants, at least this is the case in Malabar. It is very pugnacious, and bites very severely, not appearing to use its sting much.

Myrmica rufa, *Jerdon*. Worker, length 9-48th of an inch, entirely of a rufous colour. This is a very closely allied species, and is found in the same localities as the last. Its habits are similar.

Myrmica Kirbyi, *Sykes*? head, thorax and legs dark maroon, abdomen dark brown. Length 7-48th of an inch, found chiefly in the elevated forests of the Wynad. It forms a considerable nest of some papyraceous materials, usually of an oval form, and placed round a small branch which supports it. It is very numerous in individuals, countless swarms issuing from it on being disturbed and boldly attacking the assailants both with teeth and sting. It feeds on honey or flowers and other vegetable secretions. The nests are built on different kinds of trees and shrubs, the *Syzygium jambolana*, *Coffea Arabica*, *Psidium*

pomiferum, *Citrus aurantium*, &c. A nest taken from a *Syzygium jambolana* at Nagalore, Shivaroy Hills, weighed 3lbs 8oz, irregularly oval in form, extreme length 19 $\frac{1}{2}$ inches, girth or circumference in the centre, 32 $\frac{1}{2}$ inches, and sufficiently solid to withstand moderate force. The nest was situated about 30 feet from the ground, on a fork of the tree, and was built round some of the branches, which protruded through it in various directions, the girth of the thickest or lowermost branch of the fork measured 1 $\frac{1}{2}$ inch, all the other branches that protruded through the nest were much smaller. The structure was made up of a fine mixture of cowdung and leaves of various kinds, but the outside was well smeared with cowdung, and honeycombed with tile-like appendages, which whilst they permitted the free ventilation of the interior, at the same time, by a slight projection of the scale-like leaves, rendered the nest impervious to rain. These diminutive creatures put on, threatening attitudes with their abdomens flexed over their back or thorax, and their mandibles extended. They ran to and fro in a state of excitement in search of the enemy, on whom, when found, they at once advanced, and used their expanded jaws to such purpose as to cause extreme pain to the individual attacked. Considering their small size, the ferocity and undaunted courage they exhibited, and their readiness to attack man or beast who approached them were very remarkable. A battle had taken place between the inhabitants of two nests, numbers even in death clinging to each other, and the survivors were but few in number. The victors were already busily engaged in plundering the nest of the vanquished of its cocoons, and carrying them off to their own.

Myrmica tobens, *Jerdon*. Worker, length 4-12th of an inch head, thorax, legs and abdominal pedicels maroon colour abdomen shining brown. Female, head rather smaller proportionally. This is one of the most common and abundant ants in Malabar, not seen in the Carnatic. It seldom enters houses, it otherwise appears to take the place of *Formica indefessa*, which is not found in Malabar. It feeds chiefly on honey and other vegetable secretions, but also will take dead animal matter. It is also found in the train of caterpillars feeding on leaves. It makes large excavations under ground, generally having the entrance round the trunk of a tree, and it forms considerable heaps of fine earth round the mouth of the nest. It runs with its abdomen turned downwards under the abdominal pedicels.

Myrmica tarda, *Jerdon*. Worker, length

MYROBOLON

1-6th of an inch, head, thorax, legs abdominal pedicles, black red, abdomen dusky, dark blue This very curious looking ant, is found both in the Carnatic and Malabar, lives in holes in the ground in small societies, and feeds on vegetable secretions It moves very slowly

Myrmica ecoca, Jerdon *Ocodoma* ? Worker, length 1-5th of an inch, head, thorax, and legs reddish brown, abdomen glossy brown, found once under a stone in the Wynaad—Dr Jerdon in *Madras Lit Society's Journal* A brief account of the *Myrmica Kribi* as found in Southern India, By John Shortt M D, F L S in *Linnæan*

MYROBOLON, also myrobolan and myrobalan The substances known by this name are the fruits of several East Indian trees, and are used in India as substitutes for galls When ripe, the fruit is pear shaped, deeply wrinkled, of a brownish, yellow colour, and weighs from 70 to 100 grains The husk contains the whole of the astringent matter, some mucilage, and a brownish yellow colouring substance, which is used in India for dyeing yellow The husk is usually separated by bruising the nut, which it encloses The tannin of myrobolans differs slightly from that of galls Gallic acid is present in rather large proportion The price of myrobolans in June 1852 was quoted at from 5l, to 10l per ton, 8s to 12s the cwt Six kinds of Chebulic myrobolans all known as Hehlel are used in India Hehlel-Zina, the fruit is dried when just formed, and the size of a cummin seed or Zina H-i-Jawi, the fruit dried when the size of a jao, or barley-corn H-i-Zangi, the fruit dried when of a larger size and black like a negro H-i-Chini, larger than H-i-Zangi, and greenish H-i-Asfar, the fruit near maturity and yellow (Asfar) H-i-Kabul, the fruit at full maturity Mature Cabul myrobolans sell for a rupee a piece in the Bombay market, under the name of Saiwai-i-Hind

The Unguent corn or Myrobalan of Pliny, the *βαλανος* of Theophrastus and the Greeks referred to a species of *Moringa*, probably *M aptera* of Africa and Arabia, though *M pterygosperma* has been named

The Myrobolans of commerce yielded by the *Terminalia chebula*, *T belerica* and *T citrina* are called also gallnuts and are oval fruits of a dingy yellow colour, containing much tannin, hence, they are useful to the tanner as well as to the dyer With alum, this fruit yields a good durable yellow, and with salts of iron, a black colour, little inferior to that produced by oak galls The myrobolans although a very common dyeing

MYROBOLON

and tanning material of India from time immemorial, have not been many years introduced into European commerce but successful have they been found, that, by the year 1852, they had become a very important article of trade, and the consumption rose to fully 2,000 tons annually On this subject, the Canara Local Committee, writing in 1855, observed as follows — 'During the last season a sudden demand arose for the gallnut, (myrobolan) and large profits were made by the persons who collected it from the jungles The exports for five years had been as follows' —

Fusly 1256	Candies 207	Mds 3	Rs 918
1260	380	16	1,877
1261	537	19	2,860
1262	530	17	2,614
1263 ..	2,154	4	3,029

In 1853 4 the exports from Madras were 4145 cwt value Rs 8,447

All the three myrobolan trees are to be met with throughout India In Bengal they grow in abundance In Java, we are told by Buntius, that the Dutch were in the habit of employing the emblic and belerica sorts daily in their hospitals, in dysentery, and bilious affections

Har or Hara, from *Terminalia chebula* and other species, three in number, comprise all the discarded myrobolans of the old pharmacopæas

The myrobolans as brought into Cashmere from Delhi and Harowtee, Hindustan and the Dukhan, are of four kinds namely

Gural hara — Astringent and purgative used in mesahis given in medicine to children four seers for one rupee

Jurwal hara — Used in the same way eight seers for one rupee

Chapel hara, used only in dyeing ten seers for one rupee The whole are much used in dyeing According to the size of the myrobolan its value augments, so that a very large one may be worth one hundred rupees or more, the natives believing that the very large ones have the virtue of causing purging by being merely retained in the hands The Har or Hara, says Dr Irvine, is one among the articles of the native materia medica than which no one is more vaunted It is considered to possess wonderful general deobstruent and purgative qualities, &c, &c while those who thus belaud it, are apparently not aware that this is the chebulic myrobolan (*Terminalia chebula*) of English pharmacopæas of the sixteenth century and long since described

MYROBOLON, CHEBULIC

neglected — *Aicher Tomlinson M F J R*
Ainslie Gen Med Top pp 136, 153 *Poolc*
Statistics of Commerce

MYROBOLON, BELLERIC

Myrobolanus tria, Buch	Tam,	Rheede
Beleylu,	Ar	Kudondong
Amo loh kia kwo	CHIN	Belolah, Beleylih,
Bella,	Duk	Belari, Vibit d i,
Belerya, Bida,	HIND	Booloo, Bulu,
Milaka,	HIND	Tamku,

The bellerie myrobolon, is the fruit of the *Terminalia bellerica* in its dried state, is little larger than a gall-nut, but not so regular in shape, of a dirty brown colour, and astringent taste. It is supposed to be similar in its properties to the chebulic myrobolon, but in a much weaker degree. It is much used in India as the basis of several colours, and also in medicine. Small quantities have of late years been exported from Bombay to Britain. This article is sometimes used by the natives in its dried state in cases requiring slight astringents. The large tree which produces it is common in Mysore, where it is called Tam — *Paulkner Ainslie's Mat Med* p 28 *Mason*

MYROBOLON, BLACK, or INDIAN

Heleclaj aswad,	Arab	Heleclaj aswad,	PERS
Zengi hai,	BING	Kinkadagi,	SANS
Hemuz, Hemuz Guz	HIND	Smbgi,	TAM

Is the unripe dried fruit of the *Terminalia chebula*. It is about the size of a pistachio nut and of a deep black colour, oblong, pointed at both ends, slender, and has scarcely the rudiment of the nut. It is used by the natives of India as a brisk purge, and also as a dye. In Bengal and in most parts of the Western Presidency they are grown in abundance. They are largely exported from Bombay to the Arabian and Persian Gulfs — *McCulloch Com Dut Paulkner*

MYROBOLON, CHEBULIC

Helclaj Kabuli,	Ar	Hindai Hai,	HIND
A mo loh kia kwo,	CHIN	Hchlah,	PERS
Huldah,	Duk	Hutika,	SANS
Chebule myrobalan,	ENG	Arabi,	SINCH
Country galls,	,	Kidukar,	TAM
Humbether,	Guz HIND	Carakam,	TIT

This is the fruit of the *Terminalia chebula*. In its dried state, it is about the size of a large Spanish olive, of an oblong ovate shape, yellow brown colour, and is marked with edges and furrows alternately. The tree is common in the Mysore country, Bengal, and in some parts of the Western Presidency. This fruit is very astringent and is extensively used by the natives of India in their arts and manufactures. They are ex-

MYROLE

ported from Bombay to London and Liverpool in large quantities, it is more astringent than the Aleppo galls. Thus myrobolon well rubbed in conjunction with galls and catechu is considered by the Vitiens as an excellent external application in the aphthous affections of children, and adults — *McCulloch Paulkner Ainslie's Mat Med* See Dyes

MYROBOLON, CITRINE

Hutti,	Guz	Alas gar i,	TAM
Laba	SANS		

The citrine myrobolon, of the *Myrobolanus citrina* or *Terminalia citrina* which grows in Canara is about the size of a French plum, is often made into pickle, and when green, is used as a gentle purgative. It is frequently met with in most parts of lower India — *Ainslie*

MYROBOLON, EMBLIC

Amulaj,	Ar,	Amulaj Amulclitly,	DUT
Amulaj, Amulaj	BING	Amulaj,	Guz
Cay boung Ngot,	COCH	Amulaj, Amulaj,	HIND
	CHIN	Budi Malak,	MAI
Hic mian son,	"	Amulaj Amulclitly,	PERS
Amulaj, Amulaj,	DUK	Amulaj Amulclitly,	SANS
Phyllanthus emblica,	LAR	Amulaj Amulclitly,	SINCH
Emblia officinalis	"	Nelli ku,	TAM
Phyllanthus,	"	Wushin Lar,	TIT

This is the fruit of the *Phyllanthus emblica*, *Jam*, in its dried state, it is about the size of a small marble, of a dirty, dark-brown colour and irregular surface, possessing a considerable degree of astringency. It is to be met with in most parts of India in its green state. It is frequently made into preserve and pickle. It is also with other articles of similar qualities, made into a cooling and opening pisan. The tree which produces this article is the *Nihca maram* of the Hort Mal and the *Boa Malacca* of the Malays — *Paulkner Ains Mat Med* p 29

MYROBALANUS BELLERICA, *Broqu*
 Syn of *Terminalia bellerica*, *Roxb*

MYROBALANUS of Phuy, the Unguent corn is supposed to be the seed of the *Moringa apiera*

MYROBALANUS CHEBULUS, *Wesling*, is the *Egleeg* of the Egyptians and Arabs, quite distinct from the true Chebulic myrobolon — *Budw*

MYROBALANUS EMBLICA *Bauh*
 Syn of *Emblia officinalis* — *Gertu*

MYROLE or Mhole, TAM MALAY a Malabar wood, of much value, but scarce. It is very heavy and strong, and grows to about twelve inches in diameter, and fifteen or twenty feet high. It is generally used where strength and durability are required — *Edye Mal and Can*

MYRON See Hydnide

MYROSPERMUM, a genus of plants belonging to the natural order Amyridaceae. The species are trees with dotted leaves

MYROSPERMUM PFRUIFERUM

Myroxylon periferum, Linn

This tree of Central America is supposed to yield the Balsam of Peru. The article known in commerce as White Balsam, or myrrh seed or quinquino is made from this tree and from *M. pubescens*. The stem has a thick smooth straight trunk with a gray coarse bark, which is filled with resin. This by distillation with water yields a volatile oil, by exposure to the air it hardens, and it is then termed Opobalsamum Siccum. The true Opobalsamum and Balsam of Tolu is also sometimes called Opobalsamum — Eng Cy

MYROSPERMUM TOLUIFERUM, balsam of tolu

MYRRH

Muri,	Ar	Myrrha,	LAT
Mithran dza,	BLAV	Myrrha gummi resina, Li	
Murvol,	CHIN	Mur,	MALAI PLAS
Yang mu yoh,	"	Munsan lebah,	"
Murhe,	DUI FR	Muria,	POI
Mur, Moi of Ex xxx 23		Volr,	SARS
Myrrhen,	GLU	Valati polam	TAM
Kumurna, Muria,	GR	Pikindia bolam,	"
Bol, Hnibol,	HIND	Villey-bolum,	"
Muri,	LI SP	Bolmitra bolam,	TAL
Madu,	BALI JAV		

The myrrh of commerce is believed to be produced from several trees, Balsamodendron gileadense Kunth, the Balsam of Bruce and a synonym of Amyris opobalsamum, Forskal, and of Balsamodendron opobalsamum

The Balsamodendron myrrha of Nees, the Karbeta of the natives, seemingly identical with B Kua of Mr Brown's MSS

Myrrh is mentioned in Gen xxxvii v 25, and in Exod xix 23, by the name of Mori or Mur. The Greeks called it *μύρρα*, and also *συμύρα*. Herodotus mentions it as produced in the south with Frankincense, &c. Dioscorides states the variety called Trioglyptea to be the best. In the Periplus of the Red Sea, Arrian mentions myrrh with olibanum as exported from the coast of Barbana, that is, the modern Berbera. Bruce learnt that it as well as Frankincense, was produced, in the country behind Azab, or in that of the Dankil. The embassy to Abyssinia under Major Harris met with it on the hills, in the comparatively flat country which extends from Abyssinia to the Red Sea, near the Straits of Bab-el-Mandeb, or from the Dooni Valley to the

banks of the Hawash. Mr Johnston (Trav p 249) met with it in nearly the same locality. Both authors describe the myrrh as exuding from wounds made in the bark, and say that it is collected in January and March, but chiefly in July and August, and in small quantities at other times of the year and exchanged for tobacco with the merchants who proceed to Berbera, &c, whence it is exported to the coast of Arabia

Myrrh reaches Europe chiefly from Bombay, having been imported there from the Arabian and Persian Gulfs. It used formerly to be obtained also from Turkey. Ehrenberg and Hemmich found a small tree in Arabia near Gison, on the borders of Arabia Felix, from off which they collected some very fine myrrh

The Balsam of Bruce was found by him at Azab, and said to extend to the Straits of Bab-el-Mandeb. Gerloch found it at Bederhumu, a village between Mecca and Medina. Forskal found his Opobalsamum at Hies in Arabia Felix. At Aden it is called Beshan. Dr Roth, in the Appendix to Harris' Abyssinia (ii p 144) mentions B Opobalsamum as occurring in the Adel country, and the jungles of the Hawash along with the Myrrh tree. The bark when wounded exudes the fragrant Balm of Gilead balsam, which seems to have been cultivated in Palestine near the town of Jericho. It is no doubt possessed of stimulant properties

Balsamodendron myrrha Dr Ehrenberg collected from off this tree very fine myrrh on the borders of Arabia Felix. It is stated in the Appendix to Harris' Abyssinia (ii 414) that the "*Balsamodendron myrrha* (Karbeta of the natives) grows on the borders of Effat and in the jungle of the Hawash, and in the Adel desert. The resinous gum called Hofali is collected for exportation

B Opobalsamum (Besham) grows commonly with the former, and grows even at Cape Aden

Mr Johnston, says "there are in the country of Adel two varieties, one a low, thorny, ragged-looking tree, with bright green leaves, trifoliate, and an undulating edge, is that which has been described by Ehrenberg. This produces the finest kind of Myrrh in our shops. This may be either B Myrrha or one of the forms of B Opobalsamum. The other is a more leafy tree, with the appearance of the hawthorn, having the same largely serrated, dark-green leaves, growing in bunches of four or five springing by several leaf-stalks from a common centre. The

flowers are small, of a light green colour hanging in pairs beneath the leaves. The fruit when ripe easily throws off the dry shell in two pieces, and the two seeds it contains escape. The outer bark is thin, transparent, and easily detached, the inner, thick, woody. When wounded, a yellow turbid fluid (the gum-myrrh), immediately makes its appearance. Naturally, the gum exudes from cracks in the bark of the trunk near the root, and flows freely upon the stones immediately underneath. Artificially, it is obtained by bruises made with stones."

Balsamodendron Africum Ainnott — *Hendelonia africana*, *Gurll et Per* first found on the west of Africa, occurs also in the Abyssinian collection, having been found in the flat country of the Adel. Mr Johnston immediately recognized it as one of the trees yielding gum-resin. The leaflets are like those of *B. Kna*, *B. I* yields African Bdelhum, or that imported into France from Guinea and the Senegal, according to M. Ponnottet. M. Adanson mentions it by the Senegal name of Niotont as producing Bdelhum. It may also yield the Bdelhum which is exported from the west coast of Africa. Dr. Malcolmson wrote to Dr. Royle that "bdelhum is produced in Africa by a tree similar to the myrtle, none is obtained in Arabia it is very similar to myrrh, and sometimes sold for it."

One kind of bdelhum is produced in India, which Dr. Royle was informed is yielded by a tree called googul by the natives and which is the *Amvis commiphora* *Roxb* referred by Messrs. Wight and Ainnott to *Balsamodendron*. Dr. Walker, in his account of the drugs produced near Aurungabad, states "a gum-resin, called by the natives googool, is produced by a tree (*Dr. W* calls it *Amvis bdelhum* ? *Roxb*) which grows in the neighbourhood of Umber, a town twenty miles to the westward of Aurungabad. Roxburgh imagined that Googool was identical with Myrrh."

Myrrh is generally in pieces of irregular form and size, formed apparently by agglutinated tears, dry, and covered with a fine dust, commonly of a reddish-brown colour, brittle, fracture irregular, conchoidal, shining with the surface apparently dotted with volatile oil, often variegated, with opaque, whitish, semicircular marks. The smaller pieces angular shining, semi-transparent, taste bitter and aromatic, the smell peculiar and balsamic. Specimens brought by the Abyssinian embassy have granular fragments mixed with roundish tears, and some of a pale, even whitish, colour may be seen on

the same piece of bark with ordinary coloured myrrh. Specimens which have not been exposed to the air, are darker coloured, moister, and of a more powerful and agreeable smell.

Indian Bdelhum is sometimes sold for and considered as an inferior kind of myrrh. It is in roundish pieces of a dull dark-red colour, more moist than myrrh, and not brittle like it, softening even with the heat of the hand, bitter and a little acid in taste, with a less agreeable odour. It often has portions of the birch-like bark adhering to it.

The sort met with in India, and brought from the Arabian and African coasts, is in large opaque pieces, generally covered with a brownish white powder. An inferior kind of myrrh, termed in India Bysabole, is also imported from the above places. It has a great resemblance to bdelhum, for which it is not unfrequently mistaken. Myrrh is largely imported into Bombay, and is chiefly re-exported to England. Myrrh has long been in repute in low fevers in Europe, and occasionally in agues. Dr. Kirk found it very useful in the typhoid state which in India is frequently the second stage of paroxysmal fever and also in the low adynamic fever of jails. In Arabia there is an inferior kind called "busa bol," or "hebbakhade," by the Sumrah. Pliny says, that in his time six different kinds of myrrh grew in Arabia, he says myrrh was often adulterated with mastic. In India, there is a substance having the closest resemblance to myrrh which is imported into and known in Europe as Indian myrrh. This is also said very closely to resemble, if indeed it at all differs from, bdelhum, it is probable, therefore, that it is what in India is known by the name of googul (moogl of the Arabians); as it forms the bdelhum of commerce, and resembles an inferior kind of myrrh, as indeed bdelhum is frequently described to be. That it is also the bdelhum of the ancients would appear from the Persian authors giving bndlevoon and madikoon as the Greek name of moogl. Turkish myrrh is considered the finest, the East Indian being the second in quality, it is employed medicinally, as a dentifrice, and in the preparation of fumigating pastiles — *McCulloch Faulkner Ind Ann Med Sci* for April, 1856, p. 387. *Powell Hand Book*, vol. 1 p. 402. *Birdwood Vegetable products Bombay presidency*, p. 20. *Drury Useful Plants* 88. *Poole St of Commerce*. See *Amyris*, *Balsamodendron*.

MYRRHA, Lat. Myrrh

MYRRHE, Fr. Myrrh

MYRTACEÆ

MYRRHEN, GIR Myrrh

MYRRHIS ODORATA, Sweet scented myrrh the murr of Dioscorides and Myrrhis of phny

MYRRH SEED, or White Balsam, a preparation from Balsam of Peru now called quinquino Balsam of Peru is supposed to be got from the Myiospermum peruvianum of Central America, and the white Balsam of commerce is made from it White Balsam, or Myrrh seed, or quinquino is also obtained from the *M. pubescens*

MYRSINACEÆ, *Lindl* an order of plants comprising 9 Gen 162 sp comprising 2 Ægiceas, 13 Myrsine, 1 Badula, 54 Ardisia, 13 Embelia, 2 Corepetalum, 2 Sumara 14 Mesa, 1 Oncinus Most of them inhabit the Himalaya the mountains of Assam, the Khissya Cincas Neilgherries, Malayana and Java properties little known

MYRSINE AFRICANA

Bur baring, Ar Bimak-kabuli, Hind
Baring, , Babrang, "

A plant of Kighin Its gum is considered by hindoo practitioners to be a warm remedy, used for dysmenorrhæa — *Cleghorn's Punjab Report Powell's Handbook* vol 1 p 369

MYRTACEÆ, the myrtle tribe of plants or myrtle blooms, comprises 45 genera, with 670 species, principally belonging to S America, N Holland, the South Sea Islands and the E Indies In the last are the following genera and species,

2 Melaleuca	1 Neltris	110 Eugenia
3 Metrosideros	1 Psidium	13 Rhodanma
1 Fabria	1 Jossini?	2 Glyphyria
1 Bæckia	1 Myrtus	2 Myrtus
3 Sonneratia	1 Monoxia	

Melaleuca canputi, *Rorb* Moluccas
" leucodendron, *Linn* Moluccas, Malacca
" nobilissim, *Sm* N Holland
" viridiflora, *Gorta* Singapore

Callistemon linearis, *D C* N Holland
" microstylum, *Lindl* "
" lophanthus, *Sut* "
" viridiflorus, *D C*
" speciosus, "

Metrosideros verus, *Rumph* Amboyna, Java

Neltris punctulata, *Lindl* Penang

Bæckia frutescens, *Linn* China, Malacca

Psidium pumilum, *Vahl* Ceylon, Moluccas

" catleyanum, *Sabine* China
" pyrifolium, *Linn* W Indies
" cordatum, *Sims* Guadaloupe
" pomiferum, *Linn* W Indies, Mexico, Tropical America

MYRTACEÆ

Psidium guineense, *Swz* W Indies
" polycarpon, *Lamb* Trinidad

Jossinia luxifolia, *D C* Bourbon
" mespiloides, " "
" lucida, " Mauritius

Myrtus communis, *Linn*
" tomentosa, *Ait* China, Cochun China, Penang, Singapore, Neilgherries
" melastonioides, *Cunn* —

Pimenta vulgaris, *Lindl* Jamaica
" acris, *Wight* "

Eugenia bracteata, *Rorb* Ceylon, Pen of India
" micheli, *Lam* Brazil
" fragrans, *Willd* Jamaica
" caryophyllata, *Willd* Peninsula

Jambosa jambos, *L*, Pen of India, Bengal, Sirmoor
" formosa, *Wall* Mouleim
" aquea, *Rorb* Moluccas

Va, (a) rhodocarpa, rose coloured
" (b) leucocarpa, white "

Jambosa lanceifolia, *Rorb* Silhet
" malaccensis, *Linn* Moluccas
" purpurea, *Rorb* Malay Islands
" ternifolia, " Chittagong
" amplexicaulis, *Rorb* Chittagong
" alba, *Rorb* Malay Islands
" polypetala, *Wall* Chittagong, Silhet
" laurifolia, *Rorb* "

Jambosa biflora, *Coleb* Khassia
" disticha, *D C* Jamaica

Caryophyllus caryophyllata, *Thunb* Moluccas Ceylon P of India and Molucca, Mauritius, Bourbon, Cayenne

" claviflora, *Rorb* Chittagong
" oblata, " "
" pulchella, " Moluccas, Penang Malacca Tavoy, Mouleim

Syzygium mirtifolia, *Rorb* Singapore, Sumatra
" olemi, *Wight* ?

" jambolani, *Lam* Moluccas, British India
" caryophyllifolia, *Rorb* Bengal
" fruticosus, *Rorb* Chittagong
" balsameus, *Wall* Assam
" operculata, *Rorb* Moluccas
" tetragona, *Wight* Silhet
" rubens, *Rorb* Chittagong
" rhophylla, *Rorb* Sumatra
" lonchophylla, *Linn* Silhet
" cuneolata, *Rorb* Moluccas
" bracteata, " "
" venusta, " Tipperah
" macrocarpa, " Chittagong

Sonneratia acidra, *D C* Indus Delta, Salsette, Sunderbun Pegu, Malayana, Penang, Singapore
" apetalas, *Buch* Bombay, Sunderbuns

Punica granatum, *Linn* All E Indies
" nana, *Linn*

Among the table-fruits of the tropics are the guava, yielded by different species of Psidium, the rose-apple and jamrosade, produced by Eugenia malaccensis and E jambos Cloves are the flower-buds of Caryo-

MYRTUS COMMUNIS

phyllus aromaticus, and allspice is the dried berries of *Eugenia pimenta*, plants belonging to the same section of the Myrtaceæ is the common myrtle, the aromatic fruits of the myrtle were indeed used as a spice before cloves and allspice became common. *Punica granatum*, the pomegranate tree, is remarkable for an almost total absence of aromatic qualities and distended so much after the flower has fallen off, that the fruit is nothing but a collection of cavities filled with seeds, and having no apparent relation to each other.

Calyptanthus caryophyllata, is a native of Jamaica, Cuba, and Ceylon. The bark is compact, very hard but brittle, found in commerce in sticks composed of pieces rolled one within the other, of deep brown colour, and greyish white epidermis, the odour is strongly that of the clove, taste aromatic, hot and sharp, slightly bitter and astringent. It contains tannic acid, resin, and essential oil, and is employed chiefly as a spice.

Caryophyllus aromaticus, the clove-tree, is a native of the Molucca Islands. It is a moderately sized tree. The cloves of the shops are the dried compressed flower-buds. — *Roxb Fl Indica* Voigt O'Shaughnessy *Bengal Dispensatory* p 334 Hogg *Vegitable Kingdom*

MYRTUS ACRIS Sw *M Aromatica*, *Poir* and *M Caryophyllata*, *Jacq* are syns of *Eugenia acris*, *Wight*

MYRTUS BRACTEATA *Willd* Syn of *Eugenia bracteata*, *Roxb W and A*

MYRTUS CARYOPHYLLUS *Spreng* Syn of *Eugenia caryophyllata* — *Thun*

MYRTUS COMMUNIS *L D C* *Roxb*

Ass, Asbini, Murad, AR	Leaves		
Ismail, Isferem, "			
Belati mehudi, BENG	Bargi murad,	Pis	
Common myrtle, ENG	Murad,	"	
Myrtle, "			
Munsime Gr of Hipp	Fruit		
and Diosc			
Vilati Mendi, HIND	Hab'hul,	"	
Sat'r sowa, "	Hab'ul as,	"	

The myrtle is a native of Asia Minor and south of Europe, it assumes the shrubby or arborescent form according to the latitude. The plant in all its parts is most agreeably perfumed. 10 lbs of the leaves afford about a drachm of yellow essential oil of most delightful fragrance. The berries were employed by the Romans as a spice. The Tuscaus still use them and they also prepare from the berries a kind of wine called *Myrtidanium*. A distilled water prepared from

MYSORE

all parts of the plant is employed as a cosmetic, and called *Band'auge* by the French perfumers. The leaves are given in cerebral affections, for flatulence, diarrhoea, internal ulcerations, and rheumatism. The hibb-n-las, though nominally always the fruit of the myrtle, appears at times to be the small fruit of some other plants not yet identified with certainty. The myrtle grows well by layers, and even cuttings, but requires careful pruning, and after the rains all the leaves, on which insects have deposited larvæ must be removed, or the plant will lose its verdure and beauty by the destructiveness of the young caterpillars. — *Lindley*, p 75 *Rudell Gardening* *Luffey Hints to Amateur Gardeners* Dr J L Stewart *Punjab plants*

MYRTUS COROMANDELIANA *Koen* and *M Hevner* *Spreng* also *M latifolia* *Hayne*, *M litoralis* *Roxb* and *M in-cifolia*, *Willd* are syns, of *Eugenia bracteata*, *Roxb*

MYRTUS CUMINI *Linna* syn of *Eugenia jambolana* *Linna* *Roxb*

MYRTUS PIMENTA, var *latifolia*, *Roxb* *M pimenta* *Lix* are syns of *Eugenia acris*, *Wight*

MYRTUS TOMENTOSA *Ait D C* *W and A* *Roxb* n, 498

M crnescens, *Linna* *Roxb*

A plant of China, Cochín-China, Neilgherries, Penang Singapore, Fluge, rose-coloured, with crimson filaments. Berries eaten on the Neilgherries. It is a handsome shrub, and has been found to grow well against walls in the south of England. — *Roxb Fl Indica* n p 498 Voigt, *Eng Cyc*

MYSOLE, a large island of the Eastern Archipelago in the Pitt Passage extending E and W 42 miles and about 20 miles broad

MYSORE, *Masani* or *Maheshwar*, a kingdom in the peninsula of India, with a Hindu Maharajah whose territories since A D 1831, have been administered by a Commissioner. It was usurped by Hyder Ali, a Mahomedan soldier, about 1767, but when his son, Tippoo, fell, in 1799, at the storm of Seringapatam, the territory was restored to a descendant of the native sovereign. This chieftain, after he came of age, ruled the country till 1831, when, during Lord W Bentinck's administration, owing to frequent insurrection, Commissioners were appointed for its management. The rajah died childless in the beginning of 1868, but he adopted a successor who, when of age,

will take the Government into his hands Mysore is a table land from 2,000 to 3,000 feet above the sea, fed by the Tunga, the Budra and Caverry rivers Bangalore, Mysore and Seringapatam are its chief towns The genealogy of this family is traced from the Yadu line of Chandravansa The first in authentic history is Timma Raja Vadyar son of Betta, A D 1530, and the dynasty ruled until A D 1767 When Mysore was destroyed by Hyder Ali and the rajah Chamaraja Vadyar dethroned, but the late sovereign, Krishna Raja Vadyar, was restored by the British in 1799 The teakwood used by the Commissariat, and furnished to the Ordnance Department in the Mysore country, was, until about A D 1830, supplied entirely from the Mysore forests, in the vicinity of Shemoogah The jungle however was much thinned towards 1841, and supplies were got from Hullihal, from which to Bangalore is about 170 miles, the roads are tolerably good, the forest is distant from the village about 15 miles Sheep of the Merino breed were introduced into Mysore by Sir Mark Cubbon The coat is of wool, and the article manufactured from it was superior A quantity of wool that was sent home to test the market value attracted the marked attention of the mercantile community The principal difficulty appeared to be the cleansing the fleece from the penetrating spear grasses, with which the pastures of Southern India abound Colonel Onslow also sent home some specimens of cotton to the same Chamber, who reported very favourably of it, and put upon it very high prices A sample of Mysore gamboge, was sent to Dr Royle, who pronounced it to be identical with the gamboge of Siam The coffee is very fine, and a price is obtained for it in England nearly equal to that of the best Mocha It is carried through the ghauts, to Mangalore Fiaserpet is situated on the road to Mysore from Mercara, and it is also 20 miles from the latter place The river Caverry runs past Fiaserpet, and forms the boundary between Coorg and Mysore

The great central table land of the peninsula of India includes Mysore, the Bara-mahal, the Ceded Districts (Bellary and Cuddapah), Berar, Hyderabad, the Southern Mahratta country, and the four Bombay collectorates in the western Deccan The whole of these countries, with the exception of the parts immediately bordering on the ghauts, consist of a vast undulating plain of various height, almost entirely devoid of trees, except close to villages and towns, and with but little low jungle Here and there low ranges of hills appear, and isolated rocks, or

droogs, mostly bare, others covered with low brushwood Towards the north and west large steppes occur, and the country is more broken by hills and ravines than in the southern part Here too we have greater abundance of low jungle, and even stunted trees, and in many of the ravines wood abounds Considerable tracts of long grass, or 'rumnahs' occur here and there, especially towards the more northern portion The whole of this district was formerly named the Deccan meaning the south

Hyder Ali brought Mysore proper, Coorg with the Carnatic and much of the Dekkan under subjugation, and was at the height of his successes when Chum Raj the titular ruler died Up to this time Hyder Ali had professed to rule Mysore in behalf of the hindu rajah, and, every Dassara, Chum Raj appeared before the people in the state balcony, seated on an ivory throne, Hyder Ali being present as Commander-in-Chief and Minister, but he selected a successor, also named Chum Raj, from amongst the collateral relations, and Hyder continued to rule in reality until his death, on the 7th December 1782

The climate of Bangalore or South Eastern Division of Mysore, is favorable to Europeans The thermometer rarely rises above 90 degrees, and the nights all the year round are cool and refreshing The elevation of the Chittledroog or North Eastern division is somewhat less than that of Bangalore In climate it is similar, but the temperature must be higher, even for natives, this division is not considered so healthy as Bangalore, chiefly on account of its hills being feverish The South Eastern division called Astagram, is very different in every respect from the two first named divisions Its southern and western parts are covered with fine jungle extending to the slopes of the western ghats on the one side, and to the base of the Neilgherry Hills on the other There is more rain and it is hotter in this division than in Bangalore, fever prevails during some seasons of the year, but on the whole the climate is generally a healthy one The Nugger division to the north of Astagram possesses an elevation generally from 2,000 to 2,400 feet above the level of the sea, but there are some parts especially the Bababooden Hills which rise above 5,000 feet The open country is described as healthy while the western half is more or less the reverse Two talooks in this division are said to be higher and healthier than other parts They are called Wustara and Chikmoogloor, and there are a good many situations in them where Europeans might settle with every probability of enjoying good health On

this account these talooks appear to have been selected for the cultivation of coffee, and that plant was here more largely and more successfully cultivated than in any part of Mysore. It is added, however, that there now scarcely remains an acre of land in these talooks suitable for coffee unoccupied by natives, who are most tenacious of their rights to the soil. For health and suitableness to the European constitution Bangalore and its environs are best, Europeans might settle and labor there with every prospect of good health.

Captain Arthur of the Engineers found Native gold in Mysore, disseminated in quartz, and also in an indurated clay also some specimens crystallized, in minute cubes. Captain Warren discovered gold in Mysore in 1800, betwixt Annamal and Poonganoie, disseminated in quartz, and also in the alluvial soil. Two specimens were sent by Lieut Puckle from the vicinity of Bangalore, one in a matrix of dark blue quartz, and another in black sand, a sufficient quantity was procured to make a ring. The natives have long been working for gold at Batmungalum just above the ghats—Heyne mentions that Captain Warren had learned the fact of the natives so employing themselves, in their leisure, and the fact is repeated by Sir Whitelaw Ainslie and Dr Clark, the latter of whom remarks that gold was discovered in the eastern provinces of Mysore by Lieut Warren of H M 33rd Regiment in 1802,—who found it in the small nullahs or cuts or breaks in the ground at Warigum, a small village $4\frac{1}{2}$ miles S W of Batmungalum, also on the banks of the Palar river, and the Ponian near Caaigory. He found gold also at Marcoopium three miles south of Warigum, and worked by natives as it had also been worked by Tippoo. Heyne likewise (p 41) states that gold has been found near the hills to the S E of Ooscottah, and Newbold likewise describes gold as having been discovered by Captain Warren, near the Batterine hills.

A Mysore contingent of 4,000 soldiers has been kept up since the treaty of Seringapatam. The people of Mysore are mostly of the Vira Saiva or Lingayet sect.

The Beder or Veder race of Mysore live by the chase, as hunters and fowlers.

The Mysore toddy drawers are called Halpauk, they speak Tuluva.

The first war against Tippoo, king of Mysore, broke out in 1790. Tippoo attacked the rajah of Travancore but was defeated with considerable loss, General Medows,

Colonel Maxwell and Colonel Hartley, having met with varied success, Lord Cornwallis, 1791, took command, and on the 21st March captured Bangalore. On the 13th May 1791, Tippoo opposed him at Ankera but was completely routed, yet Lord Cornwallis was obliged to retreat. In August 1791, however Cornwallis captured several difficult forts and on the 5th February 1792, he encamped before Seringapatam, and drove the enemy into the fort, and Tippoo came to terms, delivering up half his kingdom, three crores of rupees and two of his sons as hostages. Lord Cornwallis had reached Calcutta in September 1786 and on his return from Mysore, in 1793 he reformed the revenue system of Bengal by a perpetual settlement and he returned then in October to Britain. Mysore territory seems to have been under the control of polygar chiefs, until Hyder Ali assumed the virtual sovereignty in 1742, but in 1799 it passed to a young man whom the British put upon the throne on the storm and capture of Seringapatam, when Tipoo fell in the breach. This Mysore rajah, ruled with little success till 1832, when, during Lord Bentinck's administration, the civil and military jurisdiction was delivered over to a commission, which continues in 1873, until the successor, a minor, come of age.

The taking of Bangalore from Tippoo sultan, on the 21st March 1791, gave the British a permanent position in Mysore, but it was eight years later, when Seringapatam was stormed on the 4th May 1799 that the country came under British control, by the replacement of the Hindu descendant of former rulers on the throne. The Government was resumed in 1832 at a time when the country had fallen into a deplorable condition. Mysore town is on a table land 2,450 feet above the sea. Mysore table land covers an area of 30,886 sq miles and contains a population of 3,300,000 souls.—*Madras Literary Society Journal Universal Review*, p 556. *Madras Exhibition Juries Reports*.

MYSORY or Schonten Island, in the neighbourhood of New Guinea, its northern point is in lat $0^{\circ} 37' S$. It is high and 60 miles in extent.

MYSCORE-THORN, Eng *Cæsalpinia sepiaria*, *Rorib*.

MYTE-KONNEY also known *Tam* Poinciana pulcherrima, *Linn*.

MYTHE, or Make, is a river rising in the Vindhya Mountains, lat $22^{\circ} 32'$, long $75^{\circ} 5'$, 1,850 feet above the sea. It runs N W,

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145 miles, W 25 miles, S W 180 miles into the Gulf of Cambay, length 350 miles. It receives the Amaos 90, Manchun 55 miles. It is navigable for 15 miles from its mouth. At 50 miles up 100 yards wide.

MYTHOLOGY All the Aryan races have a complicated mythology, which is not the case with the Semitic races. The latter have El, strong, Bel or Baal, Lord, Adonis Lord, Shet, Master, Moloch, King, Ram and Rammon, the Exalted, and other similar terms for their deities. The Aryans, on the contrary, have Zeus, the sky, Phoebus, Apollo, the sun, Neptune, the sea, Mars, war, Venus, beauty, &c. Max Muller has very ingeniously endeavoured to explain this difference by the different character of the language in these two races.

Hindu mythology accords precisely with the Greek in sending the souls of the dead to receive judgment, and according to the sentence of their judge they are thence conveyed to Tartarus or Elysium, to Naraka or Swarga, according to their evil or good deeds.

Grecian mythology is largely mixed up with the mythology of India,—the Ceres of Greece has the Lakshmi of India, Eros of Greece is the Indian Kama, Yama or Dharmarajah is the Grecian Pluto—the Grecian Dionysius is the Indian Rama, Vatarini in the Hindu pantheon has its supposed analogue in the river Styx, and Cerberus has corresponding dogs. Amongst the Hindus, mythology is all pervading. Their history, science, literature, arts, customs, and conversation, are replete with mythological allusions. A respectable knowledge of their pantheon is consequently an almost indispensable preparatory acquirement to the study and comprehension of nearly everything which relates to them. The mythology of India has done much to explain that of Greece and Scandinavia as will be seen by the following list of the principal of the Hindu deities of the present day, and their principal analogues.

Durga, is the analogue of Juno
Narada, god of music—Mercury
Krishna—Apollo
Bhawani—Venus
Kali or Durga = Proserpine
Agni—Vulcan, fire, ignis
Swaha, wife of Agni—Vesta
Aswini-Kumara—Castor and Pollux
Aruna—Aurora
Ata-deva—Diana
Kuvera—Plutus, god of riches
Ganesa—a male Minerva
Indra—Jupiter, god of the firmament
Varuna—Neptune, god of the water

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Prithivi—Cybele, goddess of earth
Viswakarma—Vulcan, architect of the gods
Kartikeya or Skanda—Mars, the god of war

Kama—Cupid, Eros, god of love
Surya or Arka—Sol, the sun
Hanuman, the monkey god, son of Pavana—Pan

Rama, god of wine—Bacchus
Heracula, an Indian deity—Hercules
Aswiculapa—Esculapius—Genii,
Vaya—Æolus
Sri—Ceres
Anna-Purna—Anna perenna

The religions of the ancient Greeks, though forming collectively one vast polytheistic system, were exceedingly numerous, and dissimilar in their character. Greece and Asia Minor seem to have been parcelled out among a number of deities, each of whom was the paternal god of some city or race, having not only separate rites, but a form of worship widely different. Each deity had his favourite abode, and local attachment, to some valley, or grove, or town, the power and presence of the divinity especially belonged, and hence in Boeotian Thrace, we trace the origins of Bacchus, in northern Thessaly the worship of Apollo, on the Corinthian shores, the rites of Neptune, in Argos, the temples of Juno, and in Ephesus, the worship of Diana. Though acknowledged to be divine out of their own peculiar domains, yet their worshippers were rather averse to proselytism, fearing lest, by an extended communication, the local influence of the deity should be weakened. The sacred object of Ephesian worship, was carefully preserved, from the period of its first formation, through the ages which intervened, till the demolition of pagan temples, which followed upon the rise of christianity. The image consisted of a large block of wood of beech or elm, but, according to some of ebony or vine, shaped into a likeness of the goddess, and evidencing its remote antiquity by the rudeness of its workmanship. The first statues were unshaped blocks and stones, and, hence, the word column, was generally used by the Greeks, to denote a statue. The Greeks worshipped Baal. They identified Baal with Zeus as they did As-tarte with Venus. The heaven-fallen idol of Ephesus, was not a representation of the elegant huntress of classic fable, but an Egyptian hieroglyphic, a personification of nature. In this character she was pictured as a woman, having a number of breasts, to denote, according to Jerome, that, as nature

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she was "the nurse, the supporter and life of all living creatures."

So, even to the present day, amongst the hindoos and other idol worshippers of British India, shapeless stones and pieces of wood are worshipped in every village, the three great idols at Jaggernath are three shapeless masses of wood and similar pieces of wood are used as deities on the left bank of the Bhemah river. Also every village has its own local deity, and the idol worshipped at Tripati is quite dissimilar from that at Srirangam — *Lubbock's Origin of Civil*, p 219 *Hind Theat* vol II p 106 *Milner's Seven Churches of Asia*, p 83 *Sir W. Jones*. See Deo, Grama deva, Hindoo

MZARAI.

MYXA, or Egyptian plum of Pliny, is supposed to be the *Cordia latifolia*

MYKEK PERS Cloves

MYLITTA AUSTRALIS of Tasmania, one of the *Panicaceæ*, its root is called native bread, weighs from 1 to 11 lbs

MYLITTA LAPIDESCENS

Lui hwan, CHIN | Fuh leng, CHIN

A fungus dug from the ground in Yun yang-fu, in Hupeh in China used in women's cases, infantile diseases and impotency — *Smith Mat Med Chin*

MZARAI, HIND *Chamærops Ritchiana*

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needed because, from 10 to 16 bhugalis, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are, generally, two to four potails in a village, not always of the same caste, for instance the village of Khanpur, zillah of Nandani, has four potails, two mahratta, a Canarese speaking lingaet, and a Kulkarni, and there are a few brahman and mahomedan and pariah potails, but a christian potail is unknown.

The northern limits of the Marathi language stretches on the sea coast from the Kolwan hills or country of the Kol, near the Portuguese settlement of Damim, above the ghauts in a north-easterly direction along the Satpura range, parallel to the Nerbudda, intermingling with the Gujarati, about Nandobar, in the jungly valley of the Tapi. It is spoken throughout Berar, in the open parts of the Nagpur territories, and on the whole of its eastern border it abuts on the countries and languages of the Gonds. From Nagpur, the Marathi trends to the south-west, and near the Chaubasha and Si-bhasha villages of Dongopria and Murg'h to Oodghu, from thirty miles west of Bedei to Sangam and Sadasheepet, it meets with the Telugu and Canarese, touching in advance nearly on Bijapur and Shankashwar, and thence trends south-westerly to the coast at Sidasheghur, skirting the western boundary of the Canarese. From Daman in the northern Konkan, Marathi runs down the coast to the neighbourhood of Goa, both below and above the coast. It there meets the Konkani, which runs nearly as far as Mangalore. And the southern limits of this mixed language is a village four miles north of Upi or Oodapi near Condapore, where Tulu or the language of Canara begins.

Konkani, the mixed Konkani tongue, however appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva of Canara, the latter, from the long subjection of this part of the Konkan to Canarese dynasties above the ghauts. Mr H. Mogling however mentions that the Konkani speaking brahmans of Mangalore, consider it quite distinct from, though cognate with, Marathi. Its limits extend from Goa below the ghauts, to the village above mentioned north of Upi. From this part of the coast in northern Canara, a diagonal line, running in a north-easterly direction towards Bedei, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.

The Guzerati language spoken in the peninsula of that name, is occupied by Rajput tribes, Gujari, Katti, Kuli and Kun-

bi, all claiming a distinct origin. Gujarati is bounded by the Marwadi, a little to the north of Deesa, to the north and east by the Hindi or Rangri Basha of Maleolm, in Rajputana and Malwa respectively, and in the south it dovetails with Marathi in the valleys of the Nerbudda and Tapi, ending at Hamp on the former river and running into Nandobar on the latter.

The Maratha race largely worship deified heroes. There is a celebrated idol, termed Massoba. In the Chanki, pass, in the Lokenwara range, which forms the water-shed between the Godavery and the Tapi about 10 miles north of Anuragabad, there is a shrine of this deity to which from a circle of a hundred miles, people of all castes resort, brahmin, sudra and dher, but chiefly the Maharastra kunbi. The Jatra is held in the month Chaita, and lasts for four days, during which many sheep are offered in sacrifice. It is in the northern side of the pass, a mere block of stone, with smaller stones at its foot all smeared with red lead. The objects of their pilgrimage are wholly personal, beseeching the deity to give them, or preserve their children, their flocks and then food. The Maharastra people profess brahminism but, amongst them is a more general amount of demon, spirit, fetish, totem, shaman, and hero worship than is observed amongst the other races of the peninsula. The deities Kandoba and Hanuman, are to be seen in every village south to the Tumbudra, and blood sacrifices of sheep and fowls are largely made. Hanuman is the chief of the village gods, and is invariably smeared over with red lead, which is also applied to every bit of stone or wood that has been erected into a fetish god. There is seemed amongst them, also, a more extensive polytheism, than prevails in any other part of India, and an introduction even of the Semitic and Christian names. Between Ellichpoo and Oomraoti, the pariah races are ordinarily called Krishna, a variation of the word christian, all along the tract southwards to Oodghu the Bawa Adam, near Punderpore, is largely worshipped, and the Jabial Abial, worshipped in east Berar, is evidently the Gabriel or Jibrial of the Semitic races. Even amongst the Kunbi race, who profess brahminism, the hindoo deities Siva and Vishnu are little heard of and with consent the editor put up for two days in the temple of the village of Assaye to which the villagers came at the usual periods to worship Hanuman and the serpent, and the officiating priest to wash and ornament its lingam. An officer of Sindia's artillery who had fallen in the battle of Assaye had been

buried beneath a tree, and there the villagers continue to worship his spirit. Sickness is usually attributed by them to the influence of a malignant spirit, and all through the Mahatta speaking districts the practice of the "Bolwan" prevails, viz, the ceremony of propitiating the Bhuta or spirits who have entered a village, inducing them to leave the village and conducting them across the borders with music and a procession. The conductors often move to the next village and thereby cause intense fear and anger, as the morbid influence is supposed to be conveyed to it. Ai, mother, equivalent to the southern Ammun, is largely worshipped in the form of a rude stone smeared with red lead, and her temples are to be seen in lone places, passes and defiles. The Mahattas have public recitations of histories or stories of the gods, called Katha (or Kahta) as the Burmans have the Pui, a theatrical representation. The Gondana or Gondala of the Mahattas is a tumultuous festival held in honour of Devi, perhaps the same as Gondhal.

Since Lord Lake's defeat of the Mahrattas near Delhi, and that by Sir Arthur Wellesly at Assaye, the power of the Mahatta chiefs gradually decreased. The privileges of Mahratta Sirdars under British rule date from the time of the reduction of the Deccan about the year 1819 in the war with the peshwa Bajee Rao. The Sirdars were high officers under the raja of Sattara and the peshwa. Their titles correspond to those of Quarter Master General, Keeper of the Records, Prime Minister, Private Counsellor, &c. Some as the Vinchurkar in Ahmednuggur zillah and the nawab of Sadeinun near Dharwar held such offices under Aurunzeb and other mogul emperors. A few of the lesser Sirdars were feudatories of smaller local chiefs. The grasping policy of the last peshwa, Bajee Rao, made most of them alarmed and discontented. Accordingly, after the battle of Kirkee, most of them were willing to accept the liberal terms offered in the proclamations of Mount Stuart Elphinstone and the other great men who reduced the different provinces. They were as a rule guaranteed the enjoyment of their ancient rights and privileges by treaties entered into by the British Government and still in force. These treaties bind them to provide a contingent of troops, to make adequate police and judicial arrangements in consultation with the Political Agents, for the extradition of criminals. They have generally exclusive civil and criminal jurisdiction in their own territories, in many cases, however, as for example in those of the first class Sirdars

under the Political Agent of Sattara, the treaty provides that in grave offences such as murder, the trial shall take place before the Agent. They are allowed to make their own Revenue Settlements and are not bound to give leases for a definite term as the British Government is by the Survey Act. The amount of assessment and other taxes they are entitled to collect is unlimited. This is a source of constant complaint among their ryots who envy the secure and liberal terms given by the British government. The political privileges of Sirdars are the following. By Regulation 29 of 1827 it was provided that suits against certain persons of rank should not come under the jurisdiction of the Civil Courts. Three classes of Sirdars were thereby established and three several modes of procedure defined. An Agent of Government, now styled the Agent to the Governor for Sirdars in the Deccan, was appointed to try such suits against them as would ordinarily be cognizable by the Judges of Poona or Ahmednuggur. The First Class being persons of the highest consideration under the Peshwa's Government, reference is to be had in the most ample degree to their former privileges as by usage and custom enjoyed. No decree of the Agent against a Sirdar is to be executed without the order of the Governor in Council to whom also plaintiff may appeal, a further appeal to the Queen in Council being open to either party. Suits against the second class are conducted with the same regard for former privilege and usage. The Agent is also to consider the present means of the Sirdar of discharging the debt and to apply equity. Appeal lies to the superior court of the Governor in Council but the decree may be executed against defendant by the Agent himself. The final appeal is as before to the Privy Council. Many of the Sirdars had contracted heavy debts or lost their property in the war with the Peshwa, hence the provision for considering their means in the decree. As the Agent is an Administrative as well as a Judicial Officer, he has ample means of ascertaining their circumstances. The third class of Sirdars are entitled to a similar but rather less regard being had to usage and custom. The strict rules of procedure are, if necessary, to be relaxed in their favour especially as regards decree, appeal lies to the High Court and thence to the Privy Council, but it is the practice of the Governor in Council, as a Special Court, to refer appeals for the opinion of the Judges of the High Court. The Agent for Sirdars is the Judge of Poona. He sits as Agent every Friday, both as a political and

MUSEUM

pense In England, John Tradescant collected curiosities of various kinds and his museum constituted the nucleus or foundation of the famous Ashmolean Museum at Oxford. James Petiver, a London apothecary, formed a cabinet of natural history, in Holland, Albert Seba distinguished himself as a collector of similar curiosities, and in that country, also, John Swammerdam devoted much time and labour to the study of entomology or the natural history of the insect tribes, and to the formation of a valuable museum. The Ashmolean Museum, was presented in 1686, to the University of Oxford by Elias Ashmole, an eminent herald and antiquary. It comprised originally specimens to illustrate natural history, and various artificial curiosities, especially Roman antiquities, and since its establishment numerous additions have been made to it. Among the most celebrated collectors in England during the 18th century may be reckoned Richard Mead, an eminent physician, who accumulated a valuable cabinet of coins and medals, besides other interesting objects, his rival, Dr. John Woodward, who applied himself especially, but not exclusively, to the collection and illustration of British minerals and fossil remains, and Sir Hans Sloane who, at his demise, bequeathed to Government his magnificent museum and library, in the formation of which he had expended upwards of 5 lacs of Rs. This formed the foundation of the British Museum to which has since been added the donations of many eminent and great men as well as the extensive collections which the large annual grants from the Imperial Parliament, reaching latterly to 5, 6 and 7 lacs of rupees for all purposes, have enabled the trustees to purchase. The Imperial Parliament granted £85,000 or eight and a half lacs of rupees for the expenses of the British Museum for the year 1856-57. The British Museum is not supplied with professors to instruct those desirous of information, but has a large staff of officers, whose employment it is to superintend the arrangement, preservation and exhibition of the objects of various descriptions comprised in the collection. This consists of a Library of printed books and manuscripts, objects of natural history in the animal and mineral kingdoms and a magnificent collection of sculptures, coins, drawings and engravings. Its objects, it will be observed from this, are few, nevertheless, it is the most extensive in Britain, perhaps in the world, though there are in London, Edinburgh, and Dublin, indeed in nearly every large town in Britain, museums which have attained a considerable size. On the conti-

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ment of Europe, picture galleries, sculpture galleries, and collections of natural history are to be met with in all the principal towns, and in the United States of America the collections that have been made to rival those of the old world. The oldest museum in India was that of the Asiatic Society of Bengal, which includes a Museum of Natural History and a Museum of Economic Geology, of which Mr. Blyth and Mr. Piddington, for many years had been the respective curators, and under whose care great extensions were made. Dr. Oldham, the Supt. of the Geological Survey established in Calcutta, a Geological Museum, of which that hitherto in charge of Mr. Piddington, formed the nucleus. The Bombay Asiatic Society likewise possessed a museum, particularly rich in specimens of natural history, and which has been greatly indebted to Dr. Carter's efforts, and Bombay also had an Economic Museum which originated in Dr. Buist's exertions and which Lord Elphinstone took under the care of Government, placing Dr. Impey in charge. A museum existed at Singapore, one also at Agia, one at Roorkee, and one at Saugor. These institutions all originated and are nearly all of them supported by the European population of their respective communities, but it is the Madras Government to whom is due the credit of being the first of the governments of this country to establish museums as institutions of the State, and under their auspices, museums of Natural History and Economic Geology authorized six local museums, at Bellary, Cuddalore, Coimbatore, Mangalore, Ootacamund, and Rajahmundry. Laet Winscom formed one at Jubbulpore, and His Highness the Rajah of Travancore one. The numbers of such institutions already existing and their steady increase, everywhere, imply that they provide for some want that is generally felt, and such is, in truth, the case, for to all engaged in particular scientific pursuits, museums, whether they be their own private property or belong to the public, are essentially necessary to enable them to follow up their own investigations, and institutions of this kind afford amusement and instruction to all who take an interest in examining the works of nature and of art. On taking a leisurely survey of a well stored and well arranged museum, the thoughtful observer cannot fail to be struck with the endless variety of forms and the wonderful adaptations of means to certain appointed ends which abound in the kingdom of nature. Every single specimen, whether it be of an animal, a plant, or a

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mineral, has a history to tell, full of design, abounding in instruction, and replete with beauty. All these varied forms, gathered from all parts of the earth, grouped with the method and order of a scientific mind, are, to a certain extent, exponents of the method and order of the divine Architect, who in planning the fabric and willing the existence of the means of His creatures, had in view certain wise and benevolent ends, which it is our duty and privilege to study, and as far as possible to understand. It may in many cases be difficult to see the uses of beings and objects on which so much care has been bestowed, and for whose propagation and preservation so many precautions have been taken, but we must bear in mind, that the use of an object does not always meet in its direct application to the wants of the pleasure of man. It doubtless has its uses in the great scheme of nature, and as such the naturalist regards its economic application as of secondary importance. Hence, it is rightly viewed, that for a single object, however mean, which does not in some way or other appeal to our sympathy, excite our interest, and confirm our belief in the constant care of a protecting Providence. But visitors who enter a museum can rarely hope to experience such pleasing emotions as these, and it is to be feared that it is but too common in occurrence for many who enter institutions of this kind to quit them again with only some vague indistinct idea of having seen many curious things of which they know neither the objects nor the uses. Such profitless termination of a sight seeing is the result solely of the collections being examined without any definite purpose. By attempting too much, by trying to learn at one or even at a few visits all that a museum can teach, the mind becomes bewildered amongst the multitude of things that meet the eye, and in reality requires no distinct knowledge of any thing it contains, for it is impossible for a person to promiscuously examine all in the museum, however methodically arranged it be, as to acquire a knowledge of all in the animal, vegetable and mineral kingdoms, and in the arts and manufactures (of specimens from all which museums are composed), without that close attention and prolonged study which the acquisition of every branch of knowledge demands. If visitors then sight seeing they must enter such institutions with some definite object, otherwise they will return carrying with them only indistinct glimmerings of information, vague, undigested notions of the many curious things that they had just seen, the nature, uses, or even forms of which, however, had made so little impression upon their minds that they cannot be recalled with vividness sufficient for any useful purpose. In establishing at Madras, the Government Central Museum, it was from the first intended to form a central institution connected with branch museums or repositories in the provinces, all working together and affording mutual aid by an exchange of specimens. The notification of the 11th August 1851, also mentioned that the central institution should combine the objects of a Museum of Natural History and a Museum of Economic Geology, and that the Officer in charge would occasionally print and circulate notes and extracts from publications on points connected with subjects likely to be of use. Of those objects some have been fully carried out. Amongst the periodical returns transmitted to Government, reports on woods, non ores, marbles, sandstones, grinding materials also were published, and arrangements were made for establishing local museums in the larger towns. It consists of a Museum of Natural History, of Geographical Geology, of Economic Geology, and a public library. In the latter considerable progress has been made, and the foundation having been laid it can be rapidly increased whenever desired. The Museum of Economic Geology has aided in extending amongst the community a knowledge of the raw and manufactured products of this country, a report on the marbles of Southern India and another on this country's non ores and non metal and steel, have already appeared, there are ample materials in this collection for hundreds of such resumes. The articles in the Economic Museum have been arranged upon the plan adopted in the Grand Exhibition of 1851, under the four Sections of Raw Materials in the mineral, vegetable, and animal kingdoms, Machinery, Manufactures, and Sculptures, Models and the Plastic Art, the progress may be judged of by mentioning that this department contains about 10,000 specimens in all its sections. The Museum of Geographical Geology contains a very extensive collection of specimens of the rocks and minerals from the provinces over which the army of the Madras Presidency extends, and all so arranged that the geological features of each civil and military division can be studied separately. Museums were formed at six places, namely, Bellary, Coimbatore, Cuddalore, Mangalore, Ootacamund, Rajahmundry. All within the civil provinces of the Madras Presidency. But in addition to these, there is a

MUSEUM

The Visitors to the Govt. Central Museum, Madras, during the following years were,

For the pay of the establishment and the petty expenses, the allowances granted to the Government Central Museum, Madras, were as under,

The actual expenses from 1867-8 to 1871-2 were as under,

	Tamil	Telugu	Cannese
of visitors, &c, to	7,906	2,572	8,071
Museum, Bangalore	10,113	4,786	16,930
August 1865 to 31st	13,579	6,823	27,217
	13,212	4,138	17,933
	8,136	2,114	15,117
	7,069	915	10,926
	5,523	730	9,907
	65,866	22,076	113,051

Years	Signature made in		Tamil	Telugu	Cannese
	Native	English			
18th August 1865	10,930		7,906	2,572	8,071,
30th April 1866	9,811		10,113	1,786	16,930
1866 1867	9,111		13,379	6,823,	27,217
1867 1868	8,894		13,212	4,138	1,793
1868 1869	6,120		8,136	2,111	15,117
1869 1870	5,131		2,610	7,099	10,926
1870 1871	3,919		2,333	5,823	9,967
1871 1872				730	
			65,865	22,076	11,051

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[illegible]

MUSHK WALI

An institution was commenced in Calcutta, in 1866, as a National Museum for India, of which the extensive and valuable collections of the Bengal Asiatic Society formed the nucleus of this Museum. It has rapidly increased since 1866 in the Natural History department and a two storied building to cost about £100,000 is to be erected for its reception. The building faces the Maidan and is of great extent. Dr Anderson, who was in charge of it sent collectors out to various parts of India, and the neighbouring countries, in 1870, he had a man in Persia, another in Yarkand, and a third in Nepal, one in the hilly region of eastern Assam, and another in Aikau. Collectors for this Museum accompanied the Abyssinian Expedition, Dr. Anderson was naturalist to the Yunan Expedition with two collectors attached to him. The present officers are the Curator, the Assistant Curator and the Librarian who is also Assistant Secretary. It is the intention of Government to form a Library on a large scale in connection with the Museum but in the meantime and until the new building is completed, it is confined almost exclusively to Natural History.

MUSHAEKH, ARAB A patriarch or devout man, a religious teacher.

MUSHARI, See Kummalei.

MUSHED, the capital of Khorasan. It was for some years the residence of the court of Nadir Shah—*Malcolm's History of Persia*, vol ii p 216. See Kuzilbash, Kavi.

MUSHINA, also Musina, BENG Linum usitatissimum, Linn.

MUSHI-RANG, HIND rat color.

MUSHK, AR HIND PERS Musk.

MUSHKAM, TEL Bignonia, sp.

MUSHK-DANA, HIND or Hubb-ool-moo.

MUSHKI, a western division of Beluchistan. Mushki has several towns and castles, and is occupied by the Mehmasani, the Nousherwan and Mirwan tribes. The Mirwan Brahui are located in Mushk, Jhow and Kolwah. The Brahui entered from the west and point to Khozdar as the capital prior to occupying Kalat. See Kelat.

MUSHKI also Mushkan, HIND a scented kind of rice.

MUSHKIARA, HIND Sambucus ebulus.

MUSHK KAFUR, HIND Laurus camphora.

MUSHK-NAFA, HIND the musk bag of the musk deer.

MUSHK TARA MUSHI, HIND Men-the finest quality.

MUSHK WALI, HIND Valeriana Walli-um, bed-i-mushk, HIND is Salix caprea.

MUSHROOM

faranj mushk, HIND is Calamuntha umbrosa, also Ocimum basilicum.

MUSHOOD WAZIRI, a tribe of the Waziri Afghans, near the Khyber pass.

MUSHRIFF, ARAB PERS HIND A cashier.

MUSHRIK, AR One who gives a companion to the Almighty, a term used by Mohamed in the Koran to designate Christians.

MUSHROO, HIND stuff of silk and cotton Satins, the back or warp of which consists of cotton.

MUSHROOM The Agaricaceae, the Mushoom Tribe of plants, the Fungaceae of Lindley, comprise mushrooms, puff-balls and Mildews. They grow on the earth, and on decayed animal and vegetable substances, scarcely ever on living bodies of either kingdom, in which respect they differ from lichens which commonly grow on the living bark of trees. Dr Royle's collections in the Himalaya, amounted to about forty specimens. Some of the fungi are used as food, others are poisonous, others are parasites and destructive to the plants on which they grow. The Agaricus campestris, the common mushroom, the various species of the Helvella or morel and of the tuber or truffle are all useful as food, but there is great difficulty experienced in distinguishing the poisonous from the edible kinds and only such should be eaten as are raised in gardens in mushroom beds. The Koodiati mushroom is found throughout the Dekhan. Mushrooms are often seen in the Tenasserim bazaari, and the Karens have names for sixty-four different species of mushrooms and the allied fungi. They distinguish the edible from the poisonous kinds, they say, by touching them with the lime that they eat with the betel. If the fungus turns red when touched, it is regarded as poisonous. But they are so careless or ignorant, that sickness and death often ensue after eating them. A new mushroom collected from the stumps of trees Agaricus (Pleurotus) subocreatus is a dendriophyal species, dying readily, is employed in the Straits settlements as an article of food and is nearly allied to the British Agaricus ulmarius, from which it is separated by the volva, remains of which may be traced at the base of the stem. Mr Powell says, there are three kinds of edible fungi in the Punjab, viz the Samarak or Samarugh of the Panjab, also the morel Morchella esculenta, (Phallus esculentus) and the truffle Tuber cibarium, or allied species, called khumba, and knambur. The Agaricus campestris mushroom.

room is usually called "pad baheia," and the morel, "guchi," or "kama guchi." Dr. Henderson mentions that in Shalipur and other districts, where there is "kali" in the soil, the morel and mushroom are both abundant, the former in August and September, the latter in the end of the cold season, after heavy falls of rain. Mohamedans eat only the morel, and consider the mushroom as "haram" or unlawful food. Natives say that every mushroom having a pleasant smell and taste is wholesome. In the Jhang district, an underground morel, called "phaphoi," is found in fields of Jawar (*Holcus sorghum*), and Edgeworth, in the "*Flora Malacca*," mentions an esculent morel, which he calls "banphal, literally wild fruit." It is said that the morel and agaricus have both narcotic effects when eaten. Quantities of the morel are brought from Kashmir to Amritsar. The khumba, or khambur of Muzaffargarh, is of a pure white color, with a powdery surface and destitute of gills, it is very common in the rains, and is much esteemed as an article of food. Fried in the ordinary way they are equal in flavor to English mushrooms. They are called khumba, and when very large khambur. The Morel (*Morchella esculenta*), called "kama also kaehu," are imported into India from Kashmir.—*Royle Ill Himalayan Botany*, 440. *Riddell Dr. Mason's Tenasserim*, Dr. O'Shaughnessy, *Beng Disp.* Dr. Heringberg, p. 223. See Agaricus, Fungus.

MUSHTARI, or Mushti. AR the planet Jupiter.

MUSHTEE, also Mushtighanga musidi, TEL. Strychnos nux vomica.

MUSHTIGAR, KARN. A tribe in Mysore calling themselves Kshatriya and following agriculture but in some respects resembling the Jatti or boxers. This seems a misprint for Kushtigai, a wrestler.

MUSIC. An account of the state of musical science amongst the Hindus of early ages, and a comparison between it and that of Europe, is yet a desideratum in Oriental literature. From what we already know of the science, it appears to have attained a theoretical precision yet unknown to Europe, at a period when even Greece was little removed from barbarism. The inspirations of the bards of the first ages were all set to music, and the children of the most powerful potentates sang the episodes of the great epics of Valmiki and Vyasa. In music, there are two things which should be very carefully distinguished,—the time, and the words or sentences

which are adjusted to the time, they are respectively called in Sanskrit swara and sabhitya. For instance, we may compose a verse and adapt it to a certain tune and sing it. When we understand the sense of the verse, there is one sort of pleasure, and when we hear the song, there is another, independent of the former. Though these two sorts of pleasure intensify each other in combination, they are not identical, and some persons confound one of these with the other. In India the hindoo who attentively listens to a Thangam pattu passes for one possessing a fine musical taste, while in reality, he takes no delight in the tune, but revels in the obscene pictures which this vicious ballad recalls to his mind. Such a one as this, when he attends a party where there are able musicians, would ask for a hint of Muttuvayi, a vulgar ballad; and when the musician declines, he will burst into a vociferous criticism against him and say that the fellow knows no music. Some people though they take delight in music and are daily in the habit of frequenting musical parties, erroneously suppose that each one of twenty-four steps of the Veena or lyre, will utter some letter such as ha, hha, ga, gha, &c. Here are two things confounded, viz, the tune and the letter, there are such absurd lundoes as will say "How pleasant it will be if a musician sings Kalyani ragam on a muthanga or drum" or "if a dancing girl dances to an alapana or suruti." While the reading of the vedas, puranas and other religious books was monopolized by the Vydika religious men and poetry, rhetoric and kindred branches of learning became the hobby of the Lokika or men of the world, music, left without any place and protection, took refuge in brothels. The religious brahmins went so far as to hurl their thunders against those who practised it and said "Gayata na thayam" (that we should not give them any thing). Much attention has not, however, been paid to this injunction and it has often been violated. Europeans have a very low opinion of native music, not certainly founded upon good grounds. Music delights us in two ways, viz, by harmony and melody. The former consists in the agreeableness of two or more sounds uttered at the same time, while the latter is seen in the succession of many sounds. If you take a veena and tightening the strings up to their proper pitch, arrange the sruti properly and touch all of them at once, you have harmony. Your veena may be accompanied by a fiddle having the same sruti, the harmony will be still more pleasing. But if in your veena you touch some of the

MUSICAL INSTRUMENTS

steps with your finger in succession, you have melody For instance touch the second, third, fifth, seventh, ninth, tenth, and twelfth steps, you have a melodious succession of sounds This succession is called *bnavi* by the hindoos In Sanskrit, harmony is termed *suti* and melody *raga* The natives of India know both harmony and melody and are distinguished for their skill in both The vocal music of Europeans is generally thought by hindus to be unattractive But when ladies sing, their naturally sweet voices are deemed to make up a little for the defects of their music Hindoo music is vaster and more various than that of Europe as may be exemplified in the following manner Take a *veera* or *guitar*, and press the string in one of the steps, and move it to and fro We may hear a gradual ascension and descension from one note to another Thus we produce an intervening note between two notes A variety of notes is thus produced to make the melody more rich

MUSICAL INSTRUMENTS

The mahomedans of India have the following wind instruments, viz,

Zufceice

Puttee, a leaf of the *Holcus saccharatus*, *Lin* held between the lips and sounded

Moorechung, or Jew's harp

Shuhnaee, a kind of clarionet, a cubit long, and having a leaf mouth-piece, commonly called *Sooinaee*

Soor, a bass or drone to the *shuhnaee*

Algoa, a small flageolet, a span long

Nagaysui

Poonggee Of this there are two varieties, one made of leather and sometimes accompanies the *kunchnee-ka-tae-fa*, the other of pumpkin, usually played upon by jugglers and snake dancers, &c

Quina, a straight or curved horn, twelve feet long

Tooriee, or *Toortoorree*, commonly denominated by Europeans colley horn, consists of three pieces fixed into one another, of a semi-circular shape

Banka, is the *Tooriee*, with the upper piece turned from the performer, forming it into the shape of the letter S

Banslee, or flute

Sunkh, the Chank or conch shell It is the trumpet of the hindoo temples frequently used by devotees, also as an accompaniment to the *tumkee* Sometimes they play trios and quartettos on the chank shells alone

Nursinga, a sort of horn

The following are the drums, guitars, cymbals, castanets, &c, &c, of the mahomedans, viz,

MUSICAL INSTRUMENTS

Chitkee, or snapping the fingers

Talce, or clapping the hands

Khunjree, a sort of small tambourin, played upon with the fingers

Duff or *Duffi*, the *tambour de basque*, "tympanum," according to Gentius, *Sadi Resa Polit* p 303 A sort of bass tambourin played upon with a stick

Daceera, the largest variety of tambourin, being from a foot and a half to two feet in diameter, played upon with a stick

Dhol, a larger drum than any of the following, both sides covered with leather, and played upon with the hands

D'holuk, or *Dholkee*, smaller than the preceding, and only one side covered with leather

Meedung, a kind of drum which is an accompaniment to the *kunchnee ka tae fa*

Pukh waj, a kind of drum, a *timbrel*

Tubla a couple of drums, played upon at the same time, one with each hand

Nuga

Nugara, or a kettle drum

Ghunnreeal, a plate of brass for beating time, a brass gong

Tukkoray, or *Zavibum*, are small kettle drums, one is called *zay*, the other *bum*

Dunka, or a bass kettle drum, middle size, between the *nugara* and *tukkoray*

Tasa, or *Ta-ha-muifa*, a drum of a semi-circular shape, played upon with two sticks, and invariably accompanied by the *muifa*

Muifa, a drum like a *d'hol*, covered at both ends with leather, but played upon only on one side with a stick

Tubul, an enormously large variety of drum, used in the field of battle

Tumkee, a small circular brass plate, played on by striking with a piece of wood, having a knob at the end

Dhubboos, consists of a rod of iron about a foot long, with a knob at one end and a sharp point at the other, having from fifty to a hundred hollow rings, which when shook rattle against one another used by fuguees, who wield it about, striking their abdomen of a sudden with the sharp point

G'hurra, or empty earthen vessels, or water pots, played upon with the hand

Si-tara three wies, or *Ek Tara*, when with one steel wire, called by the latter name sometimes it has nine or eleven steel wires, but generally three, whence its name, from three, and string or wire

Tumboora, a sort of *seeta*, (*guitar*), having catgut strings instead of wire

Sarung, or *Sarungee*, a musical instrument like a fiddle, played upon with a bow

Rubab, a kind of violin or *rebeck*

MUSICAL INSTRUMENTS

Been, or Vina, a sort of seetar but having two dried hollow pumpkins (*Cucurbita melopepo*, *Willd*) fixed to the end of it, with five or seven steel strings, described by Sir William Jones in the *Asiat. Researches*

Keenggeec, similar to the preceding, but having three or four pumpkins, and only two steel strings generally used by hindoos

Qanooi, a species of dulcimer, or harp

Uugun, a kind of organ

Ragmala

Chukua, a kind of violin

Thalce, a flat earthen dish on which they rub and rattle a stick with both hands

Theekice, two bits of sticks or fragments of earthen vessels used as castanets

Doroo, a small double headed hand drum

Surod, a kind of guitar (or seetar), having catgut or silk strings

Duppia

Munjeera, or Jhanjh, a kind of small cymbals in the shape of cups, struck against each other, and accompanying most bands

Tal, cymbals, used by devotees, and frequently as an accompaniment to the tafia

Ghugice, one or two hollow rings with pebbles in them, worn on one or both thumbs, and rattled

Goonghroo, little bells fastened to a string, which is wound round the wrists and ankles, and which jingle at every motion of the limbs

Saz

Seekhan, a piece of iron about a cubit long, with which singers pierce their necks and cheeks. Also,—An Arab musical instrument, used by the Arabians who frequent the Malabar Coast

The following are the musical instruments played as accompaniments to the performances of the dancing girls

Drums—Of these there are two, a large oval shaped one termed a d'hol, and a smaller one of the same shape and make, called a malim moorathungum or mathalum. These are hollow wooden cylinders, large in the centre, and narrowed at either extremity, and covered by parchment at both ends

Thoothe or santoothe, a wind bag, somewhat like a bagpipe, this comprises the entire skin of a sheep or goat, freed of hair and having all the openings closed, excepting two pipes or reed, one of which is inserted in the neck, and the other, at one of the extremities, one to blow with, and the other through which the air issues, producing a low moaning sound

Thalum Two pairs of cymbals, (large and small) termed peria and chinna, thalum

A piccolo, termed poolan kushul

A small flageolet, called mogoveni.

MUSICAL INSTRUMENTS

A large flageolet, called peria walum mogoveni

In addition, they sometimes have a clarinet, violin, tambourine, and guitar, but these are innovations of late introduction. In the performance of the hindoo dancing girls in the two dances termed avancum and kanchene naetum, their movements are combined with great agility, ease, and gracefulness, and with their nimble steps, the turning and twisting of their hands, eyes, face, features, and trunk agree, whilst they beat time with their feet. The feet generally placed flat as they seldom dance on their toes—the movements and position combine something of the waltz and Spanish cachucha—they advance, retire, whirl around drop down and rise again with ease and rapidity, whilst the several movements are kept in order with the twirling and twisting of their hands, features, trunk, &c. Some portions of the step resemble the hornpipe and jig, whilst they hop and dance from one leg to another, keeping time, now turning, now whirling, now capering, and now drooping, performing a coquettish pantomime with their antics, then affecting coyness, and dancing away from the assembly, by suddenly turning away as if careless of their allurements, but returning to the attack with greater vigor and increased blandishments. It is indeed, surprising to witness their feats of strength and bodily powers of endurance, for notwithstanding their frail make and delicate appearance, the amount of fatigue they endure, dancing as they do from nightfall to early hours of the morning is astonishing. Their dancing is perfection, and the bodily fatigue they must undergo, from the attitudes and positions they combine in their dances, must be great. In what is called the "Sterna Cothoo" athletic feats are performed, resting their hands on the ground and flinging their feet in the air with great rapidity and thus twirling round and round, successively performing various somersaults, lying full length on the ground with their hands and feet resting, contorting, twirling, and twisting their bodies in various ways, or whilst resting on the hands and legs with their backs to the ground and their chest and abdomen turned upwards, drawing the hands and feet as close together as possible, whilst their bodies are thus arched they with their mouths pick up rupees from the ground. In this arched position beating time with their hands and feet, they work round and round in a circle. During their performance they join their attendants in the songs that are sung and regulate the various movements of their bodies to the expression given vent to in the song

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Modiye doocoonoothoo—In this dance the word "mod" is a term used to designate a craft or enchantment practised by a conjuror who places or hides money or other valuables in a certain place, and often in the presence of his opponent, with the view of testing his ability, and challenges him to remove it, which the opponent endeavours to do by playing on a pipe termed "maked," and if he be not equally skilled, he is struck to the ground in a mysterious manner sick and ill, frequently bleeding from the nose and mouth profusely. The dance is in imitation of this by the girl playing on a maked, dancing at the same time and throwing herself on the ground—the right leg is stretched out at full length, forming a perfect angle with her body out on one side, on the other, the left leg doubled under the knee is stretched out in like manner on the opposite side, producing a most singular appearance, and as if there were no joint in the hips.

Colu Antum, or the stick dance, is formed by a number of girls of the same age, size, and dress, numbering from twelve to twenty four, or more, each having two sticks, one in each hand, about eighteen inches long, well turned, and painted with circular stripes of yellow, green and red. Either to the roof or across a piece of wood used in support for the purpose, a stout skein of thread in different colours is suspended, and having as many strands as there are girls, the free ends of the strands are tied to the ends of the painted sticks each hold, the dance begins with the usual song and accompaniment of music, when each girl striking her sticks dances a kind of jig and hops from place to place exchanging places with each other. This is done with such order and regularity that the several strands are plaited with the utmost regularity into a stout cord or tape of many colours, according to the design. At a sign from the conductor the same is undone, with equal order and regularity, the girls dancing and exchanging places with each other without a single mistake or false step, either in the plaiting or unplaiting of the strands of thread. The readiness, grace, and ease with which the several movements are effected are worthy of admiration. At some places on festive occasions, during the peregrinations of the hindoo idol around the town in procession, these girls perform the stick dance on a platform, which is carried and precedes the idol. More frequently these and other dances are performed on foot in front and at some distance from the procession, which stands still at a certain distance to allow of its being properly carried out.

MUSICAL INSTRUMENTS

Of the Burmese musical instruments, the chief in size and power, is called Patshaung, and may be styled a Drum Harmonicon. It consists of a circular tub-like frame, about thirty inches high and four feet six inches in diameter. This frame is formed of separate wooden staves fancifully carved, and fitting by tennon into a hoop which keeps them in place. Round the interior of the frame are suspended vertically some eighteen or twenty drums, or tom-toms, graduated in tone, and in size from about $2\frac{1}{2}$ inches diameter up to ten. In tuning, the tone of each drum is modified as required, by the application of a little moist clay with a sweep of the thumb, in the centre of the parchment. The whole system then forms a sort of harmonicon, on which the performer, squatted in the middle, plays with the natural plectra of his fingers and palms,—and with great dexterity and musical effect.

Another somewhat similar instrument has a frame about four feet in diameter, and fourteen inches high. The player sits within the inner circle and strikes the gongs with small drum-sticks. This instrument is one of singular sweetness and melody.

The harp of Burmah is held across the lap when played, the curved horn being to the left, and the right hand passed round and over the strings instead of being kept upright like the Welsh harp. Tasselled cords attached to the ends of the strings and twisted round the curved head, serve for tuning. This is done by pushing them up or down, so that the curvature of the head increases or diminishes the tension. These cords are at the same time ornamental appendages to the harp. This harp is a pleasing instrument by itself, but it is usually only an accompaniment to unmelodious chants of intolerable prolixity.

The bamboo Harmonicon or staccato is a musical instrument used throughout Burmah and the Eastern Archipelago. In Java they have a number of such instruments, made in wood and metal, and only slightly differing from one another, though distinguished by different names. In that of Burmah, eighteen to twenty slips of bamboo, about an inch and a half broad and of graduated length, are strung upon a double string, and suspended in a catenary over the mouth of a trough-like sounding box. The roundish side of the bamboo is uppermost, and whilst the extremities of the slips are left to their original thickness, the middle part of each is thinned and hollowed out below. The tuning is accomplished partly by the regulating of this thinning of the middle part. The scale so formed is played with one or two drum-

sticks, and the instrument is one of very mellow and pleasing tone. Though the materials are of no value, a good old Harmonicon is prized by the owner, like a good old Cienou, and he can rarely be induced to part with it.

The musical instruments of Java are the Bonang, Klomo and Gambang — *Tod's Rajasthan*, vol. 1 p. 539. *Native Public Opinion*. Herklot. *Yule's Mission*.

MUSICAL-FISH, or Drum-fish, a sea-fish near the Pearl river near Macao. Every evening, they assemble around a ship and continue their musical humming till about midnight. The noise rises and falls or suddenly ceases at times as they quit the ship in search of food — *Adams*, p. 63.

MUSICANI, an ancient people of upper Sindh, whose capital was Aloī.

MUSICANUS, a chief mentioned in the account of the Voyage of Nearchus. Pottinger finds a similarity between Musicanus and Moo-Sehwan, the names of two contiguous districts in Sind, and usually connected in utterance. They lie exactly where we are told the Greeks found that chief's territories. From the territory of the Sogdi or Sodra, Alexander continued his voyage down the Indus to the capital of a king named Musikanus, according to Strabo, Diodorus, and Arrian or of a people named Musican, according to Curtius. These statements can only apply to the rich and powerful kingdom of Upper Sindh, of which Aloī is known to have been the capital for many ages. There is however nothing to guide us but the general description that the kingdom of Musikanus was "the richest and most populous throughout all India," and that the territory of Aloī was rich and fertile, is known from the early Arab geographers, who are unanimous in its praise. The ruins of Aloī are situated to the south of a gap in the low range of limestone-hills which stretches from Bukkur or Bhakar towards the south for about 20 miles, until it is lost in the broad belt of sand-hills which bound the Nāra, or old bed of the Indus on the west. Through this gap a branch of the Indus once flowed, which protected the city on the north-west. To the north-east it was covered by a second branch, of the river, which flowed nearly at right angles to the other, at a distance of three miles. At the recession of Raja Dahu, in A. D. 680, the latter was probably the main stream of the Indus which had been gradually working to the westward from its original bed in the old Nāra. According to the native histories, the final change was hastened by the excavation of a channel through the northern end of

the range of hills between Bhakar and Roī. The correct name of Aloī is not quite certain. The common pronunciation at present is Aloī, but General Cunningham thinks it probable that the original name was Roīa, and that the initial vowel was derived from the Arabic prefix Al, as it is written Aloī in Biladūn, Edrisi, and other Arab authors. The city of Musikanus was evidently a position of some consequence as Arrian relates that Alexander "ordered Kiartens to build a castle in the city, and himself came there to see it finished." *Pottinger, Travels in Beloochistan, Asiatic Researches*, vol. 15 p. 14. *Cunningham Ancient Geography of India*, pp. 256, 259. See Kabul.

MUSINA, a little mammal of Japan, very like a racoon.

MUSINA, or musnee. **BENG. HIND.** Linnæi usitatissimum.

MUSIRIS. A port known to the Greeks on the coast of Malabar, in all probability, Mangalore. It is alluded to in the Periplus of the Erythrean Sea (supposed to have been written by Arrian) to whom we are indebted for the earliest mention of the peninsula of the Dekhan, and we are informed of Hippalus, the commander of a vessel in the Indian trade, having the hardihood to stretch out to sea, from the mouth of the Arabian gulf and practically test the more theoretical observations of his predecessors. This experiment was successful, and he found himself carried by the south-west monsoon to Musiris. This bold adventure, gained for him the honour of having his name attached to the wind by which he was enabled to perform this novel voyage — *Ind. in 15th Century*.

MUSJID, **AR.** a mosque. Musjid-ul-Haram, the sacred or inviolable temple, i. e., Kaaba. The English letter j amongst the people of Egypt and Turkey, has the hard sound of g, hence musjid is pronounced musgid, from which is the English word mosque.

MUSK

Mishk, Mushk, AR.	HIND	Muschio,	IT
	PERs	Dedes,	JAV MALAY
Kado,	BURM	Moschus,	LAT
Shie Hiang	CHIN	D'ed'es, Rasi,	MALAY
Desmer,	DAN	Jabat	
Muskus,	DUT	Almisco,	PORT
Musc,	FR	Kabuga, Muscus,	RUS
Bisam,	GER	Mushka,	SANS
Kasturi, HIND	MATAY	Rutta, Oorula,	SINGH
	SANS TIM TEL	Almizele,	SP

Musk is a secretion in the preputial follicles of the musk deer, the Moschus moschiferus, and is sometimes adulterated with dried blood or catechu. If the former

MUSK

be present, agitation with distilled water will often form a solution, coagulated by heat. The latter is detected by adding a solution of minute of iron to the water in which the musk was diffused: a deep black colour is produced if catechu be present. Globules of lead are often fraudulently introduced into the sacs, the best test is the strength of the alcoholic solution. The Musk deer is found in the Himalaya, Siberia, Tonquin, and Cochinchina. A substance analogous to musk (in Hyacinth) is brought to Bombay by merchants from Zanzibar. True musk is only found in the follicle of the musk deer, in the rutting season and in the early winter. Good musk is in irregular unctuous, light, dry, reddish-black, or dark purple grains, concreted in a slightly oval bag, about $1\frac{1}{2}$ inches in diameter, hairy on one side and not on the other, they weigh from 200 to 250 grains a piece. The small dark bags with the grayish hairs arranged evenly round the centre are the best. In the living animal the musk has the consistence of honey, is of a brownish-red color, and has a strong odour. When dry, the musk is almost solid, granular, and of a dark-brown color. It feels unctuous and fatty, has a bitter aromatic taste and its smell is powerful. Each sac does not contain more than 370 grains in an adult, and 123 in an old animal. Two kinds of musk are known in commerce, the Tonquin, or Chinese, which is the best, and the Habardui, or Russian. The musk that reaches Britain is imported from China in chests of from 60 to 100 ounces each. An inferior kind, of hill produce is imported from Bengal. There is also a Siberian or Russian musk. The Chinese musk bags are always observed to have been opened and sewn up again, and it is probable that adulteration is largely practised: the blood of the animal is often mixed with the musk. The Simla musk balls, which are presented as complimentary razars by hill chiefs, are an inferior kind, and do not command anything like the price of the genuine Tibet balls. About 100 musk bags are imported from Changthan via Yarkand of which about 40 go to Yarkand the rest go to Kashmir and Jammu, and are taken by Yarkandi pilgrims to Mecca for sale in India or other Asiatic countries: they are produced in the north-west of Rodokh and Nepal, and their value, at Le, 7 to 15 Rs, but all supply from that quarter has long ceased. In 1857, the import of musk into England was 10,728 ounces. The pod is obtained from the male, the largest are the size of about a pullet's egg and worth about 25

MUSK-DEER

shillings. Edrisi, the Moorish geographer, writing in the twelfth century, enumerates musk as one of the productions then exported from Ceylon, but this must have been the civet of the *glossy genet*, the civet cat of Europeans, which is common in the northern province, where the Tanul people confine it in cages for the sake of its musk, which they collect from the wooden bars on which it rubs itself. The musk bag of the musk deer consists of a sac, which is only present in the male, it is placed on the median line of the abdomen, between the navel and the outlet of the prepuce and near the latter. The sac is of a rounded oval form, flat on its superior and adherent surface, but convex and covered with hair on its inferior or free surface. In adults the sac is from two to three inches long, and 7 to 10 lines in depth. The envelope of the sac consists of three separate membranes. These small bodies are glands for the secretion of the musk. Toward the middle of the external surface of the sac is a short canal, which passes obliquely, and has its internal opening marked by a number of converging hairs.—O'Shaughnessy

MUSK-DEER

Moschus moschiferus | Ronz, The
Lig Liba or Lay, Trib

The musk-deer, is about the size of a young roebuck six months old. The color of the skin is blackish with a mixture of yellow and reddish brown. The tail has a heart-shaped space around it, naked in the male and always moistened with a strong smelling secretion, the females, during the whole of life, and the males up to two years of age, have the tail covered with hair on its upper part, and with wool on its under part: the animal has no horns. It is timid and nocturnal in its habits, very rapid in its course, it has a leaping motion, something like that of the hare, it leads a solitary life, except in autumn, it feeds upon the leaves, bark, and roots of trees, its flesh is good to eat. The male animal produces the musk, it is a native of Eastern Asia, between the 30° and 60° north latitude. It is found in the steppes of the Altai on the Irtysh river, extending eastward as far as the river Yenesei and lake Bukal.

The musk-deer is rather more than three feet long, and stands nearly two feet high at the shoulder, but they vary considerably in size, those found in thick shady woods being invariably larger than those on rocky open ground. The head is small, the ears long and erect. The male has a tusk depending from each upper jaw, which, in a full-grown animal is about three inches long, the thickness of a goose-quill, sharp pointed, and curving

MUSK-DEER

slightly backwards. The general colour is a dark speckled brownish gray, deepening to nearly black on the hind quarters, where it is edged down the inside of the thighs with reddish yellow. The throat, belly, and legs, are of a lighter gray. Legs long and slender, toes long and pointed, the hind heels are long, and as well as the toes rest on the ground. The fur is composed of thick spind hairs, not unlike miniature porcupine quills, they are very brittle, breaking with a slight pull, and so thickly set, that numbers may be pulled out without altering the outward appearance of the fur. It is white from the roots to nearly the tips, where it gradually becomes dark. The fur is much longer and thicker on the hind parts than on the fore, and gives the animal the appearance of being much larger in the hind quarters, than the shoulder. The tail which is not seen unless the fur is parted, is an inch long, and about the thickness of a thumb, in females and young animals it is covered with hair, but in adult males is quite naked, except a slight tuft at the end, and often covered, as well as all the parts near it, with a yellowish waxy substance. The musk, which is much better known than the deer itself, is only found in adult males, the females have none, neither has any portion of their bodies the slightest odour of musk. The dung of the males smells nearly as strong as musk, but singularly enough neither in the contents of the stomach, nor bladder, nor in any other part of the body, is there any perceptible scent of musk. The pod, which is placed near the navel, and between the flesh and the skin, is composed of several layers of thin skin, in which the musk is confined, and has much the appearance of the crop or stomach of a partridge, or other small gallinaceous bird, when full of food. There is an orifice outwards through the skin, into which, by a slight pressure, the finger will pass, but it has no connection whatever with the body. It is probable that musk is at times discharged through this orifice, as the pod is often found not half full, and sometimes even nearly void. The musk itself is in grains, from the size of a small bullet to a small shot, of irregular shape, but generally round or oblong, together with more or less in coarse powder. When fresh it is of a dark reddish brown colour, but when taken out of the pod and kept for any length of time, becomes nearly black. In autumn and winter the grains are firm, hard, and nearly dry, but in summer they become damp and soft. The musk-deer may be found upon every hill of an elevation above 8,000 feet, which is clothed with

MUSK-RATS' TAILS

forest. On the lower ranges it is comparatively a rare animal. Exclusively a forest animal, it inhabits all kinds of forest indiscriminately, from the oaks of the lower hills to the stunted bushes near the limits of vegetation the preference seems to be given to the brick forests, where the underwood consists chiefly of the white rhododendron and juniper.

The annual exports of musk from India were as under:

1857-58	£ 1,950	1859-60	£ 1,792
1858-59	.. „ 3,230	1860-61	.. „ 3,671

Nearly all of it was from Bengal, none from Madras, and in these four years only to the value of £132 from Bombay. A white musk deer is said to have been brought from Banka, of the size of a kitten, white all over, and apparently full grown — *Mackinnon's Shooting in the Himalayas*, p. 85-90. *O'Shaughnessy's Bengal Dispensary*, *O'Shaughnessy's Bengal Pharmacopoeia*, *Smith's Chinese Materia Medica*, p. 153. *Royle's Materia Medica Himala*, p. 269. *Cat. Cat. Fa. 1862 Tennent's Sketches Nat. Hist. of Ceylon*, p. 32.

MUSKA also Mucken, Guz Hind Butter
MUSKAAP-NOTEN, Dör Nutmegs
MUSA KA JHAR, Hind — ?
MUSKATEN-NUSSE Gär Nutmegs
MUSK CENTAURY, Centaurea moschata
MUSKEI, Hind the Kuntaln, or fassani of Chenab, *Humiltoma suaveolens*, *Rorb*

MUSK OKRO or Musk hibiscus

Hubb ul musk,	Ar	Abelmoschus moschatus,
Musk hibiscus,	Eng	Lat
" plant,	"	Cattu kasturi, Malay
" in dhow,	"	Kapu kun ussi, Singh
Kul kasturi, Guz Hind		

The seeds of the Hibiscus abelmoschus, or Abelmoschus moschatus, a native of the East Indies and South America.

MUSK RAT of India, species of *Sorex*. See *Soricidae*.

MUSK RAT of Canada *Ondatra Americana* *Tiedemann*. *Castor Zibethicus* *Linn*. *Fiber Zibethicus* *Cuv*. *Ondatra Lincep* the Musquash of the Cree Indians, Little Beaver. See *Ondatra*.

MUSK-RATS' TAILS, form a considerable article of import into India, being regarded by some races as aphrodisiac. Their tails are covered with a thin sleek coat of short hairs, have a pleasing odour of musk and are greatly prized in Russia and the Maldiv Islands. The Musquash is easily tamed, soon becomes attached and is cleanly and playful. There are three varieties, the black, the pied and the white. *Eng Cyc*, p. 419.

MUSLIN

MUSK-ROOT the root of a plant known also by the name of *Sumbul*, apparently belonging to the natural order *Umbelliferae*, and brought to England from Russia and Persia. The root exhales a powerful smell of musk, and has been used in medicine as a substitute for that substance. Its tissues are full of starch. *Eng Cyc* See *Sumbul*

MUSK SEED, Seed of *Abelmoschus moschatus*

MUSKUS, *Dur Musk*

MUSLIN, also written *Mooshe*. **HIND** a gum supposed to be obtained from several plants. *Mush-safed* and *Mush-semul* are from the *Bombax heptaphyllum* and *Mush-siah* also called *Mush-dakhani* or *Black Mush*, is described by Dr. *Parera*, in his notes on the *Materia Medica* of *Sind*, in the collection of Dr. *Stoehs*, as from the *Murdannia scapiflora* of *Royle* and of the *Cucurbitaria chloroides* *Roab* according to *Ainslie*, *Mat Ind* n p 242 and is described as dried slices of a blackish root of about half an inch thick. There were three sorts of *Mooshe* root represented in the *Panjab Exhibition*. *Mush sembal* from *Bombax heptaphyllum*, *Mush safaid* which is apparently an immature specimen of *satawai* (*Asparagus adscendens*) and *mush siyah*. *Mush sembal* is a light woody fibrous root of a brownish color with thin epidermis, easily detached, and a very fibrous thick tube. It acts as a stimulant and tonic, and some consider it in large doses emetic. It is said to contain 10 per cent of resin. *Powell's Hand Book*, vol 1 p 333.—*O'Shaughnessy*

MUSLIN

<i>Neteldoek</i> ,	<i>Dur</i>	<i>Moussolua</i> ,	<i>IN</i>
<i>Mousseline</i> ,	<i>FR</i>	<i>Malmul</i>	<i>MALAY</i>
<i>Musselin</i> ,	<i>GER</i>	<i>Sana Sella</i> ,	<i>POL</i>
<i>Nesseltuch</i> ,	"	<i>Kissea</i> ,	<i>RUS</i>
<i>Malmul</i> , <i>Saila</i> ,	<i>HIND</i>	<i>Moselina</i> ,	<i>SP</i>

A fine cotton fabric, extensively manufactured in India, in Europe and America. There are a great variety of kinds and qualities, as, book-muslin, cambie-muslin, mull-muslin, &c. Formerly all muslins were made in British India, and Dacca in Bengal and Ainee in Chingleput were celebrated, Dacca, especially, was formerly celebrated for "its webs of woven wind." The Dacca muslin manufacture once employed thousands of hands, but towards the middle of the 19th Century it was quite at an end, so that it was with great difficulty that the specimens of the fabrics sent to the Great Exhibition of 1851, were procured. The kind of cotton (which is very short in the staple) employed, was hardly grown, and scarcely a loom then existed which was fit for the the finest fabrics. The Dacca

MUSLIN

jewellers still excel in gold and silver filigree. At the Madras Exhibition of 1855, the Cambie muslin bleached and the Isree muslin exhibited by Veerabomma Kistanna Chetty were of a very superior quality and the Jury considered the manufacturer entitled to a reward of a 2nd class medal. The most celebrated of Indian muslins was that of Dacca, made from cotton grown in the vicinity, the thread from which does not swell. *Chicacole*, and *Upada* a few miles north of *Cocanad* formerly produced the muslins and, in 1862, a strong muslin, generally checked, is procurable at *Chicacole*, at 3 to 6 rupees per piece of 8 yards, or made to order of very good quality at 11 rupees the piece. The famous *Ainee* muslins, of which *Book muslins* are an imitation, are prepared at *Ainee* in the *Chingleput* district, they sell according to quality. At the 1851 and 1862 Exhibitions, Dacca muslins stood successful in comparison with those of Europe, and in the Industrial museum at London is a piece 20 yards X 1 yard, weighing only 7½ oz. At that of 1862, an excellent specimen of Dacca manufacture was superior to any shown in 1851, the best specimen on that occasion proving to be of No 337s yarn and that of 1862 380s. As then, however, some machine made muslin in the Exhibition was superior in point of fineness, according to the mode of computation adopted, there were exhibited also,

<i>Charkina muslin</i>	<i>Ab rowan</i>
<i>Junglekhassa</i>	<i>Sircar i-Ah</i>
<i>Striped muslin, or Doo reah</i>	<i>Malmul Khas</i>
<i>Spotted muslin, or Bootee</i>	<i>Naynook</i>
<i>Alibully muslin</i>	<i>Figured muslin</i>
<i>Red spotted muslin, or Boote</i>	<i>Chanderkoora Malmul</i>
<i>Jamdahee</i>	<i>Kurnool muslin, 1st quality</i>
	<i>Maderpak muslin, from North Arcot</i>

The thread used in weaving muslin of the finest kind is spun from a peenhai kind of cotton, known by the vernacular name of 'Pu Parthi'. The weavers state that they purchase this thread ready spun from a colony of pariahs, who have settled in the neighbourhood, and who have the speciality of its preparation. It is not stated wherein this peculiarity of manufacture chiefly consists, as all that the local report says on this head is, that after the cotton is carefully cleaned and picked it is laid by in cloth bundles for two or three years, when it is rolled in plantain bark and then wound off. The weavers of the Philippines succeed in reducing the harsh filaments of the Abaca palm-tree, to such a degree of fineness, that they afterwards convert them into textures equal to the best muslins of Bengal.

of the exceedingly fine musk is slowly dying out. There is a demand for those of the finest quality—the best in our running-water and in our high-land. The Native nobility do not prize the finest sort, and there is no market for them elsewhere. In 1862, there was only a single lot of weavers in Dacca who could manufacture the very finest quality, and it takes them six months to make up one piece, but even for this piece they could find no orders. Besides, the particular kind of cotton, known, supposed to be finer than the best new Orleans staple, from which alone the thread was spun, is now never grown. The principal varieties of plain musk manufactured at Dacca, are Malinul Khis, Abirwan, Shab-nam, Khasa, Jhina Ghon Ali Tan-zab, Alahullee Nysook Baddan Khis, Tuandun, Sumbutee and Sumbund—names which denote fineness, beauty or transparency of texture, or the uses to which they are put. *Hooker Himal Jour* vol. ii p. 251 *Rhode, MSS M E J R* *Hutton's State* p. 55-6 *Cat Erh* 1862

MUSLI HIND A term by which the roots of several plants are designated, Musli Sufed *Asparagus filicinus* Musli Siyah *Amel m. therosa*. See Mooshi

MUSMUSA,—*Byonia scabra*

MUSNUD, ARAB HIND The throne of a mahomed in prince of India

MUSOOR, BENG Many tue, *Eryum linsutum*

MUSQUASH A species of *Ondatra* the muskrat, a diminutive species of beaver, the skin is largely used as a hatting fur. Its fur is sold in Russia and India for its odour of musk—*Waterston*

MUSKITO

English,	HIND	Kosh,	Tan
Mosquitoes,	Moski	Dom,	Thi

Some writers have supposed the muskitoes to be the flies alluded to in Scripture, sent as plagues, but Bruce thought this Egyptian plague might be the Bomb of Abyssinia, and this is probably correct. Four species are known, *Culex lugens*, *C. fuscans*, *C. cinereolens*, and *C. regius*. A few sprigs of worm-wood placed about the pillow, will protect the sleeper from their attacks. To rub the worm-wood gently over the forehead and wrists, the best thing at hand, will repel the muskitoes or other insects, and give annoyance. These insects are most abundant near stagnant water, and in the low-lying rivers. Along the banks of the Irrawaddy, Burmese

sleeps under a musquito curtain the insects are so numerous. Their passage from a river or tank is intercepted by trees and at Kummendyne myriads hang about the trees. Captain Elphinstone Biskine also mentions that whenever the muskitoes were uncommonly numerous in Rewa (which was five miles from Niqué), he always used to be told that the boys had been disturbing the akan in namn. This tree was completely covered with muskitoes, and so thick were they, that one could easily have taken a cupful from any branch at one scoop. Every part of the tree, from the very top to the root, and in the same manner the branches, appeared to be one solid trunk composed of muskitoes. He was told by Thakouau that it had been so that since he was a boy, that it was the property of the tree to attract the muskitoes, and that, if never disturbed, the country would be entirely free from these troublesome insects. In India they are smoked out of a room by burning chips of wood. Various substances are employed by the Chinese to drive them away. On boardmen, says Fortune, who heard him talking about the musquito, asked Sing-Hoo why he did not buy some musquito tobacco, which they said might be had in the village, and which would drive all the muskitoes out of the boat. Immediately, he says, I despatched him to procure some of this invaluable substance. In a few minutes he returned with four long sticks in his hand, not unlike the pastilles commonly used for burning incense in the temples, only somewhat longer and coarser in appearance. They cost only two cash each—made with the sawings of resinous woods—procured, he supposes, from juniper-trees—and mixed with some combustible matter to make it burn. A piece of split bamboo, three or four feet in length, is then covered all over with this substance. When finished it is as thick as a rattan or a small cane. The upper end of the bamboo has a slit in it for hooking on to any nail in the wall, or to the roof of a boat. When once lighted, it goes on burning upwards until within six inches of the hook, beyond which there is no combustible matter, and it then dies out. A somewhat fragrant smell is given out during combustion, which at a distance, is not disagreeable. Sometimes the sawdust is put up in coils of paper, and is then burned on the floors of the houses. Various species of wormwood are likewise employed for the same purpose. The stems and leaves of these plants are twisted and dried, and probably dipped in some preparation to make them burn. The musquito

has a mortal aversion to all these substances and wherever they are burning, there the little tormentors will not come. I procured, he adds, the sticks in question, and burnt them daily, after this, and although the insects were often swarming when I entered the boat or an inn, the moment then "rovecio" was lighted they quickly disappeared, and left me to sit at my ease, or to enjoy refreshing sleep. A person informed him that they used the sawings of juniper or pine trees (pili heang fun, or sung shoo), Artemisia-leaves reduced to powder (mu-hin) tobacco leaves (cin fun), a small portion of arsenic (pe zu), and a mineral called mu-wang. To thirty pounds of the pine or juniper sawings, about twenty of Artemisia, five of tobacco, and a small quantity of arsenic were added. From subsequent inquiries, he ascertained the composition to be pine and juniper sawings, wormwood leaves, and tobacco-leaves, reduced to powder, a small portion of mu-wang and arsenic. Each article was well beaten up with water, then the whole mixed together, and in the form of a thick paste rolled on a slip of bamboo. On exposure to the sun the substance dried quickly, and was then put away for sale. When burned the sticks are somewhat like the common joss-sticks of the country, or about the thickness and length of a light walking cane. Another substance, much cheaper than the first, is found in every town and village in the central and eastern provinces of the empire, but no doubt it is in use over the greater part of China. Long narrow bags of paper—say half an inch in diameter and two feet long—are filled with the following substances, namely, the sawings of pine or juniper mixed with a small portion of mu-wang and arsenic. The proportions are thirty pounds of sawings, two ounces of mu-wang, and one ounce of arsenic. This mixture is not made up in the form of a paste like the latter but simply well mixed, and then run into the bags in a dry state. Each bag being filled is closed at the mouth, and then coiled up like a rope and fastened in this position with a bit of thread. Many hundreds of these coils neatly done up and placed one above another, may be seen exposed for sale in shops during the hot season, when mosquitos are numerous — *Davies' Chinese, Algiers in 1857, p. 15. Capt. Elphinstone Erskine, Islands of the Western Pacific, p. 469. Fortune's Tea Districts, p. 180. A Residence among the Chinese p. 111. See Mosquito*

MUSRINU, HIND *Fragearia vesca* See Strawberry

MUS RUFESCENS, *Gray*, (*M. flavescens, Elliot*), and *Mus nemoralis, Blyth*, are two species of the tree rat in Ceylon — *Tenison's Sketches of the Natural History of Ceylon, p. 42. See Muridæ, Mus*

MUSS HIND of Kanawai, *Desmodium argenteum*

MUSSÆNDA, a genus of plants of the natural order Cinchonaceæ, section Gaidinæ. *M. macrophylla, Wall.* is a plant of Nepal with deep orange flowers. This seems to be the plant which the Rev. Dr. Mason notices under the name of *Mussænda wallchii*, a species with corymbs of orange-colored flowers, and a single sepal expanded into a large white leaf, an interesting shrub to the eye of the curious, it is abundant in Tenasserim forests. In Calcutta an allied species is cultivated in the gardens — *Mason, Voigt.*

MUSSÆNDA BELILLA, *Rheede Ham.* and *M. flavescens, Roxb. Ham.* are synonyms of *M. frondosa, Linn.*

MUSSÆNDA CORYMBUS, *Roxb.* A small tree of Silhet, Malabar and Ceylon, with middle sized bright orange flowers. Its white floral leaves are sometimes eaten — *Roxb. i. 556, Voigt, p. 377.*

MUSSÆNDA FRONDOSA *Linn.*

Sarwad, Bhootasee, Bom	Belila,	MALABAR
Sanchout,	Vella elly,	TAM
Bebina,	HIND	

Grows in most parts of British India, Nepal and Ceylon. It has gold colored flowers, it is conspicuous with its white leaf, contrasting with its deep golden colored flower. There are many varieties of it. Its root and the juice of its leaves and fruit are used in medicine.

MUSALA, HIND Seasoning for food, gain musala warm seasonings or spices, thanda musala or cold seasonings is a term applied to the less pungent substances.

MUSSALI, SANS *Conchylgo orchioides* — *Gertn.*

MUSSAMBRUM, TEL *Aloes*

MUSSAT, also written Mussad and Mus-sad, MALABAR. An inferior tribe of brahmans, in Malabar, said to be descended from those for whom Parasmaman recovered the province from the sea — *Wilson.*

MUSSAY PAYATTI, TAM *Tetianthea tomentosa*

MUSSEE, CAN. One of the Lauraceæ, grows in Mysore, where it is in general demand — *Capt. Puckle in Mad. Cat. Es. of 1862.*

MUSSELIN, GER *Mushin*

MUSSELS, Molluscan animals, or shell fish, which may be thus shown

MUSSOORIE

FAMILY MYTIDÆ, MUSSELS

- GEN *Mytilus* Sea mussel, *rec* 50 sp *fossil* 80 sp
? Mytilus, *fossil*, 6 sp
Modiola Horse mussel, *rec* 50, *fossil*, 130 sp
- SUB GEN *Lithodomus*, *rec* 12 sp *fossil*, 16 sp
Ctenella, *rec* and *fossil*
Modiolarca, *rec*
? Mytilimera, *rec*
Modiolopsis (*mytiloides*), *fossil*
? Orthonotus (*pholadis*), *fossil*
- Dreissena* *Syn* *Mytilomya* *Congeria* *Ticho*
gonia, *fossil*, 10 sp

Mussels are caught in small cylindrical basket traps, attached to a single rope, and floated with the tide near the bottom.

MUSSOI, a medicinal bark of the Archipelago, largely an article of trade.

MUSSOOR, HIND. the pulse *Ervum lens*.

MUSSORIE, HIND *Conium Nepalensis*, Wall.

MUSSOORIE or Masuri, a sanatorium or hill station, in the Himalaya, which adjoins Laddoo on the west and consists of a series of ridges about 5 miles in extent running off almost east and west with frequent peaks, and with spurs or shoulders issuing irregularly down to the valley of Deyali Dhoon on the south, and to the river Uglai or Uggulwar on the north, with deep wooded gorges between Banog, a hill to the west of the settlement has been ascertained to be 7,545 feet above the level of the sea and to be in 30° 28' 29" N lat and 78° 32' 3" E long. The river Jumna flows around the northern face of Banog and Badiay bounds the settlement of Mussoorie on the west. Mussoorie was first resorted to as a sanatorium in 1823. It is built upon heights varying from 6,400 to 7,200 feet, the majority of houses being situated at probably the mean elevation of 6,800 feet. There is no table land of any extent and almost every building stands on a site, which it was necessary to level either on a peak or ridge, on the southern slope of the mountains. There are few houses on the northern face. The buildings are generally a considerable distance apart, but they are closer together towards the east and in the centre than towards the west, which is the direction in which the settlement is extending. The view of the snowy mountains to the north, (which on a clear day appears to be within a few hours journey) and of the beautiful valley of the Dhoon, spread out like a painted map at the foot of the hills to the south, has been greatly admired. The river Ganges and Jumna are visible from many parts of Mussoorie not only as they foam over their rocky beds in their impetuous race through the valley but stretching far away into the plains. The sta-

MUSSULMAN

tion of Sabarunpore is also to be distinguished with a glass, bounding the horizon over the Sawalik range of hills which shuts in the valley of the Dhoon to the south. Comparisons have been made between Simla and Mussoorie to the disadvantage of the latter on account of the nakedness of the hills, or at least the want of forest trees, and particularly of the deodar which gives such a peculiar character to the scenery, at the first mentioned station. In January and February the weather is wintry always with frost more or less intense, and occasional falls of snow. In the course of March the frost entirely disappears, and many trees put forth their new leaves. Showers of rain, and sometimes of hail with thunder storms are experienced in this month and in April, after which till the setting in of the rains in the middle of June there is generally settled summer weather. The rains are considerably heavier than at the neighbouring stations of the plains. They cease on or before the 18th of September and are succeeded by a beautiful agreeable season, which lasts till Christmas, and sometimes till the middle or end of January. In this period of the year scarcely a closed door is to be seen and the temperature gradually sinks from 64° in the shade, in the beginning of October into that of sharp winter, the frost becoming strong in the course of November. The temperature of a spring on the north face of Mussoorie is nearly 54½° which may be assumed to be the mean temperature of the place and the mean extreme daily range (as determined by a thermometer in an open north verandah in March 1838), the most variable month of the year, was less than 5½°. Mussoorie is found to be 20° to 25° degrees cooler than the neighbouring stations.

MUSSOOR PURPOO, TAM *Ervum lens*.

MUSSUCK, or mushak HIND inflated skins, generally of bullocks and goats, used for carrying water.

MUSSULMAN, AR properly muslim, a person of the mahomedan religion, it is the plural form of the Arabic muslim. A woman is called muslimah and the creed Islam. There are, in British India, about seventeen millions of this faith, principally of Arab, Persian and Moghul descent, with many converts, however, particularly in lower eastern Bengal. They are of two sects, sunni and shiah Arabia, Persia, Asiatic Turkey, Central Asia, Egypt and Afghanistan, are largely mahomedan or mussulman. In European Turkey the mahomedans form about a sixth part of the population. The Afghans are mussulmans of the sunni sect with the

MUSTAJAR

exception of the tribe of Beritchee, who belong to that of the shirk. The Parsivan and Lemik, who are subject to the Afghans, equally, profess the faith of Islam but besides the two sets just mentioned some of them are of a third called Ah Illidze. The mussulmans or mahomedan sects are very numerous one of them is the Wahabi. Deirayh the Wahabi capital, is situated on the Wadi Beir Hattah, one of the defiles by which alone the Nephel-And can be entered. The Wahabi call, himself a Mu'ahhid, or Unitarian, in opposition to Muslark—Polytheism—in other sects but his own, and in Meccah follows out his two principal tenets, public prayer for men daily. The founder of this religion was Abdul Wahab a native of Arree a town in the district of El Ared. This man, in his youth, first studied at home the sciences which are chiefly cultivated in Arabia, he afterwards spent some time at Berr, and made several journeys to Bagdad, and through Persia. After having raised his native place, he began to propagate his opinions among his countrymen, and succeeded in converting several of them. Soon, whose subjects consequently, became followers of this leader. *Journal of the Asiatic Society, p. 291. Jahan Numa, p. 57. Bell's Travels, vol. 1 p. 5. Bell's Travels, vol. 1 p. 272. A. C. C. Travels, vol. 1 p. 131.*

MUSSUMBRA, *Sesuv. Ambergia*

MUSUMBRUM, *The Aloe*

MUSSING, a river at Chien-mung

MUST, *Hind. Moddi*, *Sesuv.* a period of time, any day to which elephants are subjected to the rutting season, and during which it is not safe even for the mahout or driver to approach them.

MUSTA, *Hind.* A kind of yellow color in silk.

MUSTA, *Sesuv. Cyperus pinnifolius*

MUSTAKA, See Kairachi or Kairachi

MUS-PAGH, a name of the Kuen-lun mountain chain. Ak-su, a city of Chinese Tartary, lies to the south of the glacier pass, over the Mustagh in $L 78^{\circ} 55'$, $L 11^{\circ} 9'$, it contains twelve thousand houses, though Timkovsk counts the number more probably at six thousand. It stands at the confluence of the rivers Ak-su (white water) and Kok-shul, it is the central point of the Chinese trade, and from it diverge all the great routes toward China, the H country and the cities both of Eastern and Western Turkestan. *Yule Cathay, vol. 1 p. 572. See Kuen-lun, Mountain*

MUSTAJAR, *Ar.* A contractor

MUSTARD

MUSTAKAMU, or Tunga muste, *TEG Cyperus hexastachys, Rottl*

MUSTAKH, *Hind. Chenopodium*

MUSTAKI-ROOMI, *Hind. Mastic* The Mustagi-roomi, or mustagi of Amitsai is a Terebinthate resin, but the real mustagi-roomi is produced by the *Pistacia lentiscus* or *P. atlantica*—*Powell's Hand Book, vol. 1 p. 111*

MUSTANG, See Bungolzye, Kelat

MUSTARD, of commerce, is of a light yellow color. The seeds of both black and white mustard are first crushed between rollers, and then pounded in mortars. The pounded seeds are then sifted. The residue in the sieve is called dressings, or sittings, what passes through is impure flour of mustard. The latter by a second sifting, yields pure flour of mustard, and a second quantity of dressings by pressure, the dressings yield a fixed oil which is used for mixing with rape and other oils. Immense quantities of wheaten flour are employed in the adulteration of mustard, and many samples almost entirely consist of it. pea-flour is sometimes used. Out of fifty samples of mustard which Dr. Hassall submitted to examination he had not met with a single instance of adulteration with any other grain than wheaten flour. genuine mustard, whatever be the price paid for it, is scarcely ever to be obtained, forty-two samples submitted to examination were all found adulterated, the adulteration practised, in every case, was the same in kind, varying only in degree, and consisted in the admixture of genuine mustard with immense quantities of wheaten flour, highly colored with turmeric. Turmeric powder is the ground tuber of *Curcuma longa*, one of the Zingiberaceae, it is of a dark yellow color and consists of large cells, some of these are loosely imbedded in a reticular tissue, but others, and these the majority, are quite free they may be recognised with facility under the microscope by their size and bright yellow color. Although Dr. Hassall examined a large number of samples of mustard in no instance did he find turmeric powder absent. By some means or other probably by moisture and heat the turmeric powder is made to part with a portion of its coloring-matter to the flour which enters so largely into the composition of the mustard of the shops. Four qualities of mustard are supplied by the manufacturer. The first is called "second" it is usually of a bright yellow color, but is thickly studded over with numerous black or reddish-black points these are fragments of the husks of black mustard seeds. The next

MUSTARD OIL

quality is termed "fine," it also presents a considerable number of black specks, but fewer than in the former case. The third quality is called "superfine," it is spotted to a much less extent, although minute specks are still visible. The fourth, or best quality, is the "double-superfine," in this the eye can scarcely detect husk at all, although with the microscope, a little may still be discovered. These several qualities are vended to the public by a wholesale and retail establishment in the city of London at the following rates: "seconds," 5*d*, "fine," 8*d*, "superfine," 11*d*, "double-superfine," 1*s* 2*d*, per lb. The qualities of samples varied much—from "second" to "double-superfine." The price also varied greatly—from 1*s* to 2*s* the pound, the ordinary charge made being 1*s* and 1*s* 4*d* the pound.—*Hassall, Food and its Adulteration*, p 123. See Sinapis.

MUSTARD SEED, Black

Khardsal,	AR	Sawi, Sasavi,	MALAY
Kung nyen,	BURM	Sirshaff,	PERS
Kadi tsai,	CHIN	Tukhm i Sepidau,	"
Mosterd,	DUT	Mostard,	POR
Moutarde,	FR	Goitschnitz,	RUS
Mustert,	GER	Sirsun, Rajika,	SANS
Senf,	"	Gan abu,	SINGH
Kali Rai,	GUZ	Mostaza,	SR
Sarson, Rai,	HIND	Kaduglu,	TAM
Mostardai, Senapa,	IT	Avalu,	TEL
Sinapis nigra,	LAT		

The black mustard is indigenous in almost every part of Europe and S Asia, its seeds are small and roundish, externally they are beautifully veined, and of a reddish or blackish brown colour, though sometimes whitish. Internally they are yellow. They are odorless, but have an acid oleaginous taste.—*Perena*.

MUSTARD SEED, White

Peh-kai,	CHIN	Sinapis alba,	LAT
Hu kai,	"	Kadoocoo,	TAM
Safed Rai,	GUZ HIND		

The white and black species of mustard differ only in the color and size of the seeds, the white mustard is yellowish, and much larger than the black seed. The properties of the white are less energetic than those of the black. In other respects they altogether agree. The white and black species of Sinapis of Linnæus, are the S nigra and S alba. The *vauv* of Hippocrates and Sinapis of the Romans. White mustard, sown round vegetables, as the cabbage, prevents the moads of caterpillars.—*O'Shaughnessy*.

MUSTARD OIL

Rai ka tel,	HIND	Kaduglu yennai,	TAM
Sawi mirik,	MALAY	Avalu nunay,	"
Sasavi innak,	"	Suisava nunay,	TEL
Saishapa tailum,	SANS		

MUSTELIDÆ

Mustard oil is expressed in various parts of India from the seeds of different species of sinapis, especially from the black mustard seed S glauca, S bichotoma, and S juncea, are also extensively cultivated in the east for their oil, and S alba, S arvensis, S nigra are also grown. The oil, as prepared from the seeds of different species of sinapis, is used in the northern parts of Hindustan, and in many parts of Malabar, for culinary purposes, in the same way as butter and ghee is on the Coromandel Coast. Mustard oil has of late been exported from Bombay to England and France. Five or six species of sinapis are cultivated in all parts of India, for the sake of the valuable oil they yield. Those most frequently seen are S glauca, S toria and S racemosa. The seeds of the "Sinapis alba" yield by expression 36 per cent of a bright yellow, pleasant tasted, edible oil, having a strong smell, and slight taste of mustard. The seeds of "Sinapis nigra," yield only 28 per cent of an oil in all respects similar to the above. The average price of mustard seed in eighteen large stations, in all parts of the Madras Presidency, for the quarter ending 31st October 1854, was Rs 1-2-8 per maund of 25lbs, the maximum being Rs 1-11-6 at Cannanore, and the minimum As. 10-5 at Nagpore. In Vizagapatam it costs Rs 208 per sicca garce. The oil is not exported from Madras, but the seeds have been shipped as follows:

1847-48	Cwt 5,828	1850-51	Cwt. 9,909
1848-49	" 6,767	1851-52	" 3,636
1849-50	" 9,435	1852-53...	" 16,075

It is used in most parts of India in cookery, and is considered superior to all other oils for anointing the body, which it is supposed to invigorate. In medicine, it is sometimes given internally, but is more frequently applied as a rubefacient.—*Amslie Materia Indica, Faulkner Commercial Dictionary, Madras Exhibition Jones Reports*.

MUSTARD-TREE The plant referred to by this name in Scripture is, according to Dr Royle, the *Salvadora persica*, a native of the East Indies.

MUSTAROO, DUK. *Artemisia indica*. *Willd*.

MUSTARU, TEL. *Grangea Maderaspatana*, *Poir*.

MUSTELIDÆ, a family of Mammals, belonging to the tribe semi-plantigrada, which may be thus shown

TRIBE SEMI-PLANTIGRADA *Blyth*

The badgers, weasels, and otters. The Mustelidæ of *Blyth*.

MUSTELIDÆ

Fam Melhididæ, Badger like animals
Mydaus meliceps (*F Cuvier*), the Stink-aid, or Teledu, of Java
Aictonyx collaris, *Cuv Blyth*
Mydaus, *Gray* *Herdw* | *A isonyx*, *Hodg*
Bhalu *Sui*, *HIND* | Bear pig, Hog-badger
Nepal, *Sikkim*, *E Bengal*, *Assam*, *Sylhet*, *Arakan*
Aictonyx tawoides of *Sylhet*, *Assam*
Mellivora Indica, *Jerdon*
Ositaxus naumitus, *Hodg* | *Ratelus Indicus*, *Schin*
M ratel, *Blyth*
Byn, *HIND* | *Tava karadi*, *TAM*
Byu khawai, *TEL* | *Bhaju bhal*, *BENG*
Indian badger *All India*
Meles albo-gularis, *Blyth*, of *Tibet*
Taxidea leucura, *Blyth* *Tum-pha* of *Tibet*
Helictis nipalensis, *Jerdon*
Gulo, *Hodg Blyth* | *Okei*, *NEP*
Nepal Wolverine, *Nepal*
Helictis moschata, *Gray*, the *Helictis* of *China*
Helictis orientalis, *Malayana*
Fam *Musetlidæ*, Weasels, and Martens
Martes flavigula, *Jerdon*
Mustela, *Bodd Blyth* | *Galdictis chrysogaster*, *Jardine*
M Hardwickii, *Horsf*
Mal Sampia, *NEPAUL* | *Martes Gwatkinsii*, *"*
Tutuala, *KAYON* | *Anir*, *BHOR*
Humah, *BHOR* | *Sakku*, *LEPCH*
Kusiah, *SIRMOON* | *Indian Marten*, *ENG*
India, *Malayana*
Martes toufcous, *Hodgson* *Tibet*, *Ladak*
at 11,000 feet *Afghanistan*, *Peshawai*, *qu* ?
M abietum of *Europe*
Martes melanopus, the *Japanese Sable*
Japan
Martes abietum, *Europe*
M flavigula, *Hodgson*, the *White-cheeked*
Weasel *India*
Mustela zibellina, *Blyth*. *Tibet Sable mar-*
ter, *ENG*
Mustela sub-hemachalana, *Hodg Blyth*
M humeralis, *Blyth* | *Sang ling*, *Lepch*
Zimiong, *Bhot* | *Kian*, *Kashn.*
Himalaya weasel of *Himalaya*, *Nepal*,
Cashmere
Mustela erminia *The stoat*, the *ermine*
W. Himalaya, *Nepal*
Mustela kathiah, *Hodg Blyth*
M auriventer, *Hodg* | *Kathia nyal*, *NEP*
Yellow-bellied weasel of *Nepal*, *Himala-*
ya, *Botan.*

MUSTIKA

Mustela stigidorsa, *Horsf* *Hodg* *Striped*
weasel of *Sikkim*
Mustela Horsfieldii, *Gray* *Botan*
Mustela temon, *Hodg* *Tibet*
Mustela camigula, *"*
Mustela nudipes, *F Cuv* *Java*, *Malayana*
Mustela sarmatica, *Pallas* *N and Central*
Asia, *Afghanistan*
Mustela sibirica, *Pallas* *China*, *is M*
Hodgsoni of *Gray*
Mustela larvata *Putorius Tibetanus*, *Hodg-*
son of *Tibet*
Sub-Fam *Lutinae*, *Otteris*
Lutra nan, *F Cuv*
L Chinensis, *Gray* | *L tarayensis*, *Hodg* *Ed*
L Indica, *"* | *Ud*, *Hud*, *HIND*
Pam kuta, *HIND* | *Udm*, *Udbilla*, *"*
Nir nai, *CAN* | *Indian otter*, *ENG*
Jal manjer, *MAHR*
Ceylon, *India*, *Burmah*, *Malayana*
Lutra vulgaris, *E. sieben* *Blyth*
L monticola, *Hodg* ? | *The Hill Otter*
Inner Himalaya
Lutra albo-brunnea, *Hodg* *Himalayas*,
Neilgheries ? *Ceylon mountains* ?
Lutra monticola, *Hodg* *Syn of L vulgaris*.
L vulgaris *apud Jerd* of *Himalaya*
Lutra briang, *Raffles* *Barangia varang*,
Gray *Malayan peninsula*
Lutra kutab, *Gray*, *Hugel* *Kashmir*
Lutra leptonyx, *Horsf* *Blyth* *Clawless*
Otter
Aonyx Horsfieldii, *Gray* | *Aonyx Sikkimensis*, *Hodg*
L indigitata, *Hodg* | *Siam*, *LEP*
Chasam, *BHOR*
The Barangia genus of *Mammals*, belongs
to the order Mustelidæ *tribe semi-planti-*
grada
MUSTER, *ANGLO-INDIAN*, a pattern, from
Portuguese mostio
MUSTERT, *GER* *Mustard Seed*
MUSTI-GHENZA also *Musadi*, *TEL*
Nux vomica, *Stychnos nux vomica*, *Linn*
MUSTIKA, amongst the *Malays* of *Java*,
means an amulet, which is always some
very scarce substance and being worn
about the person they suppose to *act as a*
talisman, and ward off evil *The Musti*
Keibo or *Buffalo amulet* is quite white, and
round like marble, nearly an inch in di-
meter, and semi-transparent, it is *stained to*
be found at Panggul *The Mustika* *Wan-*
gin a *calcareous concretion* is found at *Ngad-*
Rejo *It is quite black* and a little in the
than the Mustika *Keibo* *Wanugia* is the

MUTAWALI

name of the *Ficus Benjamin* tree, which always adorns the open plain in front of the houses of Javanese chiefs. Amulets, are, however, worn by almost all eastern nations. They are especially prized by mahomedans, of whom both young and old wear them. They are usually put on the young to ward off disease and to guard from the evil eye, and consist of figures with numbers on pieces of paper, or Arabic words, often extracts from the Koran, engraved on pot stone or silver or gold and worn from the neck. They are also put over the door porch or on the house wall—*Journal of the Indian Archipelago*, No VI—XII June—December 1853, p 274. Sec Charm, Nadoli.

MUSTUNG has a healthy climate and fertile soil. It contains no Afghans, the fixed inhabitants are Dehwai, mixed with the Raisan, Sherwani, Mahomed Shahi, Bangul-zye, Lari, and Supheria tribes of Giahui. The Bangul-zye exclusively occupy Ispringi, but reside also at Shall and Mustung and in winter repair to Talh near Lehli.

MUSUMBAR, DUK Aloes

MUSUR HIND SANS *Ervum lens* See Dholi

MUT, HIND *Carex indica*. It is used to form those parts of the snow shoes in Pangli and Labaul which are most liable to be torn—it grows at a great altitude. *Eriophorum comosum* or babui, is much used in the outer Himalaya for making rope—*Powell, Hand-book*, vol 1 p 521

MUTA, Mahomedans of the shiah sect are allowed to marry by the Muta form. This may be for a mutually recognized temporary period, or a permanent marriage with a person of inferior rank in life.

MUTA KURMUL, DUK *Dillenia speciosa*

MUTTALKAM MALLAL The headman of the Chagon, low caste—*Wilson*

MUTALPATTA, is the office of the Chagon headman

MUTAMI, MALLAL *Eleusine coracana*, *Gent* See Natchenny

MUTARFA AR A tax on trades

MUTASA HIND Sugared cakes qu? Batasa

MUTASADDI PERS HIND A writer, a clerk

MUPATI WANLOO TEL the Reddi of the Tamil and Telugu races and the potail of the malhatta, the head of the village authorities. See Bala Baluti

MUTAUMY, MALLAL *Eleusine coracana*

MUTAWALI, AR The trustee of any religious building, a trustee of a mosque

MUTAWALI, an inconsiderable tribe occupying the plain of the Boccah in Lebanon,

MUTHURA

between the Libanus and Anti Libanus the sides of the Anti-Libanus and the lower part of the southern Libanus, extending to the north-east of Suri or Tyre, but at present, they form only an inconsiderable portion of the population of this part of Syria. See Lebanon

MUTCHE, TAM *Lablab vulgaris* *Savi*
MUTCHI KA UNDA, DUK Fish 100 properly Mat'shi-ka-unda

MUTER, HIND *Carex Indica* See Mut

MUTE SWANS Sec Crane

MUTHERA, MALLAL *Dolichos uniflorus* *Lam*

MUTHERI, TAM of Ceylon, satuwuwood, by the Portuguese called Buiatu. A handsome and valuable wood, the most durable of any in Ceylon for general uses, provided it be seasoned in the shade, it may be converted into handsome furniture &c. In consequence of its weight all trees are cut in lengths of from ten to twelve feet, for the purpose of getting it floated down the rivers from the forests, which is done in canoes. It may be obtained from twenty-five to forty feet long, and the largest diameter thirty-six to forty inches—*Edye, Ceylon*

MUTHERI KOTTA YENNAI, TAM oil of nut of *Anacardium occidentale*

MUTHI, HIND a handful, the right granted to religiouses to take a handful at harvest

MUTHILA, the modern Tirhut. The country north of the Ganges, between the Gandak and Kosi rivers, comprehending the modern provinces of Purnia and Tirhut. The remains of the capital founded by Janaka and thence termed Janakapur, the Jamekpur of the maps are still to be seen, according to Buchanan, on the northern frontier—*Hind Th* vol 1 p 298

MUTHOO COOPOO TAM An article of jewellery

MUTHRAN HIND *Cyperus longus*, *C rotundus*, &c

MUTHRAS, a Bactrian word signifying the sun. See Mat'hra, Mithrasun

MUTHUN See India

MUTHUNKA PILLOO, TAM Glass Corn, a grass, which grows wild, but was first cultivated in Chittoor by Miss Pereira. It produces abundantly, and the grain is cooked in the same way as paddy and raggy—*M E J R*

MUTHURA, BENG *Callicarpa incana*

MUTHURA, Muthia or Mathura, a holy city of India, one of the most ancient places in Hindusthan. It is famous in the history of Krishna, as the stronghold of his enemy Raja Kaasa, and it is noticed by Arrian,

on the authority of Megasthenes as the capital of the Suraseni. Surasena was the grand father of Krishna, and from him Krishna and his descendants, who held Muthura after the death of Kansa, were called the Suraseni. According to Arrian, the Suraseni possessed two great cities, Methoras and Khisoboras, and the navigable river Jomares flowed through their territories. Ptolemy names the river Jomares, that is, the Jumna, and says that it passed between the towns of Methora and Khisobora. Ptolemy mentions only Muthura, under the form of Modura, *Μούρα*, to which he adds *ἡ τῶν θεῶν*, that is "the city of the gods," or holy city. In the seventh century the famous city of Muthura was the capital of a large kingdom, which is said to have been 5,000 li, or 833 miles, in extent. If this estimate be correct, the province must have included not only the whole of the country lying between the districts of Bhat and Agra, but a still larger tract beyond Agra, as far as Nowar and Siopuri on the south, and the Sindhu river on the east. Within these limits the circuit of the province is 650 miles measured direct, or upwards of 750 miles by road distance. It includes the present district of Mathura, with the small states of Bhmatpur, Kharoli and Dholpur, and the northern half of the Gwalior territory. To the east it would have been bounded by the kingdom of Jyotsna, and on the south by Malwa, both of which are described by Hwen Thsang as separate kingdoms. The city is surrounded by number of high mounds, several of which are no doubt old brick kilns, but many of them are the remains of extensive buildings, which having been dug over for ages in search of bricks, are now mere heaps of brick dust and broken brick. Taking Muttra as a centre the circle described by a radius of eighty-four miles would give the extent of ancient Viji, the seat of all that was refined in hindooism and the language of which, Viji-boli, was the purest and the most melodious dialect of India. In all Viji, the most classic spot is Bindabun. As the birth place of Krishna, Muttra is as sacred to the Vishnuvites as Bethlehem is to the Christians. A Dwapa prince had overthrown the Sena dynasty and re-established the aboriginal domination at Muttra. But Krishna was born in August, during the height of the rains. The most sacred spot in all Muttra is the Bismaghant, where Krishna and Buldeo rested from their labours of slaying Kansa, and digging his corpse to the river side. In Hwen Thsang's time there were only five brahminical temples in Muttra—in the

middle of the nineteenth century, there was only one Jain temple in Bindabun. Fa Hian and his companions halted at Muttra for a whole month during which time the clergy held a great assembly and discoursed upon the law. After the meeting they proceeded to the stupa of Sainptra, to which they made an offering of all sorts of perfumes, and before which they kept lamps burning the whole night. In Hwen Thsang's time the number of towers and monasteries was the same, but that of the monks had been reduced to 2,000. The king and his ministers were all zealous buddhists. In the Bismaghant is annually held a great barbing mela, or assembly, called Jumna-ki-Boorkee, on which occasion the gathering of men from Behar, Bundelund and other remote parts of India exceeds more than a hundred thousand. To the Chowbay race, the occasion proves a great harvest of gain. The pittances offered to the images of Krishna and Buldeo at the ghant sometimes amount to thirty or forty thousand rupees. The Greeks saw the Hindoos worship Bacchus in ancient Methora. This may possibly refer to, 'the curious Greek-clad statue,' which, with his portly carcass, drunken lassitude, and wine-wearied forehead, is considered by the antiquarians to be the 'well-known figure of the wine-bibbing Silenus.' The statue was discovered along with a Bacchic altar in 1836. It does not appear probable to have been worshipped by the buddhist or hindoo of olden time, and the way in which the question of its presence can most reasonably be solved, is to assume the residence of a body of Bactrian Greek sculptors who found employment for their services amongst the tolerant buddhists of the great city of Muttra, about the beginning of the christian era. Long has any buddhist or Greek god ceased to be worshipped in Muttra. The most favourite local deity now is Krishna, who is adored in nearly all the temples, abounding in the town which owns his exclusive jurisdiction. Contiguous to Muttra are those great sandstone quarries which for ages have furnished materials to the architects of Upper India for building the houses, shops, temples, and ghants of its principle cities. In Muttra, the ghants are light and graceful, in Benares, they are severe and simple. Buddhism in one shape or another, seems to have always existed in Muttra maintaining its ground under the modified form of Jainism, after the votaries of Sakya Muni had lost their footing.—*Cunningham's Ancient Geography of India*, p 373, 374. *The Hind* vol 11 p 22-44. See Viji.

MUTHYAN-JO-ZOR, a popular exer-

MUTINY

cise in Sindh, of placing the fists on the ground, and raising up a boy or a man who stands upon them Chambo Wathan, another feat, consists of interlacing the fingers and trying to disengage them from the grasp of the adversary Peira to Uthan, squatting on the hams, lifting one leg off the ground, and then slowly rising up by means of the other, no easy task Kakk Khanan, here the gymnast, in the squatting position with both arms behind the back, picks up with the lips, a bit of straw placed on the ground before him — *Burton's Sindh*, p 290

MUTIALAMMA One of the non-hindu goddesses of the peninsula of India See Hindu.

MUTI-KOTTE--YENNAI TAM Oil of *Stychnos nux vomica* ?

MUTILLA ANTIGUENSIS *Linn* Mutilla occidentalis, Beei botic, is a most beautiful scarlet velvet colored insect, about the size of a large pea, commonly found in rainy weather, throughout British India These insects are officinal, and are kept by the druggists The native doctors use them against snake-bites, and in colic of horses — *Hornberger*, p 514

MUTILLIDÆ, a genus of insects of the order Hymenoptera, comprising two genera Mutilla, and Tiphia

MUTINY, has occurred amongst the British Indian Army on several occasions In June 1764, the sepoys in the service of the E I Company mutinied for an increase of pay and bhatta, but Major Munro quelled the mutiny by blowing many away from guns In January 1766, the double bhatta was abolished It had been granted to the E I Company's Army by Mr Jaffin in gratitude for their services But on its abolition both officers and men mutinied, and it was only put down in fifteen days by the severe measures which Clive adopted In 1795, the Bengal officers broke out into open rebellion Its cause was Lord Cornwallis' abolition of all offices of gain in the military branch of the service The revolt was settled by the concession which Sir John Shore made to them Disaffection sprung up amongst the European officers of the Madras Army, in the early part of the nineteenth century, with whom a few regiments of sepoys sympathized, but it was quickly subdued About the year 1824 at Bariackpore disaffection was again manifested In 1857 the greater part of the army of Bengal and several Regiments of the Bombay Army revolted The first signs occurred near Calcutta but the revolt continued by the outbreak of the native cavalry at Meerut, on the 10th May 1857, and before the end of

MUTTALLA

1857 nearly all the Bengal Army, with several regiments were swept away, but before this could be done, many of the predatory tribes and numbers of the civil population engaged in the rising, and a rebellion of nearly all Upper India was the result The Sikhs of the Punjab greatly aided in re-subduing the populations Disaffection occurred amongst the European soldiers of the E I Company's Army, on the 2nd May 1859 which resulted in about 10,000 soldiers taking their discharge

MUTKAR, HIND *Leptopus cordifolius*

MUTKEE or matki, HIND. A small earthen pot or jar

MUTKEE-PULLY, BENG HIND *Cyamopsis psoraloides*

MUTKEE SHAH a mohunium flagellum

MUTLOOB, AR The object or thing wished

MUTKEKEPHALLI HIND *Dolichos fabæformis*, small sabie bean This is grown the same as the larger sort — *Riddell*

MUTOO SING Pearls

MUTOPOLAGHUM, TEL *Pavonia odorata*

MUTRA HIND *Sansevieria zeylanica*

MUTRAJ, a Tiling race, subdivided into Bhooi and Mutraj, the Bhui of Tilingana is merely classed as a Tiling sudia, who occupies himself as a palanquin bearer But where settled, away from his fields and agricultural pursuits, the Bhui is engaged in catching fish by the net The Mutraj-Vadu, or in the plural, Mutraj-wanloo, are a Telugu sudia race in Bellary, where, as with the Oor-bhui-wanloo, they are employed as village-watchmen These two sudia races never enter the regular native Army which the British have raised in India, but take employ as mercenary soldiers under native chiefs

MUTTI, TAM *Cardum edule*

MUTTI, Guz Pearl

MUTTI-PAL The resin of the *Ailanthus malabaricus* tree See Resins, Muttipal

MUTTI KA TEL, DUK HIND *Petroleum* properly Matti ka tel

MUTTIRACHA-VADU, TEL A sudia caste of the Tiling people See Mutraj

MUTRAN, HIND *Cyperus juncifolius*

MUTRICUNJAYVI, TAM *Asarabacca Asarum europæum*, *Linn*

MUTRA, occupants of the Mekhong river

MUTRULLA, SANS *Cucumis sativus*, *Linn*

MUTT See Kelat

MUTTAK See India

MUTTALLA, TAM A Travancore wood, of a brown color, used for light work *Col F.ith*

MUYYAKU PONNA

MUTTAVA or Chimbonda, Ter. Sida cordifolia, L

MUTTAVA PULAGAM CHETIU, Ter. Sida acuta, Burm Pavonia odorata, Willd R in 214 W & A 196, also Rorb S cuneifolia the Reidleyi truncata of D C

MUTTERHARZ, Ger Galbanum

MUTTARI, Mal Pencillaria spicata

MUTTI C. v Terminalia coriacea, W & A

MUTTIAN See Inscriptions

MUTTU, Hind Rhamnus vagans

MUTICK, a branch of the Singpho group The principal tribes on the frontier of Upper Assam are the Matink, the Khamti, and the Singpho The Bur Scipiti or chief of the Mutik branch of the Singpho entered into an engagement in May 1826, whereby he acknowledged the supremacy of the British, and bound himself to supply 300 soldiers in time of war The management of the country was left in his own hands, except as regards capital offences In January 1835 the obligation to supply troops was committed to a money payment of Rs 1,800 a year In 1826, similar agreements were made with the Khamtee chief of Snddey, but in 1839 they attacked the town of Snddey, and many persons as also Colonel White, the Political Agent, was slain Agreements were also made in May 1836 with the Singpho These tribes were implicated in the Khumpee rising in 1839, but they were allowed to surrender under conditions Many of the Singpho clans have become extinct and the main body have left Assam for Hongkong in upper Burma — *Atchison's Treaties*, &c p 127 See India Singpho

MUTUMARI See Hindoo

MUTTY PAL, the resinous condition of *Alantinus malaburicus* D C, is a peculiar substance, first mentioned by Buchman, who observed it in the Annulay forests but found also in Cochui and Travancore, and is said to be used as incense M E J R

MUTUR, Beng Common pea, *Pisum sativum*

MUTYA, Hind *Jasminum sambac*

MUVI, or Muvvi, Ter Alphonsea lateri, *Hooi & Th* — *U* and lateri, R in 160

MUWALLAD, Ar Country born, see Moulnd

MU YAU, Burm *Hordeum distichon*, also *Hordeum hexastichon*, *Linn Rorb*

MUYCHIA, Bing *Olix phaeocarpa*

MUYETTI COTTAY YENNAI, TAV See Oil

MUYYAKU PONNA, Ter *Pseudanthus viscidus*, W & A *Hedysarum vis* R in 356, also *Sunthia sensitiva*, *Alt* R in 342 B makes it an *Acacia*, to which the name muy-

MUZHABI

ya 'to shut,' has reference, but it also means "trifoliate"

MUYNNA also MAINPHUL, Hind *Vangueria spinosa* ? also *Morinda spinosa*

MUZARI, a wild predatory tribe of Baluch, on the western bank of the Indus near Shikarpore who submitted to Sir A Buines at Khyipore They rode mares in their chupaos or forays The Muzaree; formerly dwelt in the hills, but migrated to the plains where they have since remained, and have been a thorn in the side of successive governments They can muster 1,000 fighting men, and more than a hundred horsemen Their head-quarters are now at Rojha below Mithunkote, and near the confines of Sind When Mithunkote was conquered by the Sikhs, they harassed the new-comers and laid waste the acquisition The vicinity of Mithunkote still bears traces of desolation A strong Sikh force moved against them, and thus the lower extremity of the Derajat, down to Slawullee, was then added to the Sikh dominions, and at annexation became included in British territory Maharajah Runjeet Sing subsequently received the Muzaree chief at Lahore The Muzaree are not disloyal subjects, and aid in keeping the Muzaree in check, against whom they are bitterly opposed But they are unfortunately addicted to cattle-lifting In fact they carried on more or less an organized system of theft, not only in British territory on both sides the Indus, but also in Bahawalpore territory To prevent this, the formation of river police was commenced, and then depredations diminished See Khayber

MUZAR-OOL-HARAM, Ar The holy monument near Mecc

MUZERE also Meknates also Kauntum, Sans Tin Loadstone

MUZHAB, Ar A religious sectarian belief, in distinction from Deen, which means a faith Christian Deen would be Christian faith Protestant Mazhab, the protestant form of the Christian faith

MUZHABI, the Rungrietha Sikhs are sometimes styled Muzhab, or of the religion The name may also be applied from the circumstance that the converts from Islam are so called, and that many sweepers throughout India have become mahomedans Chooras, a man of the sweeper caste, brought away the remains of Tegh Bahadur from Delhi Many of that despised, though not oppressed, race have adopted the Sikh faith in the Punjab, and they are commonly known as Rungrietha Sikhs The shceah mahomedans are also called Muzhab.

MYURA

MUZIRIS Crangmore, on the Malabar coast, in lat 10° 12' N, is built on the Crangmore or Aycotta river. Crangmore seems to have been one of the most ancient capitals of Malabar, and in some of the ancient copper deeds appears to be called Muzir-Kodu, which a writer in the *Madras Journal* indicates as perhaps identifying it with the classical Muziris?—*Cunningham's History of the Sikhs*, pp 70-75 *Horsburgh, Xyle Cathay*, ii p 373

MUZRE PSHTU See *Mazri*

MUZUFFERABAD See *Kattyawar*

MUZUMUDU, the capital of Johanna one of the Comoro islands

MYA a genus of Molluscs

MYÆBAI, BURM *Arachus hypogæa*

MYÆ PEW, BURM *Chalk*

MYACIDÆ A family of Molluscs, as under —

Mya *Gaper*, *rec* 10 sp also *fossil*

Corbula *Syn* *Eiodonta*, *Agmina*, *rec* 50 sp *foss* 90 sp
Sub Genera *Potamomya*, *rec*

Sphæria, *rec* also *fossil*

Nerita *Syn* *Cuspidaria*, *rec* 20 sp *fossil*, 6 sp

Thracia *Syn* *Potomys*, *Embla*, *Inoceramus*, *Corbula*, *rec* 5 sp *fossil*, 7 sp

Panopæa *Syn* ? *Pachymys*, *rec* 6 sp *fossil*, 110 p

Saxicava *Syn* *Byssomya*, *Rhomboides*, *Hicellia*, *Byapholus*, *rec* also *fossil*

Glycymeris *Syn* *Cyrtodonta*, *rec* also *fossil*

Mytilus Sea mussel, *rec* 50 sp *foss* 80 sp
? *Myalina*, *fossil*, 6 sp

Modiola Horse mussel, *rec* 50 sp *fossil*, 130 sp

Sub-genera *Lithodomus*, *rec* 12 sp *fossil*, 16 sp

Crenellia, *rec* and *fossil*

Modiolica, *rec*

? *Mytilimoria*, *rec*

Modiolopsis (*mytiloides*), *fossil*

? *Orthonotus* (*pholidis*), *fossil*

Dreissena *Syn* *Mytilomya*, *Congenia*, *Tchogomya* *fossil*, 10 sp

MYURA Hwen Thsang describes the town of Mo-yu-lo, or Mayura, as situated on the north-west frontier of Madawar, and on the eastern bank of the Ganges. The vicinity of Ganga-dwara, or the Ganges gate, which was the old name of Haridwar or Gate of Hari, shows that Mayura must be the present ruined site of Mayapura, at the head of the Ganges canal. But both of these places are now on the western bank of the Ganges, instead of on the eastern bank, as stated by Hwen Thsang. The name of Haridwara, or "Vishnu's Gate," would appear to be comparatively modern, as both Abu Rihan and Rashid-ud-din mention only Ganga-dwara. Kalidas, also, in his *Meghaduta*, says nothing of Haridwara, although he mentions Kankhal, but as his contemporary Amarasinha gives Vishnupada as one of the synonyms of the Ganges, it is

MYCTERIA AUSTRALIS

certain that the legend of its use from Vishnu's foot is as old as the fifth century—*Cunningham's Ancient Geography of India*, pp 351-353. See *Ganges*, *Gangotri*

MYAS HORMUS Gibbon says every year about the summer solstice, a fleet of 120 vessels sailed from Myas Hormus, a port of Egypt on the Red Sea. The coast of Malabar, or the Island of Ceylon, was the usual limit of their navigation, and it was in those markets that the merchants from the more remote parts of Asia expected their arrival. Mr Gibbins has pointed out that in classical days the extremity of the peninsula was the entrepot of commerce between the east and the west.

MYAT-YA, BURM also *Ta-yau* *Grewia floribunda*, *Wall*

MYAUK SOOK, BURM *Artocarpus*, species

MYAUN-NGO, BURM ? In Amherst, white sissoo, used for timber. *Cat Bx* 1851

MYAUP-LOAUT, BURM ? In Amherst, a rubber tree, a superior kind of Teak wood supposed of the genus *Cedrela*—*Cat Bx*, 1851

MYAVERAM, a town in Tanjore

MYAY, BURM

MYAY BURM Earth

MYA-YA, BURM *Grewia macrocarpa*, *Forst*. In Amherst a hard and close-grained wood, used for rulers, it is strong and durable, and would answer for beams, &c, being exempt from the attacks of insects—*Cat Bx* 1851

MYA-YA GYEE, BURM *Grewia floribunda*, *Wall*

MYA-YA NGAI, BURM ? A tree of Moulmen, wood used for ordinary house building purposes—*Cat Bx* 1862

MYAY-GYEE-HLOP-HGYING, BURM Earthquakes

MYAGRA, a genus of birds of the family *Troglodytidae*. The *Troglodytidae* consists of 6 gen 12 sp viz, 5 *Troglodytes*, 2 *Philetorus*, 1 *Rhipidura*, 1 *Lencocercus*, 1 *Myagra*, 1 *Cryptolophus*

MYAKA-MAUN BURM ? A valuable strong, black, Tavoy wood, used for knife handles—*Halluc*

MYAM-MA BURM The Burman race, this word is the source of the European name *Burmah*

MYAMA GYT See *Burmah*, *India*

MYANAS a resin said to be produced from the *Calophyllum calaba*

MYAN-MA See *India*

MYCOSHEMA See *Madjeoshema*

MYCTERIA AUSTRALIS Al-koku SINGH called so, meaning man hero, from its great size

MYGALE FASCIATA

MYCTERUS LONGICARPUS, Ed.

wards A crustacean of the Cape of Good Hope

MYE T'AM Ink

MYEEF PYAI, BURM *Melastoma malabathricum*, *Linn*

MYEK, PIN BURM Grasses

MYELAP See Shim

MYENG-TA-BEP, BURM? A strong, bluish-grey Tany wood, adapted for handles — *Dr Wallich*

MYEN-MO BURM In Burmese cosmology, the great mountain, Maha-Mein, surrounded by its seven concentric and graduated rings in the centre of this Sakwala or Mammee system, which again is encompassed by a circular wall of rock called the Sakwalingdi. One of the Burmese legends, at the termination of them Wat or Lent, is called Tse-mee-myen-mo, or Myen-mo lamp lights. The streets are illuminated and in them are exhibited high round structures, to represent Mount Myen-mo covered with little figures of its spiritual inhabitants. This enormous central mountain is several millions of miles high, round which, according to the Burmese theory of the solar system, are firmly fixed ten great islands, on the southern of which Asia and Europe are situated, the sun which lights them revolving round the central mountain. Mount Myen-mo mountain forms the centre of the Sakwala or Sakha system of cosmogony. One of the four great islands which surround it is Jambudipa, the world we live in — *Yule*, p 172

MYE WOTE, BURM A goat-sucker? a snipe?

MYFORE See India

MYGALE AVICULARIA, builds a strong white web and Mr Bates found two females involved in it, one dead, the other dying. Madame Merlan, in a work on the insects of Sumatra, published in 1705, figured the Mygale avicularia, in the act of devouring a humming bird. The accuracy of her statement has since been impugned by a correspondent of the Zoological Society of London — *Eub's Nat on the Animals*, vol 1 p 161

MYGALE FASCIATA, a Ceylon spider, the limbs of which, when expanded, have a diameter of 6 to 8 inches. By day, it remains concealed in its den, whence it issues at night to feed on larvae and worms, cockroaches and then pupa, its food consisting of soft insects and annelides. It makes its nest in walls, trees, or sheltered by stones. It is lined throughout with a tubular silk tapestry, so fine and closely woven as to be water-tight, and at its mouth is a little platform stayed by braces. In the rainy

MYLABRIS

season the platform is extended so as to form an awning. The Mygale fasciata is not only sluggish in its habits, but disgusting in its form and dimensions. Its colour is a gloomy brown, interrupted by irregular blotches and faint bands (whence its name), it is sparingly sprinkled with hairs, and its limbs, when expanded stretch over an area, of 6 to 8 inches in diameter. It is familiar to Europeans in Ceylon, who have given it the name, and ascribed to it the fabulous propensities of the tarantula. This hideous creature does not weave a broad web or skin, a net like other spiders but nevertheless, it forms a comfortable mansion in the wall of a neglected building, the hollow of a tree, or under the eave of an overhanging stone — *Tennent's Sketches of the Nat Hist of Ceylon* p 465 to 467

MYGALE MOSCHATA See Sorecidæ

MYIEE a pass in Annam is in lat 19° 14', long 94, 30' Myhee village is a police station

MYHERE This state was originally a dependency of Rewah. On the occupation of Bundelcund, thakoor Doojun Sing was confirmed in his possession on his executing a deed of allegiance. The area of Myhere is about 400 square miles, the population 70,000 and the revenue Rs 74,200

MYHILENAH T'AM Mylelu, MALAY A Malabar and Canara wood of a greenish tinge, and very close grained, it grows to about twelve or fifteen feet long, and two and a half feet in diameter. It produces a fruit like green pepper, its leaves resemble the mango. The wood is generally considered strong and durable, and the native carpenters procure from its branches the small crooks for the knees and timbers of boats, &c, and the huge limbs for the frames of native vessels. The tree is scarce in the north part of Malabar and Canara, and not known in Ceylon — *Edge, Forests of Malabar and Canara*

MYHULA, HIND Tulipa stellata

MYIT, BURM A large river

MYJERTHEYU A tube of Somali

MYKEK, PERS Caryophyllus aromaticus *Linn*

MYLABRIS, a genus of insects of the order Coleoptera, possessing properties identical with those of the blistering beetle *Cantharis vesicatoria*. The ancients chiefly employed two species of Mylabris, one of which, the Melichon, the telum of the hindoos, has been used for ages, and is so at present by the European and native physicians of India and China. The blistering flies of India are chiefly the Mylabris or Meloe cichon, the *Cantharis gigas*, and the *Cantharis violacea*

MYLABRIS

The Meloe or Mylabris eichorn is common in the neighbourhood of Dacca, in the Hyderabad country, in Kurnool, and numerous other localities. The insect is about an inch long, and one-third broad, the elytra or wing covers are marked with six cross stripes of deep blue and russet brown. The Buprestis of ancient writers is met with in the bazars under the name of the golden fly (sonamukhi). The Cantharis violacea is often mixed with specimens of Meloe in the bazars. The Telini fly, if procured before the mites have commenced its destruction, yields on an average, one-third more of cantharidin than the Spanish fly of the European shops. The blue fly is of uncertain strength, the Buprestis in all the specimens obtained, was quite inert. A species of Meloe called the M trianthema, from its being usually found on the plant named Trianthema decandrum (biscopia, Hindi) was described by Dr Fleming. A tincture, acetous tincture, plaster, and ointment of the Meloe eichorn are described in the Bengal Pharmacopoeia. Some prejudice exists against the article on account of its alleged excessive severity of action. This is solely owing to the presence of a greater quantity of cantharidin than that contained in the common fly. Diluting the tincture, and adding to the proportion of lard and wax in the plaster and ointment, perfectly assimilate the action of the indigenous and the imported insects. At the Madras Exhibition of 1855, specimens of the Indian blistering beetles, Mylabris pustulata, and M punctum were exhibited by Dr Collis of Pondicherry, these were accompanied with a full and interesting report on their blistering properties printed in the "Monteur Official" of 2nd March 1855. M pustulata, and M punctum are found in large quantities at certain seasons all over Southern India. The official Blistering Fly has had a variety of names. It was called Meloe vesicatorius by Linnæus, Lytta vesicatoria by Fabricius, and Cantharis vesicatoria by Geoffroy, and now by the Pharmacopœias. The name χανδαπια was applied by the Greeks to a species of Coleopterous insect which possessed the properties of the official blistering beetle, but it was distinguished by yellow transverse bands. This is the characteristic of species of Mylabris, one of which, M Fusseleri, occurs in the south of Europe, and another, M eichorn throughout the east. In India it is called telee or telini, and telee mukhee, or the Oily Fly, from the oil-like exudation which the insects of this genus give out from the articulations of their legs when seized. Another species, M trianthema, is mentioned by Dr Fleming, and the Lytta gigas Fab is

MYMENSING

found in India as well as in Senegal. One is mentioned by the Arabs under the name of zamach. Mylabris eichorei and M pustulatus are used by the Chinese. About 180 lbs forwarded in 1860 from Bombay by Dr Budwood to test the market value in England, were sold at 5s 3d per lb—*Royle, O'Shaughnessy*, p 681, *M F J R Cat Ex* 1862 *Dr Hunter, Tr Bengal Soc* vol 1 p 216 *Smith Mat Med of China*

MYLABRIS CICHORI

Pan mian, CHINA | Telini, HIND
Feh Mukhi, Hindi

Of southern Europe, southern and eastern Asia, is obtainable from June till December in the granite district of the Nizams territories and can be gathered for a rupee a pound. In China they are met with on species of Fabi, Dolichos, Eponymus, Silene and other plants. It is considered in China useful in scrofula, renal ailments, syphilis and hydrophobia—*Smith Mat Med of China*

MYLABRIS SCHONHERII

Ts in mian, CHINA,

Occurs in China and is found on the Zizyphus—*Smith*

MYLE ELIAH, TAM ? In Travancore, a wood of a light green colour, specific gravity 0.896. Used for building houses only—*Col Path*

MYLI KONNI TAM Ponerina pulcherrima—*Linn*

MYLITTA, the goddess of the Babylonians, at whose temple every woman had once in her life to sacrifice is the necessary preliminary to marriage. See Ken

MYLITTA LAPIDESCENS

Lun hwan, CHINA | Feh lung, CHINA

A fungus of China resembling a truffle, also the fruit of Ganoderma odorata, and similar to the vegetable substance dug out of the chalk beds in the mountains separating Travancore and Tinnevely—*Smith*

MYLOG The sunud of this Rysoot state, dated 4th September 1815, contains the usual conditions and the tributary payment is Rupees 1,450 Revenue, Rs 8,000, population 7,358

MYMANA, an independent state S W of Balkh

MYMENSING, a district of Bengal, west of Silhet, watered by the Brahmaputra, chief town Nussurabad. The district can furnish specimens of the best sunn (Crotalaria juncea) and the best pat or jute (Corchorus olitorius) and maestee pat, (Hibiscus cannabicus) grown in Bengal. The fibres of these plants are commonly used for making twine, ropes, sails, screens, bags, and paper, they are

MYRICA SAPIDA

M. sapida, Wall Himalaya, Sutlej to Silhet

Putianjwa Roxburgh Wall Coromandel, Keeney, Kandalla, Salsette Belgaum, Concan, Silhet, Assam, Oudh Himalaya—*Eng Cyc Fortune*, pages 344, 345, 354, *Fortune's A Residence among the Chinese* p 64

MYRICA CERIFERA, the Candleberry myrtle abounds in the Bahama islands and might be introduced into India. The shrub produces a small green berry, which, like the hog plum, puts out from the trunk and larger limbs. Much patient labor is required in gathering these berries, and from them is obtained a beautiful green wax, which burns very nearly, if not fully, as well as the spermaceti, or composition candles. The method of procuring this wax is by boiling the berries in a copper or brass vessel for some time. Iron pots are found to darken and cloud the wax. The vessel after a sufficient time is taken from the fire, and when cool the hardened wax, floating on the top of the water, is skimmed off.

MYRICA CORDIFOLIA The wax tree of Louisiana contains immense quantities of wax. According to the experiments of M Cadet and Dr Bostok, myrtle wax differs in many respects from bees' wax. Specimens of it assume shades of a yellowish green color. Its smell is also different, myrtle wax, when fresh, emitting a fragrant balsamic odor. It has in part the unctuousity of bees' wax, and somewhat of the brittleness of resin. Its specific gravity is greater, inasmuch that it sinks in water, whereas bees' wax floats upon it, and it is not so easily bleached to form white wax. The wax of the *Myrica cordifolia* of the Cape, is used for candles—*Simmonds O'Shaughnessy, Bengal Dispensatory* p 612

MYRICA GERMANICA—Desf

Bis	JHFIAM	Kathi,	CHFNAB,
Shalalal,	KINGRA,	Humbu	SULEFJ,
Hambukh,	"	Joaraktse,	LADAK

Not uncommon in various parts of the basins of the Jhelam, Chenab, and Sutlej, and in Spiti and Ladak, from 6,000 to over 16,000 feet—*J L Stewart, M D*

MYRICA INTEGRIFOLIA Roxburgh *Fl Ind m* p 765, from the N E frontier, and Khassya mountains seems to be different from *M. sapida*, its fruit is acid and used for pickling—*O'Shaughnessy*, p 611

MYRICA SAPIDA—Wall

Box myrtle,	ENG	Kai phal,	HIND
Kai-daryamu,	TEL	Kahikahela?	"

This tree occurs in different parts of the Himalaya from the Sutlej to Nepal and Silhet, fruit agreeably flavoured. The same,

MYRISTICACEÆ

or a nearly allied species, is found in China and Japan, in the Sutlej valley between Rampur and Sungnam. Fruit used for making sherbet. The fruit is edible, with a sweetish bitter taste. It ripens in June. In the Himalaya it is generally met with at an altitude of from 4,000 to 6,000 feet, and its bark is exported to the plains as a dye and as medicine. On the lower Sutlej, it is common, and a few trees may be seen at from 3,200 to 6,000 feet up to the Ravi. The bark is aromatic and stimulant, and a favorite native medicine. The fruit has not much flesh, but is a pleasant sour sweet. It is mostly used in sherbets. The bark is official in the plains, being considered hot, and given in rheumatism, and mixed in plaster—*Dr J L Stewart, M D Powell's Hand-book*, vol 1 p 314 *Cleghorn Punjab Rep* p 65—*Hogg Vegetable Kingdom*

MYRICARIA ELEGANS, Royle

Hunab, umbu, of Sutlej, and Ladak

This is one of the Tamariscinæ. Dr Stewart found it at 9,000 feet sparingly on the Sutlej, and it grows from 10,000 feet on the Upper Chenab to 15,000 in Ladak. The leaves are often covered with a saline efflorescence, in Lahoul its leaves are applied to bruises, &c. The twigs are in Ladak browsed by sheep and goats.

MYRICARIA HERBACEA, a plant of the Tamaricaceæ, growing in Mongolia

MYRIOGYNE MINUTA—Less

Cotula minuta Forst Willde	Artemisia minima
" cuneifolia, Willde	Thunb not L
Grangea " Pon	Dicrocephala minuta
" minuta Desf	L'Herit
" decumbens Desf	

Nak chikni, Hind

India and Madagascar to Japan and New Holland. Considered by natives a hot and dry medicine useful in paralysis, pains in joints, and special diseases, also as a vermifuge. It promotes sneezing, hence its vernacular name—*Roxb m* 423 *Powell's Hand-book*, vol 1 p 358 *Voult* p 420

MYRIOPHYLLUM VERTICILLATUM Linn

Punatsu, Tel

A small aquatic plant, the flowers of which become detached and swim on the surface of the water. Sugar refiners cover their moist sugar with the plant, as clay is used in the West Indies. See Haloragaceæ

MYRIOPODA, one of these, the *Craspedosoma vagabunda*, inhabits China—*Adams* p 95

MYRISTICACEÆ, Lindl The nutmeg tribe of plants, are trees often yielding a red juice, and arranged under their genera

MYRISTICA CINEREA

Myristica, *L*, *Viola*, *Aubl*, and *Knema*, *Lour* These contain 48 species The genus *Myristica* numbers 46 species, 29 inhabiting the Moluccas, Cochin, China, Java, Ceylon, and the ultra-gangetic Peninsula of India, 4, the intra-gangetic Peninsula of India, 3, S America, 2, Madagascar, 1, Aleppo, 1, Mauritius, 2, Chittagong, 2, the Khasya Mountains, and 2 New Holland The Nutmeg of the shops, which is the seed of *M officinalis*, is the only product of the order employed officinally Other species bear fruit that may be employed as a substitute, but they are all inferior to the real oriental *Myristica* The species of the E Indies are as under

Myristica moschata, *Thunb*, Moluccas
M Horsfieldii, *Sprenger*, Ceylon, Java
M tomentosa, *Thunb*, Moluccas, Malabar.
M peltata, *Roxb*, Moluccas
M amygdalina, *Wall*, Moulmein
M spicata, *Roxb*, Moluccas
M parviflora, *Roxb*, Moluccas
M sphaerica, *Wall*, Martaban
M sylvestris, *Telf*, Mauritius

—*Vogt* p 10

MYRISTICA, Species

Thoum san ga, BURM

In Tavoy, a large tree, used in boat building —*Dr Wallich*.

MYRISTICA, Species,

Koathoe, BURM | Kunneen BURM

In Tavoy, a large tree, used in flooring houses —*Dr Wallich*

MYRISTICA AMYGDALINA, Wall

Toung-sa ga, BURM | Wild nutmeg tree, ENG

There are one or two trees, in the southern provinces of Tenasserim, belonging to the genus which contains the nutmeg The fruit has none of the aroma of the nutmeg, but the timber, which is large, is used by the natives in house carpentry. Griffiths found only one species, apparently, he says, referable to Loureiro's genus *Knema* Wallich, however, met with two and referred both to *Myristica* —*Dr Mason Wall pl as rar*, 1 p 40-5

MYRISTICA CINEREA

Ran Jai phal, MAHE | Jadakara chettu, TEL
Sandikai maram, TAM | Tadikara chettu, "

A tall and straight tree, usually with a clean bole found in the Bombay green-wood jungles on raees, above and below the ghats It is not sufficiently common, nor found generally in situations easy of access, so as to allow of its being used for household or agricultural purposes The wood is white coloured and compact In Coimbatore, its wood is straight grained, close, even grained apparently and of fine quality —*Dr Wright and Gibson*

MYRISTICA MOSCHATA

MYRISTICA FATUA, *Hout* the "wild nutmeg of commerce Is a native of Banda, Its nuts are often substituted for the true nutmeg *M Fatua Sw* is a native of Guiana, W Indies, Surinam, and *M Otoba*, *Humb* of New Granada

MYRISTICA HORSFIELDII, *Spreng*.
Syn of *Pyrihosia Horsfieldii*, *Blume*

MYRISTICA MOSCHATA Thun Roxb

M Aromatica, *Lam Roxb*

The fruit

Jowz ut teib,	AR	Nut-moschata,	LAT
Za te pho,	BURM	<i>Myristica officinalis</i> ,	LAT
Jai-phal,	DUK	Pala Buwahpala,	MAITAI
Muskaat,	DUK	Jowz bewa,	PRIS
Nutmeg,	ENG	Jatipala,	SANS
Non Muscades,	FI	Moscada,	SI
Muscades,	"	Jadikari,	TAM
Muskaten nusse,	GER	Jadikara, Jaji Kara'lei	
Jaephah,	HIND	Jati phalamu,	"
Noce muscada,	IT	Lavangam,	"

The mace

Buzbas,	ARAB	Boongra pala,	MAITAI
Bisbaseh,	"	Mace involucrum,	LAT
Jyttee,	FRAG	Jatiputai,	SANS
Jae putri,	DUK		

A tree with small, pale yellow, and odorous flowers, successfully cultivated in Sumatra, Bencoolen, and Penang The girth is 6 to 10 inches, a foot above the ground It branches like the laurel and its loftiest sprays are frequently fifty feet high The fruit when ripening resembles a peach, and on removing the epicarp or fleshy outer rind, is a spherical nut, black, clasped by a fine branching ail, of a vermilion colour, which is the mace of commerce When ripe the fruit is picked, the outer part removed, the mace taken off and dried in shallow baskets in the sun The nut contains a volatile, as well as a fixed oil The wood is said to be hard and close grained, the culture of the nutmeg tree has been successfully commenced both at Meigu and Maulmain Behind the hill at Maulmain, the trees appear to thrive, and at Meigu the trees were thriving Nutmeg butter is prepared by beating up the nutmegs, enclosing the paste in a bag and exposing it to the vapour of water, and afterwards expressing the fat by means of heated plates The nutmeg tree is monocious as well as dioecious, but no means exist of discovering the sexes, before the period of inflorescence, is known Upon an average, the nutmeg tree fruits at the age of seven years, and increases in produce till the fifteenth year, and is said to continue prolific for sixty or eighty years Seven months in general elapse between the appearance of the blossom and the ripening of the fruit and the produce of one bearing tree with another, under good cultivation, in the

fifteenth year, may be calculated at five Pounds of nutmegs, and a pound and a quarter of mace. It bears all the year round, but more plentifully in some months than others, and generally yields more abundantly every other year. It is necessary that the roots of the trees during their growth should be kept well covered with mould, for they have a tendency to seek the surface. The growth of the lateral branches is to be alone encouraged, and all suckers, or dead and unproductive branches, are to be removed with the pruning knife, and the lower shoots lopped off, with the view of establishing an unimpeded circulation of air."

The *arillus* or mace is thick, between horny and fleshy, much lacerated, folded and anastomosing towards the extremity, almost enveloping the nut, when fresh, brilliant scarlet, when dry, more horny, yellowish brown and brittle. The smell and taste of the *arillus* are peculiarly fragrant and agreeable. It softens, but does not dissolve in the mouth. Beneath the *arillus* is found a bony shell, which covers the almond or kernel, this shell is thin, hard, brittle, brown and shining above, pale grey within, insipid and inodorous, and encloses the nutmeg of commerce.

The *kernel* is large, rounded, obtuse at both ends, the size of a small myriobalan nut, smooth, marked with reticulated chinks, those transversely placed being less evident than the longitudinal, grey externally. In the chinks occurs a whitish powder, apparently chalk, internally the almond is traversed by branching, reddish, irregular greasy veins, giving it a marble appearance. The nut is hard and easily cut, scraped, or grated, very inflammable, but the smoke is devoid of the fragrance of the acid. The odour of the nutmeg is most agreeably aromatic, its taste hot, and analogous to the smell. The nut readily divides under the teeth, and is partially soluble in the saliva. Nutmegs are much injured by time, becoming the prey of insects, which perforate them in every direction, sometimes good nutmegs are adulterated with others from which the valuable principles have been extracted by alcohol. Worm-eaten nuts are also fraudulently repaired by the introduction of a paste of flour and nutmeg oil into the holes.

The *Essential Oil of Nutmegs* is white, lighter than water, acid, pungent taste, and very powerful nutmeg odour.

The *Fixed Oil*, or *Butter of Nutmegs* occurs in the commerce of Europe in flattened masses, of square form, yellowish, solid, internally marbled, 500 parts containing about 50 of essential oil. This substance is much adulterated, particularly with snet, sper-

maceti, marrow, wax, the oil of the *Moringa pterygosperma* coloured with alkanet or rocou, &c, &c. The fixed oil is obtained by bruising the nutmegs into a paste, which is compressed in bags between hot metallic plates. Two kinds are found in commerce—one in small earthen pots, of mace colour, and very agreeable smell, is exported from the Moluccas, to Holland chiefly, the second kind is obtained from Holland, occurs in flat cakes, is far inferior to the first, and is usually adulterated with spermaceti. The chief use of nutmegs is as a spice, and for the preparation of perfumes and scented soaps. The tree, according to M. Jce, was altogether unknown to the ancients, and *Kewar* of Theophrastus and the *Cinnamomum* of Pliny have been erroneously regarded as identical with this. *Avicenna* seems to have been the first who described it under the name "*Jambou*." The tree itself, however, has only been identified clearly within the last few years. The nutmeg tree is chiefly cultivated in the Banda islands, but plantations are now numerous at the Mauritius, Bourbon, Cayenne, Martinique, and in the English possessions to the Eastward, especially in Province Wellesley, Penang, and also in the Tinnevely district of Southern India. The natives of the Moluccas gather the nutmeg fruit by the hand, strip off and reject the pulpy pericarp, detach the mace carefully, and expose it to the sun, which soon changes its blood-red colour to a light brown, it is then sprinkled with sea-water to render it flexible, and to preserve it. The nuts are first sun-dried, and then smoked, until the kernel rattles against the shell. This envelope is then broken, and the kernels dipped twice or thrice in lime-water. They are then heaped together for two or three days, wiped, and packed in bales or barrels. The nutmegs thus prepared have been long termed, "female," or "cultivated," in commerce, to distinguish them from a kind named the "wild" or male, which is less esteemed, and seldom found in European trade.—*Bilmore* 223. *Penang Gazette* *Ridell* *O'Shaughnessy*, pp 535, 536. *Amslies' Mat Med* p 264. *Royle Mat Med* *McCulloch's Commercial Dict* p 852. See Nutmeg.

MYRISTICA OTOBA

Viola sebifera, *Lamarck* | *Myristica sebifera*, *S. Fe*

A large tree of Cayenne and Guiana yields aromatic nuts which when boiled with water give out a large quantity of a fixed oil, used for making candles. An acid juice also exudes from incisions in the bark, and is employed as a popular medicine.—*O'Shaughnessy*, p 537.

MYRMELEON GRAVIS

MYRISTICA PARVIFLORA Roxb A tree of the Moluccas

MYRISTICA PELTATA, Roxb F I iii, 846 Mountains of the Moluccas

MYRISTICA SPICATA Roxb A tree of the Moluccas No part of the tree possesses any fragrance—Roxb Fl ind 3, p 847

MYRISTICA SPHÆROCARPA—Wall

Ky wa thwæ, BURU

A plant of Mantaban—Wall Pl As i ai, p 895

MYRISTICA SPURIA, its fruit, in the Archipelago, is substituted for the true nutmeg

MYRISTICA SYLVESTRIS, Telf A plant of the Mambius

MYRISTICA, TOMENTOSA Thunb Spreng, p 65, J Grah Cat 3 pl p 175

M malabarica, Lam | Male nutmeg tree, Eng

A tree of the Moluccas, Malabar, S Concan Small yellowish flowers

The fruit is downy, its substance fleshy more solid, and firm The kernel is covered by a hard shell provided with a pale arillus, the kernel is $1\frac{1}{2}$ to 2 inches long, elliptical, the parenchyme devoid of mairblug Its odour is weak, flavon disagreeable The mace of this nutmeg is distinguished from the true mace by being formed of three or four regular bands united at the summit The chemical composition of the article is analogous to that of the true nutmeg, but the oils are so inferior in proportion, that the "male" nutmeg is but of little commercial value in Penang, its fruit is used as a substitute for the true nutmeg—O'Shaughnessy, p 537

MYRMELEON GRAVIS, Walker, one of the ant-lions of India whose larva have earned a bad renown from their predaceous ingenuity Ceylon has, at least, four species, which seem peculiar to the island, viz, Palpaes contrarius, Walker, Myrmeleon gravis, Walker, M dnus, Walker M barbarus Walker The form of the larvæ at the lower part resembles that of a spider, but the head is armed with a sharp strong pair of claws They excavate, in fields, gardens and roadways, small cup shaped cavities, with exquisitely smooth edges and sides, at the bottom of which they lurk, so that any insect approaching near, immediately falls below to the ambush and is seized and destroyed Their excavations are usually carried on at night, but in the

MYRMICIDES

process they throw up the sand and gravel to a considerable height, the soil around their cups is very level They often throw up a particle of sand towards any adhering insect, which, by moving the mass, brings down the insect with it One of the huge black ants was seen to fall into one of the cups, and was seized by the ant lion, but its comrades adhered to the captive to release it—Walker in Tennent's Sketches of the Nat Hist of Ceylon, p 411

MYRMICIDES A tribe of insects comprising the ants

The genus Atta, comprises 6 species of ants, all of small size, having a sting, two knots in the first segment of the abdomen, antennæ not concealed in a cleft, thorax without spines, and short palpi

Atta minuta, Jerdon Worker, barely 1-12th of an inch long, head oblong This minute species makes a temporary nest in various situations, in any empty box, between the back of a book and its leaves, even among the loose pages of a book, in an empty shell, &c &c Nothing is used in its construction, a shelter from the light merely being sought for It is perhaps not very numerous in individuals, one wingless female is generally found in the nest It is very common in the Carnatic and most parts of India, but not seen in Malabar It appears to prefer dead animal matter to saccharine or vegetable products

Atta destructor, Jerdon Worker, about 1-10th of an inch long, head oblong, not so long in proportion as in the last, eyes small, colour rufous, abdomen glossy brown They live in holes in the ground, or in walls, &c, and are very numerous in individuals They prefer animal to vegetable substances, destroying dead insects, bird skins, &c &c, but also feed greedily on sugar They are common in all parts of India, and often prove very troublesome and destructive to the naturalist

Atta domicola, Jerdon Worker about 1 6th of an inch long, head oblong, eyes moderate size, head, thorax, and legs, deep red brown, abdomen blackish This species of ant does not seem to be common, only hitherto procured at Nellore in a hole in a house and only one kind of individual seen

Atta rufa, Jerdon Worker, 1-8th to 1-6th of an inch long, head short, oblong, eyes rather small, medial, of an uniform glossy rufous colour, with the end of the abdomen somewhat darker Worker variable, about $\frac{1}{4}$ th inch long, head large, very square Female about 7-24th of an inch long It is very

common in Malabar, also found in the Carnatic in holes under ground, about gravel walks, mud walls, and often appears in houses, coming through a hole or crevice in the floor, or wall. From a colony of them, every row and then, vast numbers of winged females, (and males) issue forth just before sunset attended as far as the window by swarms of the neuters of both kinds. Its favorite food is dead insects and other matter, but it also carries off seeds, chaff, &c &c like the *Ocodoma*. It stings very severely, leaving a burning pain that lasts for several minutes.

Atta dissimilis, *Jerdon*. About 1-10th of an inch long, head oblong, abdomen long, oval, colour blackish throughout. This ant is found in small numbers on trees in Malabar.

Gen. *Myrmica*. Antennæ sufficiently exposed, head triangular, without spines, maxillary palpi long, of six joints, jaws triangular, three cubital cells in the upper wings, the third incomplete, &c.

Myrmica diffusa, *Jerdon*. Worker, rather more than 1-9th inch long, head and body rufous, abdomen dark glossy brown. Female

length 5-12th of an inch wings not so long as abdomen. Male—, head very small, eyes large, length 1-7th of an inch found throughout India. It makes its nest in holes in branches of trees, runs with its abdomen turned upwards almost over its head, especially when excited, and feeds on honey and other vegetable secretions. Occasionally they appear to form their nest among the roots of moss, orchideæ, and various epiphytic plants, at least this is the case in Malabar. It is very pugnacious, and bites very severely, not appearing to use its sting much.

Myrmica rufa, *Jerdon*. Worker, length 9-48th of an inch, entirely of a rufous colour. This is a very closely allied species, and is found in the same localities as the last. Its habits are similar.

Myrmica Kirbyi, *Sykes*? head, thorax and legs dark maroon, abdomen dark brown. Length 7-48th of an inch, found chiefly in the elevated forests of the Wynad. It forms a considerable nest of some papyraceous materials, usually of an oval form, and placed round a small branch which supports it. It is very numerous in individuals, countless swarms issuing from it on being disturbed and boldly attacking the assailants both with teeth and sting. It feeds on honey or flowers and other vegetable secretions. The nests are built on different kinds of trees and shrubs, the *Syzygium jambolana*, *Coffea Arabica*, *Psidium*

pomiferum, *Citrus aurantium*, &c. A nest taken from a *Syzygium jambolana* at Nagalore, Shivaroy Hills, weighed 3lbs 8oz, irregularly oval in form, extreme length 19 $\frac{1}{2}$ inches, girth or circumference in the centre, 32 $\frac{1}{2}$ inches, and sufficiently solid to withstand moderate force. The nest was situated about 30 feet from the ground, on a fork of the tree, and was built round some of the branches, which protruded through it in various directions, the girth of the thickest or lowermost branch of the fork measured 1 $\frac{1}{2}$ inch, all the other branches that protruded through the nest were much smaller. The structure was made up of a fine mixture of cowdung and leaves of various kinds, but the outside was well smeared with cowdung, and honeycombed with tile-like appendages, which whilst they permitted the free ventilation of the interior, at the same time, by a slight projection of the scale-like leaves, rendered the nest impervious to rain. These diminutive creatures put on, threatening attitudes with their abdomens flexed over their back or thorax, and their mandibles extended. They ran to and fro in a state of excitement in search of the enemy, on whom, when found, they at once advanced, and used their expanded jaws to such purpose as to cause extreme pain to the individual attacked. Considering their small size, the ferocity and undaunted courage they exhibited, and their readiness to attack man or beast who approached them were very remarkable. A battle had taken place between the inhabitants of two nests, numbers even in death clinging to each other and the survivors were but few in number. The victors were already busily engaged in plundering the nest of the vanquished of its cocoons, and carrying them off to their own.

Myrmica tobens, *Jerdon*. Worker, length 4-12th of an inch head, thorax, legs and abdominal pedicels maroon colour abdomen shining brown. Female, head rather smaller proportionally. This is one of the most common and abundant ants in Malabar, not seen in the Carnatic. It seldom enters houses, it otherwise appears to take the place of *Formica indefessa*, which is not found in Malabar. It feeds chiefly on honey and other vegetable secretions, but also will take dead animal matter. It is also found in the train of caterpillars feeding on leaves. It makes large excavations under ground, generally having the entrance round the trunk of a tree, and it forms considerable heaps of fine earth round the mouth of the nest. It runs with its abdomen turned downwards under the abdominal pedicels.

Myrmica tarda, *Jerdon*. Worker, length

MYROBOLON

1-6th of an inch, head, thorax, legs abdominal pedicles, black red, abdomen dusky, dark blue This very curious looking ant, is found both in the Carnatic and Malabar, lives in holes in the ground in small societies, and feeds on vegetable secretions It moves very slowly

Myrmica ecoca, Jerdon *Ocodoma*? Worker, length 1-5th of an inch, head, thorax, and legs reddish brown, abdomen glossy brown, found once under a stone in the Wynaad—Dr Jerdon in *Madras Lit Society's Journal* A brief account of the *Myrmica Kribi* as found in Southern India, By John Shortt M D, F L S in *Linnæan*

MYROBOLON, also myrobolan and myrobalan The substances known by this name are the fruits of several East Indian trees, and are used in India as substitutes for galls When ripe, the fruit is pear shaped, deeply wrinkled, of a brownish, yellow colour, and weighs from 70 to 100 grains The husk contains the whole of the astringent matter, some mucilage, and a brownish yellow colouring substance, which is used in India for dyeing yellow The husk is usually separated by bruising the nut, which it encloses The tannin of myrobolans differs slightly from that of galls Gallic acid is present in rather large proportion The price of myrobolans in June 1852 was quoted at from 5l, to 10l per ton, 8s to 12s the cwt Six kinds of Chebulic myrobolans all known as Hehlel are used in India Hehlel-Zina, the fruit is dried when just formed, and the size of a cummin seed or Zina H-1-Jawi, the fruit dried when the size of a jao, or barley-corn H-1-Zangi, the fruit dried when of a larger size and black like a negro H-1-Chini, larger than H-1-Zangi, and greenish H-1-Asfar, the fruit near maturity and yellow (Asfar) H-1-Kabul, the fruit at full maturity Mature Cabul myrobolans sell for a rupee a piece in the Bombay market, under the name of Saiwai-i-Hind

The Unguent corn or Myrobalan of Pliny, the *βαλανος* of Theophrastus and the Greeks referred to a species of *Moringa*, probably *M aptera* of Africa and Arabia, though *M pterygosperma* has been named

The Myrobolans of commerce yielded by the *Terminalia chebula*, *T belerica* and *T citrina* are called also gallnuts and are oval fruits of a dingy yellow colour, containing much tannin, hence, they are useful to the tanner as well as to the dyer With alum, this fruit yields a good durable yellow, and with salts of iron, a black colour, little inferior to that produced by oak galls The myrobolans although a very common dyeing

MYROBOLON

and tanning material of India from time immemorial, have not been many years introduced into European commerce but successful have they been found, that, by the year 1852, they had become a very important article of trade, and the consumption rose to fully 2,000 tons annually On this subject, the Canara Local Committee, writing in 1855, observed as follows — 'During the last season a sudden demand arose for the gallnut, (myrobolan) and large profits were made by the persons who collected it from the jungles The exports for five years had been as follows' —

Fusly 1256	Candies 207	Mds 3	Rs 918
1260	380	16	1,877
1261	537	19	2,860
1262	530	17	2,614
1263 ..	2,154	4	3,029

In 1853 4 the exports from Madras were 4145 cwt value Rs 8,447

All the three myrobolan trees are to be met with throughout India In Bengal they grow in abundance In Java, we are told by Buntius, that the Dutch were in the habit of employing the emblic and belerica sorts daily in their hospitals, in dysentery, and bilious affections

Har or Haria, from *Terminalia chebula* and other species, three in number, comprise all the discarded myrobolans of the old pharmacopæas

The myrobolans as brought into Cashmere from Delhi and Harowtee, Hindustan and the Dukhan, are of four kinds namely

Gural haria — Astringent and purgative used in mesalhis given in medicine to children four seers for one rupee

Jurwal haria — Used in the same way eight seers for one rupee

Chapel haria, used only in dyeing ten seers for one rupee The whole are much used in dyeing According to the size of the myrobolan its value augments, so that a very large one may be worth one hundred rupees or more, the natives believing that the very large ones have the virtue of causing purging by being merely retained in the hands The Har or Haria, says Dr Irvine, is one among the articles of the native materia medica than which no one is more vaunted It is considered to possess wonderful general deobstruent and purgative qualities, &c, &c while those who thus belaud it, are apparently not aware that this is the chebulic myrobolan (*Terminalia chebula*) of English pharmacopæas of the sixteenth century and long since described by

MYROBOLON, CHEBULIC

neglected — *Aicher Tomlinson M F J R*
Ainslie Gen Med Top pp 136, 153 *Poolc*
Statistics of Commerce

MYROBOLON, BELLERIC

Myrobolanus tria, Buch	Tam,	Rheede
Beleylu,	Ar	Kudondong
Amo loh kia kwo	CHIN	Belolah, Beleylih,
Bella,	Duk	Belari, Vibit d i,
Belerya, Bida,	HIND	Booloo, Bulu,
Milaka,	HIND	Tamku,

The bellerie myrobolon, is the fruit of the *Terminalia bellerica* in its dried state, is little larger than a gall-nut, but not so regular in shape, of a dirty brown colour, and astringent taste. It is supposed to be similar in its properties to the chebulic myrobolon, but in a much weaker degree. It is much used in India as the basis of several colours, and also in medicine. Small quantities have of late years been exported from Bombay to Britain. This article is sometimes used by the natives in its dried state in cases requiring slight astringents. The large tree which produces it is common in Mysore, where it is called Tam — *Paulkner Ainslie's Mat Med* p 28 *Mason*

MYROBOLON, BLACK, or INDIAN

Heleclaj aswad,	Arab	Heleclah aswah,	PERS
Zengi hai,	BING	Kinkadagi,	SANS
Hemuz, Hemuz Guz	HIND	Smhgi,	TAM

Is the unripe dried fruit of the *Terminalia chebula*. It is about the size of a pistachio nut and of a deep black colour, oblong, pointed at both ends, slender, and has scarcely the rudiment of the nut. It is used by the natives of India as a brisk purge, and also as a dye. In Bengal and in most parts of the Western Presidency they are grown in abundance. They are largely exported from Bombay to the Arabian and Persian Gulfs — *McCulloch Com Dut Paulkner*

MYROBOLON, CHEBULIC

Helclaj Kabuli,	Ar	Hindai Hai,	HIND
Amo loh kia kwo,	CHIN	Hchlah,	PERS
Huldah,	Duk	Hutika,	SANS
Chebule myrobalan,	ENG	Arabi,	SINCH
Country galls,	,	Kidukar,	TAM
Humbether,	Guz HIND	Carakam,	TIT

This is the fruit of the *Terminalia chebula*. In its dried state, it is about the size of a large Spanish olive, of an oblong ovate shape, yellow brown colour, and is marked with edges and furrows alternately. The tree is common in the Mysore country, Bengal, and in some parts of the Western Presidency. This fruit is very astringent and is extensively used by the natives of India in their arts and manufactures. They are ex-

MYROLE

ported from Bombay to London and Liverpool in large quantities, it is more astringent than the Aleppo galls. Thus myrobolon well rubbed in conjunction with galls and catechu is considered by the Vitiens as an excellent external application in the aphthous affections of children, and adults — *McCulloch Paulkner Ainslie's Mat Med* See Dyes

MYROBOLON, CITRINE

Hutti,	Guz	Alas gar i,	TAM
Laba	SANS		

The citrine myrobolon, of the *Myrobolanus citrina* or *Terminalia citrina* which grows in Canara is about the size of a French plum, is often made into pickle, and when green, is used as a gentle purgative. It is frequently met with in most parts of lower India — *Ainslie*

MYROBOLON, EMBLIC

Amulaj,	Ar,	Amula Anvclently, Dik
Amula, Anula	BING	Anwera,
Cay boung Ngot,	COCH	Amula, Anula,
	CHIN	Budi Malaka,
Hic mian son,	"	Amulch Amulch, PERS
Amula, Amulaj,	Duk	Amulaha Amulaj, SANS
Phyllanthus emblica, Lar		Awandanchi, SINCH
Emblia officinalis	"	Nelli ku,
Phyllanthus,	"	Wushul har,

This is the fruit of the *Phyllanthus emblica*, *Jam*, in its dried state, it is about the size of a small marble, of a dirty, dark-brown colour and irregular surface, possessing a considerable degree of astringency. It is to be met with in most parts of India in its green state. It is frequently made into preserve and pickle. It is also with other articles of similar qualities, made into a cooling and opening pisan. The tree which produces this article is the *Nihca maram* of the Hort Mal and the *Boa Mincea* of the Malays — *Paulkner Ains Mat Med* p 29

MYROBALANUS BELLERICA, *Broqu*
 Syn of *Terminalia bellerica*, *Roxb*

MYROBALANUS of Phny, the Unguent corn is supposed to be the seed of the *Moringa apiera*

MYROBALANUS CHEBULUS, *Wesling*, is the *Egleeg* of the Egyptians and Arabs, quite distinct from the true Chebulic myrobolon — *Bridw*

MYROBALANUS EMBLICA *Bauhin*
 Syn of *Emblia officinalis* — *Gertu*

MYROLE or Mhole, TAM MALAY a Malabar wood, of much value, but scarce. It is very heavy and strong, and grows to about twelve inches in diameter, and fifteen or twenty feet high. It is generally used where strength and durability are required — *Edye Mal and Can*

MYRON See Hydnide

MYROSPERMUM, a genus of plants belonging to the natural order Amyridaceae. The species are trees with dotted leaves

MYROSPERMUM PFRUIFERUM

Myroxylon periferum, Linn

This tree of Central America is supposed to yield the Balsam of Peru. The article known in commerce as White Balsam, or myrrh seed or quinquino is made from this tree and from *M. pubescens*. The stem has a thick smooth straight trunk with a gray coarse bark, which is filled with resin. This by distillation with water yields a volatile oil, by exposure to the air it hardens, and it is then termed Opobalsamum Siccum. The true Opobalsamum and Balsam of Tolu is also sometimes called Opobalsamum — Eng Cy

MYROSPERMUM TOLUIFERUM, balsam of tolu

MYRRH

Muri,	Ar	Myrrha,	LAT
Mithran dza,	BLAV	Myrrha gummi resina, Li	
Murvol,	CHIN	Mur,	MALAI PLAS
Yang mu yoh,	"	Munsan lebah,	"
Murhe,	DUT FR	Muria,	PORT
Mur, Mor of Ex xxx 23		Volr,	SASS
Myrrhen,	GLU	Valati polam	TAM
Kumuna, Muria,	GR	Pilendia bolam,	"
Bol, Hnibol,	HIND	Villey-bolum,	"
Muri,	LI SP	Bolmitra bolam,	TAL
Madu,	BALI JAV		

The myrrh of commerce is believed to be produced from several trees, Balsamodendron gileadense Kunth, the Balsam of Bruce and a synonym of Amyris opobalsamum, Forskal, and of Balsamodendron opobalsamum

The Balsamodendron myrrha of Nees, the Karbeta of the natives, seemingly identical with B Kua of Mr Brown's MSS

Myrrh is mentioned in Gen xxxvii v 25, and in Exod xix 23, by the name of Mor or Mur. The Greeks called it *μύρρα*, and also *συμύρρα*. Herodotus mentions it as produced in the south with Frankincense, &c. Dioscorides states the variety called Trioglyptea to be the best. In the Periplus of the Red Sea, Arrian mentions myrrh with olibanum as exported from the coast of Barbana, that is, the modern Berbera. Bruce learnt that it as well as Frankincense, was produced, in the country behind Azab, or in that of the Dankil. The embassy to Abyssinia under Major Harris met with it on the hills, in the comparatively flat country which extends from Abyssinia to the Red Sea, near the Straits of Bab-el-Mandeb, or from the Dooni Valley to the

banks of the Hawash. Mr Johnston (Trav p 249) met with it in nearly the same locality. Both authors describe the myrrh as exuding from wounds made in the bark, and say that it is collected in January and March, but chiefly in July and August, and in small quantities at other times of the year and exchanged for tobacco with the merchants who proceed to Berbera, &c, whence it is exported to the coast of Arabia

Myrrh reaches Europe chiefly from Bombay, having been imported there from the Arabian and Persian Gulfs. It used formerly to be obtained also from Turkey. Ehrenberg and Hemmich found a small tree in Arabia near Gison, on the borders of Arabia Felix, from off which they collected some very fine myrrh

The Balsam of Bruce was found by him at Azab, and said to extend to the Straits of Bab-el-Mandeb. Gerloth found it at Bederhumu, a village between Mecca and Medina. Forskal found his Opobalsamum at Hies in Arabia Felix. At Aden it is called Beshan. Dr Roth, in the Appendix to Harris' Abyssinia (ii p 144) mentions B Opobalsamum as occurring in the Adel country, and the jungles of the Hawash along with the Myrrh tree. The bark when wounded exudes the fragrant Balm of Gilead balsam, which seems to have been cultivated in Palestine near the town of Jericho. It is no doubt possessed of stimulant properties

Balsamodendron myrrha Dr Ehrenberg collected from off this tree very fine myrrh on the borders of Arabia Felix. It is stated in the Appendix to Harris' Abyssinia (ii 414) that the "*Balsamodendron myrrha* (Karbeta of the natives) grows on the borders of Effat and in the jungle of the Hawash, and in the Adel desert. The resinous gum called Hofali is collected for exportation

B Opobalsamum (Besham) grows commonly with the former, and grows even at Cape Aden

Mr Johnston, says "there are in the country of Adel two varieties, one a low, thorny, ragged-looking tree, with bright green leaves, trifoliate, and an undulating edge, is that which has been described by Ehrenberg. This produces the finest kind of Myrrh in our shops. This may be either B Myrrha or one of the forms of B Opobalsamum. The other is a more leafy tree, with the appearance of the hawthorn, having the same largely serrated, dark-green leaves, growing in bunches of four or five springing by several leaf-stalks from a common centre. The

flowers are small, of a light green colour hanging in pairs beneath the leaves. The fruit when ripe easily throws off the dry shell in two pieces, and the two seeds it contains escape. The outer bark is thin, transparent, and easily detached, the inner, thick, woody. When wounded, a yellow turbid fluid (the gum-myrrh), immediately makes its appearance. Naturally, the gum exudes from cracks in the bark of the trunk near the root, and flows freely upon the stones immediately underneath. Artificially, it is obtained by bruises made with stones."

Balsamodendron Africum Ainnott — *Hendelonia africana*, *Gurll et Per* first found on the west of Africa, occurs also in the Abyssinian collection, having been found in the flat country of the Adel. Mr Johnston immediately recognized it as one of the trees yielding gum-resin. The leaflets are like those of *B. Kna*, *B. I* yields African Bdelhum, or that imported into France from Guinea and the Senegal, according to M. Ponnottet. M. Adanson mentions it by the Senegal name of Niotont as producing Bdelhum. It may also yield the Bdelhum which is exported from the west coast of Africa. Dr. Malcolmson wrote to Dr. Royle that "bdelhum is produced in Africa by a tree similar to the myrtle, none is obtained in Arabia it is very similar to myrrh, and sometimes sold for it."

One kind of bdelhum is produced in India, which Dr. Royle was informed is yielded by a tree called googul by the natives and which is the *Amvis commiphora* *Roxb* referred by Messrs. Wight and Ainnott to *Balsamodendron*. Dr. Walker, in his account of the drugs produced near Aurungabad, states "a gum-resin, called by the natives googool, is produced by a tree (*Dr. W* calls it *Amvis bdelhum* ? *Roxb*) which grows in the neighbourhood of Umber, a town twenty miles to the westward of Aurungabad. Roxburgh imagined that Googool was identical with Myrrh."

Myrrh is generally in pieces of irregular form and size, formed apparently by agglutinated tears, dry, and covered with a fine dust, commonly of a reddish-brown colour, brittle, fracture irregular, conchoidal, shining with the surface apparently dotted with volatile oil, often variegated, with opaque, whitish, semicircular marks. The smaller pieces angular shining, semi-transparent, taste bitter and aromatic, the smell peculiar and balsamic. Specimens brought by the Abyssinian embassy have granular fragments mixed with roundish tears, and some of a pale, even whitish, colour may be seen on

the same piece of bark with ordinary coloured myrrh. Specimens which have not been exposed to the air, are darker coloured, moister, and of a more powerful and agreeable smell.

Indian Bdelhum is sometimes sold for and considered as an inferior kind of myrrh. It is in roundish pieces of a dull dark-red colour, more moist than myrrh, and not brittle like it, softening even with the heat of the hand, bitter and a little acid in taste, with a less agreeable odour. It often has portions of the birch-like bark adhering to it.

The sort met with in India, and brought from the Arabian and African coasts, is in large opaque pieces, generally covered with a brownish white powder. An inferior kind of myrrh, termed in India Bysabole, is also imported from the above places. It has a great resemblance to bdelhum, for which it is not unfrequently mistaken. Myrrh is largely imported into Bombay, and is chiefly re-exported to England. Myrrh has long been in repute in low fevers in Europe, and occasionally in agues. Dr. Kunk found it very useful in the typhoid state which in India is frequently the second stage of paroxysmal fever and also in the low adynamic fever of jails. In Arabia there is an inferior kind called "busa bol," or "hebbakhade," by the Sumrah. Pliny says, that in his time six different kinds of myrrh grew in Arabia, he says myrrh was often adulterated with mastic. In India, there is a substance having the closest resemblance to myrrh which is imported into and known in Europe as Indian myrrh. This is also said very closely to resemble, if indeed it at all differs from, bdelhum, it is probable, therefore, that it is what in India is known by the name of googul (moogl of the Arabians); as it forms the bdelhum of commerce, and resembles an inferior kind of myrrh, as indeed bdelhum is frequently described to be. That it is also the bdelhum of the ancients would appear from the Persian authors giving bndlevoon and madikoon as the Greek name of moogl. Turkish myrrh is considered the finest, the East Indian being the second in quality, it is employed medicinally, as a dentifrice, and in the preparation of fumigating pastiles — *McCulloch Faulkner Ind Ann Med Sci* for April, 1856, p. 387. *Powell Hand Book*, vol. 1 p. 402. *Birdwood Vegetable products Bombay presidency*, p. 20. *Drury Useful Plants* 88. *Poole St of Commerce*. See *Amyris*, *Balsamodendron*.

MYRRHA, Lat. Myrrh

MYRRHE, Fr. Myrrh

MYRTACEÆ

MYRRHEN, GIB MYTH

MYRRHIS ODORATA, Sweet scented myth the munn of Dioscorides and Myrrhus of pliny

MYRRH SEED, or White Balsam, a preparation from Balsam of Peru now called quinquino Balsam of Peru is supposed to be got from the Myiospermum peruvianum of Central America, and the white Balsam of commerce is made from it White Balsam, or Myrrh seed, or quinquino is also obtained from the *M. pubescens*

MYRSINACEÆ, *Lindl* an order of plants comprising 9 Gen 162 sp comprising 2 Ægiceas, 13 Myrsine, 1 Badula, 54 Aidsia, 13 Embelia, 2 Corepetalum, 2 Sunara 14 Mesa, 1 Oncinus Most of them inhabit the Himalaya the mountains of Assam, the Khasi-sya Cincars Neilgherries, Malayana and Java properties little known

MYRSINE AFRICANA

Bim baring, Ar Bimak-kabuli, HIND
Baung, , Babrang, "

A plant of Kighin Its gum is considered by hindoo practitioners to be a warm remedy, used for dysmenorrhæa — *Cleghorn's Punjab Report Powell's Handbook* vol 1 p 369

MYRTACEÆ, the myrtle tribe of plants or myrtle bloomus, comprises 45 genera, with 670 species, principally belonging to S America, N Holland, the South Sea Islands and the E Indies In the last are the following genera and species,

2 Melaleuca	1 Neltris	110 Eugenia
3 Metrosideros	1 Psidium	13 Rhodanma
1 Fabria	1 Jossmit	2 Glyphyria
1 Backer	1 Myrtus	2 Myrtus
3 Sonneratia	1 Monoxia	

Melaleuca canputi, *Rorb* Moluccas
" leucodendron, *Linn* Moluccas, Malacca
" nobilissimum, *Sm* N Holland
" viridiflora, *Gorta* Singapore

Callistemon linearis, *D C* N Holland
" microstylis, *Lindl* "
" lophanthus, *Sut* "
" viridiflorus, *D C*
" speciosus, "

Metrosideros vernus, *Rumph* Amboyna, Java

Neltris paniculata *Lindl* Penang

Bæchia frutescens, *Linn* China, Malacca

Psidium pumilum, *Vahl* Ceylon, Moluccas

" caleyum, *Sabine* China
" pyrifolium, *Linn* W Indies
" cordatum, *Sims* Guadaloupe
" pomifolium, *Linn* W Indies, Mexico, Tropical America

MYRTACEÆ

Psidium guineense, *Suz* W Indies
" polycarpon, *Lamb* Trinidad

Jossinia buxifolia, *D C* Bourbon
" mespiloides, " "
" lucida, " Mauritius

Myrtus communis *Linn*

" tomentos, *Ait* China, Cochun China, Penang, Singapore, Neilgherries
" melastonioides, *Cunn* —

Pimenta vulgaris *Lindl* Jamaica
" acris, *Wight* "

Eugenia bracteata, *Rorb* Ceylon, Pen of India
" micheli, *Lam* Brazil
" fragrans, *Willd* Jamaica
" caryophyllata, *Willd* Peninsula

Jambosa jambos, *L*, Pen of India, Bengal, Sirmoor
" formosa, *Wall* Mouleim
" aquea, *Rorb* Moluccas

Va, (a) rhodocarpa, rose coloured
" (b) leucocarpa, white "

Jambosa lanceifolia, *Rorb* Silhet
" malaccensis, *Linn* Moluccas
" purpurea, *Rorb* Malay Islands
" ternifolia, " Chittagong
" amplexicaulis, *Rorb* Chittagong
" alba, *Rorb* Malay Islands
" polypetala, *Wall* Chittagong, Silhet
" laurifolia *Rorb* "

Jambosa biflora, *Coleb* Khassia
" disticha, *D C* Jamaica

Caryophyllus caryophyllata, *Thunb* Moluccas Ceylon P of India and Molucca, Mauritius, Bourbon, Cayenne

" claviflora, *Rorb* Chittagong
" oblata, " "
" pulchella, " Moluccas, Penang Malacca Tavoy, Mouleim

Syzygium myrtifolia *Rorb* Singapore, Sumatra

" oleni, *Wight* "
" jambolan, *Lam* Moluccas, British India
" caryophyllifolia, *Rorb* Bengal
" fruticos, *Rorb* Chittagong
" balsame, *Wall* Assam
" operculata, *Rorb* Moluccas
" tetragona, *Wight* Silhet
" rubens, *Rorb* Chittagong
" rhophylla, *Rorb* Sumatra
" lonchophylla, *Linn* Silhet
" cuneata, *Rorb* Moluccas
" brachiata, " "
" venusta, " Tipperah
" macrocarpa, " Chittagong

Sonneratia acidia, *D C* Indus Delta, Salsette, Sunderbun Pegu, Malayana, Penang, Singapore
" apetalia, *Buch* Bombay, Sunderbuns

Punica granatum, *Linn* All E Indies
" nana, *Linn*

Among the table-fruits of the tropics are the guava, yielded by different species of Psidium, the rose-apple and jamrosade, produced by Eugenia malaccensis and E jambos Cloves are the flower-buds of Caryo-

MYRTUS COMMUNIS

phylus aromaticus, and allspice is the dried berries of *Eugenia pimenta*, plants belonging to the same section of the Myrtaceæ is the common myrtle, the aromatic fruits of the myrtle were indeed used as a spice before cloves and allspice became common. *Punica granatum*, the pomegranate tree, is remarkable for an almost total absence of aromatic qualities and distended so much after the flower has fallen off, that the fruit is nothing but a collection of cavities filled with seeds, and having no apparent relation to each other.

Calyptanthus caryophyllata, is a native of Jamaica, Cuba, and Ceylon. The bark is compact, very hard but brittle, found in commerce in sticks composed of pieces rolled one within the other, of deep brown colour, and greyish white epidermis, the odour is strongly that of the clove, taste aromatic, hot and sharp, slightly bitter and astringent. It contains tannic acid, resin, and essential oil, and is employed chiefly as a spice.

Caryophyllus aromaticus, the clove-tree, is a native of the Molucca Islands. It is a moderately sized tree. The cloves of the shops are the dried compressed flower-buds. — *Roxb Fl Indica* Voigt O'Shaughnessy *Bengal Dispensatory* p 334 Hogg *Vegitable Kingdom*

MYRTUS ACRIS Sw *M Aromatica*, *Pou* and *M Caryophyllata*, *Jacq* are syns of *Eugenia acris*, *Wight*

MYRTUS BRACTEATA *Willd* Syn of *Eugenia bracteata*, *Roxb W and A*

MYRTUS CARYOPHYLLUS *Spreng* Syn of *Eugenia caryophyllata* — *Thun*

MYRTUS COMMUNIS *L D C* *Roxb*

Ass, Asbni, Murad, AR	Leaves		
Ismail, Isferem, "			
Belati mehudi, BENG	Bargi murad,	Pis	
Common myrtle, ENG	Murad,	"	
Myrtle, "			
Musine Gr of Hipp	Fruit		
and Diosc			
Vilati Mendi, HIND	Hab'hul,	"	
Sat'r sowa, "	Hab'ul as,	"	

The myrtle is a native of Asia Minor and south of Europe, it assumes the shrubby or arborescent form according to the latitude. The plant in all its parts is most agreeably perfumed. 10 lbs of the leaves afford about a drachm of yellow essential oil of most delightful fragrance. The berries were employed by the Romans as a spice. The Tuscaus still use them and they also prepare from the berries a kind of wine called *Myrtidannum*. A distilled water prepared from

MYSORE

all parts of the plant is employed as a cosmetic, and called *Eau d'ange* by the French perfumers. The leaves are given in cerebral affections, for flatulence, diarrhoea, internal ulcerations, and rheumatism. The hibb-ul as, though nominally always the fruit of the myrtle, appears at times to be the small fruit of some other plants not yet identified with certainty. The myrtle grows well by layers, and even cuttings, but requires careful pinning, and after the rains all the leaves, on which insects have deposited larvæ must be removed, or the plant will lose its verdure and beauty by the destructiveness of the young caterpillars. — *Lindley*, p 75 *Rudell Gardening Success* *Hints to Amateur Gardeners* Dr J L Stewart *Punjab plants*

MYRTUS COROMANDELIANA *Koen* and *M Hevner* Syn also *M latifolia* *Hayne*, *M littoralis* *Roxb* and *M in-cifolia*, *Willd* are syns, of *Eugenia bracteata*, *Roxb*

MYRTUS CUMINI *Linna* syn of *Eugenia jambolana* *Linna* *Roxb*

MYRTUS PIMENTA, var *latifolia*, *Roxb* *M pimenta* *Linn* are syns of *Eugenia acris*, *Wight*

MYRTUS TOMENTOSA *Ad D C* *W and A* *Roxb* n, 498

M crnescens, *Linna* *Roxb*

A plant of Cluna, Cochín-China, Neilgherries, Penang Singapore, Fl large, rose-coloured, with crimson filaments. Berries eaten on the Neilgherries. It is a handsome shrub, and has been found to grow well against walls in the south of England. — *Roxb Fl Indica* n p 498 Voigt, *Eng Cy*

MYSOLE, a large island of the Eastern Archipelago in the Pitt Passage extending E and W 42 miles and about 20 miles broad

MYSORE, *Maisur* or *Miheshwar*, a kingdom in the peninsula of India, with a Hindu Maharajah whose territories since A D 1831, have been administered by a Commissioner. It was usurped by Hyder Ali, a Mahomedan soldier, about 1767, but when his son, Tippoo, fell, in 1799, at the storm of Seringapatam, the territory was restored to a descendant of the native sovereign. This chieftain, after he came of age, ruled the country till 1831, when, during Lord W Bentinck's administration, owing to frequent insurrections, Commissioners were appointed for its management. The rajah died childless in the beginning of 1868, but he adopted a successor who, when of age,

will take the Government into his hands Mysore is a table land from 2,000 to 3,000 feet above the sea, fed by the Tunga, the Budra and Caverry rivers Bangalore, Mysore and Seringapatam are its chief towns The genealogy of this family is traced from the Yadu line of Chandravansa The first in authentic history is Timma Raja Vadyar son of Betta, A D 1530, and the dynasty ruled until A D 1767 When Mysore was destroyed by Hyder Ali and the rajah Chamaraja Vadyar dethroned, but the late sovereign, Krishna Raja Vadyar, was restored by the British in 1799 The teakwood used by the Commissariat, and furnished to the Ordnance Department in the Mysore country, was, until about A D 1830, supplied entirely from the Mysore forests, in the vicinity of Shemoogah The jungle however was much thinned towards 1841, and supplies were got from Hullihal, from which to Bangalore is about 170 miles, the roads are tolerably good, the forest is distant from the village about 15 miles Sheep of the Merino breed were introduced into Mysore by Sir Mark Cubbon The coat is of wool, and the article manufactured from it was superior A quantity of wool that was sent home to test the market value attracted the marked attention of the mercantile community The principal difficulty appeared to be the cleansing the fleece from the penetrating spear grasses, with which the pastures of Southern India abound Colonel Onslow also sent home some specimens of cotton to the same Chamber, who reported very favourably of it, and put upon it very high prices A sample of Mysore gamboge, was sent to Dr Royle, who pronounced it to be identical with the gamboge of Siam The coffee is very fine, and a price is obtained for it in England nearly equal to that of the best Mocha It is carried through the ghauts, to Mangalore Fiaserpet is situated on the road to Mysore from Mercara, and it is also 20 miles from the latter place The river Caverry runs past Fiaserpet, and forms the boundary between Coorg and Mysore

The great central table land of the peninsula of India includes Mysore, the Bara-mahal, the Ceded Districts (Bellary and Cuddapah), Berar, Hyderabad, the Southern Mahratta country, and the four Bombay collectorates in the western Deccan The whole of these countries, with the exception of the parts immediately bordering on the ghauts, consist of a vast undulating plain of various height, almost entirely devoid of trees, except close to villages and towns, and with but little low jungle Here and there low ranges of hills appear, and isolated rocks, or

droogs, mostly bare, others covered with low brushwood Towards the north and west large steppes occur, and the country is more broken by hills and ravines than in the southern part Here too we have greater abundance of low jungle, and even stunted trees, and in many of the ravines wood abounds Considerable tracts of long grass, or 'rumnahs' occur here and there, especially towards the more northern portion The whole of this district was formerly named the Deccan meaning the south

Hyder Ali brought Mysore proper, Coorg with the Carnatic and much of the Dekkan under subjugation, and was at the height of his successes when Chum Raj the titular ruler died Up to this time Hyder Ali had professed to rule Mysore in behalf of the hindu rajah, and, every Dassara, Chum Raj appeared before the people in the state balcony, seated on an ivory throne, Hyder Ali being present as Commander-in-Chief and Minister, but he selected a successor, also named Chum Raj, from amongst the collateral relations, and Hyder continued to rule in reality until his death, on the 7th December 1782

The climate of Bangalore or South Eastern Division of Mysore, is favorable to Europeans The thermometer rarely rises above 90 degrees, and the nights all the year round are cool and refreshing The elevation of the Chittledroog or North Eastern division is somewhat less than that of Bangalore In climate it is similar, but the temperature must be higher, even for natives, this division is not considered so healthy as Bangalore, chiefly on account of its hills being feverish The South Eastern division called Astagram, is very different in every respect from the two first named divisions Its southern and western parts are covered with fine jungle extending to the slopes of the western ghats on the one side, and to the base of the Neilgherry Hills on the other There is more rain and it is hotter in this division than in Bangalore, fever prevails during some seasons of the year, but on the whole the climate is generally a healthy one The Nugger division to the north of Astagram possesses an elevation generally from 2,000 to 2,400 feet above the level of the sea, but there are some parts especially the Bababooden Hills which rise above 5,000 feet The open country is described as healthy while the western half is more or less the reverse Two talooks in this division are said to be higher and healthier than other parts They are called Wustara and Chikmoogloor, and there are a good many situations in them where Europeans might settle with every probability of enjoying good health On

this account these talooks appear to have been selected for the cultivation of coffee, and that plant was here more largely and more successfully cultivated than in any part of Mysore. It is added, however, that there now scarcely remains an acre of land in these talooks suitable for coffee unoccupied by natives, who are most tenacious of their rights to the soil. For health and suitability to the European constitution Bangalore and its environs are best, Europeans might settle and labor there with every prospect of good health.

Captain Arthur of the Engineers found Native gold in Mysore, disseminated in quartz, and also in an indurated clay also some specimens crystallized, in minute cubes. Captain Warren discovered gold in Mysore in 1800, between Annemul and Poonganore, disseminated in quartz, and also in the alluvial soil. Two specimens were sent by Lieut. Puckle from the vicinity of Bangalore, one in a matrix of dark blue quartz, and another in black sand, a sufficient quantity was procured to make a ring. The natives have long been working for gold at Batmungalum just above the ghats—Heyne mentions that Captain Warren had learned the fact of the natives so employing themselves, in their leisure, and the fact is repeated by Sir Whitelaw Ainslie and Dr. Clark, the latter of whom remarks that gold was discovered in the eastern provinces of Mysore by Lieut. Warren of H. M. 33rd Regiment in 1802,—who found it in the small nullahs or cuts or breaks in the ground at Wariigum, a small village $4\frac{1}{2}$ miles S. W. of Batmungalum, also on the banks of the Palar river, and the Ponian near Caaigory. He found gold also at Marcoopium three miles south of Wariigum, and worked by natives as it had also been worked by Tippoo. Heyne likewise (p. 41) states that gold has been found near the hills to the S. E. of Ooseottah, and Newbold likewise describes gold as having been discovered by Captain Warren, near the Batterine hills.

A Mysore contingent of 4,000 soldiers has been kept up since the treaty of Seringapatam. The people of Mysore are mostly of the Vira Saiva or Langayet sect.

The Beder or Veder race of Mysore live by the chase, as hunters and fowlers.

The Mysore toddy drawers are called Halipauk, they speak Tuluva.

The first war against Tippoo, king of Mysore, broke out in 1790. Tippoo attacked the rajah of Travancore but was defeated with considerable loss, General Medows,

Colonel Maxwell and Colonel Hartley, having met with varied success, Lord Cornwallis, in 1791, took command, and on the 21st March captured Bangalore. On the 13th May 1791, Tippoo opposed him at Ankera but was completely routed, yet Lord Cornwallis was obliged to retreat. In August 1791, however Cornwallis captured several difficult forts and on the 5th February 1792, he encamped before Seringapatam, and drove the enemy into the fort, and Tippoo came to terms, delivering up half his kingdom, three crores of rupees and two of his sons as hostages. Lord Cornwallis had reached Calcutta in September 1786 and on his return from Mysore, in 1793 he reformed the revenue system of Bengal by a perpetual settlement and he returned then in October to Britain. Mysore territory seems to have been under the control of polygar chiefs, until Hyder Ali assumed the virtual sovereignty in 1742, but in 1799 it passed to a young man whom the British put upon the throne on the storm and capture of Seringapatam, when Tippoo fell in the breach. This Mysore rajah, ruled with little success till 1832, when, during Lord Bentinck's administration, the civil and military jurisdiction was delivered over to a commission, which continues in 1873, until the successor, a minor, comes of age.

The taking of Bangalore from Tippoo sultan, on the 21st March 1791, gave the British a permanent position in Mysore, but it was eight years later, when Seringapatam was stormed on the 4th May 1799 that the country came under British control, by the replacement of the Hindu descendant of former rulers on the throne. The Government was resumed in 1832 at a time when the country had fallen into a deplorable condition. Mysore town is on a table land 2,450 feet above the sea. Mysore table land covers an area of 30,886 sq. miles and contains a population of 3,300,000 souls.—*Madras Literary Society Journal Universal Review*, p. 556. *Madras Exhibition Juries Reports*.

MYSORY or Schouten Island, in the neighbourhood of New Guinea, its northern point is in lat. $0^{\circ} 37' S$. It is high and 60 miles in extent.

MYSCORE-THORN, Eng. *Cæsalpinia sepiaria*, *Rorb*.

MYTE-KONNEY also known as *Tam Poinciana pulcherrima*, *Linn*.

MYTHE, or Make, is a river rising in the Vindhya Mountains, lat. $22^{\circ} 32'$, long. $75^{\circ} 5'$, 1,850 feet above the sea. It runs N. W.,

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145 miles, W 25 miles, S W 180 miles into the Gulf of Cambay, length 350 miles. It receives the Amaos 90, Manchun 55 miles. It is navigable for 15 miles from its mouth. At 50 miles up 100 yards wide.

MYTHOLOGY All the Aryan races have a complicated mythology, which is not the case with the Semitic races. The latter have El, strong, Bel or Baal, Lord, Adonis Lord, Shet, Master, Moloch, King, Ram and Rammon, the Exalted, and other similar terms for their deities. The Aryans, on the contrary, have Zeus, the sky, Phoebus, Apollo, the sun, Neptune, the sea, Mars, war, Venus, beauty, &c. Max Muller has very ingeniously endeavoured to explain this difference by the different character of the language in these two races.

Hindu mythology accords precisely with the Greek in sending the souls of the dead to receive judgment, and according to the sentence of their judge they are thence conveyed to Tartarus or Elysium, to Naraka or Swarga, according to their evil or good deeds.

Grecian mythology is largely mixed up with the mythology of India,—the Ceres of Greece has the Lakshmi of India, Eros of Greece is the Indian Kama, Yama or Dharmarajah is the Grecian Pluto—the Grecian Dionysius is the Indian Rama, Vatarini in the Hindu pantheon has its supposed analogue in the river Styx, and Cerberus has corresponding dogs. Amongst the Hindus, mythology is all pervading. Their history, science, literature, arts, customs, and conversation, are replete with mythological allusions. A respectable knowledge of their pantheon is consequently an almost indispensable preparatory acquirement to the study and comprehension of nearly everything which relates to them. The mythology of India has done much to explain that of Greece and Scandinavia as will be seen by the following list of the principal of the Hindu deities of the present day, and their principal analogues.

Durga, is the analogue of Juno
Narada, god of music—Mercury
Krishna—Apollo
Bhawani—Venus
Kali or Durga = Proserpine
Agni—Vulcan, fire, ignis
Swaha, wife of Agni—Vesta
Aswini-Kumara—Castor and Pollux
Aruna—Aurora
Ata-deva—Diana
Kuvera—Plutus, god of riches
Ganesa—a male Minerva
Indra—Jupiter, god of the firmament
Varuna—Neptune, god of the water

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Prithivi—Cybele, goddess of earth
Viswakarma—Vulcan, architect of the gods
Kartikeya or Skanda—Mars, the god of war

Kama—Cupid, Eros, god of love
Surya or Arka—Sol, the sun
Hanuman, the monkey god, son of Pavana—Pan

Rama, god of wine—Bacchus
Heracula, an Indian deity—Hercules
Aswiculapa—Esculapius—Genii,
Vaya—Æolus
Sri—Ceres
Anna-Purna—Anna perenna

The religions of the ancient Greeks, though forming collectively one vast polytheistic system, were exceedingly numerous, and dissimilar in their character. Greece and Asia Minor seem to have been parcelled out among a number of deities, each of whom was the paternal god of some city or race, having not only separate rites, but a form of worship widely different. Each deity had his favourite abode, and local attachment, to some valley, or grove, or town, the power and presence of the divinity especially belonged, and hence in Boeotian Thrace, we trace the origins of Bacchus, in northern Thessaly the worship of Apollo, on the Corinthian shores, the rites of Neptune, in Argos, the temples of Juno, and in Ephesus, the worship of Diana. Though acknowledged to be divine out of their own peculiar domains, yet their worshippers were rather averse to proselytism, fearing lest, by an extended communication, the local influence of the deity should be weakened. The sacred object of Ephesian worship, was carefully preserved, from the period of its first formation, through the ages which intervened, till the demolition of pagan temples, which followed upon the rise of christianity. The image consisted of a large block of wood of beech or elm, but, according to some of ebony or vine, shaped into a likeness of the goddess, and evidencing its remote antiquity by the rudeness of its workmanship. The first statues were unshaped blocks and stones, and, hence, the word column, was generally used by the Greeks, to denote a statue. The Greeks worshipped Baal. They identified Baal with Zeus as they did Astarte with Venus. The heaven-fallen idol of Ephesus, was not a representation of the elegant huntress of classic fable, but an Egyptian hieroglyphic, a personification of nature. In this character she was pictured as a woman, having a number of breasts, to denote, according to Jerome, that, as nature

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she was "the nurse, the supporter and life of all living creatures."

So, even to the present day, amongst the hindoos and other idol worshippers of British India, shapeless stones and pieces of wood are worshipped in every village, the three great idols at Jaggernath are three shapeless masses of wood and similar pieces of wood are used as deities on the left bank of the Bhemah river. Also every village has its own local deity, and the idol worshipped at Tripati is quite dissimilar from that at Srirangam — *Lubbock's Origin of Civil*, p 219 *Hind Theat* vol II p 106 *Milner's Seven Churches of Asia*, p 83 *Sir W. Jones*. See Deo, Grama deva, Hindoo

MZARAI.

MYXA, or Egyptian plum of Pliny, is supposed to be the *Cordia latifolia*

MYKEK PERS Cloves

MYLITTA AUSTRALIS of Tasmania, one of the *Panicaceæ*, its root is called native bread, weighs from 1 to 11 lbs

MYLITTA LAPIDESCENS

Lui hwan, CHIN | Fuh leng, CHIN

A fungus dug from the ground in Yun yang-fu, in Hupeh in China used in women's cases, infantile diseases and impotency — *Smith Mat Med Chin*

MZARAI, HIND *Chamærops Ritchiana*

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needed because, from 10 to 16 bhugalis, according as the rains are heavy or light, are all that a pair of bullocks can get over. There are, generally, two to four potails in a village, not always of the same caste, for instance the village of Khanpur, zillah of Nandani, has four potails, two mahratta, a Canarese speaking lingaet, and a Kulkarni, and there are a few brahman and mahomedan and pariah potails, but a christian potail is unknown.

The northern limits of the Marathi language stretches on the sea coast from the Kolwan hills or country of the Kol, near the Portuguese settlement of Damini, above the ghauts in a north-easterly direction along the Satpura range, parallel to the Nerbudda, intermingling with the Gujarati, about Nandobar, in the jungly valley of the Tapi. It is spoken throughout Berar, in the open parts of the Nagpur territories, and on the whole of its eastern border it abuts on the countries and languages of the Gonds. From Nagpur, the Marathi trends to the south-west, and near the Chaubasha and Si-bhasha villages of Dongopria and Murg'h to Oodghu, from thirty miles west of Bedei to Sangam and Sadasheepet, it meets with the Telugu and Canarese, touching in advance nearly on Bijapur and Shankashwar, and thence trends south-westerly to the coast at Sidasheghur, skirting the western boundary of the Canarese. From Daman in the northern Konkan, Marathi runs down the coast to the neighbourhood of Goa, both below and above the coast. It there meets the Konkani, which runs nearly as far as Mangalore. And the southern limits of this mixed language is a village four miles north of Upi or Oodapi near Condapore, where Tulu or the language of Canara begins.

Konkani, the mixed Konkani tongue, however appears to be only Marathi with a large infusion of Tulu and Canarese words, the former derived from the indigenous inhabitants of Tuluva of Canara, the latter, from the long subjection of this part of the Konkan to Canarese dynasties above the ghauts. Mr H. Mogling however mentions that the Konkani speaking brahmans of Mangalore, consider it quite distinct from, though cognate with, Marathi. Its limits extend from Goa below the ghauts, to the village above mentioned north of Upi. From this part of the coast in northern Canara, a diagonal line, running in a north-easterly direction towards Bedei, marks the boundary between Marathi and Canarese, of the latter at least above the ghauts.

The Guzerati language spoken in the peninsula of that name, is occupied by Rajput tribes, Gujari, Katti, Kuli and Kun-

bi, all claiming a distinct origin. Gujarati is bounded by the Marwadi, a little to the north of Deesa, to the north and east by the Hindi or Rangri Basha of Maleolm, in Rajputana and Malwa respectively, and in the south it dovetails with Marathi in the valleys of the Nerbudda and Tapi, ending at Hamp on the former river and running into Nandobar on the latter.

The Maratha race largely worship deified heroes. There is a celebrated idol, termed Massoba. In the Chanki, pass, in the Lokenwara range, which forms the water-shed between the Godavery and the Tapi about 10 miles north of Anungabad, there is a shrine of this deity to which from a circle of a hundred miles, people of all castes resort, brahmin, sudra and dher, but chiefly the Mahratta kunbi. The Jatra is held in the month Chaita, and lasts for four days, during which many sheep are offered in sacrifice. It is in the northern side of the pass, a mere block of stone, with smaller stones at its foot all smeared with red lead. The objects of their pilgrimage are wholly personal, beseeching the deity to give them, or preserve their children, their flocks and then food. The Mahratta people profess brahminism but, amongst them is a more general amount of demon, spirit, fetish, totem, shaman, and hero worship than is observed amongst the other races of the peninsula. The deities Kandoba and Hanuman, are to be seen in every village south to the Tumbudra, and blood sacrifices of sheep and fowls are largely made. Hanuman is the chief of the village gods, and is invariably smeared over with red lead, which is also applied to every bit of stone or wood that has been erected into a fetish god. There is seemed amongst them, also, a more extensive polytheism, than prevails in any other part of India, and an introduction even of the Semitic and Christian names. Between Ellichpoo and Oomraoti, the pariah races are ordinarily called Krishna, a variation of the word christian, all along the tract southwards to Oodghu the Bawa Adam, near Punderpore, is largely worshipped, and the Jabial Abial, worshipped in east Berar, is evidently the Gabriel or Jibrial of the Semitic races. Even amongst the Kunbi race, who profess brahminism, the hindoo deities Siva and Vishnu are little heard of and with consent the editor put up for two days in the temple of the village of Assaye to which the villagers came at the usual periods to worship Hanuman and the serpent, and the officiating priest to wash and ornament its lingam. An officer of Sindiah's artillery who had fallen in the battle of Assaye had been

buried beneath a tree, and there the villagers continue to worship his spirit. Sickness is usually attributed by them to the influence of a malignant spirit, and all through the Mahatta speaking districts the practice of the "Bolwan" prevails, viz, the ceremony of propitiating the Bhuta or spirits who have entered a village, inducing them to leave the village and conducting them across the borders with music and a procession. The conductors often move to the next village and thereby cause intense fear and anger, as the morbid influence is supposed to be conveyed to it. Ai, mother, equivalent to the southern Ammun, is largely worshipped in the form of a rude stone smeared with red lead, and her temples are to be seen in lone places, passes and defiles. The Mahattas have public recitations of histories or stories of the gods, called Katha (or Kahta) as the Burmans have the Pui, a theatrical representation. The Gondana or Gondala of the Mahattas is a tumultuous festival held in honour of Devi, perhaps the same as Gondhal.

Since Lord Lake's defeat of the Mahrattas near Delhi, and that by Sir Arthur Wellesly at Assaye, the power of the Mahatta chiefs gradually decreased. The privileges of Mahratta Sirdars under British rule date from the time of the reduction of the Deccan about the year 1819 in the war with the peshwa Bajee Rao. The Sirdars were high officers under the raja of Sattara and the peshwa. Their titles correspond to those of Quarter Master General, Keeper of the Records, Prime Minister, Private Counsellor, &c. Some as the Vinchurkar in Ahmednuggur zillah and the nawab of Sadeinun near Dharwar held such offices under Aurunzeb and other mogul emperors. A few of the lesser Sirdars were feudatories of smaller local chiefs. The grasping policy of the last peshwa, Bajee Rao, made most of them alarmed and discontented. Accordingly, after the battle of Kirkee, most of them were willing to accept the liberal terms offered in the proclamations of Mount Stuart Elphinstone and the other great men who reduced the different provinces. They were as a rule guaranteed the enjoyment of their ancient rights and privileges by treaties entered into by the British Government and still in force. These treaties bind them to provide a contingent of troops, to make adequate police and judicial arrangements in consultation with the Political Agents, for the extradition of criminals. They have generally exclusive civil and criminal jurisdiction in their own territories, in many cases, however, as for example in those of the first class Sirdars

under the Political Agent of Sattara, the treaty provides that in grave offences such as murder, the trial shall take place before the Agent. They are allowed to make their own Revenue Settlements and are not bound to give leases for a definite term as the British Government is by the Survey Act. The amount of assessment and other taxes they are entitled to collect is unlimited. This is a source of constant complaint among their ryots who envy the secure and liberal terms given by the British government. The political privileges of Sirdars are the following. By Regulation 29 of 1827 it was provided that suits against certain persons of rank should not come under the jurisdiction of the Civil Courts. Three classes of Sirdars were thereby established and three several modes of procedure defined. An Agent of Government, now styled the Agent to the Governor for Sirdars in the Deccan, was appointed to try such suits against them as would ordinarily be cognizable by the Judges of Poona or Ahmednuggur. The First Class being persons of the highest consideration under the Peshwa's Government, reference is to be had in the most ample degree to their former privileges as by usage and custom enjoyed. No decree of the Agent against a Sirdar is to be executed without the order of the Governor in Council to whom also plaintiff may appeal, a further appeal to the Queen in Council being open to either party. Suits against the second class are conducted with the same regard for former privilege and usage. The Agent is also to consider the present means of the Sirdar of discharging the debt and to apply equity. Appeal lies to the superior court of the Governor in Council but the decree may be executed against defendant by the Agent himself. The final appeal is as before to the Privy Council. Many of the Sirdars had contracted heavy debts or lost their property in the war with the Peshwa, hence the provision for considering their means in the decree. As the Agent is an Administrative as well as a Judicial Officer, he has ample means of ascertaining their circumstances. The third class of Sirdars are entitled to a similar but rather less regard being had to usage and custom. The strict rules of procedure are, if necessary, to be relaxed in their favour especially as regards decree, appeal lies to the High Court and thence to the Privy Council, but it is the practice of the Governor in Council, as a Special Court, to refer appeals for the opinion of the Judges of the High Court. The Agent for Sirdars is the Judge of Poona. He sits as Agent every Friday, both as a political and